

wrong. Bridget looked cross and nervous, and she herself was so tired and unstrung and apprehensive of failure, that all attempts at conversation proved utterly useless: Is it not natural to suppose that the visitor noticed the ill-concealed embarrassment and effort, and commented upon them, with either generous pity, or critical amusement.

If the table had been arranged neatly and prettily, and the best of the every day fare, had been offered with dignity, candor and simplicity, a pleasant and profitable hour of cheerful happy converse might have been spent, leaving behind neither bitterness nor disappointment.

Why is it that the appearance of a friend so often brings a worried, I might add a frightened expression to the young hostess' face? It is the vision of the household skeleton of 'keeping up appearances,' showing its gruesome face to the poor victim.

It is truly as great an art to grow poor gracefully as to grow old gracefully. Yet neither is impossible. If one adheres to that master key of all simplicity—Truth, one recoils from an acted social lie as well as a spoken one.—N. Y. 'Observer.'

Teach Obedience.

Obedience lies at the foundation of all right living—to recognize the existence of law and yield to it the assent of the whole nature. A child may obey without being obedient. To obey—touches only habit, a decision as to what is, on the whole, the most comfortable thing to do; to be obedient covers intention, disposition, desire. A child may obey because he has discovered that rebellion is useless and that the easiest way is to yield without contest, just as many an adult yields outward obedience to law because he knows that in case of conflict he is sure to get the worst of it. But to make a child obedient is to set his will on the side of law and develop in him a principle that becomes a part of his character, so that he shall not simply choose to obey but wish to obey; so that he shall not yield to authority but to right; so that obedience is wrought into his habit of thought as well as his habit of action. This implies, as the thoughtful parent must see, not the subduing of the child's will, but precisely the opposite. It means to awaken it, to enlist it on the side of right and to strengthen it that the child may hold himself to what you have taught his judgment to approve. How much higher and more serviceable a thing it is to your child to have learned this than that he should simply have learned to obey you. You ought, indeed, to be to him the embodiment of right; you must often decide for him what is right and wise in action, but until he wishes to do right and takes that for his law he has not learned the obedience

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which is a part of character.—Emily Huntingdon Miller.

An Incident.

Many precious truths come to us by the Holy Spirit, when we are at work distributing clothing among the poor. The other day a woman came whose daughter is very sick, and has been for a long time. She apologised for having to come to me and said, 'I've got grown up children, but then they do about so much and won't do any more, and I can't get the things my gal really needs. She must have flannels, and I isn't got the money to buy them. The other children helps me some and then stops.' 'That's not the way with the mother, is it?' I said, 'No, indeed. I goes from morning till night, out doors and in doors, through wet and through dry, and the last thing I does for her is just the same as if I'd never done anything before.' As I looked at her worn face the Spirit whispered, 'As one whom his mother comforteth' and my heart responded, 'that's like Thee, Jesus.' Thou hast succored and nourished and kept, supplied all my need day after day, year after year, and the love and care for the future is just as fresh and sweet and strong as if I had never before needed or had never grieved Thee; and a little prayer went up that He would make me to know untiring love to others, the 'Love that suffereth long and is kind,' that 'Beareth all things, believeth all things, hopeth all things, endureth all things.'

Religious Notes.

Speaking in public recently, President Roosevelt expressed his opinion on matters of religion very strongly. The necessity of a religious foundation if the national life is to have any strength may be readily admitted by all Christians, yet it is well to be able to record such words as these from the head of a great nation. 'If it were not that in our villages and towns, as they have grown up, the churches have grown in them, symbolizing the fact that there were among their foremost, workers whose work was not for the things of the body, but for the things of the soul; this would not be a nation to-day, because this country would not be an abode fit for civilized men if it were not true that we put our material civilization, our material prosperity, as the base only (a necessary foundation, a necessary base, but only as the base, as the foundation) upon which to build the superstructure of higher spiritual life.'

'Fields ripe' indeed are the lands of the East. Not, in violation of the laws of nature, ready to welcome with open arms the interference of the foreigners in their closest concerns, but glad to avail themselves of all advantages offered, and not least among these do they recognize the benefits of the Christian religion. The 'Jiji Shimpo,' a newspaper of Japan, says: 'Although the Christian religion is of recent introduction, the improvement it has effected in Japan's moral condition, and the influence it has had on the minds of the people are very great. No one can deny the great good accomplished by the believers of that religion, in establishing charitable institutions, in assisting in the progress of the nation, and in promoting the happiness of the poor and helpless. There are already many schools and colleges in the country, both for boys and girls, which are supported entirely by Christians. As for the charitable institutions, excepting those founded by the government, it is not too much to say that they are all the result of Christian enterprise.'

In view of the trend of current critical thought, Pope Pius X. has authorised a commission of enquiry into the question of the Mosaic authorship of the Pentateuch. Their report, which he approves, is, to sum up in brief, as follows. That the witness of both Old and New Testaments, the persuasion of the Jewish people, the tradition of the Church, and the internal evidence of the books themselves form too strong a

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case for the Mosaic authorship to be doubted. It is possible indeed that Moses confided the records to men under his instruction, or dictated his words, not, however, allowing of a mistaken rendering of his meaning or message. It is likely that he was largely influenced by traditions and learning received from earlier sources, even to the moderate use of these in quotation or adapted form. Lastly it may easily be admitted that there has been possible error in copying, and even later additions made in the way of explanatory notes, etc. These are the lawful province of the critic.

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