

manifesto though powerfully written cannot be said to throw much new light upon present controversies, and is of little practical importance. It simply reminds us of what we have known all along. The need for it is questionable. The present stir in the church, occasioned by the frantic efforts of the self confessed self advertizer, John Kensit, has been, we are convinced, very mistakingly magnified into a crisis. Some people see a crisis in everything an inch out of the common. And anyway is not the church, like the individual christain, continually passing through some crisis? Her (and our) whole life is made up of them. Is she not being continually called upon to make a choice,—to judge as the word devotes, between two courses or paths. And noisiest times are seldom, the most critical. A certain section are making a good deal of noise in England just at present, and thus sistracting a good deal of attention. But a very small man can make a very big noise. Noise making is the easiest thing in the world. A child with a tin can and a cabbage stalk, or a donkey braying can make a vast deal bigger noise than the most eloquent orator or entrancing singer. There is therefore nothing in the state of the Church in England today to get specially excited or worked up about. The noise makers and their sympathizers say so, but that is natural and they are hardly "famous witnesses." In our opinion the attention paid to John Kensit & Co. has been a grand mistake. Most of them are simply notoriety hunters, while Kensit himself has openly acknowledged that he is trying to advertize his publishing business. We confidently predict that within a twelve month John Kensit and his "crusade" will be as utterly forgotten as Johanna Southcote.

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FAITHFUL prayer always implies correlative exertion; and no man can ask honestly and hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.

MANY parents who are otherwise most conscientious in the care and support of their children, consider their religious duties in that regard accomplished when they send them regularly to Sunday-school and guard them as far as may be from moral contamination. They regard it as the duty of the teacher only to see that the Sunday-school lesson is learned and mentally digested by their children. The father finds little time or finds it very awkward to explain to the little ones the meaning of this or that passage or story. The mother, too, has other matters to occupy her mind and sees no reason for infringing on the duties of the regular Sunday-school instructor. Consequently the children too often slight and neglect the one lesson of the week for which they are never called to account. The teacher of the week-day school has means to enforce the learning of week-day studies. Father and mother take it as a serious matter if their boy falls behind in arithmetic or spelling; but it is of little consequence if the Sunday lesson goes unnoticed. The teacher can do nothing but coax or feebly chide, and the father and mother never bother about the matter. The writer speaks from experience, for he has often known bright and competent children to spend months on a few brief questions or a single short passage. Had the parents taken a little interest in the Sunday's lesson and, if necessary, assigned a regular period for its study, much valuable time might have been saved.

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WE are not to pray for a revelation of God. That is not his way. The road by which we are to know more is by being more like Him.