

Thoughts for the Thoughtful

Friendship is the will to love unselfishly. It is not a feeling. It is a resolution.

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Doing the easy things first results in making doubly hard the last task undertaken.

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"The man who goes on to perfection through the course of a life-time will go on in perfection through eternity."

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Let your whole life be governed by the law of love; live in peace, bear and forbear, think of one another's difficulties.—Archdeacon Davidson.

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Blessed are they who have not fully understood and yet have lent themselves to God's purposes. What we are in ourselves clearly overbalances every detail of our station and belongings.—S. D. D. Gordon.

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"The summer evenings when the sick could be gathered at the door for the Master to heal have sped away. He is seeking for representatives to-day who shall go in Christ's stead and do His healing work."

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We know more than we can express in words. God could not express Himself fully in words; but Jesus was the "express image of His person." God expressed Himself by giving Himself.—Rev. W. W. Statey.

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Oh, if thou didst but consider how much inward peace unto thyself, and joy unto others, thou wouldst produce by demeaning thyself well. I suppose thou wouldst be more careful of thy spiritual progress.—Thomas à Kempis.

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Why should not those who are gone be actually nearer us, not farther from us, in the heavenly world, praying for us, and it may be influencing and guiding us in a hundred ways of which we, in our prison house of mortality, cannot dream? Yes! Do not be afraid to believe that he whom you have lost is near you, and you near him, and both of you near God, who died on the cross for you.—Charles Kingsley.

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THE CHRISTIAN YEAR.

(Concluded from page 455)

"Overcome evil with good." Show evil thoughts the door!

3. We can make our thoughts a subject of prayer. The connection between a prayerful life and "thinking such things as be rightful" is illustrated by the words of St. Paul in the 6th and 7th verses of the fourth chapter of the Epistle to the Philippians, for "keep" read "stand guard." "Cleanse the thoughts of our hearts" is our constant prayer in the Holy Communion service.

We must watch and pray about our thoughts.

We must remember that thought to be worth while, must lead to action. We pull up rose bushes that never have any blooms. We must "bear fruit." St. Paul had a wonderful vision but he was not disobedient. "The heavenly vision." "He that knoweth to do good and doeth it not to him it is sin."

Pray for good thoughts and the energy to do always such things as be rightful that we may live according to His will.

O Lord, seek the ground of my heart, look well if there be any wickedness in me and lead me in the way everlasting.

By the Power of the Spirit

Sermon by Ven. Archdeacon Forneret, D.D., at the ordination of two Methodist Ministers to the Diaconate of the Anglican Church, on Sunday, 7th July, 1918, in St. George's Church, St. Catharines.

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts."—Zech. 4.6.

ZACHERIAH was one of those prophets who encouraged the Jews to rebuild the Temple under Zerubbabel after the Babylonian Captivity. He saw many visions. One was that of a golden candlestick with seven lamps—which an angel explained as a message to Zerubbabel promising success in his work. And the secret of his success is revealed: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

There was a remarkable instance of the same thing at the beginning of the Christian Church. At His Ascension, Christ left behind Him a handful of obscure men awaiting the Comforter. On the day of Pentecost these were filled with the Spirit and enabled to make kings tremble and to subdue nations for Christ. Mahomet converted people by the sword; these men conquered by the Spirit of God. "Not by might, nor by power, but by My Spirit."

When our Lord ascended He said, "Lo, I am with you always—even unto the end of the age." He is with us by His Spirit to-day, in our very midst. It is the same Spirit that is evangelizing the heathen places and the same Spirit that is working in our quiet, settled parishes is through the Church ministering, teaching, working, helping.

The truly Spiritual is sometimes replaced in churches by the artificial, and selfishness creeps in under the guise of religion.

Many attend a particular church from inferior motives. It may be for "entertaining" preaching—with its irreverence, its sensationalism, its politics or even its poetry. What crowds! What success! While the mind is entertained, the soul may be starved. "Not by might, but by My Spirit."

Or a church is sought for social atmosphere, for congregational amusements, or for its organizations, or for its particular ritual.

Or a church has run down, and a minister who will "draw" must be had, a man who will fill the pews and the church treasury rather than the treasury of the Lord. Of course, many of the church's activities of a partly secular nature have their lawful and necessary place, but they should never be put in lieu of the Spirit of God. "Not by might, nor by power."

Now, if the whole Church needs the Spirit, more especially do her Ministers, her Bishops, Priests and Deacons. The first recorded act of Church organization after Pentecost was the ordination of seven Deacons to distribute the Church's bounty to the Grecian widows, that the Apostles might give themselves to prayer and to the ministry of the word. But we find that these Deacons also ministered in spiritual things. Stephen wrought miracles, preached with telling effect and sealed his faith with his blood—the first martyr for Christ.

Philip converted and baptized in Samaria, the Apostles in Jerusalem later sending Peter and John to lay their hands upon them in confirmation whereby a fresh gift of the Spirit was conferred.

"Deacon" means a "servant." In the Anglican Church the Diaconate is chiefly a training and testing for the Priesthood. It is

a glorious opportunity of learning to serve Christ, the Bishops and other clergy, the Church and Humanity.

The Deacon should use his sacred apprenticeship to the full and so become a good Priest. He should not rely on his health or brain or eloquence or learning, but place all at God's disposal, as God's instruments and not his own. He should always think of himself as God's servant and his Master will never fail him. "Not by might, nor by power, but by My Spirit."

Christ said, "Without Me ye can do nothing." And Paul knew "I can do all things through Christ which strengtheneth me."

And to you, my brothers, who seek admission to the Diaconate, we bid you welcome most cordially into the ranks of the Anglican ministry and in the name of the Lord.

The Lord has permitted you to work successfully in another portion of His flock. You already know something of the joys and trials of the pastoral office. You will continue to have joys and trials in any service, even in that of the Anglican Church.

It must be a wrench to break away from the associations of many years, but I am sure that you are leaving Christian friends behind you who will always remain your friends. You will enrich the Anglican ministry with some of the Methodist virtues. You will bring some of their warmth and energy; you will bring that spirit which makes laymen glad to give personal service and adequate support to their Church. The high scale of giving adopted by so many Methodists is very helpful and inspiring. And you will bring also that personal consecration which is not the exclusive mark of any one Christian body. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

And what will you gain? You come closer into the great, main stream of Faith and Order. You will have the ancient and unshattered ministry of Bishops, Priests and Deacons, securing an invaluable authority and continuity which already you have learned to appreciate.

You will have the great privilege and safeguard of our Liturgy, saturated with the Word of God and consecrated by the use of centuries. When so minded, you can still have your "cottage prayer-meeting." Or, if so disposed, you can enter the glorious Minster "where through the long-drawn aisle and fretted vault the pealing anthem swells the note of praise."

Gounod was asked his opinion of the service at St. Paul's. "Mr. Dean, you have the finest service in Christendom," was his deliberate judgment.

Wesley wrote in Diary: "I went to the Cathedral and was greatly refreshed in spirit by the noble anthem." Anthems have their uses!

In the Anglican Church you will find, in large measure, that Spirit of Reverence which so appeals to devout souls.

The orderly and frequent administration of Baptism and Holy Communion, the evenly balanced and quiet services of Morning and Evening Prayer, covering our "common" needs, the solemn Litany for all sorts and conditions of men, the Burial of the Dead speaking of Light rather than of darkness; the occasional offices of the Book of Common Prayer—all, all breathe the spirit of humble approach and quiet access to God. In short, Reverence and Earnestness are predominant features of the Anglican system.

But I see a Vision of a re-united Christianity! The Great War has brought the nations of the British Empire into very close union without a closely formulated constitution. The great nation to the south of us,