

forward what they have? Otherwise Quebec may some day be represented by *four blank pages!*

The following extract is by the Rev. Robert Eyton on the sentence "Thy kingdom come."

Whatever we can do as members of the Church, or as members of human society, to promote the Kingdom of God, ultimately depends on what we do to establish it within ourselves. We are masters of a special grant of time and power which has been conferred upon us, and this we can use. Our own life, within its boundaries and limits, is in our own keeping and at our own disposal in a way in which nothing else in the world is. And all our influence on those great movements which make for righteousness depends, for its health and strength, on our care of ourselves, on our self-dedication, i.e., on the rule of God within ourselves. We have to choose, and act for ourselves as none can choose or act for us, as none can force us to choose or act. . . . Any real recreation is time well spent; it refits us; but time is lost not in recreation, but in things that are neither pleasure nor business. It is the half hours that we waste in these things that waste our lives. "It is better," says Goethe, "to do the most trifling thing in the world for half an hour, than to think that half an hour is a trifling thing"; or as he puts it so forcibly elsewhere:

"Would'st fashion for thyself a seemly life?  
Then fret not over what is past and gone;  
And spite of all thou may'st have lost behind,  
Yet act as if thy life were just begun.  
What each day wills enough for thee to know;  
What each day wills the day itself will tell:  
Do thine own task and be therewith content,  
And all besides leave to the Master Power."

And especially this applies to those who have no definite occupation. Men are, we often feel, much to be envied who have definite work that they must do, who have a task to be got through this day, and who have some one at hand to see that the work is done, and done in time. Many of us, I suppose, set our own tasks and do them as we please. It is a glorious liberty, but it involves a great responsibility. What we want is concentration of spirit, of purpose, and of energy. This, then, is our general principle, that though the final coming of the Kingdom is not here and now, yet that everything which promotes righteousness, every effort which makes for a better order here—whether it be for directly religious or social reformation, or even for individual improvement—is in our hearts when we pray "Thy Kingdom come."