

Church Mark.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. V. OCTOBER, 1880. No. 8.

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"The Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the cross."
From the will of Bishop Ken, A. D. 1710.

MORNING.

I rise and yield my clasped hands to Thee,
Henceforth the darkness hath no part in
me,

Thy Sacrifice this day :

Abiding firm, and with a freeman's might,
Stemming the waves of passion in the fight.

Ah ! should I from Thee stray,

My heavy head, Thy table where I bow,
Will be my shame, which are mine honour
now.

Thus I set out ;—Lord, lead me on my
way.

EVENING.

O Holiest Truth ! how have I lied to Thee,
I vowed this day Thy festival should be ;

Yet I am dim ere night.

Surely I made my prayer and I did deem
That I could in me keep Thy morning beam,

Immaculate and bright.

But my foot slipped, and as I lay, he came,
My gloomy foe, and robbed me of Heaven's
flame.

Help Thou my darkness, Lord, till I am
light.

. GREG., Nazianzen, tr. by DR. NEWMAN.

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"TEACH ME THY WAY,
LORD."

As Christians we should have in
view one great aim to which all
others should be subservient—
Obedience to the will of God.

What that will is He has made plain to us ; before us stands that Pattern of perfect obedience which we must strive after if we would please God. Although we can no more attain to that perfection than the finite can grasp the infinite, yet the effort *must* be made to mould our lives in accordance with it, or we cannot hope for the mercy and favor of God. Whatever we undertake for the good of others, however desirous we may be of leading useful lives, in a world full of opportunities of doing good, obedience to God's will must be the motive which can alone commend us to Him. It may seem a contradiction, but it is nevertheless true, that we may be shutting out God by the very works which He commands and approves, if we do them without the desire to do His WILL being our first object. What active lives some of us lead ; what warm human sympathies, it may be, or what abundant energies we possess which find vent in efforts to supply the countless needs which we see around us ; but how purely of the earth all this may be ; how it may all lie apart from the higher

life, the life in Christ and God; how it may lack the consecration of that purest of joys—the sense that we are “fellow workers” with Him, whose work was ‘to do the will of Him who sent Him.’ “Teach me Thy way Lord.” we must say in deep humility. “Not unto us, O Lord, not unto us, (poor, selfish sinners that we are) but unto Thy Name be the praise, for Thy loving mercy and for Thy truth’s sake!” What the world calls our good works will be valueless unless done for God. The hardest of all tasks, that of putting self aside, must be undertaken, and can be only accomplished by putting God and Christ in its stead.

The all-merciful, as well as all-just Judge of our thoughts and actions will not weigh our merits, but pardon our offences, if He but see in us the earnest desire to do His will; and though, at the last, we shall have but the poor record of a life with too many wasted opportunities and neglected duties, and stained with the sins and follies of this earthly existence, yet, for the sake of One who was tempted like as we are, yet without sin, He will account us sinless, and we shall be clothed with His righteousness and share His glory.

A PRESBYTERIAN PASTOR ON THE EVILS OF A DI- VIDED CHRISTIANITY.

IN a late number of the *Independent*, the Rev. Dr J. H. McIlvaine, a Presbyterian pastor of Newark, in an article on Sectarianism, speaks of the “Protestant Church” as “shivered into a thousand disjointed and angular fragments, and which has well nigh obliterated from the

bosoms of her people and clergy even the sentiment of catholic unity—of that unity upon which the salvation of the world depends. For, what else than this can we understand from the words of the Lord, in which he prays that his people may be one, in order that the world may believe? We see, also that while the Church was thus engaged in rending the body of her Lord, and in separating his bleeding members as far from each other as possible, she lost all consciousness of being Christ’s missionary society, and for more than two hundred years never sent a missionary to the heathen. When it was proposed to do so, her leading minds scouted the idea.”

“Other evils of this state of schism throughout the whole Church are without number, and beyond all computation. It is, perhaps, the least of them that in every village of a thousand inhabitants, where there should be but one congregation, there must now be four, or five, or six, with all this enormously increased expenditure and waste of the Church’s resources. Each of these superfluous organizations, also, lies under the temptation to draw away the members of the others to itself; and thus the Christian community in every such village tends to become a pack of wolves, which prey upon each other, in place of the lambs of Christ’s fold.”

BROTHER, CONSIDER!

THAT by your absence from Divine Service you influence others to be absent, and you injure the sacred cause which you are sworn to sustain.

That by your freedom of criticism on Church matters you discourage your rector and weaken the energies of the Church.

That because you cannot give to the Church as much as your neighbour, or because you are poor, it does not follow that you are not to give at all; for God judgeth a giver not so much according to the amount which he offers as the spirit in which the offering is made.

That in the matter of religious duty you are not to think so much of what you have done, but of what you leave undone. In this way only can you preserve an humble spirit and grow in grace.

That no gain is made by brooding over past troubles and failings. The only course is to rise above them and make another effort.

That wherever you are the Church is your home, and though oftentimes among strangers, yet in God's house you cannot be a stranger.

That if we wish for strength to do and patience to endure, they can come only by asking of God your Father, through Christ who is your Elder Brother.—*Selected.*

SUNDAY SCHOOL TEACHING.

Do the instruction books and lesson papers, as used in our Sunday schools, fill the measure of the Church's idea in training our children to be thorough Churchmen and Churchwomen? Were it not better to teach them more strictly and thoroughly the meaning and use of the Prayer Book? Our Daily Service is a delightful study. The opening sentences, in their position, have a special meaning which, if understood, begets a holy

reverence for the service which follows, and a wish to be early at church to hear those words of preparation. And if children learn the meaning of the Exhortation, the General Confession, the Absolution, the prayers which follow, and the significance which the Church attaches to the same, they will not care to attend other places of worship, where prayers do not and cannot meet our needs like these dear, familiar words. The Chants, some of them sung by the Jews, in their Sabbath worship, hundreds of years before the Saviour's birth; the Creeds, which are to be the bond as well as the symbol of a blessed Christian union; the Litany; the Communion Service; all bring us very near to God. So the Collects, Epistles and Gospels are a worthy study.

The Catechism is of course the basis of Church instruction, and will in some sense, give direction and interpretation to all the rest. Why should not children also learn the meaning of the different rites and ceremonies of the Church, a careful study of which would impress their great importance? For instance, the form and manner of ordaining ministers, with an explanation of *why* such a holy setting apart is *necessary*, would show them that they should receive the ministries and sacraments of the Church from authorized hands.

Why may not children be taught all the more necessary things as connected with our worship, from the time that they first enter the Sunday school? And it were all the better if they be taught every Sunday by practice; that is, by actually using the Prayer Book and learning to kneel and stand in.

the proper places and respond with their own lips. *There is no Sunday school service so good as the Evening Prayer in actual use.* The younger children may not comprehend the meaning of the words, or understand fully the doctrine; but these will grow up in their minds unconsciously in after years; the remembrance of the words will help them. In the class teachings we must at first attempt only short portions, interspersed with something more attractive. As they advance, more may be attempted, till they go over the whole round of Church Doctrine and practice.

Now this is the way to make intelligent laymen and stable Christians in the Church. When they grow up they will know *where* they stand and *why* they stand there, and what their duties are in the Church and in the Parish.

In our speaking of the general inadequacy of lesson papers and lesson books, we must not be understood to undervalue the advantage of some of the books as helps; such, for instance, as Sadler's Manual, and Shin's Lesson Book; they are admirable aids. Teachers will also counsel with their rector, whom they will generally find glad to help them on in their work, going over the lessons with them, finding out and straightening the difficulties which do so trouble many. A course of study, like the one indicated, would be in the direct line of preparation for confirmation; and is not that the exact thing to which we should aim?—*Selected.*

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 READ the Bible often—pray always in private, and regularly attend Church.

NOTES ON THE APOSTOLIC FATHERS.

No. 2.—ST. BARNABAS.

BARNABAS is the second of the Apostolic Fathers. His name means the "son of exhortation." He was a Levite of the Island of Cyprus, and a student of the Jewish Law under Gamaliel. In Acts ix. 27 we find him introducing St. Paul to the Apostles. He was afterwards his fellow-labourer in many places, especially at Antioch. A difference took place between them finally about John Mark, the nephew of Barnabas, and they "parted asunder," and Barnabas sailed to Cyprus. Here the Scripture notices cease. Traditions differ about his subsequent career. Some say that he founded the Church at Milan, and was stoned to death at Salamis, in Cyprus. According to Jerome, Clemens Alexandrinus, Origen and Eusebius, St. Barnabas wrote an "Epistle" full of edification for the Christian Church. This Epistle has two parts. In the first, he shews the unprofitableness of the old Law, and the necessity of the Incarnation and death of Jesus Christ. The second part is a moral instruction, under the notion of two ways—the one of darkness, the other of light, the one under the guidance of Satan, the other under the angels of God. The way of light is a summary of what a Christian ought to do to gain eternal happiness; the way of darkness is a representation of those particular sins which exclude from the Kingdom of God. It is published by Archbishop Wake among his translations of the works of the Apostolic Fathers. Others refer it to the 2nd century.

OUT AT NIGHT.

FATHERS and mothers, look out for your boys when the shadows of evening have gathered around you! Where are they? Are they all at home, at the pleasant, social fire-side, or are they running in the streets? Are they gaining a street education? If so, take care; the chances of their ruin are many. There is scarcely anything so destructive to their morals as running abroad at night. Under cover of darkness they acquire the education of crime; they learn to be rowdyish, if not vicious; they catch up loose talk, they hear sinful thoughts and they see obscene things, and they become reckless and riotous. If you would save them from vulgarity, save them from ruin, see to it that night finds them at home. More than one young man has told the Chaplain of the Penitentiary that here was the beginning of his downward course, that finally brought him to the felon's cell. Let the parents solemnly ponder this matter, and do all they can to make home attractive to all the children—so attractive that the boys will prefer it to running the streets.

DIFFICULT TEXTS

3.—“Be ye therefore perfect even as your Father that is in heaven is perfect.—St Matth. x., 48.

Taking these words in connection with what has gone before, they seem to refer more to perfection of *loving* than general perfection. If we take “perfect” to mean sinless, then it can only mean that perfection, such as God’s should be our aim and standard. He who has

even a faint conception of the *awful* holiness of a holy God, and the deep sinfulness of man can never imagine that he ever in this life can reach the spotless holiness of God. The word *perfect*, however, like many other Bible words, has somewhat changed its meaning in these days. It meant complete in every part, more than sinless. “A man would be called perfect, who had gained all Christian graces in some measure, although he possessed no one of these graces in the fullest measure. Have every grace which is God’s. He loves his enemies, therefore, if you would be like him, complete your character by adding this grace too.” A clue also is given to the meaning, by considering the word *osper* translated “as.” This word, like some other adverbs of comparison, does not denote *equality* in the things compared, but *consimilarity* ‘in the same manner, though not in the same degree.’

4.—“And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light.”—St. Luke xxi., 8.

When you consider that these words were uttered by the Saviour himself, you will readily see that the word “lord” cannot mean our Lord. Besides, it begins in the English Bible with a small letter. It would be better and clearer, if, instead of ‘lord,’ ‘his master,’ were used. The master of the steward, after he had discovered his dishonesty, praised him, because he had done ‘wisely,’ *i. e.*, prudently, from a worldly point of view. He shewed forethought in securing some one to befriend him when he lost his place. The Saviour then

adds the comment, 'for the children of this world are in their generation wiser than the children of light.' Great emphasis should be laid in reading this on the words '*in their generation.*' There is the point. It was worldly wisdom. And our Lord shews that the bad are wiser in worldly things, than the good are in heavenly things. We see that every day, "The world is better served by its servants than God is by his." In what a different position would the Christian Church be to-day, if the same prudence and foresight had been adopted, in reference to her works of charity and piety at the beginning of this generation as many societies and companies have adopted in reference to their business. And how individual Christians are shamed by the forethought of their worldly neighbours!

A FREE CHURCH AND FREE WILL OFFERINGS.

"A FREE CHURCH" means no such nonsense as a Church without financial needs or claims. It is a Church with free seats, to which every worshipper, young or old, rich or poor, resident or stranger, has an equal right and welcome. It is one which, in the absence of a mercenary scheme of pew-sales or rentals, meets its expenses, and pushes its work by means of Free-Will Offerings. Free-Will Offerings are not "aims," or special charities to the poor, nor chance contributions to the parish as a needy, though not deserving, individual. They are, according to Holy Scripture and the Church, just proportions of Christian men's substance, faithfully laid by in store beforehand; freely

pledged as due to Almighty God; systematically pledged from week to week; reverently presented at the altar, as a part of a worship; thankfully increased as God prospers them, and always humbly felt to be less than we owe "Him who loved us, and gave Himself for us."—*Selected.*

THE CHURCH AND TEMPERANCE.

NONE of us I think, unless singularly impassible, can feel comfortably about drunkenness. No one of us, unless he have more of the spirit of Cain than any Churchman ought to have, can dismiss the complicated horrors and sins of intemperance from among the concerns of a Church conscience. God is asking every minister of this Church particularly, "Where is Abel thy brother?" Abel means "brief life." Whatever sin shortens life is murder, if we take Christ's expanded interpretation. There is no place on earth, brethren, where you can seclude yourselves from the responsibility of this awful abomination. As sons, born of woman, as conscious of what pity is, as prizing public peace, as having some touch of kinship with the chivalrous Samaritan, and something else in our veins besides Priest and Levite blood, we must be more prompt and plain-spoken than we have been. We were alluding just now to the deaf and dumb; there is no deafness like that of shepherds who will not hear the dying creatures cry; there is no dumbness like that which will not, out of God's Word, tell the human wolf what he is, and how sure it is that the de-

vourer must be devoured. If you doubt whether there is occasion, I could show you while you stay in this city men enough in whom strong drink has consumed all the fibres of manhood, women enough, sisters of our Lord's mother, by whom the ghastly alternative is continually faced—between sensual brutalization and suicide, children enough whose lives are lived in a slow, pathetic wonder what ails their frenzied fathers and why their mothers are cursed, homes of wretchedness enough where the days are never light, and the nights give no rest, where cruelty never relents, blasphemy is never hushed and anxiety never sleeps, to settle the question whether all our duty in this matter has been done. Standing in scenes like this, can we pretend, without the shame of either obtuseness or a lie, that we have no more call to seize on this iniquity and contend expressly with it than on a thousand evils that are ordinary?

We may reject other men's methods of reform, but no harm they do will be so disastrous to us, as to let them paralyze our own sympathy or will. If the schemes of politicians or fanatics are worthless, so much the more reason why this Church of wisdom and culture, of conscientious conservatism and historic reformation, should have some tolerably definite and visible methods of her own. We should do ourselves no damage by them. The danger is urgent. When the house is on fire you are not fastidious about the arrangement of the furniture, and if it is inconvenient to fight the flames in a surplice, you take it off. The Sabbath was made for man, and God made it.

He made it. He made both. Let us try to keep things in their proportion, and not distemper the body and limit salvation, for fear of making a new precedent. At the last of the Series of Winter conferences, which are helping us so much, a competent medical expert told us how intemperance is sometimes a personal vice, and sometimes a dismal heirloom from an inebriate ancestry. In either case, woe is laid on us and on our children if we are not vigilant and fearless. The hearty words from earnest tongues amongst you then, as well as since, have gained my respect and thanks, as I know they will gain a higher blessing—*From Bishop Huntington's Convention Address.*

A VIOLENT TEMPER.

WHAT did I hear you say?—that you had a quick temper, but were soon over it, and that it was only a word and a blow with you sometimes, but you were always sorry as soon as you got over your passion?

Ah, my boy, I'm afraid that was the way with Cain. It has been the way with many a murderer ever since. People almost seem to pride themselves on having quick tempers, as though they were things not to be ashamed of, and fought against, and prayed over with bitter tears. God's Word does not take your view of it, for it says expressly that "He that is slow to anger is better than the mighty"; that "Better is he that taketh a city," and that "Anger resteth in the bosom of fools."

A man that carries a quick temper about with him is much like a

man who rides a horse which has the trick of running away. You would not care to own a runaway horse, would you? Yet it is worth a great deal more, let me tell you, than a runaway temper.

CONFIRMATION,

CONFIRMATION is a Rite of the Christian Church, dating from the time of the Apostles. It is an ordinance at once simple, scriptural, and primitive. In the Acts of the Apostles we read how St. Peter and St. John (chap. viii.) were sent down from Jerusalem for the express purpose of laying their hands on those converts at Samaria who had been baptized by Philip the Deacon; and again, how St. Paul (chap. xix.) finding disciples at Ephesus who had not received Christian Baptism, had them duly baptized, and then laid his hands on them. In each case, we are expressly told. "They received the Holy Ghost." In writing to the Hebrews (chap. vi.) St. Paul connects Baptism expressly with "laying on of hands." Never since his time till now, has this ordinance of Confirmation been forgotten in the Church of Christ. Never, since first Christ Crucified was preached to those Ancient Britons, whose blood, mingled with that of the Saxon and the Norman, runs in our veins; never has there been a time, when a Christian Bishop has not stood forth, to lay his Apostolic hands on the young Christian soldiers, to bless them in his Master's name, and as a faithful and wise steward, to give them their portion of meat in due season.

Confirmation is also called the Seal of the Lord. So St. Paul

tells the Ephesians, (chap. i. 13,) "After that ye believed, ye were sealed with that Holy Spirit of promise." And, again, (chap. iv. 39,) he warns them, saying, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." So he tells the Corinthians (2 Cor. i. 21, 22). "Now he which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts."

Another name given to Confirmation is, the Anointing. St. John tells us (1 John ii. 27), "The anointing which ye have received of Him abideth in you"; and above (v. 20), "ye have an unction from the Holy One, and ye know all things." Thus Christians are always spoken to in the Epistle as persons to whom the Spirit of God has been given, and are bid not to quench nor to grieve that Spirit, which is to be a light unto our paths, telling us "This is the way, walk ye in it." The Fathers and Bishops of the Ancient Church, some of whom were actually taught by the Apostles, as Clement, Bishop of Rome, mentioned by St. Paul, and Ignatius, Bishop of Antioch, the disciple of St. John, followed out the traditions which they had been taught.

Our English Church walks by the same rule of apostolic order, forbearing alike to introduce novelties, or to leave out what is old; remembering St. Paul's maxim "If any man be contentious, we have no such custom, neither the Churches of God." She teaches us that "Blessed are they that have not seen, and yet have believed." Though no cloven tongues appear,

no miracles are wrought; though the wind and the earthquake, and the fire, are passed by; yet the still small voice is heard; yet the fruits of the Spirit are brought forth in Christ's elect; yet the gift of God, which cannot be purchased with money, remains the heritage of His Church—yet the Comforter abideth with the faithful people of God—yet our Saviour's promise standeth sure, "Lo! I am with you always, even unto the end of the world."—*H. Carly.*

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 "Thou shalt not covet."—EXOD. xx., 1.

GOD commands industry and thrift. He warns against love of money, which opens the way to manifold temptation and sorrow. Some men "will be rich," and make money-getting or money-keeping life's great aim. Some long for what others have, instead of doing their duty when they can, and so using the best means to rise to higher place. The rich are tempted to trust in their wealth, and to use it selfishly, neglecting the poor. The poor may sin as really by slothful discontent and envy, which are other forms of the same sin.

GOD knows what is best for me and wills it. My part is to use well the powers and means I have, trusting in God's help. If I succeed, let me employ what I gain thankfully, not in sin or self-indulgence, but so as to help others, and make my treasure in heaven greater. If I cannot make my lot to my mind, let me make up my mind, through God's grace, to bear my lot. I can be rich in faith, and heir of wealth in heaven. My lowly place may be my own fault; let me be humble, and not fret under the heavier task I

have laid on myself. It is sin and folly to grudge my neighbor his well-being. It spoils the joy I might have with even my lesser means of joy. It makes me poor towards God, and no richer among men. If I am covetous in heart, I shut out the "love of the Father." I lay myself open to be tempted to gain my desires sinfully, to part with my peace of conscience, to force myself against God's will, among cares, and to sell heaven for what cannot make earth happy.

Almighty God, Who alone canst make me happy in my work in life, save me from discontent and avarice, give me diligence and faith, through Jesus Christ, Who became poor to make me rich.

All earthly joy shall fail at last, all earthly love grow cold,
 Save love by that one love made pure to Jesus and His fold.
 One aim there is of endless worth, one sole sufficient love,
 To do Thy will, my God, on earth, and reign with Thee above.

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 "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their Angels do always behold the face of My Father which is in heaven."—ST. MATTHEW xviii, 10.

The modern error of supposing that little children upon their death are converted into Angels in heaven, while it has no authority from the word of God to sustain it, but is plainly contradicted by the teachings of holy Scripture, is yet the cause of inducing many persons to understand and pervert these words of Christ. They are led, in consequence of this idea with which their minds are possessed, to imagine that our Saviour is here declaring that hereafter these little ones shall stand as Angels in the presence of God in heaven.

That such is not the case, how-

ever, will be evident enough to all who give the passage anything like a careful examination, and thus to see how entirely such a construction is precluded by the language used. and that our Lord here speaks not in the future, but in the present tense. He does not say that the Angels shall hereafter upon the death of the child, but that they *do now*, and while the child was still living and in the midst of that assembly, behold the face of God in heaven. The Angels spoken of *where even then in heaven*, and do there continually behold the face of Him who is thus alone manifested in heaven. Hence, these Angels cannot be the children themselves, either here or hereafter, but they must be distinct and separate beings who yet bear some close relation to the little ones on earth while they themselves are in heaven and in the immediate presence of God.

And thus has this passage always been understood, as referring to the Angels who are appointed to watch over and to guard God's little ones during their years of innocence, in the midst of this wicked world,—that however insignificant little children may appear or to be regarded upon earth, they are yet held in such high esteem by God Himself, as to be committed to the guardianship of the very highest order of the Angelic Host, even those who, like Gabriel, continually "stand in the presence of God," and are permitted always to behold His face. As thus construed, these words harmonize with the context, and show most plainly the essential dignity of the humble unassuming upon earth, while they afford another

and a most powerful caution to those who would dare to offend and mislead such as are thus gloriously attended and powerfully guarded, and who are made the objects of the special care and solicitude of the most exalted of the celestial history.—*Old Church Path.*

FOUR FINANCIAL FALLACIES

FIRST—That a rich man is more able to give to benevolent objects than a poor man. "And indeed, is he not?" exclaims Bro. Jones.—"Why, there is Bro. Thompson whose interest money is twenty dollars a day. Do you pretend to say that he is no more able to give than I am, who can do little more than make both ends meet?"

Yes, Bro. Jones, that is just what we are saying. He is no more able to give money than you. He may be as able to give a thousand dollars as you are to give one, but you are as able to give the one as he the thousand. Possibly he may be as able to give ten thousand dollars as you are to give ten cents, but remember you are as able to give the ten cents as he the ten thousand dollars.

Second—That a rich man is under more obligation to give to the cause of Christ than is a poor man. Nay, he is under obligations to give. "For if there be first a willing mind it is accepted according to that a man hath, and according to that he hath not." "Let every one of you"—rich and poor alike—"lay by him in store as God hath prospered him."

Third—That a man should pay his debts before paying money to

the Lord's cause. Nay, for such a rule would exclude from the privilege of giving, all the Rothschilds and Vanderbilts of the world. Most wealthy men are in debt. They differ from poor men who are in debt, simply in having larger resources. This may be true—if your liabilities are larger than your resources, you are in duty bound to give nothing to benevolent objects; for you have nothing, and God does not command a man who has nothing to give part of it away. If, however, your property would sell for more than your indebtedness, then you have something, and you are to give as the Lord prospers you.

Fourth—That the poor widow's mite is more acceptable to the Lord than the rich man's munificence. Nay, had the rich men who cast in much, been as unostentatious and self-sacrificing in their giving as was the poor widow, their gifts would have been as commendable in the eyes of the Lord as was hers. That poor widow, of whom we hear so much, preaches a gospel of self-sacrifice, not a gospel of penuriousness, as many unconsciously hold. Ah, that poor widow! How Satan has used her memory, as he has used every beautiful and fragrant thing under the sun for the advancement of his cause in the hearts of men! You do not, my brother, by giving your two mites, establish a spiritual affinity with that poor widow, unless those two mites are all you possess, even all your living, and you are a poor widow with no one to lean upon for support.—*Standard.*

Do unto others as ye would that they should do unto you. Walk always in the path to Heaven.

‘Whoso shall offend one of these little ones which believe in me it were better for him that a mill stone were cast about his neck, and that he were drowned in the depth of the sea.’—MATT. xviii.

Sternly Christ warns those who draw or drive the young and feeble from Him. Better to die, than dare the might of God's love by helping Satan to win those whom Christ died and lives to save. He ‘offends the little ones’ who makes right-doing hard or sin tempting; who laughs down devotion or watchfulness; who leads astray by bad example; who discredits religion by his inconsistent life; who shakes faith, who daunts hope.

Each sin that hurts my soul, wounds my Saviour's love. But what I am and do tells on others who trust me, or watch my ways and mark my words. I help to lead right or to mislead the young, whose characters are taking shape, and whose course for good or evil is being fixed. My influence is more or less felt on some beginners in the Christian life. I may fail to hold up a stumbler, or cheer a trembler on past his trial. I may put temptation in the way, so that he falls, or turns aside and leaves Christ. I may add to the weight of some weak one's cross, so that he lays it down despairingly. I may plant unbelief in a simple mind by careless words, or by disowning God in my life. I may soil a pure heart by giving knowledge of sin. I may lead the guileless into doubtful paths, and help them to still the voice of God's warning love. How much grace I want for each step in life! Christ warns me to take heed lest I harm, not my own soul only, but the souls of my weak brethren. My guilt is great if I harm Christ's members by want of

care; who can tell what it is, if I do so wilfully? What terror, to turn the Saviour's love for souls against me!

Almighty God, make me to live in holy fear, lest I fail of Thy love, or turn Thy love against me by causing to fall or go astray a weak brother for whom Christ died.

He folds the little ones in careful arm,

To make the feeble sure of safety there;
To warn of judgment those who do them harm,

To give them to His faithful people's care.

RULES FOR ACQUIRING WEALTH.

Be honest. If Satan tempts you to defraud your neighbor, it is only that he may rob you of your ill-gotten gain in the end.

Be temperate. Liquor has made more paupers than all other vices combined.

Be industrious. Indolence, debt and disease are brothers.

Let your word be your bond. Good credit is a fortune to begin with.

Limit your expenses by necessity and comfort, leaving a good balance for margin saved.

Invest your funds carefully and intelligently. Beware of the brilliant bubbles that are blown up to tempt ingenuous speculators.

Give your personal attention to your business. To do this, keep brain and body healthful.

THE WHEEL-BARROW STYLE OF RELIGION.

Richard Baxter, said a good thing when he said of some who lived in his day, that they had a "wheel-barrow religion." They "went when and where they were shoved."

It would be hard to find a better name for the religion of many who live now. Many people are very like wheel-barrow, and no Paddy plodding up and down a steep incline as harder and more weary work than those whose duty it is to push them. As often as not they are quite empty. They take what is put into them, whether it is good or worthless. Whatever knowledge or feeling of duty they have is proof of some one else's work. They are easily upset and emptied, and they have no power or will to get up again. They move as long as a firm hand grasps them and keeps them going. As soon as they are left to themselves they stop, and are helpless and useless until they are lifted. When they move it is up and down, backwards and forwards, never getting further, or showing any life of their own.

We do not blame a wheel-barrow for being what it was made to be, or for not showing the nature of a man. But it is quite too bad that reasonable, responsible creatures should show no more will or character than a wheel-barrow. A human being ought not only to hear the truth, but so to lay hold of it and make it his own that it may be a new power to him. He ought to seek God's light and learn motives for right doing, so as to be able to watch for his way, and take it, and go on in it. He ought to know the worth of God's grace and how to gain it, so as to need no urging to use the means rightly, that he may grow in it and be strong.

No wonder many a person loses heart, and feels that his work is not like guiding living souls, but trundling wheel-barrow. He wants

to teach those who have never learned, or to rouse those who have never wakened out of the sleep of sin; but he is forced to spend his time on those who know all he has to say, and whom he has taught and roused over and over again. He finds them tumbled into the mire of some sin, emptied of all they had gained, and helpless to get up. Or he finds them standing idle, waiting like dead things, ready to be pushed by a servant of God, or an agent of Satan.—*Western Church.*

INFLUENCE.

“We may not wield a sword, we may not write a book, we may not offer a spoken word, in the defence of the Christian religion; but we can put up the noblest bulwark that man can raise, and that is, “the defense of a pure heart and blameless life.” That is absolutely impregnable. Against that, all the powers of evil, visible and invisible, spiritual and earthly, devils and men, may hurl their forces with no more avail than a butterfly dashing himself against the pyramids. Banners may fade, swords may rust, the tramp of marching feet may cease, churches may crumble, sects may rise and wane, but never, never, can the power of a holy life lose its defending force. It is a living bulwark, built of the immortal souls of men, and against it the gates of hell never can prevail.”

SILENT INFLUENCE.

“I HAVE no influence,” said Elsie Lee to her friend Miss Tomasin. “Why, I am so timid when in company with others that I

hardly dare raise my eyes, or open my lips.”

“That may be,” replied the older lady, “and yet you are always exerting influence wherever you go. You cannot help yourself. An hour ago I bought a little bunch of violets from a German flower girl, and I set them on yonder shelf, beside my dear mother’s picture. It is a tiny bunch, and a person entering the room would very likely not see them, for they do not challenge attention. But every nook and corner of the apartment feels their presence, for their fragrance is pervading the atmosphere. So it is with you, my dear. You love your Saviour and you try to serve Him. You think you cannot speak for Him but if you live for Him, and with Him, in gentleness, patience, and self-denial, that is better than talking. It does more good. The other evening Jerry Halcomb, who is thoughtless and giddy, made a jest of a verse of Scripture in your hearing. You wished to protest against his act, and tried to do so, but the words would not come. Yet your pained look, your quick blush, your instinctive indignant gesture, spoke for you, and the young man turned and said, ‘I beg your pardon, Miss Elsie.’ Was not this a proof that he saw and felt your condemnation?”

Silent influence is stronger than we sometimes think for good and for evil. Let us not under estimate it.—*Christian at Work.*

SOME ERRORS CORRECTED.

As a strong contrast to what is frequently printed about the Church of England, we are pleased to find these words in the *Christian at*

Work: "Much error exists on the subject of the income of the Church of England. Among the reliable statements of the *Guardian*, London, England, we gather the main facts of the case. The annual revenue is \$20,370,000. This is taxed to the extent of three millions and a half of dollars. The only grants the State every made to the Church of England was a million sterling in 1818, and a half million sterling in 1825. Not quite two millions sterling, or about ten million dollars, was the income of that Church before the Reformation; and the addition to that, making the total we gave previously, has arisen from the bequests of loving and pious members of its communion. The income of the Bishops and the cathedral establishments involves an outlay of \$1,725,000. The contributions by members of the Church of England, annually, for religious purposes amount to nearly \$33,000,000.

A SCEPTIC CONVERTED.

It is related that a Western skeptic once said, "If he could only see plan and order in nature he would believe in God." Just then as if taken at his word, he saw a plant known as the Texas Star at his feet. Picking it up he counted its petals and found there were five. He counted the stamens, and found five. He then counted the division of the base, and found five. Desiring to find in nature some evidences of intelligence superior to human, and other than mechanical force, he determined by multiplying to see how many chances there were of this flower, having in them three fives being brought into ex-

tence without the aid of intelligence. He found, of course the chances as a hundred and twenty-five to one. Then multiplying this number by itself, he saw that the chances of there being two such flowers, each having those exact relations of numbers, are as 15,000 to 1. Looking over the fields, and on the roadside, he saw thousands of this plant about him, evidences of supreme intelligence. Kissing the flower, he cried out, "Bloom on, little flower, you have a God; I have a God; your God and Maker is my God and Maker."

CHURCH SCHOOLS.

BISHOP GARRETT, in the *Spirit of Missions*, makes a plea for Church schools:—We need schools in the heart of our country for the benefit of our population as a whole, The influence of such institutions, when rightly conducted on Church principles, is of vast benefit to the community. Centres of light, they penetrate and help to disperse the surrounding darkness; fountains of health, they pour their life-giving streams through towns and counties; *foci* of attraction they draw towards them young and promising minds that otherwise could not be discovered; sources of Christian thought, they supply healthful food to the hungering souls of a needy population; examples of Churchly principle and life, they impress the community with the power and presence of organized religion. While these things are wanting, the pulpit and the altar cannot hope to stay the tide of worldliness, or win the homage of the rising generation.

UNITY.

THE Rev. Thos. J. Melish, of Milford, Ohio, has a capital article in a late number of the *Church Union*, in answer to the objections of a Congregationalist brother's reason for not coming into the Church. He says that with Hines, Whitmarsh, and a host of others, he has solved the Church Union problem by uniting with the Church, and gives the most convincing reasons for doing so. The article of five columns closes with these sensible words:—

For myself, at least, I settled the question that Unity was destroyed by the formation of these modern sects, and that my duty was to undo it, as far as I could. I have no doubt that the course I took is the wisest course. Let us all unite on the old organization, and then whatever evils exist we can correct.

COURTESY.

THE Duke of Wellington was one of the first gentlemen, as well as generals, of England. He showed it by his respect for others. One Communion Sunday, as he knelt alone by the Chancel rail, an old colored man came forward and knelt beside him. The sexton motioned the old man to leave, but the Duke raised his head and said, firmly, "No, we are all equals here." And side by side the negro and the General received the symbols of their Saviour's love.

It is said that his last words were, "If you please." They were spoken to his servant, who offered to bring him some refreshment. Thus the last words of this true nobleman were words of courtesy to an inferior.

THE Bishop of the Diocese of Minnesota, who has been visiting various points in the "Indian country," writes to the *St. Paul Dispatch*: We camped on Pike's Bay, of Cass Lake, and went across to the Indian village, which is situated at the entrance of the Mississippi into the lake, for our Sunday service (July 25th). The Cass Lake chiefs—Johnson, "Tom boy;" Nenawigwunnet, "Fixing his Feathers;" Netawegabowk, "Standing in Front," gave us a hearty welcome. We invited them to bring all their people to Church, and reminded them that our religion has good words for women and children as well as for men. We had a large congregation, and it was a beautiful sight. Before us was a lake whose waters were as bright as those of Galilee, on whose shores our Saviour preached, and whose faces are as swarthy as those of His auditors. The service was short and in Ojibway—the Lord's Prayer, the Apostles' Creed, a lesson of the Sermon on the Mount, and a few hymns and prayers. We have in Ojibway "Rock of Ages," "Nearer, my God, to Thee," "Come, Ho'y Spirit. Heav-en'y Dove," and a score of other familiar hymns. The Indian voyagers and our good missionary Gillilan were the choir. Indian voices are very sweet, and you could not believe that they were the same voices you have heard in the wild heathen grand medicine or the horrid scalp dance.

As a rule, people are not half as fearful of being a minute behind the starting-time of church or Sunday school services as they are of being too late for a railway train.

It is not generally known that the beautiful Hymn, "Jerusalem the Golden" is really a production of the twelfth century. In the introduction to a poem entitled the "Contempt of the World," a poem of about 3000 lines, is contained the original of this Hymn, in all some 300 lines. As a free translation of these Latin verses of Bernard de Morlaix, a monk of Cheny, by Rev. J. Mason Neale, we have in modern form, this beautiful Hymn which has touched the hearts of Christendom.

It was at one time the boast of the Methodists that their preachers did not have to preach trial sermons, but there are now intimations that the boast is without any good basis to rest on. It is said that Church officers and preachers obtain the ear of the higher officers, and that, as conference approaches a good deal of candidate-preaching can be heard in some of the Western districts.

"In a fallen world like ours," observes the new Bishop of Liverpool, "and in a free country like England, it is vain to expect all men to see all things alike, and to interpret the language of formularies precisely in the same way. On no account be colorless Churchmen, destitute of any distinct opinions. But so long as my brother walks loyally within the limits of the Articles and Prayer Book let us respect him and treat him courteously, even when we do not altogether agree with him. I do entreat every Clergyman in my Diocese for Christ's sake to abhor and avoid all needless divisions on non-essential matters, and to follow after peace as well as truth."

"PERSONS are sometimes troubled to know just what to do, if they have friends staying with them who are not Church-goers, or not of their own particular household of Faith. Their duty, however, is plain and simple. Invite them to accompany you; if they do not go to Church at all, or if they elect to go their own way, well and good, then do you go yours. No rule of politeness is violated by your attending to your Lord's Day duties just as if you had not visitors. Every canon of politeness is broken by them, if they allow your usual mode of spending Sunday to be interfered with."

THERE are spirits which "walk the earth unseen, both when we wake and when we sleep." The revelations of nature, reason, and religion teach this. Nothing is more pleasing to believe; nothing gives a higher idea of the fatherly care of God than the doctrine of guardian angels.

ANOTHER native of New Zealand has been ordained by the Bishop of Auckland, which makes the 37th Maori admitted to the ministry under the Church Society. All 37 are still laboring.

ACCESSIONS.

Mr. B. W. Daugherty, Methodist Minister, ordained by the Bishop of N. Carolina.

Rev. Mr. England, (Methodist) Army Chaplain, is soon to be ordained by the Bishop of Nebraska.

Rev. Mr. Clendennen, (Presbyterian) of Nashville, Ill., is studying at Springfield, Ill., with the intention of being ordained by the Bishop of Springfield.