

has himself made some lovely images; and because you cannot be always in a church, he has placed them in your house or that of your neighbour, that you may see them daily, and learn of them. These are little children. Look at them well, and mark them carefully; you must become their pupil. When you are gloomy and depressed with thought, and sit down with care boring into your heart like a woodpecker into an old tree, then just look at a child, how merrily it jumps about and sings, and leaves all care to father and mother! Could you not do likewise, and leave your care and trouble in the hands of your Father in heaven, and be content, and make a cheerful face? And when covetousness is attacking you, and whenever any one asks of you a favour, your soul growls and barks inwardly like an ill-natured dog, and you are thinking always longingly about money; look at the child, how willingly it gives, and how little it thinks about laying up, though it has got a long life before it, while you are not far from the grave, where money and possessions are of no avail. Or if you are tempted with thoughts of impurity, look at a child, look into its clear eye, and think of its innocence and its utter unconsciousness of the existence of such evil. Or if you are tempted with vanity and self-consciousness and pride, look again at a child; it is humble, and does not know of its humility; the very angels of God who behold the Father's face, are round it, and it never knows of its value and preciousness and beauty. Or if you are passionate, and not willing to forgive your friend who has offended you, and after any one has done you wrong, your heart remains a dark blank, like a clouded sky in autumn—look at a child it is not easily provoked, it soon forgives and smiles again in a few minutes, and loves again as before, just as the brook in the rocky mountain soon becomes again clear and silvery when it has been disturbed.

The child in thy house is the saint image, which God has placed there for thy contemplations and imitation; a living sermon telling you what you are to be and do.

But looking at a child is not enough to create within you the desire of becoming like a child, nor will it give you strength to accomplish this change. You must lay the foundation not in yourself, but in Another, who himself was, once a child, and remained a child to his death, and remains so throughout eternity, the Son of God, Jesus Christ. Cleave to him, and seek in every possible way to learn from him in doctrine and life. Read his word diligently, and meditate on it day and night; go often to the Lord's Supper, but with earnest preparation as if it was the first or last time; and pray every day for a pure heart and a childlike soul, and throw thyself into God's arms, as if you had died already, and had no longer any share in the things of earth.—*Good Words.*

The Claims of the Church.

"GODLINESS" is great gain." So says a high authority, but how many are there who love gain more than godliness. To make money, we will venture much and suffer much, and sometimes scheme and speculate on the very edge of honesty. To the devotee of Mammon, therefore, the title of this article will not have many attractions. Nay—perhaps if the reader is in an unamiable mood, he will throw the periodical aside with a quiet disgust, mentally exclaiming—"the same everlasting cry, Give, Give. Money for this—money for the other thing; the thing is intolerable. Do people suppose we are fools outright—that we have no need of food or clothing or fire to warm us? First, there is the minister's salary and all the et ceteras of the Church—and collections every other Sunday almost, and subscriptions now and then—the most importunate and plausible beggar being always selected for the duty. But it won't do," and the indignant individual presses his lips and instinctively buttons up his trousers pocket. We have witnessed such a phenomenon more than once, so that our picture is by no means an imaginary one. And yet the person for the time being is really sincere, and actually for the moment looks upon himself as an ill-used personage.

The feeling is natural, more or less, to all of us. The old Adam has a strong hold even of the best, but so soon as reason and reflection gain the ascendancy, the unworthy feeling vanishes into thin air, and we are ashamed that we ever gave it a resting place.

Let us reason a little together on this subject, and see whether we cannot agree as to certain conclusions. But, first of all, we must start by granting one or two postulates. We will ask only two: 1st. That the Church *has* claims upon those who profess to belong to her; 2nd. That those who are able should consider attention to these claims a binding-duty. There will doubtless be a large margin always left open for difference of opinion, both as to the nature and extent of these claims, and with that we do not intend to quarrel. All we ask is the enunciation and acceptance of a common principle and an honest and conscientious observance of it. Give us this foundation, and we have not much fear for the details.

In the first place, then, as christians, it is an undoubted duty that we should worship together as a congregation, and for this purpose we should have a house to worship in. Certainly, says Cyrillus. Well, then, the different members ought to contribute towards its erection according to their means? Right. And having a Church, we require to have a minister, an educated and godly man; and having engaged him, we ought to pay him, so that he and his family, if he have any, may be comfortable? Of course. A Church is a perishable structure, and requires to be kept