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the Kingdom of God, for the blessings of the Gos-  
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It were too long here to dwell upon the wonder-  
ful fulness of meaning involved in this phrase;  
The Kingdom of God is the reign of God, is the  
Church of God, is the sphere of grace and of  
Divine blessing. If we can say of a man that his  
is the Kingdom of God, we mean that he is a true  
subject of that spiritual society, that he has found  
his proper place in the Family of God, that he is  
admitted to all the blessings procured by the  
word of Christ, all the blessings while He sits at  
the right hand of God to bestow, all the blessings  
which the Blessed Spirit has descended to convey.

And these are the privilege and possession of  
the poor in spirit, of those who know that they  
need them, who are conscious that they require  
mercy for the past, and grace to help them in  
every time of need. "I thank Thee O Father,"  
said our Lord, "that Thou hast hid these things  
from the wise and prudent and hast revealed them  
unto babes." It must needs be so. The wise  
and prudent are sufficient for themselves, and  
present no inlet for the admission of divine wis-  
dom. Only the babes, the ignorant, the poor in  
spirit are prepared to receive the divine wealth of  
grace. It is the same thought which our Lord  
expressed when He said to His disciples: "Ex-  
cept ye be converted, and become as little child-  
ren, ye shall not enter into the Kingdom of  
heaven."

The Kingdom of heaven is our true blessedness,  
and that blessedness will be complete when our  
righteousness is perfect. But there can be no  
beginning of righteousness, God cannot come and  
dwell with us, until we are emptied of self. This  
is the very first step in the Christian life. Until  
we have lowly thoughts of ourselves, we cannot  
be, in any true sense of the words, disciples of  
Christ. But it is not merely the beginning of the  
life of grace but its continuance, its onward pro-  
gress, every step which we take forward in the  
divine life which has for its preparation our sense  
of poverty and need. "Thus saith the high and  
lofty one, . . . I dwell in the high and  
holy place, with him also that is of a contrite  
and humble spirit, to revive the spirit of the  
humble, and to revive the heart of the humble  
ones."

#### The Old Way.

Churchmen should live up to their own princi-  
ples and practice their own methods. Even a  
poor method, persistently followed, will give better  
results than a desultory, indiscriminate practice of  
a half-dozen better methods. Our Church ways  
are not only older ways, but better ways of doing  
Christ's work, than those that the denominations  
have galvanized into popularity. They are divinely  
sanctioned, historically attested, experimentally  
approved. Why, then, do we get such meagre  
results in our work in comparison with what  
might be expected from the means at our com-  
mand?

Manifestly, because we do not use the means  
with half the energy and enthusiasm that are given  
to the novel methods which make such a stir  
around us. As it is, with our feeble following in  
the old paths, the Church grows amazingly. If  
the Kingdom does not come with "observation,"  
it comes with steady and healthy growth. But  
what might we see if we would all labor together  
with consistent devotion to edify the Church!

It is the ever-present discouragement in our  
pastoral work, this lack of interest among the peo-  
ple in the appointments of the Church. Communi-  
cants are irregular in their attendance, while often  
they are the first to run after some "new thing;"  
reluctant to take their part in parish work,  
while they are most willing and active in enter-  
prises outside; silent and indifferent in the respon-  
sive worship of the Church, while they bewail the  
exclusion of Moody and Sankey hymns. In how  
many Church families are the children not cate-  
chised, festivals and fasts not kept, family prayer  
not used, Bible not read, Church papers not taken,  
Church books not seen!

It is not new ways, by-ways, that we need, but  
to walk straight forward in the old ways, the high-  
ways, which we have. If we make little progress  
in these, we should make less, or none at all, in

those of later invention. The stimulus of novelty  
would soon be gone, and our last state would be  
worse than the first. The Church makes no excit-  
ing appeal or clamorous demand, but she is in ear-  
nest about saving souls. She proposes to us a  
life training, and we are in no need of a New  
Gospel of galvanic piety.

#### Hints to Housekeepers.

CHICKEN-POX.—A harmless but annoying disease.  
As it resembles modified Smallpox, or Varioloid  
the doctor should be called upon to decide which it  
is. Keep the patient in the house, and other  
children away from him.

RUPTURE.—An irregular swelling of any kind in  
the lower part of the abdomen may possibly be a  
rupture. If so, there will be pain, constipation,  
and often vomiting. Give no purgative medi-  
cines; but send at once for a physician, for the  
sooner the rupture is reduced the better for the  
patient.

MEASLES.—The room should be kept dark to  
protect the inflamed eyes. As long as the fever  
remains, the patient should be kept in bed. Ex-  
posure may cause Pneumonia, which, in other  
words, is acute inflammation of the lungs. Keep in  
the room as long as the cough lasts.

FAINTING FITS.—Fainting is caused by the  
blood leaving the brain. Place the patient flat,  
and allow the head to be lower than the body.  
Sprinkle cold water in the face. Hartshorn may  
be held near the nose, not to it. A half teaspoon-  
ful of aromatic spirits of ammonia in a wineglass  
of water, will tend to revive the patient and pre-  
vent a return. Do not allow persons to crowd  
around the patient. If the symptoms recur, send  
for a physician.

SCARLET FEVER.—Keep all who have never had  
the disease away from the house. If possible  
send other children away. Do not kiss the  
patient, and keep others from doing so. Rubbing  
the body with Vaseline, or oil, will allay the itch-  
ing. The patient should be kept in bed until the  
skin has done peeling, and in his room for two  
weeks longer. Keep him away from other  
members of the family for a month from the begin-  
ning of the disease. Avoid exposure to cold, and  
carefully obey the physician's orders.

DIPHTHERIA is the result of blood poisoning. It  
begins like a cold, and is attended with a slight  
difficulty in swallowing, and a feeling of stiffness  
in the neck, with a very offensive breath. The  
glands about the throat swell, and white patches  
may be seen on the tonsils and on the back part  
of the throat. Send for the doctor as soon as  
these symptoms are noticed, and follow his  
directions implicitly. Put the patient in a room  
by himself, and allow no one to go near him but  
the nurse—keeping the other children from him,  
and from school. Catch the discharge from the  
nose and mouth on soft rags, which should be  
burned at once. Do not kiss the patient, and  
avoid inhaling his breath. During convalescence  
do not allow the patient to leave the bed until  
so advised by the physician. Sudden death some-  
times occurs in convalescence from Diphtheria,  
owing to paralysis of the heart.

#### To—

My loved ones Dead! Alas! ye dear Departed  
Life hath been weary since ye went away;  
A thousand years' it seems that yearning-hearted  
I've mourned and missed you:—Then again a day  
When happy in the wondrous mazes dense  
Of memory, unto my inward sense,  
Some trifle makes it seem a little while,  
Since last I'd heard your voice, or saw your smile,—  
And thus, despite grief's many bitter tears  
At times, Him, who is victor over death,—  
My faint heart hears,—dimly comprehending,—  
When, as the Everlasting yea, he saith,—  
"With me one day is as a thousand years"  
A thousand years with me, as one day's breath."  
Sometimes such thoughts my waiting can beguile.

—C. Maxwell—M.

#### Robert Browning.

Another hand has ceased to touch the strings  
Of the world's song. Another peerless voice,  
Is hushed! No more in God-like tones he sings;  
Yet words like his must live, so we rejoice  
And treasure all that came from heart and pen.  
And those yet speak and mark him king of men.

The loss is great! Where find another man  
Like him? Where find another mind so grand  
As his? We grieve because we never can  
Again get pen-touch from his master hand,  
E'en though we mourn and long for something more,  
There comes no answer from the eternal shore.

Perfection such as his was needed where  
All are in tune with the seraphic mind;  
Where onward still he'll sing his songs most rare,  
And take that part to him by God assigned.  
So let us grieve no more for him, for he  
Still lives and chants eternal melody.

—A Graves B.

#### Waiting.

Learn to wait, life's hardest lesson,  
Conned, perchance, through blinding tears,  
While the heart throbs sadly echo  
To the tread of passing years.

Learn to wait, hope's slow fruition;  
Faint not, though the way seems long;  
There is joy in each condition,  
Hearts, though suffering, may grow strong.

Constant sunshine, however welcome,  
Ne'er would ripen fruit or flower:  
Giant oaks owe half their greatness  
To the scalding tempest's power.

Thus a soul untouched by sorrow,  
Aims not at a higher state;  
Joy seeks not a brighter morrow,  
Only sad hearts learn to wait.

Human strength and human greatness  
Spring not from life's sunny side,  
Heroes must be more than driftwood,  
Floating on a waveless tide.

A BRIDEGROOM took his wife on a tour to Switzer-  
land for the honeymoon, and when there, induced  
her to attempt with him the ascent of the highest  
peaks. The lady, who at home had never ascended  
a hill higher than a church, was much alarmed,  
and had to be carried by the guides with her eyes  
blindfolded, so as not to witness the horrors of the  
passage. The bridegroom walked close to her, ex-  
postulating respecting her fears. He spoke in  
"honeymoon whispers," but the rarefaction of the  
air was such that every word was audible. "You  
told me, Leonora, that you always felt happy, no  
matter where you were, so long as you were in  
my company. Then why are you not happy now?"  
"Yes Charles, I did, replied she, sobbing hysteri-  
cally, "but I never meant above the snowline."

A Presbyterian Church in Melbourne, says the  
*Musical Standard*, has introduced some innova-  
tions into its services, which, although blending  
patriotism and piety, would startle the sober-  
minded Scotchman at home. The choir, com-  
posed of gentlemen wearing the Highland kilt,  
and girls attired in the costume of the "Lady of  
the Lake," sing their hymns of praise to the  
music of the bag-pipes. This looks like a cross  
performance, something between those far-away  
conditions of religious practice, ritualism and the  
Salvation Army. Leigh Hunt once described  
"being tied to a post within a hundred yards of a  
pair of bag-pipes" as a severe type of martyrdom.  
At the Melbourne Presbyterian church there will  
no doubt be a good deal of suffering owing to the  
new order of things. If the good Presbyterians  
introduce the bag-pipes, no objection to organ-  
pipes will hold good or be deemed consistent.

Two young men, East-enders in appearance,  
says the *London Musical Times*, who had strayed  
into St. Paul's Cathedral at the time of the after-  
noon service, listened with rapt attention to the  
music. They were deeply interested. At one  
part of the anthem, where a quiet "verse" suc-  
ceeded a loud chorus, the sudden contrast so  
moved one of them that he turned with anxious  
face to his companion and said: "Did you  
hear that? Pretty near a breakdown that time,  
'Arry, wasn't it?"