

v: 1 and read: 'When he was set, his disciples came unto him, and he taught them, saying,' etc., etc. Notice the connected discourse ending at Matt. vii. 29. All along He is talking to His disciples. Look at Matt. vi. 9: 'After

this manner, therefore, pray ye: Our Father,' etc.; to whom is He talking? who is this ye? Manifestly not the world at large, but His disciples, believers in Him. They, and they only, could in truth say, 'Our Father.' "

ILLUSTRATIONS AND SIMILES.

THE DEAD-LINE.—The dead-line in the ministry, as in any other calling, is the line of leziness. The lawyer can not use 'last year's briefs; the physician can not depend on last week's diagnosis; the merchant can not assume that a customer of ten years' standing will not be enticed elsewhere. And the preacher must be a live, wide-awake, growing man. Let him dye his brains, not his hair. Let his thoughts be fresh, and his speech be glowing. Sermons, it has been well said, are like bread, which is delicious when it is fresh, but which, when a month old, is hard to cut, hard to eat, and hardest of all to digest.—*Behrends.*

CHRISTIANITY AND SIN.—The creed which makes human nature richer and larger, makes men at the same time capable of profounder sins; admitted into a holier sanctuary, they are exposed to the temptation of a greater sacrilege; awakened to the sense of new obligations, they sometimes lose their simple respect for the old ones; in short, human nature has inevitably developed downward as well as upward; and if the Christian ages be compared with those of heathenism, they are found worse as well as better.—*Ecce Homo.*

REMOSE NOT NECESSARILY MORAL.—On the other hand, keen remorse is no necessary sign of moral disapprobation. Such remorse may be felt by one who has neglected the opportunity of gaining the good-will of a wealthy fool he despises, or even for having let slip an opportunity for committing a very pleasurable and very wicked action. A French writer has declared that no regret is so keen as that felt on recollecting some pleasant sin which might have been enjoyed but was missed.—*St. George Mivart.*

WATERED STOCK.—Senator Sherman stated, not long ago, in his place in the Senate, that the incorporators of the Sugar Trust, "upon a basis of \$9,000,000, issued \$75,000,000 of stock, and \$10,000,000 of bonds, and paid upon it, watered stock and all, from six to twelve per cent. interest every year, every dollar of which was at the cost of the people of the United States." We know, in part, how they have managed to do it; their contribution of campaign funds to both political parties has enabled them to manipulate the national legislature. But is it not mon-

strous that such a tribute as this should be levied upon a whole nation for the enrichment of a few men? And is it not clear that property which is administered in this way becomes not only an awful engine of oppression, but a tremendous menace to our liberties?—*Washington Gladden in Bibliotheca Sacra.*

COOPERATION TAUGHT BY THE LEAF.—We find that the beauty of these buildings of the leaves consists, from the first step of it to the last, in its showing their perfect fellowship; and a single aim uniting them under circumstances of various distress, trial, and pleasure. Without the fellowship, no beauty; without the steady purpose, no beauty; without trouble, and death, no beauty; without individual pleasure, freedom, and caprice, so far as may be consistent with the universal good, no beauty.

Tree-loveliness might be thus lost or killed in many ways. Discordance would kill it—of one leaf with another; disobedience would kill it—of any leaf to the ruling law; indulgence would kill it, and the doing away with pain; or slavish symmetry would kill it, and the doing away with delight. And this is so down to the smallest atom and beginning of life: so soon as there is life at all, there are these four conditions of life: harmony, obedience, distress, and delight—some inequality.—*John Ruskin.*

NATURE AND GOD.—So what we call "nature"—which is God's expression of Himself to His child while man stays His child—calls him to worship, and in her vast aisles and naves, which we but poorly imitate in our noblest architecture, lifts him to the splendor of what lies above all summits, and the worship that chants its liturgies beyond the gold-and-purple rood-screens of all earthly dawns, where he makes the snow-crag his altars.—*Hugh Miller Thompson.*

ASSYRIOLOGY AND PENTATEUCHAL CRITICISM.—A study of the literature handed down to us by the Babylonian and Assyrian kinsfolk of the Israelites, tells strongly against the disintegration-theory of the Biblical critics. We find in it no such slicing and fixing together of ill-assorted fragments as has been discovered in the Pentateuch. There were no redactors in As-