

letters, and scarcely pausing to read their contents, extracted with hopeful expectancy from a few of them those little bank slips which are so welcome to men in his profession. There was one cheque for two hundred dollars, and right then and there, with the cheque in his hand, the happy man sang the doxology with a full and thankful heart. After examining the last bank slip he found that there was just five dollars lacking to make up the full amount of that troublesome old debt. With all his gratitude how could he keep back just that one little sign of disappointment as he exclaimed, "Oh, why could not that dear, good friend and brother have added just that one five-dollar bill to his contribution?"

The evening mail, however, brought the secretary one more missionary offering; and never, perhaps, was a letter more welcome. The letter was signed with a young lady's name, and read as follows:

DEAR SECRETARY.—Please find enclosed five dollars. Use it where it will do the most good. M. S.

When, a few weeks later, our young friend took up her religious paper and read the inspiring account of how the "back of that old mission debt had been broken at last, and that the honor of laying on the very last straw must be attributed to her own five dollars, which came at the last moment," her astonishment and joy and gratitude can be imagined. Did she not feel paid and honored a thousand times over for the slight self-sacrifice the giving of that money had occasioned? Who can trace the subtle connecting link in the spiritual cord between the secretary's prayers and the young lady's self-denial? He who notes the sparrow's fall regards as well the slightest transactions of His children, and no true and unselfish desire or act of theirs can escape His attention and Divine guidance. —*Ida H. Fullerton, in the Morning Star.*

LATE FOR CHURCH.

It would seem that for some reason pastors shun to declare to their people the full importance of

promptness in attendance on divine service. They fear giving offence, perhaps. If so, greater is the reason for a few thoughts on the subject from a layman who will be partially heard, if not heeded, by all.

If public worship is a duty, a debt due our Maker, it is a debt but poorly paid by those who begin it anywhere between the opening sentences and the second lesson. He would stand but ill on 'Change who discharged pecuniary obligations so indifferently. Hannah More's inimitable shepherd taught his children that "nothing was more indecent than to get into church after service was begun, for, as it opened with an exhortation to repentance and a confession of sin, . . . it looked as if people did not feel themselves to be sinners." Apart from what is lost, it is impossible for one who gets in late to profit duly by the service. He has not begun right and he cannot go on as if he had. And we do not go to church merely to discharge a duty to ourselves or enjoy a selfish privilege. The worship is social, and the devotions of each person depend in a sense on his neighbour. Late coming disturbs other people, and to that extent is an unpardonable violation of the laws of charity.

Mothers with young children may sometimes find it impossible to be prompt, but it is hard to see why women generally, and why men who are always in time for business on week days, should be so often behind on Sundays. As a matter of fact, it is easier generally to be punctual than not. If the practice is once conscientiously established, it will, like other good habits, gradually come to take care of itself. It is only the first step which costs. —*Southern Churchman.*

Many parents who are otherwise most conscientious in the care and support of their children consider their religious duties in that regard accomplished when they send them regularly to Sunday-school and guard them as far as may be from moral contamination. They regard it as the duty of the teacher only to see that the Sunday-school lesson is learned and mentally digested by their children. The father finds

little time or finds it very awkward to explain to the little ones the meaning of this or that passage or story. The mother, too, has other matters to occupy her mind, and sees no reason for infringing on the duties of the regular Sunday-school instructor. Consequently the children too often slight and neglect the one lesson of the week for which they are never called to account. The teacher of the week-day school has means to enforce the learning of week-day studies. Father and mother take it as a serious matter if their boy falls behind in arithmetic or spelling; but it is of little consequence if the Sunday lesson goes unnoticed. The teacher can do nothing but coax or feebly chide, and father and mother never bother about the matter. The writer speaks from experience, for he has often known bright and competent children to spend months on a few brief questions or a single short passage. Had the parents taken a little interest in the Sunday's lesson, and, if necessary, assigned a regular period for its study, much valuable time might have been saved. —*Rector's Assistant.*

PERFECT THROUGH SUFFERING

God never would send you the darkness
If he thought you could bear the light;
But you would not cling to His guiding hand

If the way were always bright;
And you would not care to walk by faith
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowing heart to bear,
And many a cruel thorn crown
For your tired head to wear;
He knows how few would reach heaven at all

If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of sevenfold heat;

'Tis the only way, believe me,
To keep you close to His feet,
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go,
Your song may cheer someone behind you
Whose courage is sinking low;
And, well, if your lips do quiver,
God will love you better so.

If thou desire to be wise, be so
wise as to hold thy tongue.