

THE sympathy with childhood which gives it coloring to modern literature and art, is to be traced back to utterances which have influenced more than the literature and art of modern Europe. "Except ye become as little children, ye cannot enter into the kingdom of heaven," was a perfectly new utterance to the world. The fresh aspect under which all weakness, all dependence, appeared in the light of that teaching, was evidently bewildering to its hearers; a bewilderment perhaps betrayed in some confusion of the record through which these utterances reach us. The greatest of the apostles, we cannot but suspect, never heard of the words having been spoken; his own saying, "When I became a man I put away childish things," though not a contradiction of them, seems to us not a natural utterance from one who remembered them; and here, we fancy, Paul was a Greek. Indeed, the typical significance of this stage of human life, as a pattern of the human attitude and a clue to the whole meaning of man's sojourn in this world, is pregnant with a wealth of meaning that could only be unfolded in long ages, and exhibited in the whole various realm of human desire, hope and fear.

Wonderful is the power of childhood. A tiny right hand steals into our palm, while the left is clasped in that of our deadliest foe, or an alienated friend, more remote than any foe, and instantly we feel the resentment, or distaste, or bitter indignation thin away, grow transparent, and almost disappear. Our level gaze meets above the curly head, and neither finds nor conveys reproach; we become fellow-guardians to the little one whose tottering steps regulate both ours and those of the person who seemed in all things to set his feet in a different path from ours. Let twenty years hurry by, and the child whose infant steps we guided has become a more tedious neighbor, powerless to stir our atmosphere, or bring one waft of healing power. For a year or two in this pilgrimage of ours, the most commonplace, the most tiresome of us is invested with this wonderful capacity; every human being has once upon a time hushed enmities and bridged estrangements. We have all possessed unconsciously this magic: with the consciousness of its possession its spell was gone. Let us not so admire children that we banish childhood; the child is only blessed so long as he is childlike. When we make him our equal, we drag him from the Eden we perforce quitted long ago, to which neither he nor we can return. Wordsworth might well have addressed some lines of his "Ode" rather to the parent than the child; and almost all the parents in our day would do well so to read them:—

Why with such earnest care dost thou provoke
The years to bring the inevitable yoke?
Full soon *his* soul shall have its earthly freight,
And custom lie upon it with a weight
Heavy as frost, and deep almost as life!

—*London Spectator.*

In the House of Lords, on Monday, the Duke of Westminster rose to call attention to the evils of the liquor traffic in Africa, and to urge upon the Government to continue their efforts for the prohibition of the traffic, where possible, and where not, for the imposition of a high tariff. The Duke of Westminster had thoroughly mastered his case, and proceeding along the West Coast down to South Africa, and then up to the East Coast, presented to the House an amount of evidence from trustworthy sources which made an evident impression on his hearers. The Earl of Carnarvon began by stating that the noble Duke had in no way exaggerated the evils. Lord Aberdare made an admirable speech, setting forth the action of the Niger Company. The Archbishop of Canterbury spoke most impressively of the liquor traffic as carried on as a hindrance to missionary effort. The Bishop of London amused the House very much with an apt fable of a butcher's dog, whilst Lord Meath emphasised the fact, brought out by the Duke, that the liquor traffic was a hindrance to legitimate commerce. Rarely has the whole subject been so effectively dealt with from its various points of view.

The Government were urged, in the words of Lord Salisbury to the deputation in December, "to press the matter in season and out of season," in the threefold interests of humanity, Christianity and legitimate commerce. Lord Knutsford's reply was on the whole satisfactory. An invitation which he has given to the Liquor Traffic United Committee will be cordially accepted by them, viz., to bring before his notice any infringements of existing laws of which they may become aware. He promises at once to deal with them. During the debate several members of the House of Commons were present, some of whom, notably Sir Wilfrid Lawson, appeared, by the expression of their faces, to be well pleased and surprised at the satisfactory expressions of opinions on both sides of the well filled House. "A Temperance meeting in the House of Lords!" said one; "well, things are looking up."—*Temperance Chronicle.*

THE Bishop of Athabasca has fixed his residence for the present at Vermilion, as being the most central station in his diocese. His jurisdiction is vast, though extending only over the southern part of the original diocese of the same name. When consecrated, in 1884, his clergy were but three; at present they are seven. The average distance between each mission is about 250 miles. The Indians who are being evangelized are the Beavers, the aboriginal tribe; the Wood Crees, from the country south; the Chipewyans and the Slaves. There are now three neat churches, and another is being built. The S. P. C. K. has helped with these edifices; the C. M. S. mainly supports the missionaries.

"If we should miss heaven, what a great miss it would be."—*Archbishop Leighton.*