

ened by a heavenly hope, though its progress is retarded by the opposition of a great antagonistic force, which struggles to retain men under the bondage of its sensual power. There are other great results, indeed, which Christianity achieves in practice. We believe, for example, that revelation presents us with a theory of unrivalled range and completeness, by which we are carried as far as our limited faculties will enable us to go, towards a comprehension of the mysterious secret of the source of creation and providence—a secret which science declares itself unable to unfold. We believe that there is not a single element in any true and pure civilization which Christianity has not been forward to promote and foster. But no fair reasoner would propose to measure the value of Christianity by either a scientific or an æsthetic standard. It is only just that the special trial of Christianity should turn on the special claims of Christianity. Those special claims are founded on the remission of sins, and the promise of eternal life through faith in Christ.—*Archdeacon Hannah.*

#### Hesperides.

Where night's cool fingers clasp with Day  
Through misty waves in the West grown dim,  
And the sun's hot horses plunge in spray  
Beyond great Ocean's utmost rim;  
Far from man's track a dreamland lay—  
Those happy islands old bards had sung—  
They knew no winter, no month but May,  
That golden age when the gods were young!

And somewhere, lost in the boundless blue,  
There must be—far from the world and wide—  
A land of longings at last come true,  
And sweet things living we thought had died.  
Dead voices call us across the veil,  
Dead lips are smiling we once loved best,  
Beyond the sunset, where no ships sail,  
And the unknown darkness that hides the West.

#### The Holy Name.

Jesus was wonderful in His coming. How utterly unlike what men expected was the coming of the Son of God into the world. When the child of Caesar was born in the purple all the world rang with the news. When God's Son was born in a stable only a few humble shepherds, and three strangers from a far country, knew of the matter. The rulers of the world had purple, and fine linen, and soft couches; He who made the world had only rude swaddling clothes to wear, and a manger to lie in. The world was utterly indifferent about the holy birth on Christmas Day, and went on its course, the one man to his farm, another to his merchandise. Yet this event of Christmas Day was to change the history of the world. Caesar, and his might, and his kingdom, and his grandeur, have passed away; but the rude stall at Bethlehem is the object of the world's worship, and He who was born there, in loneliness and neglect, now reigns in the hearts of all Christendom. The emperors who despised the lowly birth and persecuted the first followers of the Lord, have perished; but Christianity goes on conquering and to conquer.—*Rev. H. J. Wilmot-Burton.*

#### A Parable.

Then shall the kingdom of Satan be likened unto a grain of tobacco seed; which, though exceeding small, being cast into the ground, grew, and became a great weed, and spread its leaves rank and broad, so that huge and vile worms formed habitations thereon.

And it came to pass that the sons of men looked upon this weed, and the eyes of their understanding being darkened, thought it beautiful to look upon, and much to be desired to make youth and tender years look big and manly. So they did put forth their hands and did chew thereof. And some it made sick and others to vomit most filthily.

And moreover it came to pass that those who chewed thereof became weak and sick, and could not deliver themselves from the desire of having bits of it continually in their mouths, which aforetime had been clean and ruddy, but now became foul and black, and besides, the chewers were seized

with a constant and violent spitting of unclean humors, and they did spit in all places, even in ladies' parlors, and in the courts of the Lord of Hosts. And the good and true and all that led pure lives were grievously plagued thereby.

And it came to pass that men were dissatisfied with merely chewing the strange weed, but sought out other and cunning devices for using it. Some, indeed, did make it into a fine powder and filled their nostrils therewith, and they were taken suddenly with fits, and they did sneeze with great and mighty sneezes, insomuch that their eyes were filled with tears and their faces with wrinkles, and they did look foolish exceedingly.

And yet others cunningly wrought the leaves thereof into rolls, and did set fire to one end thereof, and did suck vehemently at the other and did look very grave and calf-like; and the smoke of their burning and sucking ascended up forever and forever.

And there were men whose wisdom being that of the fox, beholding the multitude which did chew, and smoke, and snuff, said among themselves, "Come, let us plant, and water, and increase the production of this weed, whose name is tobacco, for therein is a mighty and increasing business;" and they did so, and the merchantmen waxed rich in the commerce thereof.

And it came to pass that even the saints of the Most High became bond-servants to the weed, and defiled themselves therewith; even the poor, who said they could not buy shoes and books for their wives and little ones, spent their substance thereof.

And the anger of the Lord was kindled by such great wickedness, and He said: "Wherefore this waste? And why do these little ones lack bread, and shoes, and books? Turn now your fields into corn and wheat; and put the evil thing far from you and be separate, and defile not yourselves any more; and I will bless you and cause my face to shine upon you."

But with one accord they raised their voices and exclaimed: "We cannot cease from chewing, snuffing, and puffing; we are slaves."

#### The Great End of Christianity.

The great end of Christian economy is to make us "partakers of the Divine nature." Every believer is to have in him all of God that his capacity can contain. God in his intellect, presiding over all the efforts of his mental life; God in his heart, directing all the issues of his moral being; God in his conduct, sanctifying all his social relations. That is the sublime end of Christianity. It is not to multiply theological technicalities; it is not to build one church spire higher than another; it is not to furnish a grindstone on which bigots may whet their little swords; it is to gather up a shattered and overthrown humanity, to reburnish the living stones on which the fire of an enemy has left traces of fury, to rebuild the fallen empire of manhood, until it shall be beautiful and holy as a palace built for God.

#### Affliction and Comfort.

Affliction and comfort—a remarkable connection of two apparent opposites, and yet how indissoluble! For heavenly comfort—heavenly, as distinguished from mere earthly gladness and earthly happiness, is inseparable from suffering. It was so in the life of Christ. It was immediately after the temptation that angels came and ministered to Him; it was in His agony that the angel appeared from heaven strengthening Him; it was in the preparation for the Cross that the voice was heard: "I have both glorified it and will glorify it again;" and it was on the Cross that the depth of human loneliness and the exceeding bitter cry were changed for the trustful calm of a Spirit filled with His Father's love. "Father, into Thy hands I commend My Spirit." And as in His life, so it is in ours, these two are never separated, for the first earnest questions of personal and deep religion are ever born out of personal suffering. As if God had said, "In the sunshine thou canst not see Me; but when the sun is withdrawn the stars of

heaven shall appear." As with Job: "Not in prosperity, but in the whirlwind, will I answer thee; there thou shalt hear My voice, and see My form, and know that thy Redeemer liveth."

#### The Resurrection Flower.

A delicate stem supporting a drooping ball, withered poppy head in effect.

Is it broken, this lifeless thing?

It is said to be found in Egypt, and the Arabs have traced specimens of it to the heart of a mummy. Very suitable it appears to the heart of the mummy. Dried—shrunk—yes, that is just the place from which to expect such a growth. But if you drop it in water a minute and then hold it upright, a wonderful thing happens. Slowly the fibres begin to unfold; the petals throw themselves out at equal distances and a starry flower is revealed. But this is not all. After a moment's pause it seems to think a new thought. With sudden impulse it opens its young heart to the daylight, curving back the petals until a marvel of beauty is wrought under your eyes. What then? Immortality? No, not here.

After all man's wonderful inventions and accomplishments, he can perform no such miracle as this.

#### A Watchful Eye Needed.

We all know that if a plowman is to make a good furrow he must not look back. But it is impossible to do good work if the plowman removes his hand from the plow or his eye from the mark. Especially difficult was it to make straight furrows in Oriental countries where the soil was hard and the plow was light. Only a watchful eye and a steady hand could make a furrow even approaching straightness. Dr. Hackett tells us of the frequency with which he saw peasants with their light plows and feeble cattle striving to break up the fallow soil. He shows also how exact was the language of the Saviour to Oriental customs. Had the plows of that country been made like ours Christ would have said hands and not hand; but He speaks with exact conformity to the one-handed plow common then and not uncommon still. Our Lord teaches us that the Christian calling requires earnestness, decision and perseverance, and that the man who lacks these qualities is not fit for the kingdom of God. Hesiod, one of the earliest Greek poets, speaking of the plowman, says:

"Let him attend his charge and carefully trace  
The straight-lined furrow; gaze not more about,  
But keep his mind intently on the work."

Looking back leads to drawing back, and drawing back, we are divinely taught, is perdition. We must ever remember that only he who endures to the end has the promise of salvation.

#### Motives to Action.

In private life, and in all life, the best motives to action are those which lie outside of self and its supposed interests. To build the ship staunch and safe and the house firm and healthful for the sake of human lives that will be entrusted to them, to administer justice because of its equity, to heal disease and teach sanitary laws for the sake of suffering humanity, to cherish in every employment some glimpse of and interest in the good that it is to produce in the world, introduces a finer element into the labour, and actually brings forth a better quality of work than can be deduced by the mere hope of personal benefit to the worker.

Gasoline will remove spots from the most delicate fabrics and leave no trace behind of its use. It will also renovate feathers and clean the plainest or the richest lace. The lace is plunged into a small pan of gasoline just as one would wash it in water. Gasoline, however, dries almost instantly. It is also a fine thing to use in removing spots from woollen clothing of all descriptions, and from the backs of schoolgirls' waists who wear their hair braided down their backs. Keep far away from the fire when using this liquid.