

found perverting it in trying to influence the faith of others.

We may study the Bible in order to prepare ourselves to teach others. This is the duty of the Clergy, and of teachers of Bible classes, or in the Sunday school, and of Christians who desire to help others in the study of God's Word in any way. If this be our aim we should use all the treasures of wisdom that have come down to us in the best books written by earnest, scholarly Bible students. The Clergyman, and the professional teacher who would, in this age, refuse to use the scholarship of others to supplement his own scholarship would be as foolish as the man who would try to get on in the world without making use of any of the discoveries of art or science. The man who boasts that he interprets the Bible for himself and does not care to know what others have said about it, may think that he is pious and wise, but he is, in reality, only egotistical, ignorant and utterly unfit to teach others.

The most important reading of the Bible, however, is when we read it for ourselves, and the great question is, how may anyone so read the Bible as to secure for himself all that it contains for him? If this be the purpose of anyone he must first recognize the Bible as the book of revelation containing for him the Word of God. When he takes up any one book or chapter he needs to ask three questions: First, Does God speak here? Second, Does He speak to me? Third, What does He say to me? The particular passage he reads may be history, poetry, prophecy, promise, threatening, precept, philosophy, biography, parable, or any other form of literature; but, whatever the form, in order to profit by reading it he must find what message it may have for him. It should, therefore be read with alert mind, with sincere reverence and with an earnest prayer to the God of truth for help in understanding and applying it. In the Bible God's Holy Spirit speaks, and He is ready to interpret and apply what He says. The great essential to profitable reading is the profound consciousness on the part of the reader that he is in communion with God; that God's thoughts are flowing out to him; that God would teach him something he needs to know.

As to method of reading, it is a good thing to sit down alone on Sunday and read a whole book, if it be not too long, at a single sitting, not stopping to try to solve all the difficulties, but seeking simply the spiritual food that is easily gathered by the devout mind. If any one will take up one of the four Gospels, and read it through in this way, he cannot fail to find refreshment. The same may be said of the reading of one of the Epistles of St. Paul or of St. John. For short reading the Psalms are always profitable; but each and every part of the Bible has its place. The Christian who reads the book of Revelation from beginning to end on a Sunday afternoon may not be in the Isle of Patmos, as St. John was, but he can very easily be in the Spirit on the Lord's day; he may not understand all the visions as well as St. John did, but he will catch glimpses of heaven that will fill his soul with joy, and will hear with rapturous delight some sweet and thrilling notes from the heavenly chorus. Bryant has said,

"To him who in the love of Nature
Holds communion with her visible forms,
She speaks a various language;"

he tells us that Nature has a message for us in every mental, moral or spiritual condition. We believe that God's works have messages for God's intelligent creatures, even as the poet has said; but we can say with far more enthusiasm, for him who in the love of God would hold communion with God in His Word, God has far more precious and helpful messages and these messages are far more easily interpreted than those that come to us through God's works. The Word of God as it is contained in the Scriptures of the Old and New Testament is His divinely appointed medium of communication with men, and we need above all things to realize that we are communing with God when we read the Bible.

The New Dayspring. The new Dayspring is being built by Messrs. Mackie and Thompson of Govan on the Clyde. She will cost including everything about \$35,000 and will be completed and ready for sea by the middle of August. She will visit Belfast, Liverpool and the principal Clyde ports before sailing for Australia, to give an opportunity to subscribers to see her.

A Correction. Among our Church news in our issue of the 13th, ult., there appeared the statement that Rev. R. Leitch had resigned his charge at Delhi. This statement is altogether an error as there is no Mr. Leitch residing in that town. The only gentleman, of that name is the Rev. R. W. Leitch of Delaware, who has ministered to the congregation there, since in response to a unanimous call of the people he left his previous charges of Waterford and Windham Centre.

A Secularizing Age. The simple fact is there is a subtle secularism in the air, and we are breathing it. The crude materialistic philosophy which has taken possession of so many minds, the mad rush in which we have been engaged for wealth, and the stress we have laid on fine houses and big bank accounts and bodily comforts; and the habits we have formed of estimating values by weights and measures and cash standards, has got us into the way of looking at life from worldly standpoints. The invisible has given way to the visible. Our schemes of amelioration, our philanthropies, and even not a few of our aggressive efforts within and along the lines of the church, have come to lean largely toward results which are outward. The only advantage some people can see in missions to low-down and barbarous tribes is that they tend to promote civilization, and civilization opens the way to commerce and trade. The secularizing tendencies of the time are insinuating and strong, and never did Christian men and women more need to be on their guard against them.

The Sabbath-school is a most valuable institution, but of less importance than the public worship of the Church. If one cannot have his children attend both Sabbath-school and Church—if one or the other *must* be given up, let it be the Sabbath-school.

The prayer-meeting may not have the intensely interesting features you think it ought to have, but it is a good place for yourself and children. Your boy is much safer there than at the street corner, or even at the gymnasium or reading club, and you are better for being there.