

and it is, at least, one of the greatest powers in a man's life. If we could know what men speak—on every subject and in all circumstances—we should almost be sure as to what they *were*. "Out of the abundance of the heart the mouth speaketh." "By thy words thou shalt be justified, and by thy words thou shalt be condemned." This is one side of the matter: a man's kindness or unkindness; a man's wisdom or folly; a man's thoughtfulness or inconsiderateness: these and many other qualities are shown by our words.

And the other side is equally truth. If speech reveals the man, no less truly does it make the man. St. James compares that "little member," the tongue, to the helm of a ship, which, although itself "very small," turns about ships, "though they be so great," whithersoever the governor listeth." Hence St. Paul, in telling Titus how he is to instruct his people in the true way of Christian life, bids him "put them in mind . . . to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."—*Selected*.

MEANS OF GRACE.

ORDINARILY, in the disbursement of the gifts of grace, God chooses to work through MEANS.

Every Sunday, at morning and evening service, the Prayer Book bids us say: "*We bless Thee for . . . the means of grace.*"

By *grace* here we understand God's *free favor* in blessing, benefitting, improving, correcting, comforting, strengthening, &c., &c., our hearts, and bringing us to holiness of life.

By *means of grace* we understand those channels, agencies, and instrumentalities through which God has determined to confer these blessings of His grace.

Some of these *means* are private; for example:

- I. Private Prayer.
- II. Study of the Bible.
- III. Self-examination.
- IV. Meditation.

Some of these *means* are public; for example:

- I. Public Worship.
- II. The Lord's Supper.
- III. Works of Charity.

No Christian who would live, and grow in holiness, and ripen for heaven, can afford to neglect these means of grace.—*Selected*.

SUNDAY SCHOOLS.

No Diocese recognizes more distinctly than that of Long Island the importance of Sunday Schools in the economy of the Church. During the year it has held six annual convocations in the various parts of the Diocese; there have been forty-three since 1871. These gatherings are largely attended by both clergy and laity, and papers are read and discussions are held upon the best plans and methods of conducting Sunday Schools. The Bishop takes a large and hearty interest in the subject, and is always present at the convocations. In the spring of the year there is a grand celebration of all the Sunday Schools in Brooklyn, of all denominations, and it is possible to see 30,000 children in line. Mission Schools are in operation in various parts of the city, under the auspices of the parishes, and often with success, in neighborhoods where there are no Church people.