

while the child is young, till it becomes a fixed habit. "While my boy eats at my table," says one, "he must sit in my pew." A good dictum perhaps; but should not the parents and the preacher come to an understanding about the fare? Should not the pulpit, in its mental provision for the child, offer some of the nourishment and attractiveness of the parent's-table.

"TWO OR THREE."

"Ae stick'll never burn! Put mair wood on the fire, laddie; ae stick'll never burn!" my old Scotch grandfather used to say to his boys. Sometimes when the fire in the heart burns low, and love to the Saviour grows faint, it would glow warm and bright again if it could only touch another stick. What we need, next to earnest prayer to God and communion with Christ, is communion with each other. "Where two or three are gathered together."

"BETTER THAN SMOKE."

"During the past twenty-seven years," said a working-man at a temperance meeting held in London, "I have abstained from tobacco, and put the money it used to cost me into the National Freehold Land and Building Society. A short time since I withdrew it, and the sum I received was £127 10s. That is better than smoke. With this money I was lately able to place my son in business, and I am glad to be able to say that he is doing well."

THE NEW SONG.—The man had been living a poor, feeble, dwarfish life. He was out of the sepulchre; and yet he had always sat at the grave's mouth in a "dead and alive" condition, with no ring in his devotions and no power in his prayers. His pulse was low. His doubts hung like heavy, spongy clouds, close down to the horizon. Seldom had he known one streak of clear blue sky. He barely hoped that he was a child of God; the assurance of acceptance he

knew no more about than he knew about Sanscrit or Arabic.

But the best of blessings has come to that man's soul—the blessings of a new baptism. New light has broken upon him—the open vision of Christ Jesus as a complete and victorious Saviour. He has repented of his long disgraceful doubts and deadness. He has *begun to believe*. He has begun to read God's word with new eyes. He has begun to pray the prayer of faith, and to live the higher life of self-consecration. He has tested Christ. He has begun to work for Christ. He has sought the "power from on high." And a new song is in that man's soul. He cannot keep it back. It breaks out. "I know whom I have believed. The law of the spirit of life in Christ Jesus has made me free from the law of sin and death. For me to live is Christ!" This is his new song. There is not a richer one in Paradise. He sings it at the prayer-meeting. He sings it in his closet. He sings it as the music to which he keeps step in a stronger, purer, sweeter, holier, and more useful life. When a whole church begins to know such an experience it is in a true, heaven-born revival.—*Theodore Cuyler*.

A SOUND OPINION.—An influential Baptist pastor in Ontario, speaking of the advantages to a man of taking and reading his own denominational paper, says when this is not done, "A brother gets out of sympathy with the denomination in the prosecution of its great enterprises, because he does not and cannot know what the churches are doing for Christ, and what Christ is doing for the churches."

CHURCH BUILDING.—An architect says,—"I have been studying a new 'catechism' on this very subject for the proper shape of an audience room, and how to seat the people. My first principle is to group the audience just as closely to the pulpit as possible; second, to seat the audience on an inclined floor; third, to so proportion (when practicable) that the platform shall be on the long side of the auditorium;