

Young Woman's Corner

THE LABORER'S NOON-DAY HYMN.

Up to the throne of God is borne
The voice of praise at early morn,
And He accepts the punctual hymn
Sung as the light of day grows dim.

Nor will he turn his ear aside
From holy offerings, at noontide:
Then here reposing, let us raise
A song of gratitude and praise.

What though our burden be not
light,
We need not toil from morn till
night;
The respite of the mid-day hour
Is in the thankful creature's power.

Blest are the moments doubly blest
That, drawn from this one hour of
rest,
Are with a ready heart bestowed
Upon the service of our God!

Each field is then a hallowed spot—
An altar is in each man's cot,
A church is every grove that
spreads
Its living roof above our heads.

Look up to heaven! the industrious
sun
Already half his race hath run;
He cannot halt or go astray—
But our immortal spirits may.

Lord, since his rising in the east
If we have faltered or transgressed,
Guide from Thy love's abundant
source,
What yet remains of this day's
course.

Help with Thy grace, through life's
short day,
Our upward and our downward
way;
When we shall sink to final rest.
—Wordsworth.

Just a little talk about one
thing that is not worth while.

Nine times out of ten it is not
worth while pleasing the public.
The public may mean the society
in which we move, the so-called
"smart set," for which we have a
small longing, our school-mates or
our associates under any circum-
stances. It is quite bad taste to
do unconventional things unneces-
sarily, but there are occasions
where to satisfy one's conscience it
is necessary to do the unconven-
tional and risk the criticism and
ridicule of the "smart set" or any
other set.

There are times when it is a plain
duty to do something that may
show us at a disadvantage. It hap-
pens sometimes that the vagaries
of fortune or rather more correctly
kind Providence in All-seeing Wis-
dom gives one man and his family
the advantages of city living with
many opportunities for educational
and fashionable association, while
his brother's family in some remote
country place gets none of these.

The city family is in nice society,
but not in the "smart set."
Through school association or some
chance they are on speaking terms
with many in it and occasionally
have a small longing to be of it
themselves. When one of the coun-
try girls visits the city home, it
is not worth while for the modish
city girl to hurry her unfashionably
dressed country cousin around a
corner to avoid meeting a member
of the "smart set." Such an action
will not hasten her entrance within
that circle and it is most damag-
ing to the most important thing
for her—the building of character.

Then, although there are many
worthy persons in the "smart set,"
yet when wisdom comes it is easy
to let the "smart set" go. The wise
find nothing worth while in it, or
its slaves.

Another incident to illustrate is
the case of catching up to some
shabbily-dressed old woman who is
heavily laden. In most instances it
is the plain duty of the young girl
going the same way to help her
carry her burden, and it is not
worth while to consider about what
people will say.

These are only relative examples.
Many more and no doubt more for-
cible ones could be given.

The desire is to see the girls
growing up show less tendency to
follow the things that are not
worth while and turn after the real
and lasting. AMICA.

THE HOLY CHILDHOOD.

St. Andrew's Magazine.

The Catholic Church is the most
Christian of all the Churches. All,
or nearly all, the churches profess
to preach Christ: in varying de-
grees all regard Him as the very
centre of their religious systems;
to secure to Him His rights as
they are variously conceived, is the
sole object for which Christian
Churches exist: for all, Christ is
the Great Teacher, the one Model,
the highest ideal, the Way, the
Truth and the Life. We believe we
are right in supposing that all who
call themselves Christian would as-
sent to these remarks, except that
many would demur to the first
statement, namely, that the Catho-
lic Church is the most Christian of
all Churches. Yet we as Catholics
are more certain of the truth of
this assertion than we could possi-
bly be of the truth of the others.
If the homely expression may be
allowed, we declare that the Catho-
lic Church makes more of Christ
than any other Church does; she
loves Him more truly, her faith
and hope in him are immeasurably
deeper and stronger: He is absolute-
ly the centre of the Catholic sys-
tem. He is the One Model, the
loftiest Ideal; for her he is the
Way, the Truth and the Life in the
fullest sense of the words. We are
only putting this truth in another
form when we say that the Catho-
lic Church alone believes, without
the slightest wavering or misgiving,
that Jesus Christ is and always
was, before as well as from the
moment He took to Himself our
human nature, very God. It is
true to say that if all men agreed
to give one and the same answer
to the question "Who is Christ?"
they would forthwith be of one re-
ligion; they would all be members
of one church. But men answer the
question in almost countless ways,
and, in consequence, there are vir-
tually almost countless varieties of
churches. That such a state of
things is dishonoring to Christ, and
therefore matter of regret is ad-
mitted by all who have the inter-
ests of religion at heart; and it
cannot be a subject of indifference
as to which is the most Christian
of all the churches. With the ex-
ception of Unitarians, the Society
of Friends, and some others, the
Christian Churches deem it their
glory to make the most of our
Lord and Saviour, Jesus Christ.
To see that He shall reign over the
hearts of all men; to bring all
men under the yoke of His Gospel
is their work and sole aim by pro-
fession; it is the very reason, so
they declare, of their being. That
such profession and such declara-
tion involve great issues is obvious
when one recalls the Person of
Christ as portrayed for us in the
New Testament.

The object of this paper is to call
attention to one particular part of
the Gospel record of Christ, that
namely, comprised in the first two
chapters of each of the Evangelists,
SS. Matthew and Luke. In those
chapters of the New Testament, we
have the history of what Catholics
call the Holy Childhood.

The life of Christ upon earth falls,
naturally, into three parts—the
childhood, the hidden life, and the
public ministry. The record of the
Holy Childhood ends with the find-
ing of the Child Jesus in the Tem-
ple after the three days' loss. The
gospel account of that event closes
with the words "He was subject to
them"; that is, Christ was subject
as a Son to Joseph and Mary. This
is all we are told of what we
have called the hidden life, a period
of eighteen years. It is of the pub-
lic ministry that we have the full-
est detail, which began with the
Baptism by John of Jesus in the
Jordan.

Now for all churches that claim
Christ as the centre of their reli-
gious system, who profess to re-
gard Him as their King and Lord,
it would seem reasonable to expect
that they should be, in some way,
influenced in their teaching and
practice by the Scripture record of
Christ's life. That life presents
three striking periods—the Child-

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den Life, as practised by so many
religious orders in the Catholic
Church. What can be legitimately
inferred from the Gospel record of
the eighteen years of silence? Can
we not rightly infer that it was a
life lived by Mary and Joseph in
the presence of Jesus, a life of
prayer, submission, labor and
chastity? But such is the life of
the religious orders of the Church;
their Model is the Hidden Life.
Every candid reader of history,
every one who will use his own

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