

hearing constant. I am thinking I can find out if your lordship will be pleased to raise—

"Enough! I will think of it. Remain here while I return to town. Let me know all that passes. I shall be back soon—soon." Let every one understand this; and if Lord Penruddock appear, write at once. You may go!"

Morris obeyed; and the earl was left to his solitary meditations.

A FATHER'S RESPONSIBILITY.

Not only should the church be made a home, but the home should also be made a church. Every father should in a sense be a priest, that is, a man teaching the nature of God, the way in which that nature goes out in legislation or love, and he must offer up the prayers at the family altar. What the priest in the church edifice is to five hundred or one thousand, the father is to be in his measure, to the five or ten in the rooms of his own dwelling; that is the sublimest mission the father or the man can have.

In order to fit men for so difficult and at the same time so honorable a service, every man, who is a father, should become interested in every habit of the community around about him, not through the entreaties of his wife, but from a conscientious conviction of duty; a student of God's law, and of the way of applying that law to the enlightenment of children's consciences, to the end that he may be a priest in the household. It is not a matter of choice or election; it is not a matter that you can waive aside; it is not a matter that you can accept or reject at your convenience or according as your religious predilection permits or compels. It is a matter of duty. Are you not the father of that boy? Are you not one of the parents of that girl? Are you not head of the household? What right have you to treat the position in which you are fixed by the holy relations of marriage and parentage—what right have you to treat it as though it was a matter to be voted up or down—to be accepted or rejected—to suit the convenience or fashion of your city, or the fashion of your connections socially? No, no, that is not the way! Careful and thoughtful men must discuss their duty as before God.

SYSTEMATIC GIVING.

It contributes greatly to that peace of mind, which is so essential an element of spiritual progress, to be assured that to the extent of our ability we are fulfilling our religious obligations. This assurance we can have respecting almsgiving, only if we are giving on principle and methodically. Another happy effect of this methodical giving on the mind will be, that the very satisfactoriness of the process is likely to lead to a further advance in the same direction. He who has conscientiously given one-twentieth this year will feel urged to give one-tenth next. The appetite for Christian liberality will grow when it is healthily indulged, instead of morbidly stimulated. And that wretched feeling, that every fresh appeal is an exertion, would wholly cease when we know that a sum has been set apart for expenditure of this kind in one form or another.—Goulborn.

THE WEALTH OF JOB.

"This man was greatest of all the men in the East."—Job i. 2. At this distance of time, supposed to be 3,000 years, since he existed, it is difficult to estimate Job's wealth; but as some items are given it may be attempted, although the relative value of money at the extremes of the 3,000 years leaves us at a loss to calculate the precise amount. 1. The extent of land he owned may be found from the support his stock needed. 7,000 sheep would require a range of as many acres; 2,000 camels would need five acres each; 1,000 yoke of oxen an equal range of five acres with the camels; 500 asses about two acres each; and his household, which was "very great," 2,000; in all, 80,000. The value of this amount, at \$5 per acre, \$150,000. 2. The cost of Job's cattle. 7,000 sheep, at \$2 each; 3,000 camels, at probably \$50; 1,000 oxen at \$10 each; and 500 asses at the same price. This would equal about \$175,000. 3. To tend such vast herds, according to the custom of the East, the

number of laborers must have been large. Abraham, contemporary with Job, could muster in his own family retinue 318 trained men at arms. As many more must have remained at home to attend to his flocks, etc., when the patriarch went in pursuit of the invaders of Lot's territory. Job may have had 300; their pay and support, \$20,000. 4. The necessary houses for living and shelter and the folds could not be less than \$25,000. The whole value of the above would be \$370,000. At the close of the book we are told that even this amount was duplicated, or \$740,000.

A TIMELY SUGGESTION.—Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a flower, and a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.

DON'T GRUMBLE.—Don't be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners and find out all the disagreeable things. Half the strength spent in growling would often set things right. You may as well make up your mind, to begin with, that no one ever found the world quite as he would like it, but you are to take your share of the troubles and bear them bravely. You will be very sure to have burdens laid upon you that belong to other people unless you are a shirk yourself; but don't grumble. If the work needs doing, and you can do it, never mind about the other person who ought to have done it and didn't. Those workers who fill up the gaps and smooth away the rough spots and finish up the job that others leave undone—they are the true peacemakers and worth a whole regiment of growlers.

ORIENTAL PROVERBS.—Do not condemn God by taking His name in vain, lest He condemn you.

One cannot well know himself, unless he knows his Creator.

Life is a sleep from which man wakes when he dies.

There is no securer refuge than the fear of God.

One is more apt to follow the corrupt manners of his own age than the good examples of former days.

Want of good sense is the worst of all degrees of poverty.

Nothing will better conceal what you are than silence.

Sweet words make many friends.

There is no greatness of soul in revenge.

A GENTLEWOMAN.—I cannot forbear pointing out to you, my dearest child, the great advantages that will result from a temperate conduct and sweetness of manner to all people on all occasions. Never forget that you are a gentlewoman; and all your words and actions should mark you gentle. I never heard your mother—your dear, good mother—say a harsh or hasty thing to any person in my life. Endeavor to imitate her. I am quick and hasty in my temper; but, my darling, it is a misfortune which, not having been sufficiently restrained in my youth, has caused me inexpressible pain. It has given me more trouble to subdue this impetuosity than anything I ever undertook.—Lord Collingwood's Letters to his Daughter.

SECRET PRAYER.—President Edwards, in one of his discourses on prayer, gives the following solemn advice: "I would exhort those who have entertained a hope of their being true converts, and yet, since their supposed conversion, have left off the duty of secret prayer, and do ordinarily allow themselves, in the omission of it, to throw away their hope. If you have left off calling upon God, it is time for you to leave off hoping, and flattering yourselves with an imagination that you are the children of God. Probably it will be a very difficult thing for you to do this. It is hard for a man to let go a hope of heaven, on which he has once allowed himself to lay hold, and which he hath retained for a considerable length of time. Those things in men which, if known to others, would be sufficient to convince others that they are hypocrites, will not convince themselves."

CONFIRMATION is an ordinance intended to advance the Christian one step further in the way of grace, and make him firm in his Christian position by strengthening the developing grace of God in him at a time when he begins to be fully responsible to God and men for his own actions. The Bishop lays his hands upon the head of the baptized Christian, that by this mysterious sign (adopted by our Lord Himself), the spiritual nature of the person may be brought still more under the operation of the Holy Spirit for the purposes of ordinary Christian life, as the same sign is used in ordination for bringing a person under His operation for the purposes of ministerial life. Thus Confirmation is a kind of lesser ordination, by means of which the already baptized Christian becomes set apart for the work of a full lay Christian in the work of Christ's Church, as that work refers to God, to other Christians, and to his own soul. If children or other persons come to Confirmation before the world, the flesh, and the devil have gained firm hold upon them, they are removed by it still further from their influence, and made still better able to go forward in the way of salvation.

But although Confirmation is an advance upon Baptism, it is only a step forward towards another means by which the growth of grace in the heart is promoted and spiritual progress continued. To rest at this ordinance as if it were sufficient for some time to come, is to lose a large part of its advantages; and to loiter long at this point of the Christian life would be, in fact, to lose ground. It is a preparation for the reception of the Holy Communion, which is the permanent source of grace for the soul in the scheme by which God works out its salvation by its co-operation with Him step by step.

FROZEN KINDNESS.—This world is full of kindness that never was spoken, and that is not much better than no kindness at all. The fuel in the stove is what makes the room warm, but there are great piles of fallen trees lying on the hillside where no one can get them—These do not make anybody warm. You might freeze to death for want of wood in plain sight of all these fallen trees if you had no means of getting the wood home and making a fire with it. Just so in a family; love is just what makes parents and children, and brothers and sisters happy, but they take care to never say a word about it—if they keep it a profound secret, as if it were a crime—they will not be much happier than if there was not any love among them; the house will seem cold even in the summer, and if you live there you will envy the poor dog when anybody calls him "poor fellow."

—How far off is yonder great mountain? My very eyes are weary with the foresight of so great a distance; yet time and patience shall overcome it; this night we shall hope to lodge behind it. Some things are more tedious in their expectation and in their performance. The comfort is that every step I take sets me nearer to my end; when once I come there, I shall both forget how long it now seems, and please myself to look back upon the way that I have measured. It is thus in our passage to heaven. My weak nature is ready to faint, under the very conceit of the length and difficulty of this journey; my eye doth not more guide than discourage me. Many steps of grace