

healing power of the wounds of Jesus. Spread this truth by all means. Never mind how simple the language. Tell it out; tell it out everywhere, and in every way, even if you cannot do it in any other way than by copying a verse out of a hymn book. Tell it out that by the stripes of Jesus we are healed.

THE DEAD MAN'S KEY.

A story is told of an English minister who, being called to pray by the bedside of a dying man, sought to take him by the hand, in token of their agreement in offering united prayer. The sick man withheld his hand, keeping it under the bedclothes, and the minister prayed without it. Presently the man died, and then, as his hand was uncovered, the mystery was explained; he was holding in his hand, with the grasp of death, a key—the key of his safe where his money was kept.

The Lewiston Journal tells of a man in Durham, Me., who was very penurious and a very determined man. He died at an advanced age. On his deathbed he kept his right hand closely clutched. As he drew his last breath he tightened his hold. Everybody there knew what he held in that hand; it was the key to the chest in which he kept his gold.

As his nerveless hands unclosed, the key dropped from them and clattered against the bedside. As if to hold it even after he was dead, the miser had tied the key about his wrist by a strong cord, which he grasped as long as life remained.

He could not take his gold with him, but he kept the key. They buried him as he was, with the key of his money chest tied to his wrist.

"And what became of the gold?" "Oh, the heirs have taken care of that just the same! They split open the chest with an axe, and divided the gold, and let the miser keep the key about his wrist." He is now mouldering in the grave, and the key is rusting beside him. We brought nothing into this world, and it is certain we can carry nothing out of it.

What shall it profit a man if he gain the whole world and lose his own soul?

THE BURDENS OF WOMANHOOD.

Thousands of women are silently suffering untold misery, simply because they shrink from consulting a physician in those numerous complaints arising from functional irregularities and disorders. Many a modest girl and woman prefers to bear her heavy burden in silence rather than go to the family physician for advice. All sufferers from this class of disorders can, however, find prompt and sure relief in Dr. Pierce's Favorite Prescription. It is a specific in such cases, and has brightened the lives of countless women by restoring them to perfect health.

REST ALL WITH GOD.

A great many persons pray that they may be kept from poverty. Not many persons pray that they may be kept from riches. Is this because the Bible teaches that there are greater dangers in poverty than in wealth? Or is it because they personally think that it would be pleasanter to meet the temptations of poverty? A great many sick persons pray that they may be restored to health, if it be God's will. Not many sick persons pray that they may be taken away from earth just now, if it be God's will. Indeed, there are those who think it would be wrong to pray even submissively for death, while it would be quite right to pray submissively for privileged life. Yet who shall say that prolonged life here on earth is always a greater blessing than death? And, after all, is it not the better way to leave the choice in any such matter with the Lord, who alone knows what is better for us and for his cause? And why should we be less privileged to indicate to God our preferences in one direction than in another in an emergency? "Is it wrong for me to pray that I may die?" asked a Christian sufferer, who was enduring patiently the progress of an incurable disease. "It is no more wrong for you to pray to die than for you to pray to live," answered the clergyman to whom her question was addressed. And he added,

"God knows whether life or death is better for you. It is for you to trust your case to him restfully, telling him of your personal preference in childlike confidence, and leading him to decide for you in a matter which is clearly beyond your knowledge." It is well for a Christian to be in that frame of mind and heart which contentedly rests everything with God.

DON'T BE HUMBUGGED

with the foolish idea that Catarrh cannot be cured! The world moves, and medical science is progressive. The proprietors of Dr. Sage's Catarrh Remedy will pay \$500 reward for a case of Nasal Catarrh, no matter how bad or of how long standing, which they cannot cure. Remedy sold by druggists, at only 50 cents.

TAKE THE CHILDREN TO CHURCH.

But "do they not have the Sunday Schools?" Yes; and a well-equipped and Christ-presenting Sunday School is the right arm of a church. But a right arm is not the main body, and an arm severed from the body is a bloodless and impotent thing. All honour to the zealous, devoted Sunday School teacher. He or she is often an actual pastor or shepherd to guide to Jesus those who have no spiritual guidance at home. But the Sunday School never was ordained to be, and never can be, a substitute for the regular services of the sanctuary.

Bring your children with you to church, dear friends. It is their nestling-place as well as yours. Are you quite certain as to what your young swallows and sparrows may be about while you are sitting in your pews?

How do they spend the Lord's Day at home? If you commit the sin of beginning the day with your Sunday newspaper, you may be quite sure that the boys and girls will be deep in the police reports and fashion and gossip and wretched scandals of those Sabbath-breakers while you are listening to the sermon.

SHALL TIRED MEN GO TO CHURCH.

Three gentlemen were in conversation. Said Mr. A. to Mr. B. (who was an editor). "Mr. B. I must thank you for giving us Talmage's sermons in your Sunday morning issue. I enjoy staying home on Sunday morning to read them."

Said Mr. C. to Mr. B.: "My dear sir, can't you arrange to give that sermon in your Monday's issue, so that Mr. A. can go to church on Sunday, as he should, and stay home Monday morning to read Talmage?"

Mr. A. replied; go to church?—Why, I don't go to Church. After such a busy week I need rest on Sunday, and I feel more like lounging about home than fixing up for church."

To which Mr. B. said: "Amen."

Mr. C.'s reply was earnest and practical. Said he: "Gentleman, I appreciate every word you say. You both know there is no busier man in town than I am. I grow so weary that I can hardly sleep; and you will always find me at church on Sunday. I go there for absolute rest, where my mind can entirely forget its week day thoughts in the contemplation of divine truth and love, and where body and soul can unite in the worship of God. It is because we need rest that God bids us worship him, and I advise you to throw Talmage and lounging aside, and enjoy your duty."

The conversation was ended, but we trust not its influence. And we reproduce it here, because it is thought many a man should consider who makes rest and idleness and a slothful disregard for the commands of and duty to his God.

HINTS TO HOUSEKEEPERS.

A BLACK CHIP HAT.—To renovate a black chip hat, add to one pint of cold water a teaspoonful of spirits of ammonia; use with a soft brush (a nail or tooth brush will answer the purpose), and when well cleaned, rinse with cold water and place in sun to dry. Do not soak or scrub sufficiently to destroy shape. It will look like new.

GINGER CAKE.—Good—keep a long time. 1 cup brown sugar, 1 cup Orleans molasses, 1 cup sour milk, $\frac{3}{4}$ cup of lard and butter mixed, 8 cups flour, heaped full, 2 eggs, 2 teaspoonfuls soda dissolved in warm water, 2 teaspoonfuls cinnamon, 2 teaspoonfuls ginger, salt to taste. Bake in moderate oven. Bake in 2 deep pans.

FRENCH PICKLES.—100 cucumbers moderate size, washed and laid in a jar, cover with water, turn the water off in kettle, add one pint of salt, boil up and skim, turn over cucumbers, let stand 48 hours, rinse in cold water and drain, sprinkle on mustard, peppers, horse radish; pour on vinegar, scalding hot. They are splendid.

CITRON PRESERVES.—Pare, core and slice, or cut in fancy shapes. For six pounds of citron use six pounds of sugar, four lemons, one-fourth pound of ginger root. Boil the slices in a granite ware kettle, in a little clear water, for half an hour, or until they look clear: then drain them. Save the water, and put the slices into another dish with a little cold water; cover them, and let them stand overnight; in the morning bruise the ginger root, wrap it in a thin muslin cloth, boil in three pints of clear water till the strength is boiled out of it, remove the root, put in the sugar, and when it is melted place over the fire, boil and skim. Put in the citron and the juice of the lemons. Boil them till the citron is transparent. Put into cans or jars and pour the syrup over them.

THE BISHOP OF MANCHESTER ON CHRISTIAN BURIAL.

At a recent Conference held under the auspices of the Church of England Burial, Funeral, and Mourning Reform Association, in the mayor's parlor, town hall, Manchester, the Bishop of Manchester, who occupied the chair, said that day they had nothing to do with the burning question of cremation. There was a popular sentiment in favor of burial. That sentiment was his own, and as he had convinced himself that one could so bury a body that it should not do injury to the living, he had come to the conclusion that he ought to support a reasonable form of interment; but then it must be a reasonable form. So to bury a body that it should be the origin of the seeds of deadly disease was neither reasonable nor charitable, nor, he would fain hope, in the present state of human knowledge, any longer possible. What was it then that made a buried body the seeds of fatal disease to the living? He believed it was enclosing the body in a solid coffin, or in a brick grave, or in a stone vault. What they desired was that the body should be brought into immediate contact with the earth, in order that, through the pores of the earth, the air might obtain access to the body and secure its resolution without promoting the exhalation of noxious gases, or the permanent corruption of the soil. Therefore, it seemed to him that as a Funeral Reform Association the thing they ought to aim at was this—to put an end to all solid coffins, brick graves, and stone vaults. Some people objected to the rapid resolution of the materials of their friend's bodies to another form, but in view of the fact that under any circumstances the softer parts of the body resolved themselves into material of another form in about six weeks this objection was manifestly ridiculous. But these people said: "What about the burial of a body which appears to be dead and is not really so;" and "We want a solid coffin in order that it may prevent that offensive odour which is sometimes experienced in the interment of people." No doubt they did if they kept the body as long as it had been customary to keep it. But he (the bishop) said again there was no need to keep it so long. Any one of them might be absolutely certain, in the present state of human knowledge, when a body was dead. They knew that the living body had a temperature of its own; as long as it remained living its temperature was different from that of surrounding inanimate matter. All they had to do then was to take a thermometer and lay it upon the body and upon the table which stood beside the body and notice the regis-