

"One day I threw myself on the ground and said, 'If there be a Ruler above the stars, show thyself to me.' But no voice came from the world above, and I went on my weary way in the world till I became a blind old man, bearing a burden in my heart, when I heard a commotion in the street, and asked what it was all about. I went to hear the foreign man preach. I heard him describe the Great God above, and then he went on speaking of His love to man. I could stand it no longer, and jumping to my feet, I exclaimed, 'This is just what I want.'

"Now to-night here I am, standing at this font, about to be received into the Church of Jesus Christ, and I can say with Simeon, 'Lord now let me die in peace, for I have found my Saviour,' and the burden is taken from my heart."

And oh! the joy and blessedness of that finding!

"The love of Jesus what it is
None but His loved ones know."

THE Rev. Courtenay Moore, rector of Mitchelstown, and canon of Cloyne, Ireland, contributes to our contemporary, *The Church Times*, the true story of how Mr. Bradlaugh was discomfited in his quotation of 1 Kings, xv, 5. Some time ago Mr. Bradlaugh went to lecture at Nottingham, when his thesis was—The Bible is an immoral book, and God, its reputed author, is, consequently, an immoral Being. "I will prove this," said the lecturer, "from the Bible itself—e. g., the Bible speaks thus: 'David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life.' Now (said Mr. Bradlaugh) you all know what sort of a man David was; that he was a murderer and an adulterer, and yet this Bible of yours says, 'he did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life.' Now what do you think of your Bible and its Author? Are you not ashamed of it and Him? What have you to say for yourselves?" Mr. Bradlaugh, having bantered his audience in this way, there was silence for a time, which was at last broken by a voice from the end of the hall, which said: "Finish the verse! Finish the verse!" "I have no Bible," replied Mr. Bradlaugh; "finish it yourself." "Nor have I one, said the speaker, yet I *can* finish it: and the conclusion you omitted is this: 'Save only in the matter of Uriah the Hittite.'" The feeling against Mr. Bradlaugh in consequence of this exposure of his "handling the Word of God deceitfully," was so strong that he hurriedly left the hall and took himself out of Nottingham at his earliest convenience. The young man who replied to him so ably and readily was a native of County Kerry, in Ireland, where he had been brought up under the care of the Protestant Orphan Society. The Ven. Archdeacon Orpen, rector of Tralee, Kerry, can certify to the truth of this incident, which deserves to be generally known. —*The Living Church (Chicago.)*

Woman's Auxiliary Department.

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PAPER ON THE WORKINGS OF THE WOMAN'S AUXILIARY IN ITS EVERY DAY ASPECT.

By MRS. MACLEOD MOORE, Prescott, Ont., Recording Secretary of
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Concluded.

WITH respect to this question of either time or money, it is often said, and not unwisely, that charity begins at home. This being granted, let us enquire who ordained that it should end there? In a deeper sense than common it may well mean that we should first press the blessings of salvation upon those nearest to us, like unto Andrew, who "first findeth his own brother," but this much quoted saying, often heard by the workers outside the home circle, whether for missions or aught else, seems to be at once the apology and explanation of those who would imply that it is impossible to perform one manifest duty without neglecting another. This idea is both fallacious and injurious. Many devoted Christian workers are also devoted wives, mothers, and friends. Having first sought the Kingdom of God, all these things were added unto them. It is often urged that we have plenty to do at home, that is in our own parishes; this probably is most true, but it is a grave error to narrow the circle of our sympathies, and to suppose that remote claims are not really claims at all, or at best, only in such a figurative sense, as not actually to entail upon Christian men and women everywhere such a responsibility as no single eye can fail to see. We may neglect our obligations, but we cannot repudiate them. As our lives are ordered we cannot escape being our brother's keeper. Is it not well for us to accept our duties, take up the burden, whether it be our very own or not, and labor gladly, singly, if it must be, but far better in such organizations as we now represent? Systematic working, systematic giving, wisely, prayerfully governed and directed, form a power for usefulness which cannot be over estimated. The numerous channels opened, the vast scope of trained energies enable a society like the present, in very truth, to gather up the fragments of time, influence, talent, energy, industry and education,—all of which, fitly compacted together, will aid in forming one grand harmonious whole. No woman is too high or too low; none too rich or too poor. We would fain draw them all in, and cannot willingly spare one. As it is, how often are we pained by hearing that this one, or that, knows nothing about missions, takes no interest, has no experience; the plain answer to such is: learn what you do not know, gain your experience as do others; once accept the fact of