

of God! how unsearchable are his judgments, and his way past finding out!" He is our righteousness, and how dare we, who cannot claim a single virtue or good thought as our own, presume to refuse submission to the will of Him whose ways are infinitely above our ways, because we can not understand the things that it hath pleased Him to keep beyond our reach in our present state?

He who continues to put excessive reliance on reason is at last led to do away with the Church, Bible, and Creeds.

Surely the church can not too strongly check the progress of an evil that leads to such disastrous results.

A. M. GUPTILL.

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CLERICAL ANECDOTES.—Rev. D. Nash, born in 1785, was one of the clergy of the United States, and a classmate at Dartmouth of Noah Webster. In his early days he was a Congregationalist. Being asked one day if he had ever any difficulty in overcoming his Presbyterian education, he replied, "You may bray a Presbyterian with a pestle, in a mortar, and never get all the Presbyterianism out him." On another occasion being asked how he—being of Congregational extraction and education—have ever made so good a churchman, answered good homouredly, "Ah, my friend, I was caught young."

Father Nash, as he was called, was once asked by a sheep raiser "What, brother Nash, do you feed your lambs with?" "With Catechism," he replied, "best for lambs, sir, by all odds."

He used to say that machine-made converts always reminded him of

young bumblebees, "which," said he, "as everybody knows, are larger than they sometimes are afterwards." He was not fond of revivals."

The father of Bishop Coxe used to say, "Yes, I had ten children; they were like the virgins in the parable—five were wise, and five were—Episcopalians." His family was equally divided between his own persuasion—the Congregationalist—and the Protestant Episcopal Church of the U. S. A.

### THE CHURCH AND THE SOUL.

"THE very last reason anyone could now assign for leaving the Church would be that it starves the soul."

This testimony was given in a newspaper a few days ago by a Nonconformist Minister. Perhaps it would be better, however, to put the statement the other way, and say that a good reason for keeping to the church is that she feeds the soul.

How rich and abundant the food she provides is known only to those who are her faithful children. Think only of the words of the Creed—"I believe in the Holy Ghost; the Holy Catholic Church, the Communion of Saints." Read that word "saints" another way: call it "holy people," and you see God's way of holiness. The holy people are holy not alone, but by partaking of the grace which comes to and through the Holy Catholic Church, the body of Christ. And Witsuntide assures us that the Holy Ghost has come, and has showered down His gifts on the Church.

Let no man's soul then be starved. Even in this wilderness all may sit down, eat and be filled.