

"SUPPORTED by voluntary offerings." Is not this term "voluntary" sometimes misapplied, or used in a misleading sense. People use the term "voluntary" as if it implied that giving to God's cause was purely a matter of choice, as if there was no compulsion whatever in the matter. Certainly there is no human compulsion, no state compulsion for instance. But are we not under a higher form of compulsion. "The love of Christ" says the Apostle, "constraineth" (or compels) us." Are we not as sacredly bound to give to God as to pay any other debt. Strictly speaking there is nothing "voluntary" about giving. We don't talk of a man "voluntarily" keeping the Ten Commandments. He keeps them as a duty, because he is "bound," as the Prayer Book puts it, to do so. Likewise is it in regard to giving. It stands on exactly the same level as any other duty or virtue.

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THE service of Christ is a reasonable service. Christianity is sanctified common sense. It is, to use a much abused and often misapplied expression, to make "the best of both worlds." Men fail often to see this because they have false ideas of life, false ideas of what constitute happiness and success. Happiness to so many men consists in self-indulgence, success in getting what is called "our own way." But does not worldly experience teach us that these are false standards. The most miserable people in the world are those who have no one to think of but themselves, and no one's enjoyment to study but their own, and whose lives are one dead monotonous level of self-indulgence. Happiness is self forgetfulness.

INDOLENCE is one of the commonest of human failings, and it is the active, pushing, tireless man who succeeds. People like to have things done for them, to be led, or rather to be shoved on. The persistent man in nine cases out of ten can eventually get what he wants. Most people will do what you want them to do, if only you ask them often enough. And it is wonderful how far a reputation for persistence will carry a man. People gradually get into the habit of yielding to save themselves trouble. Persistence allied with tact is a grand thing in a parson. It is always admired, and is as nearly always effectual. People feel as old Edie Ochiltree expresses himself in the Antiquary, "ye're a vara positive man Monkbarms, and for a positive man ye're generally in the right."

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THE practice of rushing hot foot after everyone whom you miss out of Church for the first time, isn't always to be commended. There are people whose churchmanship is of such a character that their occasional absence from church it may safely be taken for granted is due to some perfectly valid cause. With such people the omission of an immediate call of enquiry on the part of the parson, is in the nature of a delicate compliment. It is a sign of perfect confidence.

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THE clergy list of the Church of England will soon contain the names of two Blackfoot Indians from the Canadian far West, the fruit of fifteen years' labor of the C. M. S. They will be supported entirely by their own people.

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Industry keeps the body healthy, the mind clear, the heart whole and the purse full.—C. Simmons.