the aid of the microscope, and should declare that he is unable to verify Mr. Huxley’s observations. Mr. Huxley would properly reply that the inner structure and life of the nettle could not be seen by the naked eye, for they are microscopically discerned. —Joseph Parker.

A maiden some sixteen years of age had all her life been the unconscious victim of a blemish in her eyes that hindered perfect vision. A surgical operation was finally agreed upon and successfully made. One evening, some time after her recovery, she went into the open air after nightfall. She rushed into the parlour, the joy of a great discovery lighting up every feature. “Oh, come!” she exclaimed—“come out quickly to the lawn, and see what beautiful things have appeared in the sky!” Her friends hastily followed her out of doors, wondering what might have occurred. They saw nothing. “What do you mean?” they asked her. “Look!” she said; “don’t you see those bright things sparkling all over the sky?” “My dear child,” one who loved her said, softly, “those are the stars!” Heaven is full of shining lights that God has hung out to charm the pathway to His eternal home, to lure you upward, to show you how far eternity exceeds and glory. Yet your eyes are still withholden. Oh, for a hand to open the eyes of the blind to touch your soul, and give you sight of these realities!—Dr. M. Cook.

NOR EAR HEARD.”—Speak of ice to an inhabitant of the torrid zone, the word does not give him an idea, or, if it does, it must be a false one. Talk of blueness to one who cannot distinguish colours, what can your most eloquent description present to him resembling the truth of your sensation? Similarly, in matters spiritual, no verbal revelation can give a single simple idea.—F. W. Robertson.

The People’s Family Prayer Book.

By the Rev. Joseph Parker, D.D.*

I have for many years felt the need of a new family prayer book. Lying on my table are samples of such literature in considerable numbers, each of them having some good point or points, but not one of them representing what appears to me to be the whole outline of family life and experience. The People’s Family Prayer Book, which I have just issued, regards prayer as a larger term than mere petition. Most of the prayers I have written in a petitional spirit, but I have taken care to make provision for those who believe in communion with God as well as in direct supplication to Him. The part of my Prayer Book which I value as being likely to be useful is the part which bears the title of “Sentences”. In this section I have endeavoured to anticipate nearly every aspect and want of family life. The sentences are short, and as pithy as I could make them. They can be taken into any of the general prayers, and thus turn what is general into that which is direct and particular. I set considerable store, too, by my brief “Children’s Litany”. In response to many suggestions, I have provided a few services for persons who are unable to attend public worship. I have been encouraged by the Rev. Dr. Whyte, of Free St. George’s, Edinburgh; the Rev. Dr. S. Green, of the Religious Tract Society; the Rev. Principal Reynolds, of Cheshunt College; the Rev. Principal Angus, of Regent’s Park College; and many others, to hope that my People’s Family Prayer Book will meet a widely and deeply felt want. I am thankful to you, Mr. Editor, for giving me the opportunity of making this short statement to your readers. Perhaps the following extract from Dr. Whyte’s prayer-meeting lecture will most fittingly conclude my own criticism: “If Dr. Joseph Parker’s publishers could get the addresses of the young men at a like stage of courtship, they would sell three editions of his prayer book in a fortnight. You may see a young fellow with it in his hand going along the street in the gloaming; I know what he is after when I see him.”