

defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things, we suffer the loss of all things and do count them but dung, that we may win Christ; and, knowing the terror of the Lord we persuade men." Such men so trained, so full, so in earnest, so weightily possessed of a truth vital to the general acceptance, yet met with general misconception and indifference—such men "could not not speak." As well might Niagara poise itself on its ledge, and hold back its flood from that appalling plunge!

What kind of an apostle would men have thought a silent one then to be! One who, when questioned, acknowledged his faith; one who, on Sundays—provided it did not look like rain, and *nothing* hindered—gathered with the others to a Christian service; one who thought it practically wise to move easily along among his fellow-men, solicitous chiefly to have no "trouble" with anybody, and therefore reticent of any speech which, informing his neighbour Gentile or equally pagan Jew that he was a Christian, might provoke opposition, and procure discomfort—would be quite sure to arouse aversion. What kind of an apostle would such a "dumb dog" have made? How long before Peter and his fellows would have repudiated him, as, if not a hypocrite, a fool, and a failure? Saying nothing, because he had nothing to say; moving nothing, because there was no fire of principle and faith to make him speak.

Whence we may get, legitimately, the inference for our own time—that he who now really loves Christ, and is Christ's, will *not be able not to speak* for Christ; he cannot be silent—for him "silence is shame!"

He will be courteous in his manner of speech; remembering both the rights and the tastes of others. He will be sagacious as to the form of his utterance; remembering that pearls are not for swine—though other things are, even for *them*, and win even them. He will be discreet as to the time of his talk; as knowing that, while a full stomach rejects dainties, the same stomach, long empty, craves even the coarsest nutriment. He will be gentle and humble, and not sanctimonious and formal—least of all, overhearing—in his address. But *speak* he will, and must. There is a great thought, a great fear, a great faith, a great hope, a great desire, a great principle, a great love burning within him, and he *cannot not* speak the things which it bids him utter. It possesses him, and sways him, as he yields himself to its irresistible might.

It is right, then, natural, inevitable, that real Christians should speak often of the things of Christ. If they are real Christians, they will truly love God and heaven and holiness and

if they do truly love God and heaven and holiness they will love to speak of them. If they are real Christians, they will love the souls of men, and greatly desire their salvation; and if they do truly love the souls of men, and greatly desire their salvation they will manifest that love, and that desire with the lips, trying to *persuade men*. It is natural that they should, and impenitent men recognise that fact, and expect that Christians will *speak* to them of the things of God. A real Christian "*cannot not speak*."—Quiver.

RELIGIOUS TEACHING OF CHILDREN.

"S. G. O." has been writing some interesting letters in the *Times* on the management of children. At the close of the last one he makes the following remarks:—"Our great divine Example and Teacher invited young children to come unto Him, lifted them, blessed them. I do not read anywhere that He expected great religious knowledge from them; but I do read that He commanded *all* to become, in matters of faith, as a little child. I cannot believe that He ever meant that very young children should have His religion even before them as a hard lesson. My own view is this:—Children's first feelings of reverence should be obtained as towards the earthly parents; as early as may be it should be instilled into their minds that these parents, to them so wise and powerful—and, it is to be hoped, good—daily serve and pray to an unseen Power, infinitely wiser, more powerful, and better than themselves. Invitation may then cautiously be given the child to kneel as its parents kneel, and to offer some very short, most simple prayer to God—the Being the parents worship. The child's prayer should be strictly childish,—a simple request for blessings on itself and those it loves. By degrees, and only so, should a pious mother give more and more light as to the duty of prayer and the reverence it demands, unfolding gradually the connection of man with his Maker, thus lifting the love and the principle of obedience in the child beyond the seen to the unseen Parent—not diminishing it as regards the former, but showing that that carries out the law of the latter. With equal caution—not as a hard lesson, but as one re-