

to work together in that perfect union which will effect the very best results.—*Rev. Maurice D. Edwards D. D.*

One of the great mysteries of religion is that we know so little of the life that lies beyond the grave. The fact of the blessedness of the dead "who die in the Lord," is clearly revealed; but the conditions of their future existence is only dimly suggested. We often yearn for more information, more light, but the curtain that hangs over the great world of spirits is never shot through with light from the side. There must be a reason for this. God must have a Divine purpose in thus keeping us in the twilight of our present condition. It may be that it is because if we knew more, we should not be able to meet so well the practical demands of the life that now is. If we knew all, we should not retain the sense of proportion in our circumstances and duties. The glory must be veiled to be truly seen.—*The Christian.*

In dealing with the law of offences, our Lord puts the responsibility of making first advances toward reconciliation on the aggrieved party. There is a beautiful significance in this rule, though it is seldom acted upon by Christian people. If, as is often the case, each party consider himself the injured one, and the other the aggressor, either may be equally ready to move for an adjustment. If it were otherwise, each might hesitate to advance if such a step were an implied acknowledgement that he had been in the wrong; while, however, the offended person knows of his grievance, the one who has given offence may have done so unconsciously, or may be unaware of its

extent, or may have entirely forgotten the circumstance. For these and for other deeper reasons, Jesus says, "If thy brother shall trespass against thee, go and tell him his fault, between thee and him alone." If this were done systematically by all who profess to follow our Master, as it is done by a few, some deep resentments would be easily removed, many broken friendships would be quickly renewed, and the majority of differences between friends prevented. The practical wisdom of this precept of Jesus Christ is only equalled by its ideal justice.—*The Christian.*

#### Multum in Parvo.

*It is well* when we know how to give a full measure of affection to those who love us, and whom we love.

*It is better* when we understand also how to render it to those we love, though they do not love us.

*It is better still* when we realize all that is due from us to those who love us, though we do not love them.

*But the love of Christ is not made perfect* in our hearts till we feel the links that unite us to those who do not love us, and whom we do not love.—*M. A. Curtois.*

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