

of our foremost thinkers are telling us that if we will look deep enough and steadily enough we shall find the words true after all. The removal of the things that are shaken is—for what?—that the things which are not shaken may remain. We may be learning, we are learning, quite new meanings about God's rule, what His kingdom embraces, wherein His power is telling, wherein His glory is revealed. But—albeit in new-made channels—the thought will still come in upon us straight and strong—“Thine is the kingdom, and the power, and the glory.”

Turn, however, to another field than that of letters or science. Turn to the crowded streets in the poorest regions of our great towns. Does it look as if, does it feel as if, these words, “Thine is the kingdom, and the power, and the glory,” were true *there*? Does it seem so in the streets, say, of Southwark or Rotherhithe, with thousands of their homes unhallowed and prayerless, in which there is no thought from year's end to year's end of any Divine Presence, no expectation of any Divine help, and, worse than all perhaps, no sense of lack, of having missed what might be theirs. The picture can be painted very dark. And yet it is increasingly certain that the day is coming when

men will see and understand that in that great area of grinding poverty and dull indifference and flagrant wrong, the Lord is reigning, that the kingdom of Christ is going forward, going forward, without any doubt at all, *to victory*. The work is hard, and the workers are hard pressed; but they are multiplying alike in numbers and in power. And one thing is quite certain:—

These human needs and sorrows are cared for now by people who never cared before. The sorrows are not new, the needs are not new; what is new is that people think about them. They have become “questions,” perplexities, things needing an answer—nay, they have become things for the mending of which people not only pray but work. In all the changes which have come over England in the last fifty years there is surely no change more remarkable than this: the totally different view taken to-day by thinking men about the sorrows and trials of those whose lives are harder and more difficult than their own. And that caring comes from God—“Thine is the kingdom, and the power, and the glory”—and the caring will mean doing, and the doing will mean winning the day for Him.

GARDEN WORK FOR SEPTEMBER.

Kitchen Garden.

PRICK out the young cabbage plants sown in August, selecting the strongest plants. They should be in rows about four inches apart, and five or six inches between the rows. Plant out coleworts in rows from eight to ten inches apart, and about fifteen inches between each row. Plant out celery, and earth up the rows which require it. This is most easily done in dry weather. Thin out winter spinach, leaving about three to four inches between each plant. Potatoes which are ripe should be taken up. Onions still in the beds should also be harvested. Lay them in the sun to dry.

Fruit Garden.

Vines should be looked over. Remove leaves which shade the fruit, and let the bunches have all the sun they possibly can get. Protect wall fruit from birds, wasps, and other insects. Nets or bags made of gauze may be used for this purpose, also wide-mouthed glass jars containing sweetened liquor. Apples, pears, and other fruit should be gathered as they ripen. Plant new strawberry beds.

Flower Garden.

Prepare beds for planting hyacinths, tulips, and other bulbs. The beds should be dug or trenched one or two spades deep, according to depth of soil. Take cuttings of calceolarias, and pot them.