

for Mr. Denman was a "house-going" parson, and the result soon became evident in an increase in the "church-going" people. The parishioners rightly thought that the man who sympathised with them in their ailments and troubles, and who had a word of sound practical advice to offer as to the conduct of their affairs in this world, was a good guide for spiritual matters relating to the next. In the course of a few weeks he had become acquainted with every man and woman in the parish, could re-

was a virtue of days long gone by; but he pressed upon his hearers the necessity for a wise spirit of saving, which, he pointed out, was a totally different thing to that greed for money which was the root of so much evil. The former was an act of wise policy, and of honesty, both toward themselves and toward their country. The man who, without making any effort to prevent it, drifted towards the workhouse in his old age, was rarely a man who did the best either for himself or for his master; the lack of



"THAT'S WHAT I WANT TO KNOW!"

member who had an only child, and who had a family of nine; he could inquire after James Clark's son who was a sea-faring man, or for old Dame White's daughter, who was with her soldier husband "out in the Indies."

It was some few moments before Mr. Denman could make himself heard, so desirous were the people of assuring him of a welcome. Mr. Denman did not plunge into the mists of antiquity, as Mr. Ashford had done, to show that thriftiness

the quality of thriftiness made him a wasteful and inefficient servant; while the man who made an effort of self-denial to lay by a little money, or to pay regularly into a Club, was generally a man with sufficient self-respect to lead a respectable life, and to do his best for his family during his lifetime. Fatalism, he told them, was not faith, and carelessness was not belief; the man who believed most strongly in God's goodness in providing for His people was the one who worked, as well as prayed for his