



SUNDAY READING

THE EXAMPLE FOR MAN TO FOLLOW
If We Have Not the Spirit of Christ, We are None of His.

The following selections from a sermon recently preached by Rev. Madison C. Peters, of the Bloomingdale reformed church, New York, gives a picture of what may be called the christianity of Christ:

Christ is christianity, and he is a christian who has the spirit of Christ.

Christ's was a humble spirit. What a matchless view of His humility we have in St. John xii., when He rose from His supper, laid aside His garment and took a towel, girded himself, poured water into a basin and began to wash His disciples' feet. Christ is on earth as one that serveth. Humility followed Him from His birth in the manger to His borrowed grave. We have just as much of Christianity as we have humility. The lesson of Christ's humility is that we should be willing to take the humblest place to serve others. We need the John the Baptist spirit, not envious of the success of another, saying with one eye on the Lord, "He must increase, but I must decrease."

Christ's was a compassionate spirit. I have compassion on the multitude. For the unfortunate leper He had a friendly look, a kindly word and a deed of tenderness. "Being moved with compassion He put forth His hand and touched him." Meeting the blind beggar on the Jericho highway, "Jesus stood, and had compassion on him and touched his eyes." When the Lord saw the widow's tears at the gate of Nain bewailing the loss of an only son, He had compassion on her, and said, "Weep not!" Do the compassionate words and loving deeds of a tender Saviour find a transcript in our lives?

Christ's was an unselfish spirit. "He pleased not himself." His entire life was a beautiful embodiment of that "love which seeketh not its own." Are you dying daily unto self as unto sin? If you should die today could men, women and children look upon your quiet face, lay snow-white flowers against your hair, smooth it down with tearful tenderness, and fold your hands with lingering caress? Could friends call to mind with loving thought some gentle words the frozen lips had said, or some kindly deed the icy hand had wrought? Would you be mourned?

Christ's was a forgiving spirit. Jesus said: "Father, forgive them, for they know not what they do." With sublime sweetness of soul, while treading the wine press alone, the divine Saviour gathered His expiring breath to plead for His foes! What a chaplet of forgiveness He twined together in the hours of His darkness and agony, and left behind a legacy of loving patience to blush and breathe upon our un-forgiving spirits and unrelenting words! Can you, as a christian, on account of some petty grievance unworthy of a calm thought, indulge the look of cold estrangement? "If any man have a quarrel against any, even as Christ forgave you, so also do ye?" "Revenge is sweet" only to a little weak and narrow mind.

Christ's spirit was prayerful. "He continued all night in prayer to God." Jesus had no convenient place to pray in, yet He found a place because He was so disposed. He consecrated the solitudes of Olivet and the shores of Tiberias. Isaac prayed in a field, Daniel in the lion's den, Peter on the housetop, Nathaniel under the fig tree. You are not in reality what you are in your pew. It is what you are when you have shut the doors and gone into the closet and no man can see you. Just as you are when you are alone with God that you are really. When prayer comes to you with weariness, so that you have a questionable pleasure in it, yours is a questionable state.

Christ's was the spirit of holy zeal. "The seal of Thine house hath eaten me up." What a power christians would be in the world if each one could honestly say with Brainerd, "O, that I were a flaming fire in the hands of my God!" Do you find in this world lukewarmness in any one department of real life? Do you find anything like apathy where men believe their interests or safety are involved? It is only scepticism that suffers enthusiasm in the things of God and will not endure enthusiasm in the more important things of God. We profess to believe that the world of sinners outside of Christ will be eternally lost unless turned from their evil ways; and yet we live by our indifference as to give the lie to such profession, or else stamp ourselves without the commonest feeling of humanity. It is impossible to believe the truths of the gospel and yet be apathetic. The cross is the most restless and most restless of agitators, and if your religion does not excite you it is because you have no religion. If you believe the great-compelling story of Jesus and His love, the best feelings and sympathies of your nature will be roused to their highest pitch, and you will love with an enthusiastic love, and praise with intensest gratitude Him who loved and bled and died for us. If you feel no quenchless love, fiery zeal and glowing enthusiasm for Christ's glory, you may disguise it as you like, but in deed and in truth you do not believe that Christ died that sinners might be redeemed.

Christ's was the spirit of devotedness to God. "My meat and my drink are to do the will of Him that sent me." Let us make our Heavenly Father's business the business of life. Let our christian living be no longer a secondary thing. Put Christ first. Gather all the choicest affections of your heart into one precious alabaster box of love, break it and pour it out before Jesus. Let the gifts you bring to Him be the rarest and the choicest that you can find. Let the work of Christ be the one thing which kindles your warmest thoughts and calls forth your noblest service. Christ's was a cross-bearing spirit. "And He bearing the cross, He carried our sor-

sows." He bore our griefs and carried our sorrows, was wounded for our transgressions and bruised for our iniquities. Dwell much under the shadow of your Lord's cross, and you will think lightly of your own.

Christ's spirit was calm in death. "Father, into Thy hands I commend my spirit." The secret of this tranquillity was: "Father, I have glorified Thee on earth. I have finished the work Thou gavest me to do." Will it be so with us? Will our work be done? Death is not an enemy to God's children; it is the head of all travail, the gate of gladness, the port of Paradise, the beginning of all blissfulness. It is a passage to our Father; it is a going home! Home! Sweet home! Home with our friends gone before! Home with our friends gone before! Home with our friends gone before!

IN THE ANGLICAN CALENDAR.

Days Remembered by the Church at This Season of the Year.

Tomorrow will be the 17th Sunday after Trinity, and the liturgical color for it and all the following days of the week, except Thursday, will be green in the Western and red in the Sarum use.

There are two black-letter days in the calendar for the week, the first of which, the feast of St. Denis, or Denis, bishop and martyr, occurs tomorrow, Oct. 9th. St. Denis was the first bishop in Paris in the third century. He was sent from Rome to Gaul about the year 250, in company with other missionaries, and suffered much persecution while carrying on his work through the country. He finally reached Paris, which he made the seat of his bishopric, and there built a church. He suffered death by being beheaded during the persecution under Aurelian, A. D. 273. His body, with the bodies of those who suffered with him, was thrown into the Seine, but was recovered and buried near the place of his martyrdom. A chapel was built over the spot, and in 469 was replaced by a church which was afterwards united with the Abbey of St. Denis. The French adopted this saint as their patron.

Thursday will be the feast of the translation of St. Edward, confessor, king of the Anglo Saxons, one of whose good works was the restoration of Westminster Abbey, where he was buried, in 1066. In 1163 his remains were translated to a worthy shrine in the abbey, by St. Thomas of Canterbury, in the presence of King Henry II. Edward was much esteemed for his sanctity and was the first monarch who touched for king's evil. He was the patron saint of England until St. George became so. The liturgical color for this day is white, in the Western use, and yellow in the use of Sarum. In some churches which, while favoring the latter use, do not strictly adhere to it, red is used in the place of yellow.

The days of abstinence from flesh meat during October are the four Fridays. Days of fasting, Thursday, 27th, vigil of St. Simon and Jude, and Monday, 31st, vigil of All Saints.

Our Father.

"Our Father." Until we feel the meaning of these two simple words we can have no true perception of what heaven is. That little pronoun "our" is the key to all blessedness, above and below. It unlocks the door of every human heart for the admission of every other member of the great family of humanity. We leave our egotism and isolation and selfishness behind us whenever we sincerely utter these first words of our Lord's prayer. It is but mockery to say "Hallowed be Thy Name!" while we are treating any child of His with indifference or contempt; for the Name of God is also the name of our common humanity. Nor are we sincere in saying, "Thy kingdom come!" while we are living only for our own pleasure, in selfish indifference to the welfare of others. If we can look on idly while injustice and oppression and greed of gain are crushing human lives around us—it we are taking to ourselves more than our fair share of the means by which all were intended to find their healthful and natural development,—it we are unwilling to sacrifice our own small interests to the larger good of the children of the kingdom, our hearts are false to the words of our prayer.

We say "Thy will be done!" sometimes with almost abject submission; but it is rather a prayer of earnest and fervent conviction. We do not really wish that the will of God may be done unless we intend to do it with heart and soul and mind and strength.

Imagine for a moment what it would be for us to obey God without the least reference to self,—without our usual small satisfactions with our own methods, and our petty measurements of the methods of others,—without our mean craving for approbation or reward,—without our mockery of humility, our belittling vanity and pride,—without our hesitating cowardice and our headstrong rashness,—but simply, spontaneously, unreservedly following His impulses within us, and going forth on His errands as if there were no joy for us in doing anything else than this!—From "As it is in Heaven," by Lucy Larcom.

A Personal Christ.

The living soul is not content to be spoken to by a look alone, but by a Person. The word is mighty when it is "made flesh." The necessities underlying the Incarnation are as imperative as ever. We can have no sympathy with the "stream of tendency" that would distribute Christ as a pale presence pervading all things, or bury His personality in the tomb of the universe. We cannot afford to ignore the teaching of sacred history. We remember that the strength of Judaism was bent on Incarnation. The bush, the pillar of fire, the temple, were, as far as the nature of things would allow, a vesture of personality for God. Then came Christ into the world, chanting "A body hast thou prepared me." And the sceptre will never depart from the pulpit while it stands between personality and personality, between the heart of Christ on the one hand and the soul of man on the other.—James Stirling.

NEWS AND NOTABILLIA.

There are 127 Roman catholic papers published in the United States.

Friday of last week was called the 122nd anniversary of the death of George Whitefield.

Charles Wesley was the author of 6,500 hymns, the largest number recorded of any writer.

The best helps to growth in grace are the ill-usage, the affronts, and the losses which befall us.—Wesley.

The triennial council of the episcopal church in America, known as the general convention of 1892, began at Baltimore on Wednesday.

It is thought that all the cardinals who compose the sacred college will assist at the ceremonies attending the episcopal jubilee of Pope Leo XIII., on Feb. 23, 1893.

At the consecration of the chapel of St. Agnes, 92nd street, New York, last week, Bishop Potter officiated and Bishop Neely, of Maine, preached the sermon. A surprised choir of 40 voices led the procession of the clergy.

The American Bible society was founded in the city of New York, May 11, 1816, with the sole object, as announced in its constitution, of encouraging "a wider circulation of the Holy Scriptures without note or comment."

"I own that I am inclined to say grace upon twenty other occasions in the course of a day besides my dinner. I want a form for setting out upon a pleasant walk, for a moonlight ramble, for a friendly meeting, or for a solved problem."—Charles Lamb.

The whitest robes in heaven will be found on those that have been baptized with suffering and bathed in tears. "Who are these which are arrayed in white robes, and whence came they? These are they which came up out of the great tribulation."

The corner stone of the Anglican cathedral of St. John the Divine, New York, will be laid on the festival of St. John the Evangelist. The building fund shows \$600,500 already subscribed, and \$200,000 more will be secured before the end of the year.

This autumn is to witness the celebration of the first mass in Montreal's new cathedral, though that edifice will not be fully completed for three years yet. This church is modelled after St. Peter's in Rome, and the estimated cost runs up to \$1,000,000.

At the catholic celebration of Columbus day in the New Orleans cathedral on Wednesday next, Oct. 12, there are to be sermons delivered in English, Spanish, Italian, German and French, all of which are used in New Orleans, where there are churches for each of these nationalities.

Even the most flourishing dioceses may have deficits sometimes. In New York, this year, the interest from the invested funds is \$3,000 less than required. The salary of Bishop Potter, \$12,500, has been paid in full, however, the deficiency being made up from outside sources.

At the call of Archbishop Corrigan over 500 priests from all over the archdiocese will assemble in St. Patrick's cathedral, New York, on Nov. 23, in order to take part in the proceedings of the seventh diocesan synod. It will be the largest body of priests that ever assembled in the United States at a diocesan synod.

Dr. John Hall, of New York, in discussing the labor question at the pan-presbyterian council said, "My firm conviction is that it is as churches and ministers we can render the best services in discussions on questions of this kind by inculcating the principles of integrity and humanity on the part of those who labor."

At the pan-presbyterian council in Toronto, Rev. Filippo Grilli expatiated on presbyterianism in the Waldensian Valley referred to by Milton in his vindictive ode: "Avenge, O Lord, Thy slaughtered saints," and said that in the Piedmontese Valleys there are 17 parishes with 22 ministers, 121 elders, 32 deacons, 200 teachers, 12,888 church members, 895 catechumens and 8,675 Sunday scholars.

A letter has lately been received in New York from Rev. L. I. Conrardy, who was ordained priest in 1880, and, with Father Damien, banished himself to the leper island Molokai, whence none return until released by death. The martyr priest begs particularly that his brethren in the outer world pray for him and his afflicted brethren. Father Damien died of leprosy at the island in 1885. Since then Father Conrardy has furthered the cause almost single-handed.

The British and Foreign Bible society has issued an appeal for increased contributions, which is endorsed by the New Brunswick auxiliary. The adverse balance on March 31 amounted to £67,263. The last appeal for money was in 1879, but for the last four years the expenditure has largely exceeded the receipts, and the deficit last year was £23,397. Donations have been received to the amount of £20,000 towards lessening the deficit, but an additional £25,000 per annum is asked for carrying on the society's greatly increased work.

The statistics of the British and Foreign Bible society show that in recent years the Bible in whole or in part has been published in upwards of 300 languages, to which last year nine new ones were added. The whole Bible has now been translated into all the large languages of the world. The work of translation or revision is carried forward in 70 languages. About four millions of Bibles, Testaments and Portions are circulated each year: or in other words 13,000 copies in various bindings, types and languages have to be provided and despatched on every working day.

Bishop Potter had a service at Grace church, New York, last Sunday, for the formal setting apart to the duties of their office of the members of the first graduating class of the New York Training school for Deaconesses. This school, which is a daily incorporated institution, was established two years ago in pursuance of the recently enacted canon under which the services of women have received formal sanction. The declared work of the deaconess, in the language of the canon, is "to assist the minister in the care of the poor and sick, the religious training of the young and others, and the work of moral reformation."

Thomas A. Kempis on the Prophets.

"They, indeed, may utter words, but they cannot give the spirit."

"Most beautifully do they speak, but if thou be silent they inflame not the heart."

"They teach the letter, but thou openest the sense; they bring forth mysteries, but thou unlockest the meaning of sealed things."

"They declare the commandments, but thou helpst us to fulfill them."

"They point out the way, but thou givest strength to walk in it."

"They work only outwardly, but thou instructest and enlightenest the heart."

"They water, but thou givest the increase."

"They cry aloud in words, but thou impartest understanding to the hearing."

The Curse.

The ringing of the curfew, incorrectly supposed to have been introduced into England by William the Conqueror, was a custom of a civil nature, and its object was to warn the public to extinguish their fires and lights at 8 o'clock.

For Scrofula

"After suffering for about twenty-five years from scrofulous sores on the legs and arms, trying various medical courses without benefit, I began to use Ayer's Sarsaparilla, and a wonderful cure was the result. Five bottles sufficed to restore me to health."—Bonifacio Lopez, 347 E. Commerce st., San Antonio, Texas.

Catarrh

"My daughter was afflicted for nearly a year with catarrh. The physician being unable to help her, my pastor recommended Ayer's Sarsaparilla. I followed his advice. Three months of regular treatment with Ayer's Sarsaparilla and Ayer's Pills completely restored my daughter's health."—Mrs. Louise Rielle, Little Canada, Ware, Mass.

Rheumatism

"For several years, I was troubled with inflammatory rheumatism, being so bad at times as to be entirely helpless. For the last two years, whenever I felt the effects of the disease, I began to take Ayer's Sarsaparilla, and have not had a spell for a long time."—E. T. Hansbrough, Elk Run, Va.

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