

to overcome the indifference of that heart!

"The terrible thing about the sin of unbelief is that its life is a life of slumber. It makes no noise in the heart. It has no visible shape. An angry word that falls from your lips has a reverberation in the depth of your heart, but unbelief is simply a state, and does not ordinarily reveal itself by any overt symptom. It is the atmosphere in which you move; and, as you never moved in any other, it does not shock you. But it is the sin of sins, and until you learn to hate it above all sins there is little hope of your deliverance from sin.

"The love of the Father to Christ was not a love that refused to let sorrow make the acquaintance of its object, not one that speedily overwhelmed His enemies with confusion, or that defended Him against the approach of temptation. And the fact that the believer is compassed about with infirmities, sustains losses, encounters reverses, *seems* even to be looked coldly on by the God of providence, is no proof that he is not loved with the love of which Christ was the object."—*Alexander Mac-laren.*

"A NEW, COMPLETE HEART."

It is nothing less than character, nothing less than a new, complete heart, a fulfilled manhood, that Christ is trying to give us. Therefore, we may be patient, and be sure that the perfection of His gift cannot be all at once. He who enters into Christ enters into a region of life and growth which stretches far away before him. He steps across the threshold, and his feet are glad with the very touching of the blessed soil. Christ is so One that all which He is ever to be to the soul He is in some true sense already. But none the less there is much which He cannot be until the soul is more, and so can take more of the life to live by.

The world can give you blessings which will be complete to you at once. It is able and glad to set forth for you at the beginning of the feast the best wine it has. But Christ will take you, if you let Him, into His calm, strong power, and lead you on to ever richer capacity and ever richer blessing, till at last only at the end of eternity shall your soul be satisfied and be sure that it has touched the height and depth of His great grace, and say: "Now I know Thy goodness wholly. Thou hast kept the good wine until now." Oh, at the end of our eternity, may those words be ours!—*Phillips Brooks.*

CHARITY.

THE pilgrim and stranger, who, through the day,
Holds over the desert his trackless way,
Where the terrible sands no shade have known,
No sound of life save his camel's moan,
Hears, at last, through the mercy of Allah to all,
From his tent-door, at evening, the Bedouin's call:
"Whoever thou art, whose need is great,
In the name of God, the compassionate,
And merciful One, for thee I wait!"

For gifts, in His name, of food and rest,
The tents of Islam of God are blest.
Thou who hast faith in the Christ above,
Shall the Koran teach thee the law of Love?
O Christian! open thy heart and door,
Cry east and west, to the wandering poor:
"Whoever thou art, whose need is great,
In the name of Christ, the compassionate,
And merciful One, for thee I wait!"

—*Elizabeth Whittier.*

FOR PARISH AND HOME.

Happy in Believing.

A BRIGHT sunny day in June. The flowers in the rectory garden never looked more lovely, the happy birds never sang more joyously. All the summer afternoon three young girls had wandered in the shrubbery and by the beds of sweet-smelling flowers; now evening was drawing on, and it was nearly time to go home.

"What has been the matter, Edith? You've been so quiet all day."

Belle had gone down the gravel walk for a last romp and the two elder girls were left together. Jessie and Edith were just the same age, and had always been close friends. They had sat together at school and been inseparable ever since, always sharing with one another the joys and sorrows of girlhood life. Only lately had there been a difference. A little while ago Jessie had learned to know Jesus as "her very own Saviour," and since that time the clinging tendrils had been twining themselves around the Great Rock; day by day she had been "growing up into Him," and there was a difference. Oh, how she longed to have Edith brought to Him too!

"Why do you suppose he spoke about that verse last night?" said Edith. "One might almost think you had been telling him."

"You know I have not told him, Edith. But I have been telling God about it, and God has told him."

"I don't see why he should have spoken like that. It was just as if he were speaking to me. I wish he wouldn't, I almost wish you wouldn't. I can't be like you; so there!" And petulantly breaking away from her friend, Edith gave way for a mo-

ment to the sobs that would come. Then Jessie came over to her, and, putting her arm about her, said, "Jesus wants you, Edie."

"But I don't see it as you do, and I can't, and I don't believe it's for me."

"You mustn't speak like that, Edie. Jesus does want you. He will make it all right if you will let Him. Shall we go in and ask the rector to explain it? He is in his study now, and I think he is alone. If he will, will you go and speak to him?"

"Yes, if you like."

Up the stairway and along the hall went Jessie, so glad to be sent on such a mission. Presently a knock at the study door.

"Come in."

"Edith wants to know if you will tell her how to be saved."

The rector looked at her, surprised at the strange simplicity of the request.

"Most gladly I will, Jessie. Ask her to come up here and we will talk about it for a while."

In a moment Edith came. "So you want me to tell you about being saved? Here is a Bible for each of you: let us see what God says about it. Edith, will you sit down at the table and take a piece of paper and write down what we find?"

Turning to the sixteenth chapter of Acts and at the thirtieth verse they read, "He brought them out and said, Sirs, what must I do to be saved?"

"That man asked the same question you are asking, did he not, Edith? Now, shall we see what answer he got? Will you read it?"

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

"Then, if we know what it means to believe on the Lord Jesus Christ, we shall know how to be saved. Shall we turn to the fourth chapter of St. John, and will you read, beginning at the forty-sixth verse?"

"So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death."

"What do we find the nobleman doing? What did he do first?"

"He heard that Jesus was come into Galilee."

"What do you suppose it was that made him take such an interest in Jesus' coming into Galilee?"