

to make the most of ourselves for others, they also enable us to make the most of ourselves *for ourselves*. They make life—each in its own way—fuller and richer than it would otherwise be. How pitifully small and petty is the life of many persons! No breadth of view, no largeness of interest, no resources for thought!

It is one of the inestimable benefits of training, that it gives us a larger outlook on the world and life. The treasures of knowledge and thought which the race has garnered through the ages, are in some measure opened to us; a taste of something besides the merely commonplace has been cultivated; an interest has been awakened in ideas. Life will always be the larger for us on this account. It will have a range and elevation of which no change and no condition can well deprive it. All real mental training opens to us a larger, freer world. So also—and in a pre-eminent degree—does religion. The interests which it includes are the greatest; the motives by which it is inspired, the noblest; the truths which it leads us to contemplate, the sublimest. What can enrich life and make it interesting to live, if it be not the consideration of the life of Jesus Christ, and the effort to make the principles of that life the ruling forces of our own?

If people could only free their minds from superficial and one-sided and false views of religion, how objections to it would melt away! What can be the real objection to a life which is built upon the principles of love, service, and helpfulness, which Jesus enthroned? Why should any manly man hesitate to avow that the life of unselfishness is the best, and that he will try to live it? No man can be repelled by religion when its true simplicity and reasonableness are understood.

Both education and religion involve

the contemplation and study of God and of His works. If science does not lead us to God, it does, at least, point the way to Him. It in our study of nature and history we stop short at the idea of law or force as the explanation of things, we are simply stopping at a word which can explain nothing. Religion, then, comes and speaks the name of God—a person behind and over all. Study may not lead us to God, but it may well show us the need of Him; and when He is once recognized, then study and worship meet and blend, as when Newton declared that in contemplating the heavens he was reading God's thoughts after Him.

Education should open to religious thought new realms by disclosing the wonders of God's work in nature and in man. Religion should elevate all knowledge by making us feel that all life is sacred, and that all beauty and all truth are but the outshining of the glory of the invisible God.—*The Sunday School Times*.

To know what to do is good; to know how to do it is better; to know what, how, and why, is best.

FROZEN FLOWERS—The great steamships plying between Australia and England are provided with freezing machinery, by which mutton, frozen, is preserved and delivered in London in fine condition. Australian flowers preserved in ice are also carried to London. Recently at a special meeting of the committees of the National Chrysanthemum Society held in London, some frozen blooms of chrysanthemums sent from Sydney, New South Wales, were exhibited. Four large incurved and other Japanese blooms, inclosed in great blocks of ice, 18 inches square and 8 inches deep, had been sent by Mr. R. Forsythe, of Sydney.