



SUNDAY READING

THE LAW OF SPIRITUAL CAPITAL.

A Principle that Has Two Sides, The Bright and the Dark.

The principle of Spiritual Capital was enunciated by Jesus Christ in one of those terse, penetrating sentences, which made His words live in the hearts of his audience, forcing even the careless, callous multitude to exclaim with one voice, "Never man spake like this man."

"Unto him that hath shall be given, and from him that hath not shall be taken away even that which he hath." At first sight this principle seems contrary to fact and unmerciful. Yet it is neither. In no department of human life does it not hold good. It is true in the sphere of material wealth, true in the realm of knowledge, true in the sphere of the affections, and true in the realm of religion. To possess is to have power and the possibility of power. To have, means reinforcement. This principle holds pre-eminently good in the sphere of religion. Pre-eminently! There is no such thing as a law of trespass there, for to him that hath shall be given. That notice which meets us at the entrance to most of our public works, "no admittance here, except on business," has no meaning in this universe or in part of it, for we have a business here, and it is God's purpose in us that we should do all in our power to be wanted more and more. And it is a merciful law. To reverse it would be the death of thought and speech and work. It is poor consolation for common mortals—and the majority of us are common mortals—to be told that the virtue of thought and speech and work is its own reward. The hope of a beyond, of a reward for labour, of a prize for excellence, are mighty factors in the progress of the world.

A crown of thorns as the sure, invariable, universal reward of devotion to duty, would in the long run cripple the energies of men and land this earth of ours in the darkness of despair and hopelessness. This law, whatever else it is, or is not, is an inspiration, and all inspiration is merciful and helpful. This principle has two sides, a bright and a dark.

The bright side. "To him that hath shall be given." This Universe is on the side of the religious man, the man who orders his conduct in righteousness. Right-ness tendeth to life here and now, in this as in all parts where God dwells, and that is everywhere. God is not the God of the dead, but of the living and the growing. Having, constitutes the basis of growing and getting. "To him, then, that hath of the Spirit of Christ shall be given." The more intense our life in Him, the larger grows our outlook, and the wider and deeper our knowledge. "The pure in heart shall see God." The most pure see God most and best. Heaven, "the perfect presence of His face," is not so much a reward as the evolution of all that is best and purest in us. To him, then, who hath here and now shall be given here and now, not yonder only; but yonder only if here and now. Live heaven in one country, and you live it everywhere. Live hell in one city, and you live it everywhere. To him that hath is given. Heaven is not so much to go somewhere as to have and to be something. We cannot blame God for dividing His world into holy and unholy, heaven and hell. It is we who create and emphasize the division. God has bestowed infinite possibilities on the side of the good seed—possibilities of growth in knowledge, power, intensity, and purity. The whole theory of His universe is directed towards the increase of good. Therefore, we look above the surge and fret of time for the coming of a purer, nobler, and more Christ-like race—a race of sweet-blooded youths and maidens, abounding in faith, hope, and love towards each other and towards God. In the end, these great virtues of religion win the day, because God is on their side.

The dark side. We almost shrink from the contemplation of it. From him that hath not shall be taken away even that which he hath. This law is not an arbitrary one. It belongs to our very constitution. It has its place both in the higher and the lower analogies. It is involved in every fibre of our being—physical, mental and spiritual. Our life increases or decreases in love and purity. Our capacity to be moved grows or dwindles. The little hand goes forth, takes that which is not its own, is drawn in again; but not the same hand it was before it went out. That hand has lost something. Virtue has departed, and that virtue has been dissipated. The use for which God intended that hand has reversed. Every time we yield to a selfish, base desire; every time we harbour an unjust thought; every moment we live an impure life, we have stolen and cast away some part of our better self. We have poisoned the stream of our future. In the years to come our children, by their very constitution, will bring us into judgment for that loss. Therefore it happens that you can tell where a man has been eating, and drinking, and sleeping, and passing his days. There is no hiding bills of fare. They will out. Sin means suicide; sin means retrogression; sin means loss of caste in the realm of moral beings. To go from the Father's home into the far country is not only to lose oneself, but to lose all those things which go to make up the joys and comforts and privileges of home. And God never meant that. Yet God cannot take away from the terrible reality of these words that "from him who

hath not shall be taken away even that which he hath." Gather up the fragments of your life, then, that remain, that you may not altogether be a dead, crippled, useless thing, unfit for heaven, a withered and unfragrant flower which yourself, not God, have cast away out of the Garden of the Lord. These, then, are the two alternatives of life. We may choose to follow the stream that leads to the city of God, whose banks are fringed with flowers of beauty, whose pastureslands on either side are gilded by the light of God, or that dark, sullen, muddy river, along whose banks no blossom, no leaf, no bird of song ever breaks the monotony of its ceaseless roar, God never meant that.—Rev. A. J. B. Paterson.

IN THE ANGLICAN CALENDAR.
Days Remembered by the Church at this Season of the Year.
To-morrow will be the 23rd and last Sunday after Trinity, and notice of Advent is to be given. The ferial colors of green and red, in the Western and Sarum uses respectively, are used on Sunday, Monday and Thursday. On Sunday, Tuesday, Wednesday and Friday, all being martyrs' days, the color is red in both uses. Violet is prescribed in the Western use for vespers on Saturday. Two lights are prescribed for each day of the week.

It may here be noted that where no greater number of lights are prescribed for any occasion, two are proper for all sung services throughout the year. They are required at matins and evensong as well as at celebrations. The seven-branch candlestick has nothing to do with the regulation lights, and will not be used in the place of them by churches which are particular as to ceremonial.

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Sunday will be the feast of St. Edmund, king and martyr, A. D. 870. Edmund was king of East Anglia, crowned by Bishop Havelbert in 855, when a lad of fifteen years. He was distinguished for his piety and his love for his people. It is said that for one year he lived as far as possible in solitude that he might learn the Psalter by heart so as to be able to repeat it at night when travelling. When the Danes invaded his kingdom he was taken prisoner, but was offered his liberty if he would betray his people and the christian faith. He refused and was beaten and tortured, then bound to a tree and shot to death with arrows. His head, separated from his body is said to have been guarded by a wolf and miraculously preserved. His shrine became St. Edmund's Bury.

Tuesday will be the feast of St. Cecilia, of Rome, virgin and martyr, the inventor of the organ. "Her voice," says one, "was of a ravishing sweetness, and she played on all kinds of instruments; but so full was her heart of joy that no instrument could utter it all, and so she invented the organ to pour forth in full tide the gladness of her soul in the praises of God." Cecilia married Valerian, a pagan who, was at once converted to the faith. She was martyred by the sword A. D. 230. In art, she is represented as crowned, bearing wreaths of flowers or branches. In representations with a portable organ or harp.

Wednesday will be the feast of St. Clement, pope and martyr, a famous saint, who was martyred A. D. 100, and of whom very much has been written. St. Clement was the third bishop of Rome and was banished to the Crimea in the reign of Trojan. There he made many converts. This so exasperated Trojan that he began fresh persecutions, and St. Clement was thrown into the sea with an anchor round his neck. Tradition relates that the christians having prayed for the recovery of the martyred bishop's body, the sea suddenly retired three miles, and the body of the saint was found in a white marble shrine, which the angels had built over it. Every year afterwards, at his festival, the sea retired for seven days, that the christians might worship at his tomb. The symbol of St. Clement is an anchor.

Friday will be the feast of St. Katherine, virgin and martyr, A. D. 307. She was a princess of Egypt and deeply learned in astronomy and other sciences. She became queen of Egypt at the age of 14. She became a christian and was martyred in the persecution under Maximin. She was first tortured and bound to spiked wheels between which she was to be torn to pieces. The wheels were destroyed by lightning from heaven, but she was unharmed. She was finally beheaded by the sword. Tradition has it that the angels bore her body to the top of Mount Sinai.

Wit the Flavor of the Mind.
When wit is combined with sense and information; when it is softened by benevolence and restrained by principle; when it is in the hands of a man who can use it and despise it; who can be witty and something more than witty; who loves honor, justice, decency, good-nature, morality, and religion ten thousand times better than wit, is then a beautiful and delightful part of our nature. Genuine and innocent wit like this is surely the flavour of the mind. Man could direct his ways by plain reason, and support his life by tasteless food; but God has given us wit, and flavor, and brightness, and laughter, and perfumes, to enliven the days of man's pilgrimage, and to charm his pained steps over the burning marl.—Sydney Smith.

The Rev. Dr. E. W. Donald, rector of the Church of the Ascension, New York, who succeeds to the pulpit of Trinity Church, Boston—vacant for more than a year, since the retirement of Bishop Brooks, is the son of a prominent Andover manufacturer, is 44 years old, is married, and has two children. He is very liberal in his views, and particularly interested in every kind of mission work.

NEWS AND NOTABILLIA.

There is no shorter road to unhappiness than a habit of envying those who seem more prosperous than ourselves.
God demands an account of the past, that we must render hereafter. He demands an improvement of the present, and this we must render now.
Rev. Edward Everett Hale preached a sermon last week in the old meeting house in Berlin, Mass., where fifty years ago he delivered his first sermon.

The Rev. Dr. Morgan Dix has an income from Trinity Parish, New York, estimated to be fully as large as that paid to the President of the United States.
Archbishops Vaughan of Westminster was a soldier in the Crimean war, and could handle the sword as a brave officer before he took to the canons of the church.

The kingdom of God is not a business set up in rivalry with worldly business; but a Divine law regulating, and a Divine temper pervading the pursuits of worldly business.

Mr. Saul Solomon, who died the other day in Scotland, at the age of 75, was a tower of strength to mission work in Africa, keeping open house for missionaries of all denominations.

The Rev. Walter S. Rudolph, pastor of the Westminster Presbyterian Church in Denver, has severed his church relations because he cannot consistently preach the doctrine of endless punishment.

Mrs. E. B. Grannis, editor of the New York Church Union, is probably the only woman who has successfully carried for nearly twenty years the whole burden, financial and editorial, of a large religious journal.

The State Domestic Missionary society reports the result of a canvass that in Vermont there are 150,000 people who attend church, and 184,000 who do not. Half of those who do not, live two miles or more from any church.

Rev. Samuel F. Smith, author of "My Country, 'Tis of Thee," who lives in Newton, Mass., and does not look over 60, though really 85 years old, has in his possession the original draft of that song. It is on a piece of waste paper.

There is not a book on earth so favorable to all the kind and all the sublime affections, or so unfriendly to hatred and persecution, to tyranny, injustice, and every form of malevolence, as the Gospel. It breathes nothing throughout but mercy, benevolence, and peace.—Beattie.

It is well known that Renan studied for the priesthood, and his perversion from the faith of his church has generally been ascribed to his study of the Oriental languages and literature. But it appears that the alterations of his opinion was the result of the perusal of Hegel's writings.

The Roman catholics of Toronto had a memorable Thanksgiving day at the noble cathedral of St. Michael. The devotional function was two-fold—the thankful celebration of 50 years of successful work in the archdiocese of Toronto and the commemoration of the silver jubilee of His Grace Archbishop Walsh.

Make truth credible, and children will believe it; make goodness lovely, and they will love it; make holiness cheerful, and they will be glad in it; but remind them of themselves by threats or exhortations, and you may impair the force of their unconscious affections; your words pass over them only to be forgotten.

All the sermons, if so we may call the chapters of the prophet Isaiah, are short, says the New York Sun, the whole of this book can be read in a couple of hours. Here, in this small compass, you have the preaching of a lifetime, sermons of inspired eloquence, full of sublime imagery, commanding appeals and sublime warnings.

The English Churchman says that the society of St. Osmund has established a branch in Canada, and that the objects of the society are the restoration and use of English ceremonial in the English church; based in the Sarum rubrical directions the corresponding secretary for Canada is W. E. Lyman, 74 McTavish street, Montreal.

The charges of heresy brought against Rev. Dr. Heber Newton, of New York, more than a year ago, have been dismissed. The commission decided "that the catholicity of the Episcopal church was broad and sufficiently large to allow a man to preach according to his words. The utterances of Mr. Newton must be ascribed to his wood, and we trust that he, upon consideration, will see his way clear to revoking the utterances in question."

An Englishman who recently had an audience with Leo XIII., describes his face as being quite colourless and wrinkled, his eyes dark-gray blue, gentle, yet penetrating in expression, his hair snowy, his nose aquiline, his mouth unusually wide. His thin and slightly stooped figure gave an impression of fragility and weakness which was confirmed by his gait. A member of the guard carried an ivory cane, so that the Pope might use it to support himself if necessary.

The sixty-eighth annual report of the New York Bible Society, for the year ending Oct. 1, has just been issued. It shows that with the increase of the population of the city the work for the society to do has also increased. During the year over 55,000 families have been visited, living in over 8,500 houses, and an average destitution of 13 per cent. has been found among these, the figures ranging from 3 1/2 to 35 per cent. of the whole number visited. Nearly 3,000 volumes of the Bible have been delivered to individuals as the result of this canvass.

A fresh effort is being made in London to extend the Sunday society movement and to establish it on a wider and more permanent basis. It is proposed to follow the method adopted on behalf of the hospitals, and to have what is called a "Museum Sunday." The clergy who are known to sympathize with the objects of the society are invited to co-operate by preaching sermons and other friends and supporters are requested to place their art collections at the disposal of the committee for the afternoon of the same day. Eighteen clergymen, it appears, have promised compliance with the request of the committee, and fourteen exhibitions are to be opened in London alone.

Worth Remembering in Election Times.

John Ruskin declares: "There is one way of wasting time, of all the vilest, because it wastes not time only, but the interest and energy of great minds; of all the ungentlemanly habits into which you can fall, the vilest is betting or interesting yourselves in the issues of betting. It unites every condition of folly and vice; you concentrate your interest upon a matter of chance, instead of upon a subject of true knowledge, and you back opinions which you had no ground of forming. So far as the love of excitement is complicated with the hope of winning money you turn yourself into the basest sort of tradesmen—those who live by speculation. Were there no other ground for industry this would be a sufficient one—that it protected you from the temptation to so scandalous a vice."

"Betting and gambling," says a Scotch preacher, "are neither begging nor stealing, but they resemble both, in that they consist in getting money for which you have rendered no honest equivalent. In a business transaction you have an equivalent for so much received. The farmer gives the result of his toil in his farm produce; the mechanic the result of his skill in the workmanship of his hand; the lawyer the result of his legal acquirements; and the physician of his medical knowledge. In each case to a greater or less degree there has been honest and continuous work in order to render a given service; but no such thing occurs in betting and gambling. Where is there any honest and honorable equivalent?"

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