

Hope.

The shadows of the slowly waning day,
A gloomy, sad and ever dark'ning tale,
As told in length'ned strides which sweep away,
Each ling'ring vestige of the hill and dale.

The sun now sinking low in golden bliss,
Leaves, stumbling in the dark, the blushing clouds
Which climbed on high the mountain tops to kiss,
And all the things of earth the night enshrouds.

And yet, so narrow is the mortal mind,
That not until this world is lost to sight,
And all therein, the upward glance may find
New worlds! The starry heavens are brought to light.

It was the darkened ages of the past,
When dead'ning superstition filled the earth,
Which rocked the world in travail, till at last
To new, and western lands, the seas gave birth.

The shadow from the cross on Calvary's brow,
Which wrapped a trembling world in midnight's pall,
Has rent the veil, the loathsome grave, and now
New light shines forth, and hope revives for all.

The Church of God.

I say that our Lord Jesus Christ, after dying for our sins on the cross and ascending on high, left not the world as He found it, but left a blessing behind Him. He left in the world what before was not in it: a secret home, for faith and love to enjoy, wherever they are found, in spite of the world around us. This is the Church of God, which is our true home, of God's providing, His own heavenly court, where He dwells with saints and angels, into which He introduces us by a new birth, and in which we forget the outward world and its many troubles. The world is no helpmeet for man, and a helpmeet he needs. What is our resource? It is not in arm of man, in flesh and blood, in voice of friend, or in pleasant countenance; it is that holy home which God has given us in His Church; it is that everlasting city in which He has fixed His abode; it is that mount invisible whence angels are looking at us with their piercing eyes, and the voices of the dead call us: "greater is He that is in us than he that is in the world." "If God be for us, who can be against us?"—J. H. Newman.

At Harvest Time.

One of the Saviour's most solemn parables is concerning the harvest time of life, of which He says plainly, "the harvest is the end of the world." Throughout the realm of nature this is a cheery, joyous season. On every side the fair earth is yielding her most precious and life-preserving products. The sound of the gleaners cutting, cradling, stacking and binding the golden grain, the threshers separating wheat and chaff, the sweet breath of garnered hay and corn—the combined gifts of field, orchard, and garden—bring welcome promise of abundance and good cheer for the coming months when neither sign of leaf nor verdure will show above the frozen and snow-clad earth. So much, ah! so much depends upon the harvest time. If the cornfield, the vineyard and the orchard show but a meagre supply as the result of the seed sown in the spring; if meadow and garden yield but indifferently, only partially filling the high lofts and wide bins which should be filled to repletion, how serious the outlook for man and beast. It was for the future, the long, barren months to come, the farmers plowed, sowed, and planted when the year was young, and if at the end, at the harvest, an insufficient showing proves lack of care on his part, he will share the blame and shame of an unprofitable servant indeed.

In language so clear that the unlearned and the young can understand, the Saviour in the parable of the wheat and the tares shows that all along the journey of life mankind are sowing seed of some kind which at the end of life is going to produce a harvest the sure outcome of the kind of seed sown. Nature is inflexible in certain results, founded and fixed by the great Creator of nature and her laws. What the farmer sows he will be sure to reap. Never yet since the world began have men gathered grapes from a bush of thorn, or figs from a tuft of thistles. And everyone

throughout Christendom who is old enough and intelligent enough to read the Bible, must know and understand that he occupies the place of a sower who will ultimately reap whatever is sown in the heart as to religious or irreligious belief, as to faith in Christ as a Redeemer, or as to indifference concerning the final condition of the soul. The man of the world, arrested in mid-career, may view with apprehensive eye the inevitable outcome of misspent years, may uproot and abandon past habits bound to bring forth nothing but leaves, and unsound ones at that, and following new purposes and better aims, may meet the end with an acceptable, if a stunted, harvest. Pity it should not have been a fuller one. With almost unbounded resource for an abundant entrance into the kingdom, pity to enter with only half-filled hands!

Saddest of all is the forlorn sower, who looks along the widespread field and realizes that with the summer past and the harvest ended, there is absolutely nothing to garner for the unprovided future. Alas! there was time enough, seed enough, space enough, for sowing what would have come up nobly, bravely, and plentifully—but to face the end thus! to look along life's broad, but barren fields, to know the end is at hand, the winter of the soul hastening on apace and all unprovided for! is not the picture appalling enough to compel a turning aside from profligate waste of time and opportunity, and to urge on to earnest prayer, that the seeds of righteousness may be implanted in the ready soil of the penitent heart which will bring forth fruit for the soul's sure need? For as surely as night follows day, and summer gives place to autumn and to winter, so truly at the end of the world will man reap as he has sown.

"See, full of hope, thou trustest to the earth
The golden seed, and waitest till the spring
Summons the buried to a happier birth:
But in Time's furrow duly scattering,
Think'st thou how deeds, by wisdom sown, may be
Silently ripened for eternity?"

Concerning Sickness.

We should be willing to submit our bodies to God's wisdom and goodness. Paul had a thorn in his flesh, which was evidently a physical infirmity. He prayed three times that it might be removed. God did not answer his prayer directly, but gave him something better. He said to Paul: "Let the thorn remain. My grace is sufficient for thee. It is better for you to be afflicted and draw upon Me for grace, than to be well and not need My help." Paul was ready for whatever God might send. He learned to rejoice in infirmities, knowing that God's strength was made perfect in weakness. He said that he was ready to live or to die, so that by life or death he might glorify Jesus. His body, as well as his soul, was given to the Lord, and he was ready to rejoice in God's will concerning both.—Rev. A. C. Dixon.

The Church's Place.

It is a pretty safe index of the equality of churchmanship a man or woman possesses, when every interest in life is put ahead of the Church. It is not an infrequent thing to hear that one has not time enough for Church work; time enough for every duty except that which God asks them to fulfil by virtue of what He is and has done for them. There is a manifest unreasonableness in this. Next to the duties that are incident to one's home life, and which must have full attention, there should always stand the willingness and readiness to give some time and thought for the life of the Church. There are always duties awaiting every member who will offer his or her service. It ought to be the aim of every church to find some phase of the parish life with which every communicant can be identified. Worship is the chief factor in religious life, but worship is not all, and they who content themselves in the two short hours of worship on Sunday and think no more of the Church until the next week, are manifestly wanting in those elements which make a healthy and strong parish. The rector can do some things. He cannot do everything. Work can be offered for all who will cheerfully accept it.

Church Terms Explained.

Patron Saint.—The saint to whom any church or individual is dedicated, or who is reputed to be the special protection of any country, or community or trade or person.

Penitential Psalms.—6, 32, 38, 51, 102, 130, and 143.

Pentecost.—A solemn festival of the Jews so called because celebrated fifty days after the Passion. It corresponds to the Christian Whitsun-tide, which is also called Pentecost.

Persecutions.—In addition to the persecutions mentioned in the Acts of the Apostles, there are ten others quoted, under the following Emperors of Rome:

1. Nero, A.D. 64; 2. Domitian, A.D. 95; 3. Trajan, A.D. 107; 4. Adrian, A.D. 125; 5. Marcus Aurelius, A.D. 166; 6. Severus, A.D. 202; 7. Maximus, A.D. 235; 8. Decius, A.D. 250; 9. Valerian, A.D. 257; 10. Diocletian, A.D. 308.

Planeta.—The folded chasuble sometimes worn instead of the dalmatic and tunis during Advent and Lent.

Platform.—The raised dais on which the altar stands, also on which the font is placed.

Hints to Housekeepers.

HONEY GINGER SNAPS.—One pint of honey, three-quarters of a pound of butter, two teaspoonfuls of ginger. Boil together for a few minutes, and when nearly cold sift in flour until it is stiff enough to roll. Cut in small cakes and bake quickly.

HONEY SPONGE-CAKE.—One cupful of honey, one cup of flour, five eggs. Beat the yolks and honey together; beat the whites to a froth; mix all together, stirring as little as possible; flavour with lemon and bake quickly.

HONEY TEA-CAKE.—One cup of honey, half a cup of sour cream, two eggs, half a cup of butter, two cups of flour; scant half teaspoonful of soda, one teaspoonful of cream of tartar. Flavour to taste.

HONEY POPCORN BALLS.—One pint of honey. Put it in a frying-pan and boil until very thick, then stir in freshly-parched corn, and mould into balls when nearly cold.

ENGLISH APPLE PIE.—Line a pudding-dish with paste, and pare, quarter and core enough apples to fill it; add sugar to taste, one clove to every three apples, a large pinch of powdered cinnamon, half the grated rind of a lemon. An inverted cup should be placed in the centre to hold the juice. This pie can be made in a large, medium or small dish, and the ingredients regulated accordingly. It should be eaten hot.

APPLE DUMPLINGS.—Quarter and core, after peeling, one apple for each dumpling, then put the parts together with sugar in the middle. Envelop each apple in pie-crust, and if they are to be baked set them in a pan like biscuits; if boiled, put each dumpling in a cloth and tie securely, leaving room for the dumpling to swell a little. After boiling one hour turn out and serve with sauce. In putting the crust around the dumpling care is needed to avoid too much overlapping. Little bags crocheted of very coarse tidy cotton, and drawn up when finished with stout cord, are particularly nice for boiling dumplings in.

PASTIES TO FRY.—Take twenty tart apples; pare, core and cut into bits like dice. Then stew them in butter; add three ounces of biscuit bread, six ounces of grated cheese, six yolks of eggs, six ounces of sugar, cinnamon to taste. Pound all together in a mortar; shape into half moons, and fry in boiling lard.

HONEY FRUIT-CAKE.—Four eggs, five cups of flour, two cups of honey, one cup of butter, one cup of sweet milk, two teaspoonfuls of cream of tartar, one teaspoonful of soda, one pound of raisins, one pound of currants, half a pound of citron, one teaspoonful each of cloves, cinnamon and nutmeg. Bake in a slow oven. This cake will keep a long time.