

"Your reproof is a just one," she said, "and I shall not forget it."

I would like other young mothers, also, to carefully consider this question of punishment, for it is a most important one. While grave moral faults are often passed over carelessly, a child is frequently very severely dealt with for the tearing of a dress, or the breaking of an ornament, or any other fault that involves trouble or expense, even though the mischief may have been unintentionally done.

Shocking as the statement may sound, is it not true, that when the angry mother relieves her annoyance by punishing the object of it, she is really revenging herself upon it for the trouble it has occasioned?

Certainly it is very provoking to have beautiful things broken and work that has been the result of much patient labor destroyed through heedlessness and carelessness, yet some time ago, when I heard a child who had torn a handsome dress, answer sagely to another who had told her that "mother would whip her for tearing it." "No; my mother never whips for clothes." I felt sure that she was in wise as well as loving hands.—*Selected.*

SHE ALWAYS MADE HOME HAPPY.

There is said to be a tombstone in England bearing this inscription: "She always made home happy." It was a tribute from a husband and children to one whose life had been a noble type of wifehood and motherhood. In what patience must that woman have possessed her soul!—How very near to Jesus she must have lived, and how much of His Spirit He must have given her!—When we read of such a life, we are led to exclaim "O Lord, who is sufficient for these things?" We stop, thinking such a standard too high for mortals to attain. Then we remember the words of Paul:—"I can do all things through Christ who strengtheneth me." To get the strength, we must hold close communion with Jesus; and although we cannot be absent from the little ones to be alone with Him as often as we wish, yet we can have Him in the nursery with us all the day, and through His grace we may be enabled to be faithful to the trust He has given us.

A mother's influence is boundless. "My mother said so," in a child's estimation, is as strong an argument for the truth as "The Bible says so" is to an orthodox divine. There is an influence in the every word and look of the mother; for the language of the lips is not the only language spoken at home. It has been said that the human countenance is the painted stage and natural robing of the soul; it is no single dress, but a wardrobe of costumes innumerable. Hence we teach by something that never goes into words. This teaching is of a high order, although noiseless in its pretensions. The mother is the mainspring which controls all the machinery of the home:—

"A noble life, but written not
In any book of fame;
Among the list of noted ones,
None ever saw her name;
For only her own household knew
The victories she had won,
And none but they could testify
How well her work was done."

THE NINETY AND NINE.

On the Aletsch Glacier (writes a tourist) I saw a strange, a beautiful sight—the parable of the "ninety and nine" re-acted to the letter. One day we were making our way with ice axe and alpenstock down the glacier, when we observed a flock of sheep following their shepherds over the intricate windings between crevasses, and so passing from the pastures on the one side of the glacier to the pastures on the other. The flock had numbered two hundred all told. But on the way one sheep had got lost. One of the shepherds, in his German tongue, appealed to us if we had seen it. Fortunately, one of the party had a field-glass. With its aid we discovered the lost sheep far up amid a tangle of brushwood, on the rocky mountain side. It was beautiful to see how the shepherd, without a word, left his hundred and ninety-

nine sheep out on the glacier waste (knowing they would stand there perfectly safe), and went clambering back after the lost sheep until he found it. And he actually put it on his shoulder and "returned rejoicing." Here was our Lord's parable enacted before our eyes; though the shepherd was all unconscious of it. And it brought our Lord's teaching home to us with a vividness which none can realise but those who saw the incident.

METHODIST USING THE LITURGY.

The following extract from the London *Methodist Times* may be of interest to the readers of the *Standard*. If we mistake not, there are comparatively few, on this side of the Atlantic, who are aware that many of the Methodist congregations in England use not only a liturgy in their public worship, but that the liturgy used is that of the Church of England, without alteration or abridgment. These congregations belong to that branch of Methodism called Wesleyans; called so from their following closely the custom of Wesley and his early followers, who, in their Sunday worship, never departed from the order of the Establishment:

"In the great cities, where the liturgy is used, it has been in numerous cases a gain every way. The best type of spiritual Methodism has been associated in the past, and is associated in the present with our liturgical quite as much as with our non-liturgical services. Sometimes a liturgical service produces the best results, sometimes the worst. The same varieties occur with non-liturgical services. In London, in the past, there has not been sufficient variety. Nearly all the London services were liturgical. That is now being altered; non-liturgical services are being provided for those who prefer them. In the provinces we generally suffer from the opposite extreme. It would be a great gain if we had one or two liturgical services in every great centre. A few years ago, a liturgical service was introduced into a new suburban Methodist Church in the great town of Bradford. There was a great outcry against it from outsiders but it has been a conspicuous success. Several families that had gone to the Established Church have returned. That congregation is now one of the largest, most spiritual, and most active in Yorkshire. A similar attempt to establish a liturgical service in Leeds was defeated by a narrow majority of the local authorities. Methodism has suffered irreparable injury in Leeds, from the short-sighted policy which has insisted upon a cast-iron uniformity of worship."

The letter below is definite on this point. The undersigned, three years ago, glancing over the Report of the "Ecumenical Methodist Conference," held in the City Road Chapel, London, England, in 1881, found, in an address by Dr. Marshall, of the United States, the following: "Since I have been here I have heard a ritual service that occupies an hour every morning. If that was done in America it would be said, 'Why, you are not Methodists—you are really Episcopalians.'" The writer, out of curiosity, was prompted to write to the pastor of the City Road Chapel for information as to the book that was used in the congregation, and in return came this reply:

47 CITY ROAD, LONDON, Dec. 5, 1883.

MY DEAR SIR:—The Liturgy of the Church of England, as found in the "Book of Common Prayer," and as read in the Established Churches of this country, is used on Sunday mornings in our City Road Chapel, and has been from the beginning. The same service is read on Sunday morning, in most of our London chapels, and in some of the chapels in Manchester, Liverpool, Bristol, Bath, and other places, but not in a large majority of our chapels throughout the country. Our own Wesleyan connection is the only branch of Methodism, I believe, that uses the Liturgy of the Church of England. If you will refer to the "Deed Poll," we are required to read in all our chapels, in the morning service, either the above Liturgy, or Mr. Wesley's Abridgment of it, or at least the lessons pointed out in the Kalendar. The "Abridgment" is very rarely used, and I think not in a single chapel in London or Liverpool.

The two Lessons appointed are generally read and nothing more in the vast majority of chapels. The other branches of Methodism have no Liturgical form whatsoever.

It may be interesting to you to know that I am writing this letter in the very room where John Wesley died, and which is now my study.

I remain, yours truly,

RICHARD ROBERTS.

We call attention to the expression above from the *Methodist Times*, "The best type of spiritual Methodism has been associated in the past, and is associated in the present, with our liturgical quite as much as with our non-liturgical services." Many good Methodists on this side of the water rest in the idea that forms of prayer are a hindrance to the growth of spirituality. But what a mistake! Those who properly use such forms know for themselves to the contrary. Among the English Methodists of the past no names, for holiness of life and high spirituality of mind, surpass the two Wesleys and John Fletcher, and yet they ever remained ministers of the Church of England, used her services, and claimed that for growth in religious life, no prayers were more helpful than those of the Prayer Book.—*W. Bower, in Standard of the Cross.*

THE CONSTRAINING MOTIVE.

When a teacher was wanted by Dr. Mason, of Burmah, for the warlike Bghais, he asked his boatman, Shapon, if he would go, and remind him that, instead of the fifteen rupees a month which he now received, he could have only four rupees a month as a teacher. After praying over the matter, he came back, and Dr. Mason said, "Well, Shapon, that is your decision? Can you go to the Bghais for four rupees a month?" Shapon answered, "No, teacher, I could not go for four rupees a month, but *but I can do it for Christ.*" And for Christ's sake he did go.

A BRAHMIN'S TESTIMONY.

A striking testimony, recently borne by a learned Brahmin, in the presence of two hundred Brahmins, official students and others, has just been published:

I have watched the missionaries and seen what they are. What they have come to this country for? What tempts them to leave their parents, friends and country, and come to this, to them unhealthy clime? Is it for gain or profit that they come? Some of us country clerks in Government office, receive larger salaries than they. Is it for an easy life? See how they work and then tell me. Look at the missionary. He came here a few years ago, leaving all and for our good! He was met with cold looks and suspicious glances.

He was not discouraged; he opened a dispensary, and we said, "Let the pariahs (lowest caste people) take his medicine, we won't;" but in the time of our sickness and our fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine has not been returned to him. Now what is it that makes him do all this for us? *It is the Bible!* I have looked into it a good deal in different languages I chance to know. It is the same in all languages. The Bible! there is nothing to compare with it, in all our sacred books, for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get their intelligence and energy and cleverness and power? It is their Bible that gives it to them. And they now bring it to us and say, "That is what raised us, take it and raise yourselves." They do not force it upon us, as did the Mohammedans with their Koran, but they bring it in love, and say, "Look at it, read it, examine it, and see if it is not good."