

*THE CHILD'S FUTURE.*

The message of the coming of the Son of God in the form of a child shows that He not only took the children up in His arms outwardly, but was willing to enter into the children's hearts and dwell there. As the leaf is the pattern of the tree, so the child is the pattern of the man and woman. Children are much influenced by what is expected of them. Consider the expectations which this message to Mary awakened about her child. Baptism teaches us how the best things may be expected of children. The message of their growth in the image of God communicated to them, has a most ennobling influence. As a tree is clothed with the leaves that spring out of its own inward vitality so the life of men and women is clothed in the beauty of holiness by the words and deeds which spring out of their own character.

*USES OF THE CATECHISM.*

BY HOPE LEDYARD

It is a matter for sincere regret that a Church which owns such a remarkable Catechism as ours should make so little use of it. In a few short answers are given all the vital points of our belief; we are shown our duty to God and man, are reminded of the blessings offered to all who care to accept them, and have our vows—for which we are held accountable—clearly stated. Now see what a help this Catechism may be at our devotions. In the first place, we need, before we pray, to remind ourselves Who it is we are approaching. Some one has recommended repeating

the Creed as a help, but all may not have the time. Then use the answer following the Creed. Say reverently and thoughtfully, "I believe in God the Father, who hath made me and all the world; in God the Son who hath redeemed me and all mankind, and in God the Holy Ghost, who sanctifieth me and all the people of God." The thoughtful repetition cannot but give you subjects for praise, with which your prayers may begin.

Then, you would confess your sins, but your remembrance of the day's doing is but vague. You dislike using a book, and so self-examination is slurred over, or, perhaps, given up entirely, and a most valuable means of grace lost. But repeat the "duty toward God" in this way; "My duty is to believe in Him, to fear Him, and to love Him." Do I? With all my heart? Soul? Mind? Strength! Do I call upon Him? Do I honor His holy name and His Word? How quickly these questions will recall sins of unbelief, or careless, irreverent words, or of want of gratitude for ordinary mercies!

In the same way the "duty toward your neighbor" suits all lives; the question are by no means general, but searching and personal, and suit old and young, rich or poor. This of itself may be all many have time for, but when looking forward to the Communion Feast you can use the other questions in the same way. Ask yourself prayerfully whether, having received the outward and visible sign, you have the inward and spiritual grace. Are you dead unto sin and living unto righteousness? Do you repent and forsake your sin? Have you the faith which steadfast-