

infant only a few weeks old, not more than half a drop. The question will naturally arise: How can I give one-half a drop? Add one drop to two teaspoonsful of water, and give of that one teaspoonful.

#### SEVEN QUESTIONS.

If you meet with an atheist, do not let him entangle you in the discussion of side issues. As to many points which he raises, you must learn to make the rabbi's answer: "I do not know." But ask him these seven questions:

1. Ask him, where did matter come from? Can a dead thing create itself?
2. Ask him, where did motion come from?
3. Ask him, Where life came from save the finger-tip of Omnipotence?
4. Ask him, Whence came the exquisite order and design in Nature? If one told you that millions of printers' types should fortuitously shape themselves in the Divine Comedy of Dante or the plays of Shakespeare, would you not think him a madman?
5. Ask him, Whence came consciousness?
6. Ask him, Who gave you free will?
7. Ask him, Whence came conscience?

He who says there is no God in the face of these questions, talks simply stupendous nonsense. This, then, is one of the foundations—one of the things which cannot be shaken and will remain. From this belief in God follows the belief in God's providence, the belief that we are His people and the sheep of His pasture.—*Archdeacon Farrar.*

#### CANDY DIET FOR THE BRAIN.

"Daisy, have you finished 'Margery Daw'?"  
 "Yes, but I couldn't see anything to it. Now, 'The Queen of Sheba' was perfectly splendid, I thought."  
 "Have any of you girls read 'The Lady of the Aroostock'?"  
 "Yes, I have. Have you read 'Guenn'?"  
 "I am going to as soon as I finish 'Jack and Gill.'"

This, as nearly as I can reproduce it, was the conversation carried on by a group of girls scarcely in their teens. If I had frankly expressed my feelings, I imagine the girls would have said in astonishment, "Why are you shocked? Aren't these all proper books?"

Certainly, most proper and delightful in their place, but—well, let me illustrate. Suppose that when you come to the breakfast-table to-morrow morning, expecting such nourishing food as oatmeal, beefsteak, milk-toast and omelette, you find in the centre of the table a great dish of candy, and nothing else? I fancy you would look at father and mother to learn whether roguishness or malice or insanity had ordered such a repast. But suppose that for dinner there was no change in the bill of fare, nor for supper, and the following day it should be the same, and the day after, and so on; worse still, suppose that candy had been your diet since childhood,—what would be the result? You can have a bit of a suggestion in the remembrance of some child whose pale face, hollow cheeks, black and crumbling teeth and irritability tell at once of digestion ruined and health undermined by too much candy.

Now, that is what you are doing to your mind. Instead of feeding it on the nourishing diet of history, travel, and essay, thus producing the real bone and sinew of thought and understanding, you are ruining its digestion, impairing its fibre, and keeping it in a weak, flabby state by a constant diet of fiction. You are also injuring your body. Only a few days after this conversation I read the warning of a physician who declared that the undue excitement of the emotions caused by reading novels was exceedingly injurious to the bodily development and health of the young.

I take it for granted that you are all too sensible to need any more words to open your eyes. In this nineteenth century, calling for strong-minded men and women, with so many young people making a mark as writers, inventors, scientific discoverers and educators, with so many

thousands studying at home every spare minute,—I know that you are not disposed to go through life with flabby brains and flabby ideas.

"Well, what shall we read?" you say.  
 One easy rule is, Be sure to read one solid book for every work of fiction. For every dessert of romance, have a substantial first-course of history, biography, science or travel.—*Mrs. W. Greenwood.*

#### CHRISTIAN UNITY.

BY BISHOP OF LONG ISLAND.

The wall of separation between us and communions of post-Reformation origin, lifting itself just now like a mass of cold and sombre granite, rests not upon questions of faith and worship, but upon questions of order—of the constitution, derivation and transmission of the Ministry. It is evident that the time is at hand when, not, perhaps, for the strengthening of our own convictions, but to qualify us to speak with accuracy and power, we must enter anew upon the old studies of Holy Scripture and Apostolic precedent and universal primitive practice. Whatever turn the revived discussion of the true order of the Church may take, and however the brethren who dissent from us may draw upon the controversial armory of the past or the present, it is certain that this Church will never, for the sake of union with non-Episcopal bodies constituting a small fraction of Christendom, do anything to drive it farther off than it is to-day from the old historic branches of the Catholic Church with their more than three hundred millions of souls.

There is no time to discuss here the general subject, and there is, perhaps, the less need of it, because all good men begin to feel the onward sweep of the mighty current of aspiration and prayer and thought towards some radical change in the status of Christendom in respect of its past and present divisions. The shame for them begins to burn. The disgust at them begins to tell mightily on the common thinking of earnest souls. Not a few are already growing impatient of sectarian narrowness and of what seems to them like diplomatic delays and circumlocutions; while many others who have already been educated by the spirit of the Age into a compromising, latitudinarian habit of mind, have come to wonder why any creeds or forms of church polity, however sanctioned by the faith and practice of the great bulk of Catholic Christendom, should be allowed to stand in the way of consummating the reunion of all who profess and call themselves Christians. They press the question why all should not feel alike, if they cannot think alike; why sentiment, spiritual affinity, confiding fellowship, common worship and common work for Christ should not be accepted as a substitute for formulated faiths, and definite theological principles, and positive, immemorial traditions of ecclesiastical government and old teachings about the Sacraments. In other words, we are rapidly drifting into the very state of mind which gave form and energy to a maxim which has been the badge of a powerful religious order, toiling at the centres of influence now for some generations, viz.: "that the end justifies the means." This is to be our weakness, our danger in dealing with this problem of restored Christian unity. It is needful that we watch narrowly the growing enthusiasm in regard to it. It is a time for cautionary signals to be hung out. We shall want prudence as well as fervor, a strong clinging to things which cannot from God's standpoint, and ought not to come from ours, to be shaken.

Unity to be worth anything must be founded on truth; unity to be a vital power must be made up of living units—of wills and hearts and heads to whom nothing is so dear as sound principles and earnest convictions. An honest error is better than a truth with the soul taken out of it by a loose, careless, holding of it. Nothing is so much to be dreaded as comprehension without a recognized centre, not merely in Christ, but in the historic, working Christianity by which He announces himself in history. Better far stay as it is, than that Christendom should be deluded into a spurious Catholicity—a thing of sentimental

moonshine and airy platitudes. Of what use for the conquest of the world, the flesh and the devil, would be a Church whose unity had been reached only by throwing over into the seething, turbid sea of modern latitudinarianism a good share of its ancient faith and order—the sacred deposit drawn from Holy Scripture and illustrated by primitive practice, which it is the one great office of the Kingdom of God to guard and transmit for the salvation of all men? Yes, let us pray and work with renewed fervor that all Christians may be one; but let us never for a moment give any set of men reason to think that we hold lightly by the colors put into our hands by our fathers in the faith, or that we know of any better marching orders than those given originally in the Apostolic, and renewed in the Nicene, and re-affirmed in the Reformation ages; meanwhile, standing in our lot, doing our work, feeding the flame on our altars, preaching the faith once delivered, cherishing with hallowed affection the memory of prophets, apostles, and martyrs, and lifting our souls in holy adoration unto Christ, who is Head over all things to His Church; let us leave the great problem where it belongs, with the Spirit of God, who alone can make men of one mind and heart in his everlasting household.

#### RECOGNITION OF FRIENDS.

"Christians, if they are such, need to know one another, to meet one another, to think and feel for one another, as—beyond the poor distinctions and petty ways of so-called society—journeying the same road, and, happily, destined to the realization of the same blessed hope. There is less of satire than of truth in a fragment coming to the writer's notice in a late number of a Church journal. A clergyman was preaching upon the recognition of friends in heaven. An excellent member of the parish remarked afterwards that he wished the Rector would preach upon the recognition of friends upon earth, for he had been connected with the parish several years before he knew, save by sight, a good many of his fellow-members."

#### INFANT BAPTISM.

"The Minister of every Parish shall often admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday after their birth, or other Holy Day falling between, unless upon a great and reasonable cause."

This is the first Rubric in the Office for the Private Baptism of children on account of sickness, or some other good reason, and shows what the Church thinks of the importance of this Holy Sacrament.

Remember the words of our Lord when He said, "Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God."

There are some children in this parish that are still unbaptized, and who are thus kept back from the Lord's blessing, because their parents neglect to have it done.

We are glad to think that there are only a few of these, and hope before long there will be none. Christian parents, see to it that your dear children are made members of Christ's flock by His appointed means.

AN ENTHUSIASTIC CANVASSER.—A novel form of inducement to total abstinence is reported from Ireland. Miss F. MacNaughton, daughter of Lord MacNaughton, and an active worker at the Rev. H. W. Webb-People's church, was endeavoring to persuade a fisherman to sign the temperance pledge. The latter promised to do so provided his fair pleader would swim across the bay between Blackrock and Port Ballantrae, a distance of about one mile. The young lady promptly accepted the challenge and accomplished the undertaking in thirty-nine minutes, with the result that the fisherman donned the blue ribbon and signed the temperance pledge.—*Churchman.*