

shall gather out of His kingdom all things that offend." By this it is evident that the "tares" the servants were anxious to "gather out" were in the kingdom; for they were to be taken, not out of the "field," or world, but "out of the kingdom;" and it is just as evident that the servants were positively forbidden to touch them, or "gather them out;" for this the angels are to do at the end of the world.

That the kingdom in this parable means the church, and the "good seed" the worthy members, and the "tares" the unworthy, will hardly admit of a doubt. The great Teacher gives us the same idea in His parable of the "ten virgins," and also in that of the fish "net." The wise and the foolish of the one parable, and the good and the bad of the other were not separated until the "end of the world." The Apostle Paul teaches the same lesson in his letter to the Corinthians. In the 3rd chapter of his first letter, 12 and 13 verses, he clearly says that the "gold, silver, precious stones," and the "wood, hay and stubble" are all on the one foundation, or in the one building; and that the "day" shall declare "of what sort it is." In this scripture too, we think the "gold, silver, precious stones" are the worthy members of the church, while the "wood, hay, stubble" are the unworthy, or the "tares," and such as "shall be burned." Other scriptures show us what will be the end of those who "know not God," and "obey not the gospel;" but these teach us what the end of those shall be who are in the church, or kingdom, but in whom the church, or kingdom, is not. (Luko xvii. 21.) But, says one, does not Paul teach the brethren to "withdraw from every one who walks disorderly?" He certainly does, and means just what he says. And just here I think is where we may learn how to exercise "judicious discipline." But does Paul's command to "withdraw" conflict with the Saviour's teaching in the parable of the "tares?" Surely not. What then does he mean? Simply this: That when the church comes together for worship, if there are those who are "walking disorderly," "busybodies," and such like, who pretend to join with them in their "feasts of charity," they were not to allow such to partake of the solemn and delightful services of the church. "With such an one no not to eat." (1 Cor. v. 11.) Still they were not to treat him as an "enemy," but as a "brother." They were to "admonish him," and try and "convert him," "from the error of his way," (James v. 19, 20) and thus "save a soul from death, and hide a multitude of sins."

From all this it is clear to my mind that the extent of the authority of the church is to protect itself against imposition by unworthy members. Let such, and the community as well, understand that all such characters as are named by the apostle in 1st Cor. v. 11, and also in 2nd Thess. iii 6, 15, are not allowed to unite in the worship; but that in order to do this they must cleanse themselves from all their impurities, that they may worship acceptably. In this way the unruly member will be made to feel "ashamed," and the character of the church will be established among those who are without.

This I understand to be "judicious discipline," because it is scriptural. I fail to see why any action of the church should be taken on those who have withdrawn themselves. If bad men persist in uniting with the church in the worship, then Paul's command to "withdraw" must be enforced. I am satisfied that more harm than good has been done by "turning out of the church" even unruly members. Let the fellowship be guarded, and God, the righteous Judge, will see to all the rest. This He has left to His church, that belongs alone to Him.

E. C. FORD.

Westport, May 15, 1884.

THE FAMILY.

THE CHILDREN OVER THE WAY.

The day had been cloudy and dreary,
Night shadows were stealing around,
When seated alone in my window
Sad food for reflection I found.
As thistledown floats past in autumn,
Remembrances rushed by that day,
Brought there by sweet faces of children
In a window just over the way.

Three beautiful, golden-haired darlings
Were watching each form that went past,
With faces pressed close to the casement,
And hearts throbbing joyously fast.
I knew they were watching for papa,
So eagerly anxious were they;
And while they scanned every new-comer,
I scanned them from over the way.

Soon a tall form appeared in the distance
Which their little eyes seemed to know,
For away from the window they darted,
To stand in the doorway below;
While the glad shouts of welcome they uttered
Brought volumes of past joys to me,
And the kisses he eagerly gave them
Seemed fond as those I used to see.

Then I thought of two dear little children,
Whose forms lie beneath the green sod;
Of the father who tenderly loved them,
Yielding his spirit to God;
And an afterthought came to give comfort,
In a "mansion" of glory they stay,
And, together, are eagerly watching
My coming from over the way.

MRS. GLADSTONE.

Mr. Gladstone's modest manner of living and his earnest efforts for the public welfare have made his neighbors love and respect him. His wife also comes in for a share of their affection, both on account of her personal qualities and her devotion to her husband.

A correspondent of the Worcester Spy, who visited the country-house of Mr. Gladstone, thus speaks of the people's admiration for his wife:

For fifty years they have been familiar with his abounding physical and mental activity, but at the last general election he performed such feats of physical endurance and mental prowess that the people, in astonishment, said he never could have done such things at his age had he not had Mrs. Gladstone to care for him.

They will tell you how, at the last general election, he left Hawarden one winter's morning, in company with his noble wife, for a political campaign in Scotland.

Day after day he delivered daily three or four political speeches of great vigor and power. These orations were not merely the repetition of the same addresses, but each one dealt with a new subject, or with a new phase of the same subject.

They were printed in every newspaper in Great Britain, and created such enthusiasm for his party, and such distrust of the conservative party, that the election resulted in the complete overthrow of Beaconsfield's government.

He set the cold heart of the Scots on fire by his fervid eloquence, and Lord Beaconsfield wittily termed his campaign "a pilgrimage of passion."

Many of his speeches were delivered to vast crowds in the open air, but during the whole campaign Mrs. Gladstone remained by his side.

At the close of each address she took charge of him, saw that he was kept out of draughts of air, and properly robed him with her own hands.

In this way she kept him in splendid working

condition, and at the close of about twenty days she brought him back to their Hawarden home in good health, and the virtual Prime Minister of Great Britain.

Gladstone's incomparable industry is shown in his manner of life in Hawarden. Soon after eight o'clock each morning, he walks to his son's church and attends morning prayers.

It is said that when he is at home the attendance in Hawarden Church is doubled, and it is presumed that many go to see him and to hear the lessons read in the sonorous tones of the Premier of England.

After breakfast, until two p. m., he applies himself with all the ardor of youth to intellectual work. After luncheon he spends some time in conversation with family and friends, and when the weather is favorable he takes long walks or chops wood.

He can toil terribly, and with him no moment is allowed to pass unoccupied. Most people consider idleness one of the beatitudes of heaven, but I think he would rather place it among the tortures of hell.—*Youth's Companion.*

THE KING'S INSURANCE COMPANY.

The King's Insurance Company is the greatest, oldest, and only absolutely reliable fire, marine, and life insurance company in the world.

Cash capital: "The unsearchable riches of Christ."

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Cash in bank: "Gold tried in the fire."

Liabilities: "Whosoever will may come."

Surplus over all liabilities: "Able to do exceeding abundantly above all we ask or think."

Condition of policy: "Repentance toward God and faith in our Lord Jesus Christ."

President: "King of kings."

Reasons for insuring in the Kings' insurance company:

1. It is the oldest insurance company in the world, having been in successful operation thousands of years.

2. It is the only company insuring against loss in the great judgment-day fire.

3. It is the only company insuring against shipwreck in the river of death.

4. Its policies never expire, giving the faithful holder thereof eternal life.

5. It has never changed management.

6. It insures a man for more than he is worth.

N. B.—1. Persons claiming to have no souls need not apply.

2. Applicants come directly to the President, and not through priest, bishop, cardinal, or pope.

3. All companies offering to issue policies after death are frauds. "After death the judgment." "Now is the accepted time."—*J. B.*

A GENUINE LOVE STORY.

A young clergyman and his bride were invited guests at a large party given by a wealthy parishioner. In all the freshness and elegance of her bridal wardrobe the young wife shone among the throng distinguished by her comeliness and vivacity and rich attire; and when during the evening her young husband drew her aside and whispered to her that she was the most beautiful woman in all the company and that his heart was bursting with pride and love for her, she thought herself the happiest wife in the world.

Ten years later the same husband and wife were guests at the same house where was gathered a similar gay company; The wife of ten years wore the same dress she had worn on the previous occasion; of course it had been altered and made over, and was old-fashioned and almost shabby. Toil and care and motherhood and pinched circumstances had taken the roses out of her cheeks and the lithe spring out of her