

"The Lord said," murmured Sarah in a faint voice, "*What I do thou knowest not now, but thou shalt know hereafter.* In heaven we shall see that all indeed was for the best, and thank the Lord for the trials which were bitterest here."

WEE DAVIE.

This is the title of a small book, published by Carter & Brothers, New York, and written by the Rev. Norman Macleod, D.D., of the Barony Church, Glasgow. The book is written in the author's usual happy style, and is intended to illustrate in the narrative form, God's dealings with parents in snatching from them a beloved child, in order that he may draw the hearts of the parents to Himself. When a sheep will not follow the shepherd, he lifts up its lamb, carries it along in his arms, and the dam follows him bleating whithersoever he goes. So it seems to be often in the providence of God. The taking away of a parent's treasure, serves as a golden chain to link the parent's heart to heaven. For "where our treasure is, there will our heart be also."

We copy a very instructive story, illustrating the folly of religious dissension :

"I mind," said David, warming with the conversation, and the pleasure of getting his better heart out—"I mind twa neighbours o' ours, and ye'll mind them, too, gudewife ? that was Johnny Morton and auld Andrew Gebbie. The tane was a keen Burgher, and the tither an Anti-Burgher. Baith lived in the same house, tho' at different ends, and it was the bargain that each should keep his ain side o' the house aye weel thatched. But they happened to dispute so keenly about the principles o' their kirks, that at last they quarrelled, and didna speak at a' ! So ae day after this, as they were on the roof thatching, each on his ain side, they reached the tap, and looking ower face met face. What could they do ? They couldna flee. So at last, Andrew took aff his Kilmarnock cap, and scratching his head, said, 'Johannie, you and me, I think, hae been very foolish to dispute as we hae done concerning Christ's will about our kirks, until we hae clean forgot His will about ourselves; and so we hae fought sae bitterly for what we ca' the truth, that it has ended in spite. Whatever's wrang, it's perfectly certain that it never can be right to be unceivil, unneighbourly, unkind, in fac, tae hate ane anither. Na, na, that's the deevil's wark, and no God's ! Noo, it strikes me that maybe it's wi' the kirk

as wi' this house ; ye're working on ae side and me on the tither, but if we only do our wark weel, we will meet at the tap at last. Gie's your han', auld neighbour !' And so they shook han's, and were the best o' freens ever after."

The Religious Element the Greatest Power in the World.

Our own is an age when the moral or religious element is the strongest power. Underlying all efforts to establish government in earth, superior to all considerations of trade, mightier than the struggles of human ambition, is that principle which demands the extension of religion in the earth, and the subjection of the heart and mind to the power of truth. When the Lord Jesus Christ came into the world, there was great significance in his declaration that he came not to send peace on earth, but a sword. It was the avowed object of those whom he commissioned and sent forth to preach in his name, to subdue the world unto him. The conflict has been one of opinion. The sword is but an emblem of the power with which the truth, sharper than one with two edges, is to be carried forward, slaying all who oppose themselves, and subduing one nation and kingdom and people after another, until the earth is in captivity to Jesus Christ.

This fact is coming to be felt in every department of human enterprise. Those nations that are now exerting the mightiest influence upon the destinies of this world are the people with whom the true gospel is the ruling sentiment. On the map of the world, mark those countries where the religion of Jesus Christ is the dominant moral sentiment, and you have those nations from which there is now going out into the earth the light of the gospel, and science diffusing the principles of liberty, civilization, and truth among the people of the globe. Those nations where, as yet, the gospel has not become the ruling sentiment, are comparatively weak and inefficient. They may be self-sustaining, but they are not propagating; they may be able to enjoy and maintain their own independence, but they are not aggressive; they make no contributions to the advancement of the civilization of the world. The same is true of individuals within these nations. The power of religion is exhibited in the efforts which man makes to extend the blessings which he enjoys to those who are destitute of them.

There is no strength for good in anything that has not the moral and religious element as its basis. Every scheme for human reform, every attempt to ameliorate the condition of mankind, every project to save men from vice