

ment of time has its duty of some kind. Seek to find it out, and attend to it promptly.

2. If you have any special gift as of music, aptness to teach, to care for the sick, or to influence the erring, offer it freely and without price to the service and glory of God.

3. It is your duty to give to Christian objects, and to give faithfully. Adopt, therefore, some systematic plan of offerings for all the calls and claims of the Church, and make the amount bear some just proportion to what you expend for trifles and luxuries. (1 Cor. xvi. 2.)

4. To crown all and bring a blessing, make all your undertakings the subject of special daily prayer; and especially fail not to intercede for the poor and suffering, for the Church and its missions, for your bishop and pastor.

#### OLD EDITIONS OF THE BIBLE.

Queer titles have been given to some editions of the Bible. The "Bug" Bible was printed in London in 1551, and received its nickname from the fact that Psalm xci., 5, was translated, "Thou shalt not need to be afraid for any bugges by night," instead of as in our version, "afraid for the terror by night."

The "Breeches" Bible was printed in Geneva in 1460, and is so called from Gen. iii., 7, being translated, "They sewed fig leaves together and made themselves breeches," instead of "aprons," as in our version.

The "Treacle" Bible was printed in 1568, and in it Jeremiah viii., 22, reads, "Is there no treacle in Gilead?" &c., instead of "balm." In 1609 this word was changed to "rosin," and so came the name of the "Rosin" Bible; and in 1611 this last word was changed for "balm," as now.

The "He" Bible, printed in 1611, takes its name from an error in Ruth iii., 15, "He measured six measures of barley and laid it on her, and he went into the city," when the word should have been, "she went into the city," &c.

The "Wicked" Bible was printed in 1631, and was so named from omitting the word "not" from the seventh commandment, making it read, "Thou shalt commit adultery;" and this extraordinary omission occurred again in a German edition of 1782; so that there was a "Wicked" Bible in each language.

The "Vinegar" Bible was printed in 1707, and is so called from the headline of St. Luke xx., which is made to read, "The parable of the vinegar," instead of "The parable of the vineyard." The printer of this edition was one John Basket, of Oxford, and from its many error in spelling and punctuation, it was sometimes called "A basket full of errors."

The "Eel-pot" Bible was the edition translated by Eliot for the Indians. Describing, by the sign of crossing his fingers, what he thought would represent the "lattice-work" through which the mother of Sisera cried (Judges v., 28), he asked the Indians for the proper word for it, and they gave him one, which he inserted in his translation, supposing of course it was right. But when he became more fully acquainted with their language, he found he had made the passage read, "The mother of Sisera looked out at a window and cried through the eel-pot," instead of "lattice."

A copy of the great Mentz Bible, printed by Guttenberg in 1455, being the first book ever printed, was sold, in 1879, by auction at Paris for the sum of two thousand pounds. It was printed on vellum, but is not quite perfect, having one leaf and several portions restored in fac-simile by M. Pillinski. At the celebrated Perkins' sale in 1873, a copy of the same work realized the enormous sum of thirty-four hundred pounds.

#### THE SO-CALLED DAMNATORY CLAUSES OF THE ATHANASIAN CREED.

"And after all, my dear friends, are those so-called 'damnatory clauses' such terrible things? How is it that the members of the Latin Church, and of the Greek Church, for a thousand years, have never discovered them so to be? Are we arrogantly to censure them, and to say that their consciences are callous and ours are tender? This would indeed be to pronounce a condemnatory clause on them, and a commendatory one on ourselves. But perhaps it may be said, that in our English translation of the Athanasian Creed those clauses sound more severe than in the original. Well, if it be so, let our translation be improved; at any rate, such supposed discrepancies may easily be explained to any one who desires an explanation. And how is it that our own English Reformers, how is it that our greatest divines, such as Hooker and Andrewes and Pearson and Waterland, did not find out what some have now discovered, and did not feel any scruples at these clauses? How is it

that in one of our Articles (which we all have accepted) the Creed is propounded as thoroughly to be received and believed, for it may be proved by most certain warrants of Holy Scripture?

"For my own part, I am inclined to think, that if young men are told by others, especially by their teachers, that they ought to feel scruples with regard to those clauses, they will lend a willing ear to the suggestion. But would it not be better, that young men should be taught to be humble and sober-minded, and not profess to be wiser than their learned and pious forefathers, who received this Creed without any hesitation; and than the whole Church of England, which has received it for many hundred years? And for such young men as these, especially candidates for Holy Orders, it is probable that the recent Synodical declaration, agreed to by the Convention of Canterbury, may be of some use.

"But after all it is much to be feared that the root of the evil lies far deeper. It lies in the temper of the age. 'The time will come,' says the Apostle, 'when men will not endure sound doctrine.' That time has now come. And because the Athanasian Creed speaks on certain points of sound doctrine in clearer tones than any other Creed, especially on the Resurrection of the body, and on the Judgment to come, and on future eternal Rewards and Punishments, therefore it is hated by some, and would be silenced by many. But is this a reason why, especially at a time like the present, when Unbelief is holding up its head boldly and lifting up its voice even in some of our Colleges and Schools,—to say nothing of our popular literature—we, my reverend brethren, and my brethren of the laity, should surrender and abandon it? I think not."—(pp. 42—44.)—[Bishop Wordsworth.]

#### HOW GREAT WORKS ARE DONE.

All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian; God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman, alone and a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod, cut out of a thicket, the mere crabstick with which he goaded his sheep. Any day he might throw it away and get a better one. And God said:

"What is that in thy hand? With this rod, with this stick, thou shalt save Israel." And so it proved.

"What is that thou hast in thy hand, stranger?" "An ox-goad with which I urge my lazy beasts." Used for God, and Shamgar's ox-goad defeated the Philistines.

"What is that in thy hand, David?" "My sling with which I keep the wolves from the sheep."

Yet with that sling he slew Goliath, whom an army dared not meet.

"What is that in thy hand, disciple?" "Nothing but five barley loaves and two little fishes."

"Bring them to me; give them to God." And the multitude was fed.

"What is that in thy hand, poor widow?" "Only two mites."

Give them to God, and behold, the fame of your riches fills the world.

"What hast thou, weeping woman?" "An alabaster box of ointment."

Give it to God. Break it; pour it upon the Saviour's head, and its sweet perfume is a fragrance in the Church until now.

"What hast thou, Dorcas?" "My needle."

Use it for God, and those coats and garments keep multiplying, and are clothing the naked still.

You are a manufacturer or a merchant, or a mechanic, or a man of leisure, or a student, or a sewing woman. God wants each one of you to serve Him where you are. You have your business; use it for God; order it in a godly manner; do not allow wickedness in it; give goodly wages; preach not by a long face, but by being like Him and doing good.

#### EVERY DAY A LITTLE.

Every day a little knowledge. One fact in a day. How small is one fact. Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy, who, looking to God for grace, seeks every day to practice the grace he prays for.

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in the great deeds of philanthropy that the only blessing is found. In little deeds of kindness,

repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, in the play-ground, we shall find opportunity every day for usefulness.

Every day a little look into the Bible. One chapter a day! What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in twenty-five years!

#### PREPARATION FOR DEATH.

A man who forgets that he may die at any moment is very foolish. A man's business ought to be kept so closely in hand that he may be able to leave it at any moment in such condition that it can be settled up. His will ought to be made and his property safe. He should know whose shall those things be which he has provided. Much more is that man most foolish who does not live with his soul prepared to meet God. It is wealth toward God that will avail when a man comes to die. Death may be very sudden and very unexpected. The most certain of all future events is that we must die. The most uncertain of all is the time when we shall die. When it comes, what a change! We work hard to make our lives here comfortable. Do we work equally hard to make our eternity happy?

#### THE CHURCH OF ENGLAND.

If any King or Bishop of England had been asked in the ages before the Tudors, as to what Church he belonged, he would have answered, "The Church of England." In fact, England never had a Roman Catholic sovereign, until James II. became such, and lost his crown, in consequence. Never was England more trampled upon by the See of Rome than in the days of King John; yet that was the epoch of Magna Charta; and its first words proclaim the freedom of "the Church of England"—not of "the Church of Rome in England"—a Church of which nobody ever heard until after Queen Elizabeth's accession and the Roman Recusancy. And what is true of England is true of France and of other Western Churches; their sovereigns and prelates belonged to the Gallican Church, the German Church, etc. In those days then, "the Church of Rome" meant the See of Rome and its Italian Provinces, and there was no "Roman Catholic Church" in existence. This stupid and self-refuting name was born of the new ideas which took possession of the Latin Churches after Luther's day; and it is a badge of modernism which may well suggest the question, "Where was your religion before Luther?"

#### COURTESY TO SERVANTS.

The servant's right to be politely treated is just as absolute and indefeasible as that of the queen. She is a child of the Great King, and to her applies the royal law, according to the Scriptures, "Thou shalt love thy neighbor as thyself." That law, which is the highest of all, surely includes politeness. If we are bound to love our neighbors as ourselves, we are bound to treat them courteously, at any rate. That is one of the first and most rudimentary of our duties to them. Your servant, dear madam, is your neighbor—the nearest of all your neighbor. She has a right, then, under this royal law, which is the spirit of all just laws, to be courteously treated by you. It is no more condescension for you to use respect and gentleness in your intercourse with her than it is for her to sweep your floor or build your fires. You are entitled to no more credit for speaking kindly to her than you are for not stealing her pocket handkerchiefs. If you do not govern yourself in all your conversation with the callers in the parlor, you are a very vulgar person. The maid in your kitchen is a woman; the guest in your parlor is nothing more. Will you give to silks and feathers and a purse what you deny to womanhood? That is the very essence of vulgarity. Do not say the guest never tries your temper as the servant does. You know that many of those whom you greet with smiles tell lies about you when they are beyond your sight. The laws of good manners lead you to treat their deceitfulness with forbearance. Should they not require equal forbearance towards the girl in your kitchen?

#### MONTREAL.

Continued from page 3.

EXECUTIVE COMMITTEE.—Wednesday last was the day for the quarterly meeting of this Committee. Being the last meeting before the Synod and the last of the present Committee, a considerable amount of business had to be transacted.

Our Church owes a debt of thanks to the clergy and lay gentlemen who make up this Committee for the time and help which they so cheerfully give to this very important part of our Diocesan machinery.

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