

ing ahead apprehensively to a day of events not to his liking, can throw the home life for that day into a fit of the blues which the brightest sunlight cannot drive away. Or, if he chooses, he can quietly go about his day's duties in so steady and hopeful a fashion that his dear ones will share throughout that day the spirit in which he began it. The mother with her crowding duties and numberless interruptions, her countless steps about the house, and with a mind full of the ever-recurring problems of child-training which she is not to discuss wisely before a mothers' meeting, but must settle on the spot,—that mother can by an unquiet mind make needless problems for herself, double her burdens, and ruin the joyousness of life which should be her children's daily portion. Or, she can earn the art of quietness, keep the family in balance by her own poise, and move steadily on from one duty to another, refusing to be deprived of the power which comes with quietness of mind.

What is true of the home where this power is found is true of every circle in life's relationships. Good work and worry do not go together, clear thought and flurry cannot dwell together in the same mind at the same time. And in his plans and purposes for his children God has ever given prominence to the power which comes from a mind steadily holding to its appointed tasks, in restful, yet ever-achieving trust in Him.

When David charged his son, Solomon, to build a house for Jehovah, the God of Israel, he said to him: "As for me, it was in my heart to build a house unto the name of Jehovah my God. But the word of Jehovah came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build a house for my name; and he shall be my son, and I will be his father." And David himself, humbled in spirit, and seeing deeply into life's secrets after many bitter experiences, cried out: "Jehovah, my heart is not haughty, nor mine eyes lofty; . . . Surely I have stilled and quieted my soul; like a weaned child with his mother, like a weaned child is my soul within me. O Israel, hope in Jehovah from this time forth and for evermore."

Thus the Preacher, when he had seen how man is envied of his neighbor for skillful work, which "is vanity and a striving after wind," utters his conclusion: "Better is a handful, with quietness, than two handfuls, with labor and striving after wind." Or, again, "Wisdom is better than strength; . . . The words of the wise heard in quiet are better than the cry of him that ruleth among fools."

When Ahaz was in dire distress in the fear of Rezin and Pekah, Jehovah directed Isaiah to say unto Ahaz, "Take heed, and be quiet; fear not, neither let thy heart be faint, because of these two tails of smoking firebrands. . . . If ye will not believe, surely ye shall not be established." And when the same prophet threatened the people for their trust in Egypt, he reproached them with the charge: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. And ye would not."

The New Testament has a like message again and again, and nowhere more impressively than in the story of the life of Jesus. He was busy, but never hurried; harassed, but never impatient; faced with social and religious problems

of the most complex kind, yet never for a moment other than quietly clear in his answers. He pressed home his message with unparelleled vigor, disregarding the consequences to himself, save as he needed to secure by reasonable care the opportunity to utter the truth whenever and wherever it would count for the most. The steadiness of Christ among adverse currents even among his enemies; his majestic claim as a storm centre of controversy or bitter hatred, were not to be his achievement alone; such power as this He taught His disciples to gain, and they did gain it, even as we can gain it, through Him. Lacking the power of a quiet mind, which was also in Christ Jesus, we lack what we can have at the cost of letting go our nervous forebodings, our petty, fussy, hurrying anxieties which have no rightful place in the life of any child of God. With a mind at rest in God, and yet working tirelessly at the tasks He has set for us, we shall waste no time or tissue over the things that our un-Christian forebodings create, but we shall work, perhaps for the first time in our lives, with the power of a quiet mind free to do its utmost.

"...shrdl mfw f f shrdp hrdl fwy . . .

"Dear Lord and Father of mankind,
Forgive our feverish ways!
Redeem us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise.

"Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

"Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire.
Speak through the earthquake, wind,
and fire,
O still small voice of calm!"

—Sunday School Times

The Austrian Emperor has more titles than any other monarch. He is a King nine times over and a Duke eighteen times.

It is said that the tusks of no fewer than 50,000 elephants are used annually for piano keys. This includes the piano-making industries all over the world.

Several London big retail drapery establishments keep daily meteorological observations, so as to gauge the effect weather has upon shopping.

If there is any fear that a bed not usually slept in is damp, put a bright looking-glass between the sheets and cover it up. In a few minutes examine it. If its surface is dimmed there is cause for uneasiness.

The strength of hair has been found by a German experimenter to vary greatly with colour. A single black hair supported 4 oz.; one of very dark brown, 3.12 oz.; brown, 3 oz.; but yellow scarcely held up 2 oz. without breaking.

Eighteen miles is said to be the longest distance at which a man's voice has been heard. This occurred in the Grand Canyon of Colorado, where one man shouting the name "Bob" at one end was plainly heard at the other end, which is eighteen miles away.

Stationers and timid ladies alike have long recognized the Bank as the busiest spot in London for vehicular traffic. It is surprising to find from a County Council return that it only just beats the Marble Arch. In one day 22,481 vehicles passed the Bank, and the Marble Arch record was only ten fewer. Knightsbridge, east of Sloane street, was a bad third with 18,762.

The late Rev. Dr. George Matheson (the "blind preacher") left 30,975 pounds sterling, of estate.

PRINCIPAL RAINY'S FIRST VISIT TO AUSTRALIA.

At this moment, says the British Weekly, when the thoughts of hundreds in Scotland and in England are turning to that grave by the Southern seas, it is interesting to remember the visit which Dr. Rainy paid to Australia and New Zealand in 1889. He was invited to attend the celebrations in connection with the jubilee of Presbyterianism in Victoria. The chief representative of the Established Church of Scotland was Dr. Macgregor, of St. Cuthbert's parish, Edinburgh, while the Irish Presbyterian Church was represented by Dr. Lynd, of Belfast. Dr. and Mrs. Rainy left Scotland about the beginning of April, and, six weeks later, they landed in Australia. A distinguished company awaited them at Williamstown Pier, Melbourne. Leading public men attended, as well as professors and ministers.

A conversation to welcome Dr. Rainy was held in the Masonic Hall, Melbourne. The audience crowded every part of the large building. Enthusiasm on both sides was unbounded, and the speaking reached a high level. Dr. Rainy's address was described by the papers as statesmanlike and eloquent, with gleams of quiet humor.

Towards the end of July a great meeting was held in the Town Hall of Melbourne to celebrate the jubilee. The audience represented the Presbyterians of the whole country, many delegates having travelled hundreds of miles to take part in this historic scene. Dr. Macgregor on that occasion paid a fine tribute to Principal Rainy. "I have had many kind words spoken of me," observed the minister of St. Cuthbert's, "but there was hardly one that gave me greater pleasure than to find myself bracketed with Dr. Rainy, on the high authority of the Moderator of the General Assembly, as a distinguished man. Not only so, but I have been bracketed as a colleague of Dr. Rainy's. When that news reaches Scotland, it will be a happy day for Scotland. A more welcome message never left the new country to the old."

Dr. Rainy visited the principal towns of Australia, preaching and lecturing to large audiences.

A New Zealand Principal Rainy's wanderings partook of the nature of a triumphal progress. The lectures which were most admired were "Some Phases of Church Life in Scotland" and "The History of the Presbyterian Churches of the World." Colonial Presbyterians will remember that many times on his journey he expressed an earnest desire for reunion among the various sections of the Church of Scotland. He reached home, via New York, early in November, 1889, having been absent from Scotland exactly seven months.

The Church of Rome will do well, says the Presbyterian Witness, to leave France to be governed by her own enlightened and progressive people. Doubtless the present troubles will lead to invaluable reforms. It is deeply to be regretted that good men should suffer loss and be exposed to danger, hardship and want in connection with these revolutions. The past should be forgiven, if not forgotten, and the people ought to free themselves from presumptuous ultramontaniam on the one hand and on the other hand from a flippant anti-Christian rationalism.

A private sanatorium for female inmates is to be instituted in Greenock. Seaford House, on the Esplanade, is to be put into order for the purpose.