

speakers of this meeting—Lord Charles Russell—began by telling the boys, "I was once a shoeblack myself; but there was this difference between my shoeblacking at Westminster School and yours—that you always get a penny for your work, whereas often I had only a kick for my pains, and that, too, from the very boot I had polished." It must be a very dull heart that could be present on an occasion like this, without rejoicing that to so many children, who else would be running wild, or perhaps be driven along the broad path to crime and misery, a new path is open to industry and happiness, and that now it may be truly said, "No boy with hands to work need starve in an English town." It is evident that a shoeblack's occupation is only a temporary means of subsistence, by which he may live while he learns, and may acquire habits of industry and earn a character that fits him for regular work-day life. Hundreds of these boys are thus every year enabled to enter the army and navy, and to become domestic servants or errand boys, or to emigrate to wider fields of labour in the colonies. Many of them write to the society from all parts of the world, remembering with gratitude the share it has had in saving them from ruin, the kindness of the committee, the pleasant evenings with the magic-lantern, the country excursions, the schoolings and discipline, the rewards—nay, the punishments of their

shoeblack days—and, more than all, the gentle influence of their Sunday-school. Failures there are, no doubt, both numerous and grave; but in what effort of social reform can we say there are not? Year by year, however, the success of this system of managing the street boys has increased, and the managers, who claim a right to speak from experience, assure us of the fact that the London shoeblacks are a signal instance of the happy fruits of that practical Christian benevolence which gives work, food and learning, and a home to the outcast, while it cheers the desolate heart with the love of a friend to the friendless.—*English Paper.*

The joys of parents are secret, and so are their griefs and fears; they cannot utter the one, nor will they utter the other. Children sweeten labours, but they make misfortunes more bitter; they increase the cares of life, but they mitigate the remembrance of death.—*Bacon.*

HA! AND AH!—Ha is the interjection of laughter; Ah is an interjection of sorrow. The difference betwixt them is very small, as consisting only in the transposition of what is no substantial letter, but a bare aspiration. How quickly, in the age of a minute, in the very turning of a breath, is our mirth changed into mourning!—*Thomas Fuller.*

Sabbath Readings.

Abide in Me and I in you, *St. John xv. 4. **

Observe our Lord prescribes mutual indwelling, as the secret of spiritual fertility. Take heed that ye "abide in Me, and I in you." Here is not one idea only, but two; the dwelling of the Christian in Christ, as the body dwells in an atmosphere, and the dwelling of Christ in the Christian, as the soul dwells in the body.

I. Take heed, first, that "ye abide in Me." This is done by faith. As we first consciously entered into fellowship with Christ by faith (I say *consciously* entered into fellowship with him, for when we were baptised as infants, we entered *unconsciously* into His fellowship), so there is no other way to abide in Him, than by repeated exercises of the same faith. The faith which enables the soul to abide in Christ is nothing else than an assured trust and confidence on our part, that as He has already wrought out for us our acceptance with God, so He will work in us every gracious disposition (be it repentance or faith itself, or humility, or hope, or love) which is necessary to qual-

ify us for glory. It is not enough to supplicate these graces; we must lean upon Him for them, and fix the eye of expectation upon the promise of His new Covenant; "I will put My laws into their mind, and write them in their hearts;" being well assured that He will fulfil to us the terms thereof. There is a promise, I say, that He will fulfil in us all the work of Sanctification; and it is well that it is so, by way of making assurance doubly sure, and giving to the doubtful heart a stronger consolation. But even were there no promise, could it be a question as to whether He would form in us those tempers and frames of mind, which He Himself requires of us? Do we seriously believe that he loved so intensely as to abdicate His throne in Heaven for our sakes, to empty Himself of all the glory which He had with the Father before the world was, to confine Himself within the limits of man's feeble faculties, and feebler body, to expose Himself to shame, and spitting, and obloquy, and a death most cruel and ignominious? If we do not believe as much as this, we are clearly no Christians. And if we do believe thus much, is it conceivable that He who has gone to the ut-

* From "Thoughts on Personal Religion," by Edward M. Goulburn, D. D., Prebendary of St. Pauls, &c.