

BRONZE  
SACKETS.  
BUILDINGS  
O.

TON,  
LPTORS  
Inten & Co.  
Is Heartha  
Toronto  
Collington.

mp  
mp  
mp

TABLES  
oil tank  
WER.  
KIPENT.

onto.  
LAMB.  
St. N.Y.

cuttings  
Mail Pass

ndry.  
Bella,  
H. H. H.  
H. H. H.  
H. H. H.  
H. H. H.  
H. H. H.

& CO.,  
K. H. H.  
K. H. H.  
K. H. H.

street W.,  
y & Co.)

ade Street  
thurs'-st.  
le-street  
ley-stree

'S BAL-  
LOWEL.  
adapted for  
ans, as they

r over-blow-  
the last four  
most decided  
sure produ-  
durability,  
they cannot  
iven to some  
Organ Build  
application  
M. BERRY

UNDY.  
or Churches,  
etc. FULLY  
ent Free.  
incinnati, O.

CHURCH  
RECEIVE  
CHURCH EM-  
private Com-  
Vestments  
and Dosses

NT,  
last, Toronto

whole baby-heart into some little office she is striving to perform for you, when she has been unusually sweet-tempered and good throughout the day, whisper approving words in the little eager ear. Tell her in encouraging phrases (on the tip of every mother's tongue), what a treasure she is to you. Such praise will not be wasted. As the summer's dew upon the rose, words like these will fall upon the child heart, making it richer with the fragrant incense of duty and love.

Father, if your boy has learned his lessons right well; if the daily tasks he is set to have been performed more thoroughly and faithfully than usual; if in little ways he has been more thoughtful of your comfort than is his wont, notice these things; not silently, but by word of mouth, generously and cordially approving his conduct. Let him feel that his endeavours are fully valued, that no good or noble action on his part passes by you unnoticed. Thus will you incite in him a desire to merit always your approbation, and the resolve to make himself more worthy each day of such a father's love.

Withhold not praise from your children when they deserve it. Used wisely, it is a healthy stimulant that cannot injure, but, on the contrary, is productive of results good and lasting. See, in the hurry and worry of the flying days, that you forget it not, lest there be, through your forgetfulness, small heart-aches now and great ones hereafter.

### HOW DR. GUTHRIE BECAME A TEE-TOTALER.

In a journey in Ireland in 1840, in an open car, the weather was cold, with a lashing rain. By the time we reached a small inn we were soaking with water outside, and as those were the days, not of tea and toast, but of toddy-drinking, we thought the best way was to soak ourselves with whiskey inside. Accordingly we rushed into the inn, ordered warm water, and got our tumblers of toddy. Out of kindness to the car-driver, we called him in; he was not very well clothed—indeed, he rather belonged in that respect to the order of my ragged school in Edinburgh. He was soaking with wet, and we offered him a good rummer of toddy. We thought that what was "sauce for the goose was sauce for the gander;" but the car-driver was not such a gander as we, like geese, took him for. He would not taste it. "Why?" we asked; "what objection have you got?" Said he, "Please your riv'ence, I am a teetotaler, and I won't taste a drop of it." Well, that stuck in my throat, and went (in another sense than drink, though) to my head. Here was a humble, uneducated Roman Catholic carman; and I said, if that man can deny himself this indulgence, why should not I, a Christian minister? I remembered that; and I have ever remembered it, to the honour of Ireland. I have often told the story, and thought of the example set by that poor Irishman for our people to follow. I carried home the remembrance of it with me to Edinburgh. That circumstance, along with the scenes in which I was called to labour daily for years, made me a teetotaler.—*Life of Rev. Dr. Guthrie.*

### KEEP TO YOUR CHURCH.

*A few plain Reasons why Members of the Church of England ought to attend Public Worship of their own Church.*

Every member of the Church of England ought constantly to attend the public service of his own parish church every Sunday, except he is really and in truth prevented from coming to church by some work of charity, or necessity, or by sickness.

For we may be certain that there is not any service so plain and so excellent as that of the Church of England, which is contained in the Prayer-book. A large portion of it is taken out of the Scriptures: for instances, the Lord's Prayer wastaught us by our Saviour, Jesus Christ, Himself. The Psalms and First Lesson are taken out of the Old Testament. The Second Lesson is taken out of the New Testament as are also the Epistle and Gospel. The Ten Commandments, which are read in the Communion Service, are also taken out of the Scriptures, and are commanded by God Himself to be strictly

obeyed. All the articles or doctrines of the Christian religion, which we are commanded in Scripture to believe, are summed up in the Belief, or Apostles' Creed. Lastly the Prayers, Thanksgivings, and Collects, all contain such things as the Word of God teaches, and were compiled by men, some of whom were martyrs for the sake of the truths therein contained. And every Lord's Day, after that part of the public service of the Church which is contained in the Prayer-book is ended, there follows a sermon, in which the clergyman explains some of the doctrines or duties of the Christian Religion, in order to instruct those who are ignorant, to awaken those who have neglected their duty, and to warn those who have offended in any way against any of God's commands.

Then let us remember, that all the doctrines of the Gospel, that is, of the Christian religion, which we are commanded in Scripture to believe (and which are contained in the Belief or Apostles' Creed), as also all the duties which we are (in the Ten Commandments and other parts of the Scripture) required to practise, are read and taught in the Church.

Therefore, if any one should try to make us divide and separate from the public worship and the doctrine of that pure branch of the holy Apostolic Church of Christ established in England (which is, therefore, called the Church of England), he disturbs the unity of Christ's Church and is guilty of the sin of schism, or division; that is, dividing "Christ's Church or body," of which holy society "Christ is the Head." (Cor. i. 18.) St. Paul solemnly warns us, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." (Rom. xvi. 17.) He admonishes us, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. i. 10.)

The Scriptures having so plainly condemned false teachers, false doctrine, and divisions, the Church of England directs us, in her Service, to pray to be delivered "from all false doctrine, heresy, and schism," or division.

It is clear, then, that it is the duty of all, who are members of the Church of England, to unite in public worship by attending the Service of their own parish church every Sunday, as they will there be instructed in all the doctrines and duties of the one true Christian religion. A true son of the Church will not from caprice, dislike of his clergyman, or other unworthy motive, wander from his own appointed fold to frequent some other place of worship. In obedience to him who is "set over him in the Lord," he will make a conscience also of observing all other seasons besides the Lord's Day, set apart for Divine Service.

### THE WEEKLY OFFERTORY.

The Offertory is, in every point of view, the most fitting as well as the most scriptural mode of making our offerings to God, out of the worldly goods with which He has blessed us.

The duty of serving God with our substance is distinctly enjoined upon us by Holy Scripture:—

'Upon the first day of the week, let every one of you lay by him in store, as God has prospered him.'—1 Cor. xvi. 2.

'To do good and to communicate forget not; for with such sacrifices God is well pleased.'—Heb. xiii. 16.

'Bring an offering, and come into His courts.'—Ps. xvi. 8.

'Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity.'—Tobit iv.

Thus, while we are taught that it is the duty of all to make these sacrifices, the Offertory, without any appearance of exaction, affords an opportunity to the poor of offering their mite. And it is to be observed that the Apostle avoids being burdensome; he says not, give 'so much' or 'so much,' but whatsoever ye may have been prospered in, whether much

or little, signifying that the supply is of God. And not only so, but also, by his not enjoining them to deposit all at once, he makes his counsel easy, since the gathering by little and little hinders all perception of the burden and the cost.

Nor is the performance of the duty without its reward:—

'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.'—Prov. xi. 24.

'He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again.'—Prov. xix. *Prayer Book Version.*

'He which soweth bountifully shall also reap bountifully.'—2nd Cor. ix. 6.

The Offertory, moreover, on account of its simplicity and its success, recommends itself to adoption. Wherever it has been fairly tried it has proved the most effectual means of raising the funds which, besides alms for the relief of the poor, are required for all Church purposes in the absence of church rates and of endowment. Compare, with this simple method of collection, the complicated and expensive machinery which has to be put into motion when subscriptions have to be collected during business hours in the course of the week; a system which deprives the contributor of the feeling that he is performing an act of devotion or of sacrifice. The very fact, too, of a fixed sum being in the latter case applied for has the effect of restraining the liberality, which the frequent opportunity of giving afforded by the Offertory is invariably found to excite, both in rich and poor,—for the one is a formal the other a voluntary act.

The custom of giving weekly, which was enjoined by St. Paul on the Church of Corinth, is still the rule of the Church of England, though from various causes it has fallen into comparatively disuse; and it behoves all who love the Church to endeavour to return to this rule and to revive these offerings, which were originally applied to all Church purposes,—including the maintenance of the clergy, the relief of the poor and the expenses of Divine worship.

Do we not testify our gratitude to an earthly benefactor by a present? How much more fitting and right, then, is it that we should, at the time of prayer and praise, show our thankfulness to Him Who hath given us all things to enjoy, by presenting a thank-offering on His altar!

Thus at each service opportunity should not fail to be afforded to all, young and old, servants and masters, poor and rich, of learning to acquire the habit of giving alms to God in His own House, remembering always that 'Heaven is gained not by giving much, but by keeping back little.'

A. B.

### THE CAPERCAILZIE.

The Wood-grouse, Capercailzie, or Cock of the Wood, one of the noblest of British game-birds, once abounded in the pine forests of Scotland, but is now exceedingly rare. The male is nearly three feet in length, and weighs sometimes fifteen pounds. The upper parts are brown, black, and grey, varied; the lower, black, interspersed with white feathers: the fore part of the breast is of a rich glossy green, with a golden tinge. The female is considerably less than the male, and is of a brown colour, with black crescent-shaped markings. They are found in the forests of Russia, Norway, and Sweden, where they feed on the young shoots and cones of the pine, the catkins of the birch, and the berries of the juniper.

In Sweden the wood-grouse are often domesticated, and become so tame as to feed out of the hand, and like common hens will run forward when corn is thrown to them. Attempts have been made of late years to reintroduce them in the Scottish woods. The capercailzie is extremely shy, but when intruded upon will attack those who approach its place of resort with great boldness, and stationing himself on the ground will peck at the legs and feet of such as have intruded on its domain. The flesh of this bird is said to be delicious, and its eggs to have a delicate flavour beyond those of any other fowl.