

exchange contains an oft-forgotten truth: A clergyman once declined an invitation to be present at a birthday party of one of his prominent parishioners, because that gentleman had plead poverty as an excuse for not helping to fill a deficiency in the parish treasury. The Rector, however, offered to be a guest, provided the family would give as much toward the church debt as the party cost. He felt that he could not give his presence as a clergyman, where the host and hostess were forgetful of the dishonour of debt that hung over the body—the church—that ministered to their higher need.

The clergyman struck the keynote of the principle that should rule among parishioners. We have the right to enjoy this world's good, but not when we leave the Church of God in need. We have the right to make our homes beautiful, but not when we leave the Temple of God barren. The body's home and the soul's home should reflect the ability and character of the people. And yet, how often we find in parishes bare floors in churches, and handsome carpets at home—a plain covered box for an altar and handsome tables at home; an old stove in the vestry room that no one would put up elsewhere; shabby walls, perhaps plaster off, in God's house, and handsomely painted walls at home—dilapidated church property needing repairs, while we improve and paint up our own residences. The appointments of God's house, the beauty of God's courts, and the condition of church property should be the pride of every one in a parish, and should share our thoughts and our money

to make them such as would reflect credit upon us, and be fit for sacred purposes.—*Register, Dayton, Ohio.*

THE CREED.

'WOULD TO GOD,' 'it were possible to arouse ordinary Christian people—who too often say the Creed as if it were an old common place form to be hurried over and got rid of—to a sense of the ineffable, the infinite greatness of this mystery! The saying of the Creed is, in some respects, the most important part of the public service, and should form a portion of our private devotions far more often than it usually does. It seems to bring us into the presence of God even more than prayer, because prayer is narrow and often selfish; prayer, though it ought to be the voice of the Eternal Spirit, is too often an echo of our own wordly temper; but the Creed is God's voice speaking in us. It is something above us and beyond us, holding us up with a supremely powerful grasp. If we are true Christians we feel that in the Creed "Mercy and Truth are met together, Righteousness and Peace have kissed each other." God has done for us great things, of which we can never weary, whose riches we can never fathom.'

WE must not offer to God except of our best. It must be the noblest, as for him who is noble beyond word or thought; and it must be the noblest, as ennobling us who serve him, and making us more like himself. It must be the happiest of services. For what is God but infinite beatitude and eternal joy? All that is right and happy comes from him.