

Then modern Science but repeats to us a truth of Christianity, and both reveal to us the same attributes of the Deity.

Some of the men who have been chosen to teach us this truth, we have looked upon as little better than heathen—we have called them infidels and atheists. They may not be all very well learned in the Scriptures, and, perhaps, like the Galilean fishermen, neither we, nor they, as yet, fully know the greatness of the truths they have taught us.

What if they have discovered the physical basis of physical being?

What if they have banished out of nature all that we thought necessary to prove the presence of a Creator?

Is it not that we may learn that its greatest proofs are not in some far-off and mysterious event, but in the things which we can daily see and feel around us—in the slight variation and gradual development of every young creature that comes into being.

In the quiet murmur of every little stream that trickles down the mountain side, in the gentle warmth of every sunbeam that penetrates the darkness of the primeval forest—these are the tremendous powers of nature.

Why, a little child could look on them without fear and trembling! Aye; and it is often to little children that they are most attractive. They love to play with young animals, and are over-joyed to obtain a nest of hungry little sparrows. They will spend a whole holiday in blocking up the pathway of a stream and watching it force its way over the turf and stones they have placed in its course. They are happy even in school-time, if, provided with something bright and shining, they can make for themselves a sunbeam, and watch it dancing upon the wall.

But we are too wise and big to care for such things; nevertheless, it is by these He hath done great things; they are some of His mightiest servants.

Perhaps it is by becoming as little children that we best learn, not only of God's spiritual, but also of His material kingdom.

And if it be a good thing to teach men to recognize the presence of a Deity around them; it may be that we shall best do so—not only if we read to them the first chapter of Genesis—but also show them its *present* truth and reality by teaching them the

theories, which we find in Sir Charles Lyell's "Principles of Geology," and in Mr. Darwin's "Origin of Species."

THE END.

A FRIENDLY LETTER ADDRESSED TO MERCHANTS.

MY DEAR FRIEND,—There is great truth in the assertion that we are "a nation of shopkeepers." London especially is a city of merchants. We are not ashamed of it. Commerce is a blessing to mankind, and our British merchants are among the most honourable, industrious, and charitable men in all the world.

But you have dangers peculiar to your calling, as every class has. Will you forgive a friendly voice which, for the love of Christ our Saviour, speaks of three verses of Holy Scripture, which should not be forgotten by you?

I.—"A false balance is abomination to the Lord, but a just weight is His delight." (Proverbs xi. 1.) On this verse I will not remark much. I would rather God's Word should speak than that I should seem to bring an offensive imputation. I would not accuse, but only warn. It is no secret that there are tricks in trade; nor that many things which are dishonest are done because every one does them. Moreover, if it were not too painful to remember, names would soon occur of men once highly respected who fell most deeply under the temptation to be quickly rich by means which would not bear the daylight. It is hard, no doubt, to go against the stream. In the tremendous race for a living now-a-days, short bye-plays must be very inviting. But, if you stand fast in Christ's strength, you will have an approving conscience and the blessing of the Lord, which maketh truly rich. May He Help you!

II.—"And man's life consisteth not in the abundance of the things which he possesseth." (St. Luke xii. 15.) No! Abundance does not make life. The millionaire may be dead while he liveth. This verse was spoken in connection with the parable of the rich fool, who laid up treasure for himself and was not rich toward God. If we have not a good hope for the life which is to come through Christ, we shall be like Dives—have our good things (such as they are) in this life. Our Saviour entreats you to lay up treasure in heaven, where neither moth nor rust corrupt, and where thieves do not break through and steal. Perhaps in a great commercial nation like ours there are as many hearers "among thorns" as of any of the four classes. The Word of God often bringeth no fruit to perfection because men are so engrossed and absorbed in the riches, cares, and pleasures of this life. The dregs only of thought and time and