SUNSET.

I sit in the western window, Watching the fitful glow
Of the spring's soft brooding sunset,
And the shadows come and go.

Now, a soft, fleecy cloudlet, Borne on the west wind's breath; Now, a dark storm-cloud creeping, Touching the life with death.

And, anon! a gleam all golden, Sweeping the shadows away, Lights up with beaming radiance The face of the dying day.

Dying! nay, nay; for the shadow Can fall alone on the light;
It is not death; it is life's brief rest—
The hour which we call night.

The sun that we love so truly Leaves us in a gloom for awhile, Only to shed on some other sphere His glad, life-giving smile.

It is thus with our heart's beloved—
We lay them down to sleep,
And, wi'h keen and wordless anguish, Above these graves we weep. Forgetting the consolation,

In our dull, unreasoning pain— That the sun which has set to our tear-dimmed eyes Jalready shining again. That the darkness which call dying, Is the gloom of a transient night Which heralds a cloudless sunrise-

A morn of eternal night. -Mrs. Walter Price in The Churchman.

THE PRESBYTERIAN SABBATH. What Its Effect was in Developing the

Character of Youth. Rev., Lobott E. Kittredge, of New

York, in the course of a recent sermon, gave a graphic description of the oldfashioned Sabbath of the Presbyterian church, and its absence of attractiveness to young people. Continuing, he said:

We would not blind our eyes to the imthis earthly life. There was a gloom about iron trame of religiousness that was abnormal and injurious-there was too little. of cheerfulness and too much of an awful solemnity, which made us tread the hours of Saturday with reluctant feet, because Sunday came after Saturday. It would have been more perfect had there been more sunlight of joy, more artless, innocent laughter, more freedom of the home conversation; in a word, had there been to the child-heart fewer leafless theological trees, and more flowers of spiritual joys which the little hands could pluck and the young hearts could cherish.

But admitting all these defects, we reof by-gone days, that its purpose was the training of the family in the nurture and admonition of the Lord, to implant deep down in the child-nature solid principles of righteousness, which would last long after parental lips were sealed in death, and would withstand every assault of the world's temptations; in a word, parental love cared for the character rather than for pleasant pleasure, and sought to lay a good founda-tion on the rock of God's Truth, and to build up its walls with holy thoughts and heavenly aspirations, and in this sublime labor the Sabbath was the grandest working season, which their love for their children could not afford to lose. They may have failed to appreciate the buoyancy of make use of this earthly school that at the childhood spirits, and their theology may have tinged the sacred hours with a forbidding gloom, but they were magnificent character-builders just the same, the very gloom was radiant with their fervent love; and as you and I look back today at that early home, we see only that love, hear only the sweet hymns and mighty prayers, and we photograph the heaven of eternity from the indelible impression, which the peace and hallowed joys of our Sabbath home have made on the memory.

THE UNITY OF GOD'S WORD.

A Marvellous Book of which the Harmony is Shown to be Perfect.

Rev. W. I. Sabine, of the First Reformed Episcopal church, New York, used these words in a sermon preached by him lately:

tures speak with one voice, and so far as the essentials of faith and living are concerned, speak never with uncertain sound. no; we want to get rid of those things. Through the passage of fifteen hundred What do I mean, then? I mean that we through a vast variety of mental endow- and men, and that we should enforce it as a consistent testimony, and proclaim a sim-

No other book in existence of such varied styles, composed by so many hands, and occupying so long a period in its compila-tion immarked by so marvelous a unity. A single great scheme underlies, traverses and interpenetrates the Bible, a great and connected system of truth, as bone and cartilage the human frame; a single high, gracious and inflexible aim prevades this majestic volume from end to end. In principle and essence the faith of David and Paul, Daniel and John, Abraham and Peter is but one. Genesis and Revelation greet each other across the gulf of ages. God's word is a unit, a boastful science, a proud, self-satisfied and imperious criticism to the contrary notwithstanding. Christ attests Moses and Moses says "Amen" to Christ. Together they stand or together they fall. Invalidate the one, you destroy

The enemies of Revelation, and they have been learned, numerous, malevolent enough, have never yet successfully impeached these witnesses of inconsistency or irreconciliable variance. All taught of God, they, while preserving their personal and individual characteristics and freedom of thought and expression, speak according to the same rule, mind the same thing.

Thus harmonious, consistent and selfthere is no opportunity, to call in the aid of any "verifying faculty" which shall distinguish between a divine and a merely human element, in a revelation which asserts itself throughout, "God-breathed," which itself declares that "all Scripture is given by inspiration of God and is profitable"—the whole of it profitable, though not necessarily all equally profitable-" for doctrine, for reproof, for instruction in

righteousness." This wonderful unity of spirit teaching purpose magnificently attests the complete authority and infallibility of the Divine Word, secured, as it must have been, by a superintending Providence and a higher than human control.

FREE SITTINGS.

Plain Talk About Them by the Rector of One of New York's Big Churches.

Many a visitor to New York has visited Stuyvesant square and admired St. George's church, which is fortunate in the possession of Rev. W. S. Rainsford as rector. At the entrance of the edifice, in letters which attract the eye from a distance, are the words, "Come in, rest a while, and pray." The invitation is to all people and at all times, for Dr. Rainsford seeks not to make the House of God the resort of an exclusive and wealthy class. Here is what he says in an article recently written by him on the subject of free sittings:

The church of God ought not to be a place where money can buy privilege. In the church of God, as well as under the sod, men are equal. The distribution of sittings in churches upon competitive principles—the best seat going to the highest bidder-is an anomaly that disgraces our Christianity in the eyes of an unbelieving public. We revolt at simony in the pulpit; but we practise it all the while in the pews. It may be sometimes necessary to yield to the desire of families to have a definite place assigned them; but this assignment should be made on some principle that will give the man who pays five cents a Sunday as good a place as he who can pay five thousand dollars a year.

I fully believe that it is this intolerable new system that has been largely responsible in producing the alienation which keeps the working classes away from our churches; nor do I believe that we shall ever get them there again, until we have altered radically our present modes of raising money for church support. The poor have a natural dislike to a system which reminds them of perfections of this Sabbath of the past, for it had its imperfections like everything of are told that in God's eyes a long purse it for which even the Sunday clothing was no adequate compensation. There was an resents their being poked into odd corners effort to compress the child-nature into an and free seats and galleries, where the richer people do not go.

JUSTICE AND CHARITY.

A Definition of them by the Preacher who would Abolish Poverty.

I and others have frequently asserted that what we want is justice and not charity and in the sense in which charity was there taken we are prepared now to affirm the same, but I should like to do a little towards restoring that glorious word to its proper place. Unfortunately it too often is taken as the mere doing of alms; it is cognize this grand feature in that Sabbath now but rarely taken to mean what it ought to mean, what it means in the Scriptures. It is this very charity of which St. Paul speaks in that magnificent passage in which he describes the marvellous characteristics of that queen of virtues. It is that love which makes us work with a divine enthusiasm without seeking a reward, to do what we can to make sweeter, holier the homes and lives of God's children because they are His children. It was this charity that inspired men of God to go abroad, not so much to dole out alms, for they had nothing to give-but to teach men to recognize the one infinite, eternal God, Creator of all things, object of these minds and hearts of end they might better ment the cordial welcome of the Best of Fathers. It was this charity, this love of mankind for God's sake based upon the love of God for His own sake, that converted the world to Christianity, that abolished slavery.

* * What is justice? It is the will

of God concerning the relations between men, and especially concerning those things that are essentially for the maintenance of

We may reduce it to saying that justice is the will of God, the natural law reinculcated religion, concerning the rights of property, concerning the rights of men, women and children, who are born into this world with material bodies, as well as spiritual souls. What I am saying here tonight is not contradictory. I say that we shall never have justice till we have more charity, that we shall never have per-From Genesis to Revelation the Scrip- fect justice till we have perfect charity. Ah, that means more hospitals, more sore limbs to be poulticed and plastered? No, years, through a multitude of teachers, must love justice out of charity for God ments and human experiences, they utter a religious principle. We should be eager to see justice done to everybody, because it is the holy will of God. Then, and not till then, shall justice be done. - Dr. McGlynn.

Christ a Reality.

Christ embodied all the perfections of the human character. Among ministers of the gospel there can be no two opinions about that, for the one that did not hold that view could not hold a position It is the scriptural view of Christ, and while Renan and other atheists admit that His life in its main features is historically correct, they deny that all the supernatural elements of the Gospels are true. I believe in the divinity of that life because, to me, it is beyond the possibility of human attainment. I believe that His words are authentic because I cannot conceive the probability of their being put into His mouth. No one but a Christ could have invented the character of Christ. There is a perfect unity and consistency about it that is very wonderful. It is far in advance of the best ideas of the day. Meekness, a term of contempt, Christ exalts it. Gen-tleness, unselfishness, kindness to the poor, love for little children-all these things were looked down upon in that day, but he exalts them. We have outgrown every other historical character but His. We can look back and see numerous faults in attesting, there is no occasion, as indeed best men of antiquity; but with all our the characters of Socrates and Plato, the We invite you to call and see our stock. progress in civilization and modern ideas, we have not got beyond Christ. He is as much in advance of the nineteenth century as He was of the first century. Even skeptics admit that they find no fault in Him.—Rev. J. H. McIlvaine.

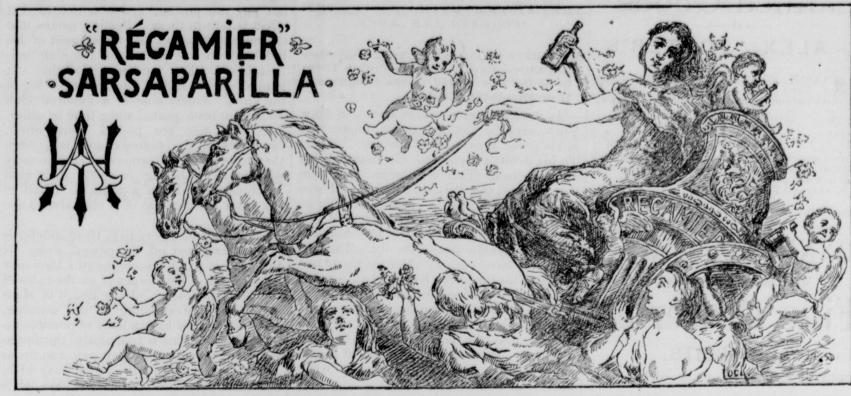
A Reasonable Request.

"I have one last request to make," remarked the trout, as the fisherman carefully removed the hook.

"Name it," said the fishermen. "It is that you will not refer to me as a 'speckled beauty.'"—N. Y. Sun.

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