

For PARISH AND HOME.

### THOUGHTS FOR THE THOUGHTFUL.

THE use of love increases love, for it develops its power. The more we love, the more we are able to love; the wealth of love increases tenfold to the holder by his distributing it. Not so with worldly wealth. The loaf of bread once used is gone. The earthly store decreases, and is not renewed without great effort. Love increases in the act of distribution. What accumulated wealth is here for those who seek it!

PRAYER does not change God's purpose. It is the means by which His purpose is accomplished. If I pray that He will save a certain man, I do not by my prayer make Him willing to do it. The willingness on His part already exists. My prayer is the means God Himself has chosen to make the willingness effective.

To love, to be unselfish, is to be self-oblivious, self-burying; and that which is true of the unselfish one's thought of himself, is also true of others' thought of him. The unobtrusive one is forgotten, except when some service is required. It is not the unselfish, but the selfish and exacting that receive the most attention in the home, whose comfort is most thought of, and wishes most studied. Some day there is a gap. The mistifering one has gone. God has taken him. Then, and only then, do we realize what he was to us, and mourn with bitter sorrow that it is too late for us to show our full appreciation of his love.

TRUTHS grow and fructify gradually. Some seeds are planted. The earnest few throw their heart's convictions out before the world. They are received coldly and seem to accomplish nothing. Yet some have been, perhaps half unconsciously, influenced by these. From one to another the influence slowly passes, until some day the world awakes to find that a new truth has grown and blossomed in the moral night of its indifference, to remain now in eternal bloom. What matter if the few who sowed the first seed have passed away, and been forgotten by men? So must it ever be. From death, life; from self-sacrifice, blessing. "That which thou thyself sowest is not quickened except

it die, and that which thou sowest, thou sowest not the body that shall be, but a bare grain; . . . but God giveth it a body, even as it hath pleased Him."  
G. M. W.

### FIELD FOR INDIVIDUAL WORK.

BISHOP POTTER writes earnestly and strongly in the New York *Tribune* for March 16th on the "Rural Reinforcements of Cities." "The drift from the farm to the town," he says, "is one of the most marked characteristics of our American life." "That drift increases instead of diminishing, until it comes to pass that a very considerable element of the activity of almost any large community in America is composed of those who are not native to it." The increasing demand for young men in all great cities is met by boys bred in the country. And so the Bishop goes on to plead that provision be made for physical, mental and religious culture in rural districts,—recognition having been made of "the close and vital relation between the better life of our great cities, and the purifying and enriching of those streams which from villages and hamlets and homes all over the land are perpetually pouring into them."

That the young men of this country are constantly on the move is a statement that will be verified by any one's observation. Probable permanence of residence cannot be safely affirmed of a young man. In this fact lies the root of problems that force themselves upon the attention of the church. For in the change of residence, particularly if it is a first change, there is generally involved a change of habits. The habit of church-going is so bound up with a particular church building and a particular congregation, that in the change of abode it is likely to be weakened or destroyed. So it is that the church loses the young men.

The problem will in part be solved by careful work with the boys in the home parish. The work of the country pastor becomes noble and important. The streams must be purified at their source.

Prompt work and careful attention is necessary at the time when the change of abode and of life is effected. No man who has once come under the influence of the Church should be lost through human neglect. A careful system of

reference is necessary, and no one should be allowed to move from one part of the city to another, from the farm to the town, or from city to city, without a letter in his hands to the rector in his new neighborhood, and without care to inform the new rector of his removal and present address. The Brotherhood offices should be utilized by Chapters in this direction. They have done good work of the kind before, and are to some extent continually doing it.

Individual work, be it remembered, means not only work by individuals, but also work for individuals. Careful attention to each boy and each man is needed. The Church of God, it has been suggested, should work as hard for the one man as the politicians do for the one vote.—*St. Andrew's Cross.*

### "PEACE ON EARTH! GOOD- WILL TO MEN."

ERE the old year descends his throne,  
And lays his crown aside,  
A holy Festival he keeps,—  
The joyous Christmas tide.  
And far and near the bells we hear,  
Throughout the Christian land,  
Kinging the tidings which all hearts  
Should know and understand.

O happy Christmas-tide, which helps  
Us feel how near and dear  
To human lives and human hearts,  
Though life be bright or drear,  
The blessed Saviour loves to be,  
And bids us trust His love,  
E'en though all crowned with majesty,  
He reigns in heaven above.

O, are there hearts where strife has lain?  
Or lives by malice marred?  
Have there been words and deeds unkind  
Are tender memories scarred?  
Then hearken to the Christmas bells!  
What message do they give?—  
'Tis "Peace on earth! Good-will to men  
And by it men should live.

Dear Lord, with close of Christmas-tide,  
The dear old year must die!  
What record, Saviour of mankind,  
Must go to Thee on high?  
Forgive the past, let peace unite  
All hearts in truth and love,  
The while the Christmas cheer shall teach  
Thy message from above.

MARY D. BRINE.

No Christmas thought can equal the sublime words of St. John, "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."