

ing up to the dwelling portion, these steps forming in part the manger and hay rack of the camel and two cows which were feeding there. It has sometimes occurred to me that a house of this form and arrangement illustrates more fully than any other the circumstances and the humiliation of our Lord's birth at Bethlehem. Shut out from the already crowded khan, His earthly parents were compelled to take refuge in some poor cottage close by, (for it is only in houses of the poorer sort that this community of shelter for man and beast exists). There, either from their poverty or humble appearance, they were not received on the upper platform, where every guest, bidden or unbidden, ought to be constrained to rest, but were left below, in the portion usually allotted to the cattle, where the infant, when born, was naturally laid at once in the long earthen trough which serves for manger, and into which the fodder is pushed from

the floor; no other place of safety could have been found, supposing the family to have been refused the ordinary courtesy of accommodation above.

Thus, in the unchanging East, every custom bears witness to the truth of Scripture narrative, and enables us more fully to enter into the depth of His humility, "who, being in the form of God, yet emptied Himself, and took upon Him the form of a slave, being made in the likeness of man."

O Saviour, whom this holy morn,  
Gave to our world below;  
To mortal want and labour born,  
And more than mortal woe!

If gaily clothed, and proudly fed,  
In dangerous wealth we dwell;  
Remind us of thy manger-bed,  
And lowly cottage cell.

If prest by poverty severe,  
In envious want we pine,  
Oh may the Spirit whisper near,  
How poor, a lot was thine!

A LEARNER.

## THE CONVERSION OF ST. PAUL.

JANUARY 25TH.

MORNING LESSONS—WISDOM V. ACTS XXII. TO VERSE 22.

EVENING LESSONS—WISDOM VI. ACTS XXVI.

"MAMMA," said Hugh Clifton, a thoughtful-looking boy of eleven, "why did Mr. Paget this afternoon give out the appointed service for to-morrow? we never used to go to Church till he came, on week days."

"I know we did not, my dear boy," replied his mother, "still the services were always appointed, and often and often I have felt very grieved to be deprived of them, and now that we are permitted to have them, we must look on it as a great privilege, remembering that God's blessing is always with those who worship Him rightly, and that where two or three are gathered together in His name there He will be in the midst of them." You know what to-morrow is?"

"Yes, Mamma, the Conversion of St. Paul. I have read about that; but why should there be days and services appointed for the Saints. It must be wrong to pray for or to them, and we cannot do them any good?"

"Certainly not, nor is that intended. But days have been set apart by the Church from the earliest times of

Christianity to commemorate the lives and deaths of holy men of old, and a special prayer for each day that we may so follow their good examples. that hereafter, for the sake of their Saviour and ours, we may with them be made partakers of everlasting life. Suppose you read the collect for to-morrow to me, and then I think you will better understand this."

Hugh brought his Prayer-book to the table and reverently read the following—

'O God, who through the preaching of the blessed Apostle St. Paul, hast caused the light of the Gospel to shine throughout the world: grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.'

"Now tell me, Hugh, what was the doctrine he taught?" The boy hesitated; and Mrs. Clifton opening her Bible read the 15th verse of the first chapter of the first epistle to Timothy: