

heard, and more habitually heeded? What gives it this power over its deeper-toned neighbour, and enables it to reach and constrain so many more of human kind, and so much more regularly and constantly? Surely the answer is to be found in the simple fact that the one reminds man of the wants of his *body*, while the other only calls him to attend to the needs of his *soul*; and while every one seems to realize the importance of caring for his perishable body, few of us are at all awake to the imperative claims of our immortal souls, and no one of us, perhaps, appreciates these as highly, nor as habitually as he ought. All know what it is to have a good appetite, but oh, how few—how very few—“hunger and thirst after *righteousness*,” at least with a like keenness and intensity. And this fully explains the seeming mystery of a small Bell, in the one case, proving so much more effective and powerful than a very much larger one in the other. It shows us why we ourselves are so much more ready to respond to the one than to the other, and will be regular in our attendance at the Dinner Table, even when we are but seldom seen at Church. Oh, could we but have a *spiritual* appetite as keen, as constant, and as constraining as that which cries aloud for our bodily food, we should no longer be deaf to the Church Bell, nor would its tones ever vex or annoy us, however frequently they were heard, but we should be prepared to welcome its sound as we do that of the Dinner Bell, and to obey it with as prompt an alacrity. Wherefore,

“Blessed are they which *do* hunger and thirst after *righteousness*.”

G. H. H.

A CHURCHMAN is one who believes fully in the Church; a churchman believes in it a little. A Churchman belongs to her out of principle; a churchman, out of mere choice. A Churchman stands by his parish, no matter who the Rector is; a mere churchman, if he likes the Rector. The Churchman is in his place at worship, stern circumstances alone preventing; a churchman, if weather, and convenience, and inclination, or any one of a half-a-dozen other things be favorable.

Never say—Sabbath, unless you mean Saturday.

Sabbath, for Sunday or Lord's day, is not English. Sabbath School, therefore, is not English. Church people with a capital “C” never say it.—*Selected*.

“YET A LITTLE WHILE.”

Strange that the ONE CERTAINTY to which through the changes and chances of this mortal life we must all look forward, the ONE INEVITABLE CERTAINTY which will come alike to the throned monarch and the ragged outcast, and all the degrees of men between the two, should have so small a place in our minds and thoughts, should by the vast majority not be realized or recognized at all.

So surely as we are men and women, breathing the breath of life, surrounded by the thousand associations, cares, pleasures, sins, duties of this earthly existence, so surely will the hour come when our busy hands will be folded for the LONG rest, our busy brains have ceased to concern themselves with what so fully occupies them now, when our place shall know us no more; yet we live on as though our life were to last forever, as though the stars continu-