

In the blessed Sacrament, in prayer, in listening to preaching, in the comfort of God's Holy Word, and in the services of the Church, we find strength for our journey, toilsome and hard though it may be. The traveller on the mountain top, has to leave all the beauty upon which he gazed for a little time, and go back by the way which he came. But there is no turning back for us; when we have reached the summit, we stay there for ever; and the Cross which had led us on is exchanged for a crown of glory.

The path which leads to the haven where we would be, all overgrown as it is with thorns and brambles, and sometimes with bright, tempting flowers, which if we stop to cull them we surely die.

Along hard, dry roads, into the haunts of poverty and the homes of sin, where sickness and sorrow reign, where the light of joy seldom if ever enters, there it is that the shadow of the Cross shines brightest; there it is that you must walk if you would follow in the sacred footprints of our blessed Lord. We generally have to choose between two things,—between right and wrong,—and our minds are torn and harassed by doubts as to which path we shall take. One, it may be, is pleasant and bright, and has no semblance of wrong about it; the other is dreary and distasteful, but there is that about it by which we can surely recognize that it is the right path for us to take. The way to Calvary was hard and difficult, the burden of the Cross bowed down the holy Jesus with its weight, and it is for us to choose the path which is most distasteful to us, to walk humbly and dutifully in the way in which He walked, if we would share with Him the gladness of the Eternal Eastertide in the Paradise of God.

HENRIETTA SKELTON.

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#### AN IMAGINARY CONVERSATION BETWEEN DR. TYNDALL AND SAMMY HICK.

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THAT gave rise to the following imaginary conversation between the "Village Blacksmith" and Dr. Tyndall, was, some liberties which he had taken with Sammy in his published review of the *Bampton Lecture*, which are as follows:—

"The eminent lecturer's remarks on this head (answer to prayer) brought to my recollection certain narratives published in certain Methodist magazines which I used to read with avidity when a boy. The title of these chapters, if I remember aright, was: "The Providence of God Asserted;" and in them the most extraordinary and exciting escapes from peril were recounted, and ascribed to prayer; while equally wonderful instances of calamity were adduced as instances of divine retribution. In such magazines, or elsewhere, I found recorded that of the celebrated Sammy Hick, which, as it illustrates a whole class of special providences, approaching in con-