

and Intolerance. He considers that one Church is just as good as another so far as authority goes; for none have authority beyond what its adherents give to it from themselves. And where all are of human devising (as he has been sedulously taught) and are only devised for utility's sake, he considers it unjustifiable indeed for Episcopalians to be saying so much about their Church. So Church Ministers ought often, we think, in view of such hearers, explain briefly that they are not speaking of a merely human society, but of a society which Christ instituted and which He calls Himself in the World, *e. g.*, Acts x., 4; and the Holy Ghost; "His body, the fulness of Him that filleth all in all," a society in which He has handed down through the ages, certain gifts and teachings—for our use and edification, until he comes back to take the society, the organization, purified from everything that defiles, back with Him. Doing this, will be putting the Church in a more attractive and spiritual, not to say withal, a more scriptural way than such hearers have been accustomed to.—*W. R. B.*

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### GIVING.

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"WHOSO hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him; how dwelleth the love of God in him?" And what if that brother's need has come by a life of devotion in the sacred ministry? Who is thy brother, thy more than brother, O faithful Christian! if not thy pastor? Has he no need? Yea, though he and his family live

in ordinary comfort, he has need of assuring tokens of thy remembrance. Many and frequent are the Evidences that he remembers thee and thine, and more there would be if ability and occasion offered. In sickness and in health, in joy and sorrow, at the font, at the altar, at the sick bed and beside the open grave of thy loved ones, he ministers unto thee. Now is thy time to show "Good-will" to him. "It is more blessed to give than to receive."

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### HOPEFULNESS.

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A timely admonition may be found in the words of the Psalmist (Ps. xxxvii. 7): "Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." Any other occasion for fretting may be understood in the place of that here specified. Whatever may annoy, preplex or distress us, we should still "rest in the Lord and wait patiently for him." It may seem to us that no ground of hope remains, and we may be ready to give up in utter despair, but our despondency is obviously our infirmity from which we need to be delivered, as we only can be by looking unto the Lord and waiting for the God of our salvation. Away, then, with our misgivings and doubtings and complainings; away with our dejection and depression and desperation; away with our tremblings and forebodings and lamentings; let all that is not cheerful and hopeful be banished, while we say with the prophet, "I will look unto the Lord; I will wait for the God of