privilege of almsgiving. He did not know how he could express the truth more completely than in the familiar words in which St. Paul writing to those converts of his—whom he supposed he regarded with the most tender affection — after having appealed to their generosity, suddenly he broke out as if he might be seeking something for himself, "Not that I seek the gift, but I do seek for the fruit that aboundeth of your amount." That seemed to him to set forth completely and most effectively, though they still pondered upon it, the true idea of almsgiving. That fruit was, he could almost say, only the necessary result of a true Christian feeling of brotherhood exactly in proportion as the feeling existed. That manifestation of the feeling must show itself as the fruit which sprung as nearly from the root as any fruit they looked upon. It was not only fruit but it was fruitful; it was not only a necessary manifestation and sample of the feeling which existed, but it brought a blessing to him who was enabled to bear its fruit. And they who were set to teach, he thought, were themselves much in fault for not boldly setting before their people those great precepts, not for their own good, not for working out any particular object on which their thoughts were set, but for the good of their people. Whatever they had, whatever wealth, it might be gold, or land, or intellect, or influence, or place, was simply a trust which they held for the good of the whole body to which they belonged. Their alms would not be a mere bait for popular applause, they would be a thankful recognition of an opportunity which had been granted to them, which they had enabled themselves to use. He ventured that night to ask them to recognise that privilege, that duty, that joy of almsgiving. To many of them that season of the year spoke a lesson with emphatic distinctness, and he would ask them to recognise that message, to make a quiet conscientious consideration of what they could set apart for the purposes of charity."

The Children's Nurse.

FOR a long while there has been a growing uneasiness in the mind of the conscientious mother that a fundamental inequality in the training and education of children is maintained by the nursery institution called the Nurse. Without in the least forgetting the kind and grateful reverence due to the simple motherly creature whom some of us have loved with life long affection, whom we addressed as "Nanna," and to whom we looked, seldom in vain, for material prosperity in the days of infancy, it must be confessed that it seems a curious anomaly to commit the initiatory lessons in manners and ideals to a class of women whom we should repudiate utterly as instructresses in these things when the pupil is old enough to discriminate between what is fit, and what is not. In the class from which chiefly the domestic employée comes, there is a widespread and calamitous lack of home training. Girls and boys grow old too early, and begin far too soon the independent and uncertain life of the wage-earner; and alongside of a system that shifts home-control on the child's own shoulders there is an absence in the home of that attractive and tender element which prepares the future man and woman for domestic life.

In those many classes for which the nurse-maid is needed, there is, alas, an equally widespread and calamitous ignorance on the part of mothers as to the nature and needs of the children they bring into the world, consequently the standard by which the fitness of the Nurse is judged is a very, very low one, and is frequently set up on the social position of the people she was last with, and her ability to keep the children "nice" (that is, mended, clean, and spruce).

The religious ideals, motives of action, estimate of value, bent of imagination, and general outlook on life of the children, are, in their later childhood and youth, committed to the highly trained and skilled care of clergymen, governesses, tutors, masters and mistresses in art, science, and conduct, and often at a cost to the parents entailing sacrifices that do not by any means command an adequate return, simply because the pupil was spoilt by the untrained, unskilled influences that moulded its most important years, long before its parents imagined it was being moulded at all.

Nursery religion and behaviour are largely influenced by the threat of the "black-man" and the "p'liceman," and too often the sly, selfish, dull child is the "good" one, and the frank, generous, bright one, "naughty." Often, too, a little breach of propriety, an inconvenient accident, are dropped upon with sharp vengeance, while a really dangerous trait is ignored or overlooked.

Moreover, there are not many Nurses who can be relied on to rightly estimate the physical condition of a child, and many a danger-signal flashes before the unconscious gaze of the Nurse, in symptoms that she accepts as a matter of course, of fatal disease that might have been averted had she known, before it was too late.

In view of this state of things, the Norland Institute has addressed itself to the task of preparing and training ladies as children's nurses on Froebelian principles.

The scheme seems sensible enough, and comprises three months of training in the Institute,

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