

"I," said another in front, "I am Pride, and this is Ambition my brother, and we two are leading you."

"I," cried the most distorted of all, "I am Selfishness, and you know me well;" and as he spoke he crept closer, until his shadow and Harry's seemed to become almost one.

"I," and "I," and "I," responded on all sides, but Harry turned to three silent shadows on his right hand. "And who are you?" he asked, with a trembling voice.

"I am Sickness; but I come from God that I may draw you nearer to Him, and further away from these your tormentors," said the first.

"I am Sorrow, and I come from God, and I too will lead to Him," said the second.

And Harry did not need to ask the name of the third, for he knew that it was Death.

"Do not fear me," said the great, great solemn shadow. "I too come from God, and can bring you to a land where the shadows flee away."

Then Harry awoke and found it was a dream. And Harry did not speak about his dream, but if any one had asked him why that morning he did not, as usual, try to get the best of all that was upon the breakfast table, perhaps he would have told that he had seen a creeping shadow called Selfishness, and wished to hold no brotherhood with him.

### LENT.

When we were children, the coming of Lent used to make a great impression on us. It seemed to us a very solemn time, and generally (not always, we are sorry to say) we set to work in earnest to try and overcome some wrong habit or some besetting sin. We attended as many of the church services as we could, and did all in our power to become better, and make ourselves more what we thought we ought to be. Often it was very discouraging work, for we would find that the evil habit or the sinful temper we fancied we had gotten rid of, would suddenly get the better of us again, after weeks, perhaps, of fighting against it, and we would feel almost inclined to give up the battle. Haven't most of you sometimes felt as we did?

Well, as we look back upon it all now, we do not wonder we were discouraged. It was a hard battle—too hard for us—because we did not go to work in the right way. It wasn't that we did not ask the help of God in our struggle. No, that was not the trouble, for we did, and most earnestly too. But the trouble was that we set to work to make ourselves good, thinking God would help us; thinking, too, that if we should conquer one besetting sin, that would make it easy to conquer all the others. We didn't see that what we needed was not to try to be good ourselves, but just to open the door of our hearts to the blessed, loving Holy Spirit, and ask Him to live in us, and

change our unloving, unholy thoughts and feelings to His loving and holy ones.

Suppose you were very fond of some kind of fruit—apples, for instance, and felt as if you never could have enough. Which would be better—to buy a bushel of them occasionally of the grocer, or have an apple-tree of your own in your own garden? "Why, have an apple-tree of our own," you would answer; "if we had the tree we should have the apples, and as many of them as we wanted." Just so, all the good thoughts and feelings and virtues you long for, are the "fruit," the Bible tells us, of the Holy Spirit. Now instead of struggling, first to get one, and then another, of these fruits, by your own efforts, why not just open the door of your heart to the dear Holy Spirit, and ask Him to come in? Then you will have all His heavenly fruit—the "fruit of the Spirit," which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—*The Parish Visitor*.

We are in receipt of the initial number of *The Church Messenger*, the new Diocesan paper for Western New York, edited under the direction of Bishop A. Cleveland Cox. It is a continuation of three other church papers and is now published from Buffalo, by the Lakeside Publishing Co. It is more than twice the size of its predecessor, the *Church Calendar*, and typographically is one of the neatest papers, we have seen.

The net gain of new churches in the United States during the year 1887 was 6,434; the increase in the number of ministers was 4,505, while the increase in church members was 774,860. The average gain for each day of the year was seventeen churches, twelve ministers, and 2,120 members. According to this showing the churches do not seem to be dying out.

It is stated by an agent of the Bible Society that the Scriptures have to be printed in twenty-nine different languages to supply the people who live in Pennsylvania. What a polygot people we are! The question for the average Pennsylvanian to decide now, is: Are we natives or are we foreigners? We commend it to the attention of debating societies for discussion during the long evenings of the present winter.

The lover of the soul is the true lover. The lover of the body goes away when the flower of youth fades; but he who loves the soul goes not away, as long as the soul follows after virtue.—[Socrates, B. C. 470.]

Be not offended with mankind, should any mischief assail thee for neither pleasure nor pain originate with thy fellow being. Though the arrow may seem to issue from the bow, the intelligent can see that the archer gave it its aim.—[Sadi]

**BAPTISMS.**  
Privately, by Rev. D. C. Moore, Feb. 24th, (St. Matthias) and exegasma, James Wilhain, infant son of George and Elizabeth Morley, Westville, N.B.

**DIED.**  
Entered into rest, Feb. 22nd, Augustine A. O. P. A., aged 81 years, of Amherst, N.B.

Entered into rest, Feb. 23rd, Emma Campbell, aged 80 years, of Amherst, N.B.

**COOKE.**—Entered into the rest of Paradise, at Kingston, Ont., on Friday, Feb. 22nd, 1889, aged 18 years, Arthur Reginald, the dear son of Rev. A. W. Cooke and Eliza Margaret his wife.

Lord all pitying Jesu blest,  
Grant him Thine eternal rest.

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## Notice.

A VACANCY having occurred in the Parish of Grace Church, Point St. Charles, through the death of the Rev. Canon Belcher, Rector the undersigned would be glad to receive applications or communications from any Clergyman in Priest's Orders for the position of Rector.

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