

will in suffering will prepare thee to sympathize with the misery of others, while the softening that comes of chastisement will fit thee for becoming, as Jesus was, the servant of all. The thought of the Father's desire for fruit in the pruning will lead thee to yield thyself afresh, and more than ever, to Him, and to say that now thou hast but one object in life,—making known and conveying His wonderful love to fellow-men. Thou wilt learn the blessed art of forgetting self, and even in the affliction availing thyself of thy separation from ordinary life for the pleading for the welfare of others. Dear Christian, in affliction abide in Christ. When thou seest it coming, meet it in Christ; when it is come, feel that thou art more in Christ than in it, for He is nearer thee than affliction ever can be; when it is passing, still abide in Him. And let the one thought of the Saviour, as He speaks of the pruning, and the one desire of the Father, as He does the pruning, be thine too: 'Every branch that beareth fruit, He purgeth, that it may bring forth more fruit.'

So shall thy times of affliction become thy times of choicest blessing,—preparation for richest fruitfulness. Led into closer fellowship with the Son of God, and deeper experience of His love and grace,—established in the blessed confidence that He and thou entirely belong to each other,—more completely satisfied with Him and more wholly given up to Him than ever before,—with thine own will crucified afresh, and the heart brought into deeper harmony with God's will,—thou shalt be a vessel cleansed, meet for the Master's use, prepared for every good work. True believer! O try and learn the blessed truth, that in affliction thy first, thy only, thy blessed calling is to abide in Christ. Be much with Him alone. Beware of the comfort and the distractions that friends so often bring. Let Jesus Christ Himself be thy chief companion and comforter. Delight thyself in the assurance that closer union with Him, and more abundant fruit through Him, are sure to be the results of trial, because it is the Husbandman Himself who is pruning, and will ensure the fulfilment of the desire of the soul that yields itself lovingly to His work.

"NAGGING CHILDREN."

A writer in the *New York Tribune* offers good, sensible words upon the subject of "nagging" children. The term nagging, according to one of our literary authorities, means "not scolding, reproof, or outright punishment, but being always at a child"—finding continual fault with him about little things.

It is not always easy for us to distinguish between what is essential and what is an accident of development in our children. For the former we must have long, patient, and judicious, training reaching from infancy to maturity; slowly weeding out elements that are noxious, and as slowly incorporating those that are wanting, just as we graft pears upon quince roots, or apples on the thorn tree. For accidental qualities, we have only to wait their outgrowth. Yet these qualities, mainly, and not the essential ones, provoke "nagging," of which mothers far more than fathers are apt to guilty.

At one time in the life of a boy, and this applies to girls as well, he delights to get into the ink. Look out, then, for stains on the carpet, scribbling in your choicest books, and blotches on handkerchiefs, aprons, dresses, and table covers; they are as certain to come as March winds, and almost as trying; but they go of themselves, and "nagging" neither hastens nor delays their departure. Dancing a chair about on one leg while sitting, is another stage that nervous children have to go through, and it lasts until they grow into easy self-confidence. Though excruciating to the susceptible looker-on, patience is the only remedy. Mild expostulation and pleasant ridi-

cule may hasten the progress of the disorder to a happy termination, but it will cure itself in time.

Slamming doors and leaving them open, mark another regular stage in the growth of every boy. Life is too short in the juvenile estimation to shut them quietly, perhaps to shut them at all; and about this time, all along before and after, he has too much on hand to stop and wipe his shoes when he comes in from the muddy street. What matters a little mud? As he sits by the stove, warming his feet and leaving traces of their presence, what more natural than that he should whistle or sing a comic song or a psalm tune comically? He doesn't mean anything wrong by it. The boy nature, exuberant, effervescent, overflowing, must work itself off in some manner or dangerous consequences will ensue, the very worst of which would be ill-nature resulting from suppression. "Nagging" does no good at all; it only makes matters worse. Coeval with muddy feet and slamming doors are images in pencil on the house, finger-marks on the windows, especially of a frosty morning when they are so tempting as tablets, trials of the new jack-knife on the dining table or the pillars of the front porch, marginal readings on spellers and arithmetics in hieroglyphics that not even Champollion could have deciphered; the boy's name in unformed chirography scrawled in chalk or pencil everywhere—on the coal bin, the barn door, the parlor window sill, the walls of his sleeping room; all these testify to the presence of the boy in the house. Can he help it? Are such things to be allowed? By no means; they are to be borne with, kindly rebuked perhaps, and the activity that engenders them turned into a channel large enough and attractive enough to absorb it all. A damp cloth will remove the chalk and finger marks, erasive soap will take off the plumbago; tartaric acid obliterate the ink spot; but what can eradicate from the child's character the effects of perpetual "nagging"?

The time comes fast enough when there will be no little careless hand to make a "muss" on the clean table cloth, no tiny fingers to scatter things around, no clatter of childish feet on the stairway. Fresh paper may cover all the marks on the hard finish; paint may conceal the ambitious handwriting on the woodwork; and those traces of boyish pranks that still remain, the mother's eye and heart may cherish as sacred to the memory of the dead or the absent, as something she would not willingly be without.

In a genial wholesome, tolerant atmosphere, the boy and the girl will go through the various stages of growth from childhood to adult life, dropping whatever is in its nature juvenile, little by little, as naturally as the bean vine drops its seminal leaves; but the forbearance and loving patience of the wise father and judicious mother who, under innumerable provocations, refrained from "nagging" will not be forgotten.—*Parish Visitor*.

British & Foreign News.

ENGLAND.

OXFORD LAY AND CLERICAL UNION.—At the recent conference held at Wycliffe Hall, the discussion on the question, "How can the Church of England Win the Confidence of Working People?" was opened by the Rev. R. Hobson, Vicar of St. Nathaniel's, Liverpool, who said:—Having had this question put before me to discuss, permit me to make the following general observations. First, I take it the question speaks of winning the working people to God and His Christ, and then to the church of this land. Secondly, that it is a humiliating confession that the church of this country has not the confidence of the working people, which I fear is only too true in that they are not found devout worshippers in large proportion within her fold; yet I feel sure of this, if she has not their confidence,

no section of Christians has in any great degree. Thirdly, as there are at least eight millions of artisans in England, what a noble aspiration it is to win them for God, and bring them within the fold of our own beloved Church. Let us awake to our responsibilities to these sons of toil at our doors. I will first answer the question put before me negatively. It is a mistake to build churches for the working classes as such, they feel it savours too much of caste; the announcement, "No collection" they look upon as an insult; no class is more willing or generous in paying for what interests them than working people. It is a mistake to suppose that any kind of ministry will do for them. It ought to be known a successful artisan must be a man of considerable intelligence, he knows whether the nail is hit straight on the head or not. It is a mistake to suppose their vices must be condoned and their interests set off against those of the wealthier classes. No class of people are more ready to have their faults exposed and real remedies applied; and that man is an enemy to his country who sets class against class under any pretext whatsoever. It is a mistake to suppose it necessary to begin with penny readings, concerts, penny banks, sick and burial societies, and perhaps soup kitchens. I have known these means tried, and never known them to succeed in producing any large spiritual results. Spiritual work must be done not only by spiritually-minded persons but by spiritual means. It is a mistake to seek and use educated extraneous help. The better way is to look to the communicants for all kinds of helpers. Their influence is concentrated in that they worship where they work. The communicants ought to be to the parish as the heart is to the human body. It is a mistake to suppose the working classes are more given to infidelity, in proportion to their numbers, than any other class. In now answering the question affirmatively, I should say there is no doubt as to the vantage ground which the Church of this country has in the estimation of the masses of the people. I am fully persuaded if only the clergy and Christian laity of the National Church would utilize this vantage ground with more sanctified common sense they would soon see compensating results in practically reaching the masses for God. I shall give an answer to the question in ten parts. 1. If they are to be spiritually won, that Gospel which is the power of God unto salvation must be carried to them wherever they can be met, in the home, on the wayside, or in times of sorrow, and in the first instance by the incumbent himself. 2. The great need in dealing with the people in general is in one word adaptation, specially in language. Few men in these days have the moral courage to be considered at least unlearned through the free use of the language of working people; many men prefer the stilted method to laying themselves open to such a reproach as that of being a "plain preacher." I desire, also, to state that the power of adaptation is rarely found among the laity, who, I fear, are become in their study of God's Word even more abstracted than the clergy, and more theologically technical. 3. The next best way of winning the working people is by the holy consistency of the lives of those who seek their eternal good. We must not allow ourselves to be blind to the fact that the working people do not half believe in the teachers of the Gospel. 4. By adaptation in the public preaching of the Gospel. Nothing can compensate for defect here. It is more than possible the present style of preaching is for the people too abstracted, too cold. Two Scripture-readers were talking together, and one, accounting for the success of the other in getting workmen to church, said: "Well, you know that if you get a man to church once he may go again, because he can't help but understand your minister; whereas, if I get a man to church, he is sure not to come again, as there is nothing for him; in fact, I can scarcely, at times, understand my minister myself." I feel sure want of adaptation of this kind will account for the emptiness of numbers of churches, even where there are good men and able in charge of them. 5. By open-air and mission-room services. Numbers can be reached in the open-air who cannot be got at otherwise. It is good and helpful if it were nothing more than a testimony that the Church is alive and in real earnest. I think well of the Salvation Army in this direction (minus its errors in doctrine and extravagances in its operations), as there is a class of working people who can, perhaps, be reached only in this way, though I am sure a large proportion of the artisan class are too manly to care for the many silly and irreverent doings of that strange body of people. Mission-rooms may be of vast use if only men can be got to conduct them who are adapted for evangelistic work. If there be not such there is a grave necessity for a training school for evangelists. Mission-hall services must be carried on as enlisting places for the Church. The ordinary working man prefers,

however, the c services are ad the working pe instance, as pe without a Litu most popular l lieve also that of immense he over estimate 7. A most pov who will succe and ministry is is a deep yearn for sympathy. arresting their latent Protest among the peo tion, and religio my opinion of Churches." Th ing classes. I bined system o only a short tin me, "I'd as sc kitchen as my responsibility c minded in the c They like this. can carry on th think both can are combined i The power of o I believe in a d work and every sider it more th parish to fall i Minor ways are tism; by allowi and not to omit mourners before a word of praye funeral; by hav deceased worki now conclude b these methods understood to b the Bishop of Church Congre parish of 4,500 in it, but only s There are only and not one fa houses with mo 133 families livi roughly poor w the Church of F brick church, h there is a simpl tendance of 700 noon, and 950 i are rented and there is an aver and 450 in the municants is ov and nearly half this parish bega ago with four pe built, and has n Scripture-reade organist. But teachers, 120 C 600 adults on th The practical an in this parish an some of the peo careless. But t the cause of Go in the district. or a single kno add that in this to help the wor ticism beyond truths taught, th effecting far gre cient agents by venture to say t of the clergy an try them.

THE E. C. U MASSES.—The throw away the its recent annua sion was not the tion, but the ev man, Mr. Shaw the cessation of