

modest, crimson-tipped flower." Before all the theology of the "Paradise Lost" I would give the "Epistle to a Young Friend," or "The Cottar's Saturday Night," or even "Twa Dogs," and "John Anderson, My Jo," as more helpful to heart and mind.

Yet another practical suggestion. Much of the best reading, as well as most of the worst reading of the day is in the form of the work of fiction. Help given to our young people in the reading of this literature would surely be help in need, and I venture therefore to suggest that the reading under wise guidance of some of our best novels would do more to correct the evils of novel-reading, and to bring out "the soul of goodness" than all the Mrs. Partington-like measures of repression that have been tried for the past forty years.

In conclusion I add a word on the culture to be derived from the study of biblical literature. If it is ever a mistake to study literature as science, the mistake is most mischievous in the case of biblical literature, and unfortunately it is just here that the mistake is most frequently made by religionists, as well as anti-religionists. Some lovers of the Bible contend with anxious zeal for the scientific accuracy of Genesis, and the historic fidelity of Exodus, whilst doubters and despisers rejoice in the discovery of scientific inaccuracies and historic discrepancies. The ingenuity in both cases may be very great, but in both cases it is utterly misdirected. Not science, and not history, and not poetry—in the ordinary sense—is the matter of this literature, but the slow unfolding

of sublime moral conceptions, the evolution of great moral forces, and the awakening of glowing moral sentiments. Their perfect presentation and expression from the side of science eye hath not seen nor ear heard, but even through the imperfect human medium they do transpire so as to be correctly apprehended by the pure in heart and true in deed. The artist who returns day by day to the inspiring study of the "Madonna Sistina," what does he care for the opinion of linen drapers who condemn the picture because the canvas may be coarse and old-fashioned, or for the opinion of modern chemists who condemn the great painting because they know, or think they know, a better way of mixing paints? Just so the man who has felt the power of a new life awakened in him by the moral grandeur and fervour of the Sacred Scriptures is not to be moved by the exceptions on the grounds of art or science, well or ill taken, by those who know their art or science true, *and know no more*. The unfolding of the good is the glory of the Bible, and the quickening of the good is its virtue and power, and for the rest it may or it may not be as faulty as the sun in heaven, for

The very source and fount of day
Is dash'd with wandering 'isles of night.'

The world will yet come to a recognition of the things that differ in the form and substance of our sacred literature, and the word of the Lord shall not return unto Him void, but it shall accomplish that which he pleases, and it shall prosper in the thing whereto He has sent it.

But to him whose prayer is pure,
Every morn is Christmas morn,
In his heart, he may be sure,
Day by day, the Lord is born.
—*Celia Thaxter.*

THE most extensive bee farm in the world is probably near Beeton, in Canada. It covers four acres, and the owner, in a favourable year, secures not less than 75,000 lbs. of honey from his 19,000,000 little workers.