

anently, when you lately became a Churchman, it was not going "back," but joining it for the first time.

Concluded in our next.

Miscellany

HOPKINS.—There is in heaven a divine Power, the assiduous companion of Religion and of Truth. She assists us to bear life, embarks with us to show us the haven, when tempests surround us, gentle and helpful alike to the celebrated traveller or the unknown passenger. Although her eyes are bandaged, her looks penetrate the future; sometimes she holds fresh opening flowers in her hand. Nothing can equal the charm of her voice, or the sweetness of her smile; the nearer we approach the grave the more pure and brilliant does she show herself to his mortals comforted by her presence. Faith and Charity say to her, "Sister!"—and her name is "HOPE."—(Translated from the French.)

CHARITY.—"Concerning charity, the final object whereof is that incomprehensible beauty which showeth us the countenance of Christ, the Son of the living God."—Hooker.

CHINESE MAXIMS.—Let every man sweep the snow from his own door, and not busy himself about the frost on his neighbor's tiles.

Great wealth comes by destiny; moderate wealth by industry.

The ripest fruit will not fall into your mouth. The pleasure of doing good is the only one that does not wear out.

Dig a well before you are thirsty.

Water does not remain in the mountains, nor vengeance in a great mind.

WAR.—The operations of genuine war may bear a triumphant aspect; but that is only a fair disguise with which men cover the great and saddest of human intentions.

DOMESTIC DUTIES.—Seeing that almost the whole of the day is devoted to business abroad, and the rest of my time to domestic duties, there is none left to myself—that is for my studies; for on returning home, I have to talk with my wife, prattle with my children and converse with my servants; all of which things I number among the duties of my day. Since, if a man would not be a stranger in his own house, he must, by every means in his power, strive to render himself more agreeable to those companions of his life whom Providence hath provided, chance thrown in his way, that he has himself chosen.—Sir Thomas More.

"In the settling of principles, we are never to consider how the world hath practised, but how God hath taught. The practice of the multitude, how great soever that multitude may

be, hath no influence upon truth; yet it will stagger the minds of many and carry them away, as with an over-bearing torrent; happy are they who have a better rule to guide them.—Jones of Nayland.

PRIMITIVE PREACHING.—Some 1200 years ago, Augustine, his companions and successors, commenced their mission in these then barbarous regions, the residence of the Pagan Saxons. "The apostles of the English" gradually spread themselves over the country, taking up their occasional residence in some safe abode; where the little band might enjoy the comforts of holy and learned society, and from whence each individual might go forth on his errand of mercy, as occasion required. The first religious establishments were fixed at the Bishop's residence, the cathedral being then the only church in the diocese. Here the early bishops preached, and had besides a college of clergy, who resided with them, and assisted in extending the Gospel truths, by taking journeys and preaching in the neighbouring country.

As religion spread gradually over large districts, the Bishop built churches, or caused them to be built, and fixed companies of clergy in certain convenient places, who, like those of the Cathedral, made excursions into adjoining provinces, and conveyed the inestimable blessings of true religion among the inhabitants. Open-air preaching was, necessarily, not uncommon in those primitive times; and spreading trees were a very general place of worship with these early missionaries—these heralds of salvation. Hence we have such names of places as Bishop's Oak, Apostle's Oak, Gospel Oak, and, in the neighbourhood of Shrewsbury, Christ's Oak (in Doomsday, Christesache), now, by corruption, Cressage.—(Gatherings from Ancient History.)

Dr. Hammond was wont to say, "the idle man's brain was not only the devil's shop, but his kingdom too, a model of and an appendage unto hell, a plate given up to torment and to mischief."

Have always some work in hand which may be going on during the many intervals (for many there will always be) of business and pleasure.—Bp. Horne.

Nature has perfections, in order to show that she is the image of God, and defects, in order to show that she is only His image.—Pascal.

Of prayer there are two uses. It serveth as a means to procure those things which God hath promised to grant when we ask; and it serveth as a means to express our lawful desires also towards that which, whether we shall have or no, we know not till we see the event.—Hooker.

ON TRUTH.—Nothing can be clearer or mightier than the truth, just as nothing is weaker