

Christ, gifts for Christ. Let each feel that it is a privilege to give. I will not call it a duty. It is a blessed privilege to be a co-worker with God. "While we have time, let us do good unto all men; and especially unto them that are of the household of faith."—*The American Church.*

"HERO."

Hero is a great shaggy Newfoundland dog. At night he is left alone in a large store to keep watch. During the day he sleeps. Any one would think he was a very lazy dog; but, in the night, he is on the alert. At the slightest noise he bounds from one end of the store to the other.

One night, the store next to that where Hero watched was broken into by burglars, and the iron safe opened. Hero heard the noise that was made. In his efforts to punish the offenders, he gnawed at the front doors, and tore great strips of wood from them. In the morning, Hero was punished for marring the doors. Afterward, when the reason was known, he was praised, petted, and called a noble dog.

He trots off to the butchers every day for his dinner. When it is time for him to go, one of the clerks puts a dime between his teeth. Away he goes, deposits it in the butcher's hand, and in return obtains a piece of meat.

One day there was no small change at hand. The clerk picked up a piece of wrapping paper from the floor, and wrote, "Please give Hero his meat, and charge." "Now, go after your dinner!" said the clerk. Away he went with the paper where he usually carried a dime. The next day, at noon, the clerks were all busy. Hero wanted his dinner, but no one attended to him. He was very hungry. Soon he began to think he was neglected. So he picked up a scrap of paper, and very quietly walked away with it to get his meat. The butcher who knew him well, rewarded him royally for his intelligence.

Another time, while in the market, he became tired of waiting for the ladies to be served. Without even a bark of "by your leave," he snatched a nice porter-house steak, and away he ran, leaving his ten cents!

His owner thinks that there is not another such Hero in the world. They are often seen together on the street. Hero looks very dignified as he walks by his master's side, sometimes carrying his gloves or newspaper for him.

His long, shaggy hair is clipped every summer. He seems to be ashamed of his appearance for a day or two. At sight of a stranger, he will slink under his master's desk or into a corner.—*Our Little Ones.*

SIX REASONS WHY I SHOULD GO TO CHURCH ON SUNDAYS.

Does any reader ask the question, "Why should I go to Church on Sunday?" Will it not be quite as well if I stop at home and read my bible? If so let me try and answer him.

I say it will not do as well.

1. *Because you should do as our Lord did.* He left us an example to follow in His steps. What was His practice when on earth? It was always His custom to go and worship on the Sabbath in the Jewish synagogue. There was, in one sense, no need for Him to do so, because He was God. There is need for us because we are sinners. Nevertheless, He did not absent Himself from the Sabbath worship in the church of His fathers. If you would be like Jesus, you too should be found each Sunday worshipping in the church of your fathers, never being absent from it except for grave cause. Do you say, "I read my Bible at home?" I am afraid a good many people who stay at home don't do even that. Do you?

2. *Because a special blessing is promised to united prayer.* A blessing is attached, as we know, to all prayer. See what our Lord says, "Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you." Many of us know, by experience, the benefit of private prayer. But, to united prayer, that is the prayer of public worship, a special blessing is attached, that of Jesus'

very presence. He has told us, and we believe it, that where two or three are gathered together in His Name, there is He in the midst of them. On this ground we claim His presence in the prayer of S. Chrysostom, "And dost promise that when two or three are gathered together in His Name, Thou wilt grant their requests." Again, remember how He says, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven;" and, if such blessing is promised to the united prayer of two or three, how much more, in answer to the petitions of the large congregations, which, in many instances, Sunday after Sunday, fill the churches of our land. Yes, remember, reader, a special blessing is promised to united prayer. Do not neglect it. It is worth seeking. Come to church in order that you may profit by it.

3. *Because we are told to keep the Seventh day holy.* When CHRIST rose from the dead, Christians applied the command to the first day. The commandment is none the less binding now, that we should keep one day in the week or one seventh of our time holy to God. How, I ask, can we do so if we habitually stay away from God's house, and neglect the call of the church bells when they summon us thither, with our brethren to worship. He who stays at home on Sunday not only breaks the second but the fourth commandment: "Remember that thou keep holy the Sabbath day."

4. *Because Sunday is a day of rest.* On that day all unnecessary work is, by God's command, laid aside. But why? In order that you may have leisure to go to the house of God. Do you say, "I do take my rest. I abstain from all work on Sunday." Yes, but that is not the kind of rest which is meant. The kind of rest meant is that which we shall have in heaven, in which worship will be the chief feature. Have you ever read of that glimpse of the rest in heaven which St. John saw in his vision in the Island of Patmos? Perhaps it hardly seems like rest to you. "They rest not day and night, singing, Holy, Holy, Holy." Yet, as that will be our employment hereafter, so must it be ours now. You don't only require rest for the body, but for the soul; and that rest you must get, and you can only get, in the house of God.

5. *Because it is the Lord's Day.* Yes, and if so shall we not worship the Lord on that day? How can we call it the "Lord's" Day if we stay at home when our brethren are going to His house; how, when we never shew any reverence to that Maker and Redeemer whose day it is?

6. *Because the writer to the Hebrews tells us "not to forsake the assembling of ourselves together as the manner of some is."* So you see that there were people who stayed away from church even in those days. They were to be more careful as they saw the Day of the Lord approaching. Eighteen hundred years have gone by since then. It must be very near now. What if He shall not find us watching when He comes? What if He finds us among those who never enter the House of Prayer?

Here then are six reasons why I should go to church on Sunday. Think them well over. I think you come to the conclusion that if you are a real Christian, you cannot stay at home. When next you hear the Church bells going, come. Come to "render thanks for the great benefits that you have received at His hand, to set forth His most worthy praise, to hear His most holy word, and to ask those things which are requisite and necessary as well for the body as the soul."—*H. M. Hilton.*

HER MAJESTY QUEEN VICTORIA.

LIFE AT OSBORNE AND BALMORAL.

In 1842 sad news came from India of a series of disasters to the British arms in Afghanistan; and for a long time the attention of the Queen and of her valued friend and adviser, the Duke of Wellington, was completely occupied in the endeavor to restore peace in India. "The Duke," as he was popularly called, was the first military authority in England; and the whole nation looked up to him with feelings of the deepest admiration and respect. He was the soul of honor itself, and in all his actions showed himself above considera-

tions of party, thinking only of the good of the Empire.

How often in late years have the people of England longed to have their trusty Duke back again to settle some difficult military problem; and how many blunders might perhaps have been avoided if only he had been among us? One special reform in military life effected by him, at the suggestion of Prince Albert, deserves to be mentioned: It was the final abolition of the barbarous custom of duelling, owing to an alteration made in the *Articles of War*. This alteration fully sanctioned an apology instead of a murderous combat, in cases of personal offence committed by one officer against another. In 1845, a terrible calamity befell the Irish nation in the potato famine. The English people were in a bad way themselves; but they came forward nobly, and all classes joined together in sending help to the famine-stricken land. Nothing could exceed the kindness of the Queen and Prince Albert on this occasion; and they set an example to their subjects in the strict economies they practised in their own household in order to be able to contribute largely to the Irish Relief Fund. It was a terribly anxious time for all who were in authority, and the cares both of home and of the state began to tell on the health of the Queen. When a second son, (Alfred) had been born in 1844, and the Princess Helena in 1846, Prince Albert thought it would be a good thing to provide a rural retreat for occasional retirement from public life, and accordingly he made arrangements for the purchase of Osborne, a prettily situated estate in the Isle of Wight. The Prince writes in one of his letters:—"The fine air will be of great service to Victoria and the children; and I, partly builder, partly farmer, expect to be on my legs a good deal in the open air." Many happy days were now spent every year in this new seaside home; and the Queen and her children much enjoyed the freedom of country life, as a change from the routine and etiquette of the Court. In future days too, the Swiss cottage in the grounds became a school of practical industry for the children as they grew older; and while the Princesses worked in the carpenter's shop, the young Princesses made cakes in the model kitchen fitted up for the purpose. The experiment of this rural home in the Isle of Wight, answered perfectly for certain months in the year; but the climate was not bracing enough for the Queen in the summer, and her physician strongly advised Prince Albert to find her a country residence in Scotland as well as in the South of England. He, therefore, in accordance with the doctor's advice, and at his own expense, purchased Balmoral in Aberdeenshire. At that time a very small house stood on the estate; but a new Castle was soon built in place of the old house, and in the Queen's Journal we read how delighted she was with this lovely home among the hills. "The view is so beautiful," she says, "over the dear hills, and the air is so fine; all seems to breathe freedom and peace, and to make one forget the world and its sad turmoils. May God bless this place and allow us to enjoy it many a long year!" A visitor at the Castle describes the Queen and Prince Albert as "constantly engaged in reading, sketching, or gardening;" and says, "at Balmoral the Queen appeared not in her royal character but as the mother; while the Prince as the head of the family, was looked up to and loved with the tenderest affection." But the best account of the life at Balmoral, is to be found in the Queen's own Journal, which abounds with charming little sketches of the various excursions they made, and shows how thoroughly they enjoyed the time they spent every year in Scotland.

—Shall I come to his table and take the sacramental bread and say, "It is his body, broken for me," and then proceed to say, "But as for him, the crumbs which fall from my table, the odd shillings or sovereigns that can be spared, the things that are left after my own needs, present or future, have been met, these, these shall be payment for Gethsemane, and requital for the cross." The question is not, What will be easy? but it is, What are we bound to do, by honor, and duty, and love?