

A TRIAL OF WIT.

Bertholde, of Bertagnoma, near Verona, a curious character, was conducted to the Court of Alboin, the first King of the Lombards, where he was challenged to a trial of wit by the king. And this, says an old French book, is the substance of the discourse, as it is preserved in the ancient records of the country:

"What thing is that which flies the swiftest?" cried the monarch.

"Thought," answered Bertholde.

"What is the gulph that is never filled?"

"The avarice of the miser."

"What is most hateful in young people?"

"Self-conceit, because it makes them incorrigible."

"Who are the most lavish of their caresses?"

"Those who intend to deceive us, and those who have already done it."

"What are the things most dangerous in a house?"

"A wicked wife and the tongue of a servant."

"What way will you take to bring water in a sieve?"

"I'll stay till it is frozen."

"How will you catch a hare without running?"

"I will wait till it is on the spit."

Why should there not be progress after death? Every analogy of life is in its favour, and nothing against it. And, if progress be possible, its nature and the means of securing it are of secondary importance. What of those who *enter* into *life* halt, maimed, and blind?—*Church Bells.*

He wants no other company who has Christ for a companion.

Bishop Spaldiege held a Confirmation service in the church of the Good Shepherd, Colorado City a short time ago. Among those presented for Confirmation by the Rev. J. C. S. Weills, rector of St. Andrews, Manitou, and in charge of the work at Colorado City, were John Harrington, wife and two daughters. Mr. Harrington was the Methodist minister at that place, resigning his work in order to enter the Church. He was a faithful and successful minister among the Methodists, and the change was the result of a course of reading and close study. He has been admitted as a candidate for Holy Orders, and will become the assistant of the rector at Manitou, having charge of the church of the Good Shepherd.

We agree in deploring the lack of pulpit teaching on the necessity of systematic almsgiving, but the real need of the Church seems to us to lie far deeper. If Christians were only consecrated to Him who loved them and gave Himself for them, they would not be satisfied with mean and paltry offerings for his service, and if they considered them as only stewards of his bounty, all the opportunities for extending His Kingdom which now present themselves might be taken advantage of. Let us pray that the Church may be delivered from its present half-heartedness and indifference, at the same time thanking God for those who do esteem it a privilege as well as a duty to lay all they are and all they have at his feet.

Repentance has two eyes: a weeping eye for the past, and a watchful eye for the future.