

refer the issue to God's judgment, appear before the door of the Tabernacle, each man with his censor in his hand, thus assuming the priestly office. Large numbers of Israelites side with them, (verse 19). Again the *Shechinah*, "the glory of God" appears over the door of the Tabernacle. Do the people tremble? No. It is Moses and Aaron who prostrate themselves, praying for the deluded people. Their prayer is heard. (Ps. cvi. 33). See God's message, (verse 24). Do the people heed? Yes. (verse 27). The rebels are left alone, Korah with them, defiant to the last.

8. *The End of Presumption.*—The day of grace is over. Again Moses speaks. He pronounces the awful doom of the rebels, and, as he ceases speaking, the earth opens and swallows them up.—(verse 32). The 250 men who offered incense were consumed by a fire from the Lord, while Aaron, who stood with them is spared. Note how the memory of their sin is perpetuated, (verse 38). This lesson has a terrible warning for all. See how *self* works, cunningly, deceitfully, proudly, cruelly. Only Christ can enable us to overcome *self*. He gave Himself for us. Let Him subdue our enemy, take our hearts, and rule them by His Holy Spirit.

Family Reading.

THE LOVED AND LOST.

The loved and lost! Why do we call them lost?
Because we miss them from our onward road?
God's unseen angel o'er our pathway cross'd
Looked on us all, and loving them the most,
Straightway relieved them of life's weary load.

And this we call a "loss"; oh! selfish sorrow
Of selfish hearts! Oh! we of little faith!
Let us look round, some argument to borrow
Why we in patience should await the morrow
That surely must succeed this night of death.

Ay, look upon this dreary, desert path,
The thorns and thistles wheresoe'er we turn;
What trials and what tears, what wrongs and wrath,
What struggles and what strife the journey hath!
They have escaped from these, and lo! we mourn.

Ask the poor sailor, when the wreck is done,
Who with his treasure strove the shore to reach
While with the raging waves he battled on,
Was it not joy where every joy seemed gone,
To see his loved ones landed on the beach?

A poor wayfarer, leading by the hand
A little child, had halted by the well
To wash from off her feet the clinging sand
And tell the tired boy of that bright land
Where, this long journey past, they longed to dwell.

When lo! the King who many mansions had,
Drew near and looked upon the suffering twain.
Then pitying spake, "Give me the little lad;
In strength renewed, and glorious beauty clad,
I'll bring him with me when I come again."

Did she make answer selfishly and wrong—
"Nay, but the woes I feel he too must share!"
Or, rather bursting into joyful song,
Go on her way rejoicing and made strong
To struggle on, since he was freed from care.

We will do likewise; Death has made no breach
In love and sympathy, in hope and trust;
If outward sign or sound our ears ne'er reach,
There is an inward spiritual speech
That greets us still, though mortal tongues be dust.

It bids us do the work that they laid down—
Take up the song where they broke off the strain:
So journeying till we reach the heavenly town,
Where are laid up our treasures and our crown,
And our lost loved ones will be found again.

—Church of England Magazine.

FAMILY PRAYER.

There is one mark of a household in which God is known and loved, and which is too often wanting in our day—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference to any household at the end of a year. How, indeed, can it be otherwise, when each morning, and perhaps, each evening too, all the members of the family, the old and the young,

the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing or less than nothing; yet, to whom each is so infinitely dear that He has redeemed by his blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride, and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His gracious presence in the hearts of old and young alike, who, as He brings us one by one nearer to the true end of our existence, so does He, and He alone, make us to be "of one mind in a house," here within the narrow presence of each home circle, and hereafter in that countless family of all nations, and kindred, and people, and tongues, which shall dwell with Him, the universal Parent of all eternity.—Canon Liddon.

MATTER OR SPIRIT?

If this be all in all;
Life but one mode of force;
Law but the plan which binds
The sequences in course;
All essence, all design
Shut out from mortal ken;
We bow to Nature's fate,
And drop the style of men!
The summer dust the wind wafts hither
Is not more dead to Whence and Whither.

But if our life be life,
And thought, and will, and love,
Not vague unrhymic airs
That o'er wild harp-strings move;
If consciousness be aught
Of all it seems to be,
And souls are something more
Than lights that gleam and flee;
Though dark the road that leads us thither,
The heart must ask its Whence and Whither.

To matter or to force
The all is not confined;
Beside the law of things
Is set the law of mind;
One speaks in rock and star,
And one within the brain;
In unison at times,
And then apart again;
And both in one have brought us hither,
That we may know our Whence and Whither.

The sequences of law
We learn through mind alone;
'Tis only through the soul
That aught we know is known:
With equal voice she tells
Of what we touch and see
Within the bounds of life,
And of a life to be;
Proclaiming One who brought us hither,
And holds the keys of Whence and Whither.

SEVEN QUESTIONS.

If you meet with an atheist, do not let him entangle you into the discussion of side issues. As to many points which he raises, you must learn to make the rabbi's answer: "I do not know." But ask him these seven questions:

1. Ask him, Where did matter come from? Can a dead thing create itself?
2. Ask him, Where did motion come from?
3. Ask him, Where life came from save the finger-tip of Omnipotence?
4. Ask him, Whence came the exquisite order and design in Nature? If one told you that millions of printers' types should fortuitously shape themselves into the Divine Comedy of Dante or the plays of Shakespeare, would you not think him a madman?

5. Ask him, Whence came consciousness?
6. Ask him, Who gave you free will?
7. Ask him, Whence came conscience?

He who says there is no God in the face of these questions, talks simply stupendous nonsense. This, then, is one of the foundations—one of the things which cannot be shaken, and will remain. From this belief in God follows the belief in God's providence, the belief that we are His people and the sheep of His pasture.—Archdeacon Farrar.

FAMILY PRAYER.

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A CHEERFUL GIVER.

An amusing story was lately told, in some one of our exchanges, of a little boy, who had two small coins, one of which he had resolved to give to missions and to spend the other for candy. He lost one of them, and when asked by his mother which of them was lost, he promptly answered, "The missionary one."

The late Russell Scarritt at one time subscribed \$5,000 toward the payment of a debt which was burdening and imperilling the church of which he was an elder. Soon afterward the business house of the firm in which he was a partner was burned. His share of the loss was estimated at \$5,000; but he cheerfully said, "That was not the \$5,000 which I've promised to the Church, but that with which I hoped to build me a house." So he and his family contentedly remained in a plain hired house.—*The Church at Home and Abroad.*

ANOTHER FALLACY.

That a rich man is more under obligation to give than a poor man. Nay; he is under obligation to give more; not under more obligation to give. "For if there first be a willing mind it is accepted according to that a man hath, and not according to what a man hath not."

"Let every one of you, rich and poor alike, lay by him in store as God hath prospered him."

A practice needed in the Church. "When I first went to Philadelphia as Rector of a Church there," said Bishop Stevens, in a missionary address, "I was called upon to present a great object to my congregation. I did so, knowing they were wealthy and expecting from them a liberal response. Afterwards I called on several individuals, one, a rich gentleman, who, after some hesitation, promised me fifty dollars. Noticing my surprise, he said, 'I see you are disappointed. I am; I expected a thousand dollars.' 'Well,' replied he, 'I have not been educated to give.' I said, you shall never have cause to say that again. I will educate you. By the blessing of God, I was enabled so to bring this great subject before my people, that when I was called to the Episcopate, there was no church that could vie with it in the liberality of its gifts for the support of the Church of Christ."

"Now, what we want is the practice carried out in the missionary work. It is Christ's work, not ours."

If each man and woman could feel their indebtedness to Christ, how would they give? Not words merely, but, love for Christ, work for