

welcomed very cordially to some other community; they swell the numbers and improve the statistics of that community; spend their money there, money that would have been given to the Church, and what is worse, bring up their children in the body which they have joined to the Church's permanent loss and impoverishment. All this mischief could be avoided by a little sanctified common sense.

Turning now to the other side, the people's side of the matter. If the management of the Church is sometimes unwise, deficient in that prudence and tact which are as necessary in Church matters as in other affairs, the people who leave the Church for very slight cause are surely to blame, and quite as much to blame. Some unimportant novelty, suppose, has been introduced into the order of worship, a new tune or some trifle of that sort, whereupon some stickler for the old paths takes up his hat and leaves. Can anything be more silly? Would not a little, a very little, sanctified common sense have kept him from making a fool of himself? A committee man, let us say, does not get his way in some detail of the congregation, or a committee man's wife has not got the position and social recognition to which she thought herself entitled, or some such insignificant thing has occurred, and straightway these worthy persons leave the Church. No management, however wise, can avoid every such small friction; but how weak and foolish to take offence where no offence is given! In many things Church members must agree to differ, must learn to tolerate one another, and believe the best of each other, and not the worst, if the cause of Christ is to prosper amongst them. Even when good ground exists for our leaving a particular congregation we need not leave the Church. We can always find some other congregation of our communion, or in some way keep up connection with the Household of the faith. The first of these pleas—that is, for more wisdom and sagacity in the management—tends to help the Church as having a delicate and difficult work to do in the world. The second plea—that is, for more sanctified common sense in the people—tends towards the people's own good as well as the whole Church's welfare. It is better for us to abide in the Church where we are called. If there are some little things we do not like, that is incident to all institutions here below. Let us stick on, and do all the good there that Providence puts in our way. Finally, a sanctified common sense would help to avoid contention and controversy in the General Assembly itself. A healthy difference of opinion is not the least harm, neither is it hurtful to have a brotherly discussion. But there is a proverb aimed against "seriousness in trifles." Let the question be dignus vindice nodus. When some small matter is elevated and made an article of a standing or falling Church, it is a case of seriousness in trifles, and sorely needs the application all round of a sanctified common sense.

#### THE TRUE SECRET OF HAPPINESS.

In order to possess the true secret of happiness in this world we must study to make others happy. Let us hang a card in our private sanctum bearing the following lines:

"Count that day lost whose low descending sun  
Sees from thy hand no worthy action done."

Because we do not possess a fortune with which to assist our less fortunate brothers and sisters, is no reason why our hands must be empty or idle. How often do we hear the familiar words: "The spirit is willing, but the flesh is weak." Do not let us forget that there are many things needed in this world besides those which can be purchased with money. A kindly word or a cheery smile at the right time may cause the turning point in a human life.

A fragrant bunch of flowers will brighten many a day for a friend who has neither the time, strength nor means with which to grow them.

The late magazines and books mean far more to the man or woman who cannot afford reading matter, and yet craves it, than most of us realize. Why are we so thoughtless, and I might well add, selfish, in regard to the many blessings that are our own? Would we not enjoy them all the more if shared with others?

When we run across a touching poem, a humorous

or pathetic story or anecdote, why not lay it away until we can read it to some lonely or invalid friend?

Are we not always happier when we have lightened the load of some weary traveller or brought sunshine to him for at least a half-hour?

Selfishness is never conducive to happiness.

The voice of a singer has cheered many a lonely hour for her listeners.

We have only to open our eyes and look around us to see numberless people whose lives could be brightened by some trifling act of kindness on our part.

Not alone do we find the lonely, unfortunate and sorrowful in the homes of the lower classes. A man who has given considerable study to social questions remarked recently that the trials and tribulations of this life were pretty evenly distributed between the occupants of the hovel, cottage and palace.

Every life has known its bitterness or sorrow. There is always plenty of work for those who desire to be helpful to their fellow men, even though one is poor in worldly possessions.

"If you have not gold and silver  
Ever ready at command,  
If you cannot toward the needy  
Reach an ever open hand,  
You can visit the afflicted,  
O'er the erring you can weep,  
You can be a true disciple  
Sitting at the Saviour's feet.

Do not then stand idly waiting  
For some greater work to do;  
Fortune is a lazy goddess,  
She will never come to you;  
Go and toil in any vineyard,  
Do not fear to do and dare,  
If you want a field of labor,  
You can find it anywhere."

#### DAILY USE OF THE BIBLE.

Our part in the Bible is not so much a treasure in bulk as a daily allowance payable upon demand. If we come to claim it it is ours. If we neglect the opportunity we lose it. The book is so wide, so large, so deep that, even if we had the wish, we have not the capacity to use or enjoy it all at once. It is interpreted by our experience. It means more to us at one time than another. Some parts of it never come to be real to us until they have been passed through the crucible of our own parallel experience of trials and attainments. Then we wonder that the words could ever have seemed cold or hard, or that we could ever have misunderstood their purpose.

The teaching which Christ promised us was that of a personal and ever-present Spirit, but the written word was to be His instrument. The reverent study of the Bible is, therefore, a direct claim upon His assistance, which should be constantly renewed and can never fail of answer. Through His recorded dealings with the ancient church he teaches us to know God's character. In the sins and victories of the ancient men we learn to take a faithful and impartial view of man. We see the mirror held up to our own heart's life. Daily study, by the aid of memory, becomes a laying up of weapons of defense like those which Jesus used in His temptation. It has the promise of God's indwelling in our hearts. It strengthens us to do His will.

The emphasis must fall upon the word "daily," because even the most important things are so easily crowded out of over-busy lives. "Give us this day our daily bread," we pray; but it is also written, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." Shall we feed our bodies and starve our souls?

The attitude in which we come to our daily Bible readings is also of the greatest importance. If the Word is bread, we should come hungering. The soul that seeks shall find. It needs the purpose of faith and desire of a human heart as well as the teaching purpose of God's spirit to make the reading of even the Bible effective for building up our souls in righteousness.—*Congregationalist.*

Words are little things, but they strike hard. We wield them so easily that we are apt to forget their hidden power. Fittingly spoken, they fall like sunshine, the dew, and soft summer rain. but when unfitly, like frost, the hail and the desolate tempest.