

THE WRITING ON THE SHORE.

[THE author of this little poem, G. S. Outram, saw "God is Love" written on the Trusthorpe Sands.]

I read one morning on the sand,
And written in a childish hand,
A truth the billows cannot teach,
A truth past human wisdom's reach—
God is Love.

It seemed a very angel's trace,
God's footprint in that lonely place,
It brightened up the sea and sky;
And glad I was I could reply,
God is Love.

And much I thanked my little friend,
Who thus her joyous creed had penned;
And may she know for evermore
The truth she wrote upon the shore—
God is Love.

The tide will come again to-day,
And wash that lonely print away,
But death and hell cannot erase
The charter of that child of grace—
God is Love.

A LITTLE GIRL AND HER BIBLE.

When the Boston train came steaming into the depot a crowd rushed for seats. As a band of recruits mounted the platform, they shouted back to their friends who had accompanied them to the train the various slang phrases they could command, interspersed with an oath now and then. As the train moved on they pushed each other into the car, where many ladies were seated, including Mrs. B. and her two boys.

Then the oaths came out thick and fast, each one evidently trying to outdo the other in profanity. Mrs. B. shuddered for herself and her boys, for she could not bear to have their young minds contaminated with such language. If the train had not been so crowded she would have looked for seats elsewhere, but under the circumstances she was compelled to remain where she was.

Finally, after the coarse jesting had continued nearly an hour, a little girl, who with her mother sat in front of the party, stepped out timidly from her seat, and going up to the ringleader of the group, a young man whose countenance indicated considerable intelligence, she presented him with a small Bible.

She was a little, delicate looking creature, only seven or eight years old; and as she laid the book in his hands, she raised her eyes appealing to his, but without saying a word went back to her seat.

The party could not have been more completely hushed if an angel had silenced them. Not another oath was heard, and scarcely a word was spoken by any of them during the remainder of the journey.

The young man who had received the book seemed particularly impressed. He got out of the car at the next station and purchased a paper of candy for his little friend, which he presented to her. He then stooped down and kissed her, and said he would always keep the little Bible for her sake.

The little girl's mother afterward told Mrs. B. that her child had been so troubled by the wickedness of those young men that she could not rest until she had given her little Bible, which she had valued so highly herself.—*Christian Intelligencer.*

PARENTS, see that your children come to Sunday school regularly, and that they know their lessons before they start. This is a duty you owe to them and to the school. Thus you will help the teachers and encourage all who are engaged in the important work. One of the weakest things about a parish is the little interest that so many take in the Sunday school, the nursery of the church upon which its future depends.

"I have fought a good fight, I have finished my course, I have kept the faith."

LEARNING EASY THINGS.

There are some boys who do not like to learn anything that is hard. They like easy lessons and easy work; but they forget that things which are learned easily are of comparatively little value when they are learned. A man who confines himself to easy things must do hard work for very small pay.

For example: A boy can learn to saw wood in five minutes; any other boy can learn to saw it in the same time; any ignorant foreigner can learn it just as easily; and the result is, the boy who has only learned to saw wood, if he gets work to do, must do it in competition with the most ignorant class, and accept the wages for which they are willing to work.

Now, it is very well for a boy to know how to saw wood. But suppose he knew how to build a steam engine; this would be much harder to learn than sawing wood, but when he had learned it he would know something which other people did not know, and when he got work to do, other people could not come and get it away from him. He would have a prospect of steady work and good wages; he would have a good trade, and so would be independent. Boys should think of this, and spend their early days in learning the things which they need to know in after years. Some boys are very anxious to earn, but it is not always best. It is often more important that boys should learn. When they are young they can earn but little, but they can learn much; and if they learn things thoroughly when young, they will earn when they are older much more than enough to make up for the time and labor which they spent in learning what to do and how to do it.—*Little Christian.*

SELF-CONTROL.

In some people passion and emotion are never checked, but are allowed to break out in a blaze whenever they come. Others suppress them by main force, and preserve a callous exterior when there are fires raging within. Others are never excited over anything. Some govern themselves on some subjects, but not on others. Very much can be done to give the will control over the feeling. The man who governs his own spirit is greater than he who rules the world.

One of the best means of culture is the persistent withdrawing of the mind from the subjects which produce the emotion. The man or woman who persistently permits the mind to dwell on disagreeable themes only spites him or herself, and sooner or later it will leave a disagreeable impress upon the countenance. The value of self-control as a hygienic agent is very great. It prevents a great waste of vitality in feeling, emotion and passion. It helps to give one a mastery over pain and distress rather than it does a mastery over us.

BOOK NOTICE.

BIBLE TEACHINGS IN NATURE, by the REV. HUGH MACMILLAN, LL.D., F. R. S. E. (London: Macmillan & Co.) A book for the Parish Library.

(Continued.)

10. *Fading Leaves*—Isaiah lxiv. 6. In the late autumn days, the saddest of the year, Nature preaches to us a solemn sermon from the most solemn of all texts. Leaves are beautiful objects; as emblems of humanity leaves are peculiarly beautiful and expressive; they fade gradually, silently, differently, characteristically and pre-
parately.

"On the tree of life eternal,
Man, let all thy hopes be stayed
Which, alone for ever vernal,
Bears a leaf which shall not fade."

11. *The Root out of a Dry Ground*—Isaiah liii. 2. The western regions of Africa are almost constantly deprived of rain, and yet they are distinguished for their comparatively abundant vegetation, &c.—the subject suggests the *living root, the dry ground, and the effect of the living root on the dry ground.* Jesus is the Branch and the Root springing out of the dry ground of humanity, and amid the expect-

tations of the Jews concerning the Messiah, &c. The roots of the desert by their extensive ramifications fix the constantly shifting sands, and prevent them from being drifted about in blinding clouds by every wind that blows. We should, all of us, strike the fibres of our soul which are vainly striving to extract nourishment from, and find rest in, the parched shifting sand of earthly persons and things deep down into this living Root out of a dry ground.

12. *Agate Windows*—Isaiah liv. 12. Of all images under which the Church is symbolized, a building, perhaps, is the most suitable and expressive. Agates are partially transparent; they seem to be the product of elements fused by fire; they may mean the *windows of faith, or feeling, or spiritual character*, and their use is to let the light of heaven shine in upon our life that we may discharge our duties as members of the household of faith, that we may act our part as the children of the day and of the light.

13. *Stones with Fair Colours*—Isaiah liv. 2. Nature's temple is not a hueless, monotonous structure like the Pyramids of Egypt. It is richly decorated. What are these fair colours? What their properties? How are they produced? Humility is one of the most conspicuous; patience, benevolence and zeal are others; moderation or temperance another; and all summed up in charity, as in a rainbow, which gathers up all, and these should be harmonious and not superficial like the applique of the embroiderer, and God is their Author, and they are within the reach of all. The slag out of the furnace forms into globular masses of radiant crystals; so "though ye have been among tea pots, ye shall be as the wings of a dove, covered with silver and her feathers with yellow gold."

14. *Foundations of Sapphires*—Isaiah liv. 11. From the beginning the Creator laid the foundations of the earth in beauty as well as utility. The sapphire is one of the brightest and most valuable of those mysterious, unfading flowers of the inner earth which we call jewels. The pavement under the feet of the God of Israel is likened in Exodus and Ezekiel to a sapphire stone. It was the 5th precious stone in the High Priest's breastplate; sapphire foundations of the Christian life which God lays to be the *love of God in Christ*. Hebrew word *sappir*, translated sapphire, is from the same root as the word which signifies book, writing, or engraving, and according to the Talmud the two tables of the law were written on sapphires. Our sapphires are the *covenant of grace, the revealed truth of God, the experience of the believer*. Most precious jewels, steadfast and enduring; as the pearly nautilus grows older it forms a series of new and larger chambers in its spinal shell, until at last it lives only in the larger and uppermost. "So let us go on to perfection, but building in advance, until the earthly house of this tabernacle be exchanged for the city that hath foundations of precious stones, whose builder and maker is God."

15. *No More Sea*—Rev. xxi. 1. The sea involves three ideas—*separation, change, storm*. The argosy of Christianity, freighted with a more precious treasure than the golden fleece of Coehis, with nobler heroes than the Argonauts, with songs sweeter than those of Orpheus, cut loose from its anchorage by the Roman sword, bound together all the known world. There is nothing more uncertain and unstable than the sea; one day calm and motionless, the next mountains high; one day kissing frail shells with a gentle sigh, the next crashing wrecks and corpses against iron rocks. But in the changeless land where there is no more sea there will be perfect fulness of rest. Storms are both inseparably connected in our minds with the sea and with this life. Many are driven up and down like Paul in Adria. But while the stormy sea that divides us here and changes our scenes will vanish for ever, there will be a sea—"a sea of glass mingled with fire"—on which the victors will stand harping the harps of God.

16. *The Law of Circularity*—Eccles. i. 4, &c. This last chapter we will not attempt to sketch, but have done this much as an *attempt* to show how great a pleasure is in store for those who will read the 344 pages of this fascinating volume, which we again highly recommend as a book for Parish Libraries.