

flowers change with the months, but youth comes twice to none."

A student missed learning but one single lesson. At the end of the year the principal problem given to him in the examination fell in the lesson he had missed and he failed in it. Then a hundred times in after years did he stumble and make mistakes in problems and calculations, because he had lost that particular day's lesson. Thus failure in duty any day may fling its shadow to the close of life.

Silence.

Temple of God, from all eternity
Alone like Him without beginning found;
Of time and space and solitude the bound,
Yet in thyself of all communion free.
Is, then, the temple holier than He
That dwells therein? Must reverence surround
With barriers the portal, lest a sound
Profane it? Nay; behold a mystery!
What was, abides; what is, hath ever been:
The lowliest the loftiest sustains.
A silence, by no breath of utterance stirred—
Virginity in motherhood—remains,
Clear, midst a cloud of all-pervading sin,
The voice of Love's unutterable word.

Cemented Friendship.

Friendship is a good deal like china; it is very beautiful and durable as long as it is quite whole; break it, and all the cement in the world will never quite repair the damage. You may stick the pieces together so that at a distance it looks nearly as well as ever, but it will not hold hot water. It is always ready to deceive you if you trust it, and it is, on the whole, a worthless thing, fit only to be put empty on the shelf and forgotten there. The finer and more delicate it is the more utter the ruin. A mere acquaintance, which needs only a little ill-humour to help it up, may be coarsely puttied like that old yellow basin in the closet, but tenderness and trust and sweet exchange of confidence can no more be yours when angry words and thoughts have broken them than delicate porcelain teacups which were splintered to pieces can be restored to their original excellence.

The Contrast.

How limited is our knowledge in this world. This is made apparent to us when we tread those avenues that open into broad fields of inquiry, or as we reach, one after another, those commanding hill-tops from which we may survey the boundless spaces that lie before us. But we see in this a striking contrast when we contemplate the heavenly state. When "that which is perfect" has come, the present glimpses of truth will open into certainties. In the future world we will view things in their hidden dependencies and relations. Instead of looking only at the dial plate, as it were, and noting the hands and the figures thereon, we will be admitted to inspect the wheel work and hidden springs of motive. Here we acquire knowledge by piecemeal, by fragments, and toilsome conquests; but there knowledge will dawn upon the soul full-orbed. We shall then know by an easy intuition; the tedious processes by which we sought to weigh our own motives while in the flesh will then be done away. In a word, our feeble perception of truth as we now realize it will there disappear. How fully the Apostle grasped this idea! The vocabulary of childhood, he would remind us, is limited and incomplete. The elements of language are spoken imperfectly; words are misapplied, sentences are inverted, and meanings are rendered obscure. So it is in our present moral limitations. Here, also, the child observes and decides in view of present enjoyment rather than future good. It understands only what transpires within the compass of its own narrow life. It cannot appreciate present chastenings, that they are the tokens of parental love. So it is in respect to moral beings here. In childhood there is no concentrated thought, eager for the deep unfolding of truth. The child leaps at conclusions without warrant, and abandons them as quickly for the smallest reasons. So it is with us in this probationary period. He does not mean to teach that true knowledge will ever be repudiated as worthless; only that it will be

eclipsed by that fuller splendour; just as the stars are lost in the superior light at noontide. In the midst of life's struggles and unsolved mysteries the believer can lift his heart and hope thither. There is his blissful home. There is a language suited to celestial myriads, a song of ceaseless triumph, a revealing of truth, in comparison with which all disclosures made to us in our present immature condition are as nothing. Nothing is so important as the necessary preparation for that bright abode. To be ever mindful of the fact that this is not our true home, that there is a better inheritance farther on, that the gift of God is eternal life in Jesus Christ to every sincere believer—this is the highest wisdom while journeying toward that heavenly city.

Our Own Business.

People assume that minding one's own business is one of the cardinal virtues, and so it is, if it keeps one from meddling with affairs that should be let alone. The gossips and the scandal-mongers would do much better to follow this practical direction.

But there are two ways in which the expression may be understood. One is, to take no interest in other people, or their affairs either, to aid or to hinder; and the other and nobler thought is, to make the betterment of the world our chief business and devote ourselves to it with all our hearts.

Lillian Whiting in one of her admirable articles says, "It may be set down as an axiom that that life is rich which never misses an opportunity to do a kindness."

The lady who remarked that she never minded her own business but once, and then she was sorry for it, had grasped the right clue to life if she meant that her own business included only her own personal concerns.

The person who interprets "his own business" so narrowly will find himself living a hard, selfish and colorless life. If his neighbour has any need of his "mind, body or estate," that he can meet, there lies a part of his "own business." If there are needs, or sorrows, or anxieties which he can relieve wholly or in part, it is his business.

One may well turn from all his personal concerns and devote his utmost energy, his time and his power of thought to meeting an emergency or need in the life of his neighbour. And whoever needs him, is his neighbor. If each individual in the world simply did all that was in his power each day for those whose lives come in contact with his own, how short a time it would be before the Kingdom of God would be set up in our midst, and the Father's will would be done on earth as in heaven.

"Study to be Quiet."

"Study to be quiet" when your feelings are wounded. Feelings are a very sensitive brood, especially when they nestle in pride and have been much petted. Perhaps there is no time when it will be so difficult to conform to this wholesome injunction, certainly no time when it is so necessary. We rather like the old law, "an eye for an eye." In this day of a larger, nobler manhood and womanhood, it is not good. Jesus never struck back; He answered not reviling with like base weapon. How quiet He was amid almost brutal provocation. Herein was His greatness. He that conquereth his own spirit is greater than he that taketh a city. When any one says an unkind thing about you, don't fuss and hunt up an equally unkind thing to say about your enemy; that is not brave nor noble. It is selfish, weak, a blot on a character which might be beautiful but for that. One dead fly will spoil the sweetest ointment. Sometimes unkind, untruthful suspicion will be laid upon you; you will be charged with wrong, hatched in the imagination of the accuser. Hasty, prejudiced people, with only one side of the case before them, without a shred of proof, will believe and circulate what is wholly untrue and damaging to sacred reputation. It is hard to bear, I own; but remember that Jesus and other good people have borne far more. What is the wise course in such a case? Keep your temper sweet, don't let kindness wander from your heart. Take this thing to the Lord, not publicly, but in the secret place. Be very quiet; if you

speak, do it with charity. If you are innocent, have not the slightest fear—the time of vindication is coming, provided you have not foolishly fanned the spark into a great flame. From this on will we not pray for grace to give hearty, loving consent to this good word, "Study to be quiet."

Conservatory of Music School of Elocution.

In order to maintain the excellent reputation won since its establishment eight years ago by the Conservatory of Music School of Elocution, and to still further increase its efficiency, the Principal, Mr. H. N. Shaw, B.A., has made several important additions to the staff of teachers. Mr. William Thorold, B.A., who has been well and favourably known for some time in this city and Montreal, as well as in many places in the provinces, has been appointed assistant-principal. Miss Nelly Berryman has been engaged for classes in elocution, Delsarte and physical culture. Miss Berryman is most highly spoken of in Boston, from which city she comes to Toronto. One of her notices makes the following reference: "Gifted by nature with exceptional personal charm and dramatic power of a most versatile order, augmented by several years of thorough study, she is peculiarly adapted for the pleasant work of public entertainment. Miss Berryman has already won a splendid reputation in Boston and other places in New England." Mr. Shaw's other assistants are Miss Kate L. Root, Miss Jean Mortimer and Miss Gertrude Trotter. Agreeably to the request of a number of young ladies and gentlemen, a special feature of this term's work will be the holding of evening classes. Pupils are still being enrolled, although the classes have been arranged for the present regular session, which opened on Tuesday, September 24.

Instructions on Preparation for Holy Communion.

Your duty concerning this holy Sacrament is to use all possible means and endeavours to receive it worthily. It is the most glorious of all acts, the most holy and important, not only of your whole life, but of the Christian religion. There is, therefore, no duty for which you ought more carefully to prepare than this. Every action of your life ought either to be a preparation for worthily receiving the Saviour in the holy Sacrament, or a thanksgiving for benefits derived from it. If you really love your Saviour, and are zealous for His glory, you will show this more especially in your preparation for Holy Communion, which is a summary of the marvels of the Almighty. Jesus Christ is here in Person, and He acts as God. He comes with His hands full of blessings, and He desires nothing so much as to communicate them to us. One single communion devoutly and worthily received, will strengthen the soul, and establish in good, so that the Body and Blood of Christ will be to us a pledge of eternal life. Yet, though so many communicate, few comparatively draw from the Holy Communion this great blessing. Whence, then, arises this astonishing marvel? It is because, like Judas, they communicate while in a state of sin, and this heavenly manna becomes death to them rather than life (1 Cor. xi. 30). Or because they approach the holy table without being properly prepared to profit by this heavenly feast; and this inexhaustible fountain of all good, which is open to them, flows in vain for them.

What, then, are the virtues with which we should approach the holy table, that we may derive from it, in all fullness, the waters of eternal life? The life of the frequent communicant should be a life of holiness spent in the practice of all Christian virtues and good works; and in the faithful, exact and punctual observance of all the duties of your station, done with the pure intention of pleasing God. But besides this, the Church requires her members "to examine themselves by the rule of God's commandments, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ," and believe all that He has promised in this Sacrament, with a thankful remembrance of His death; and to be in charity with all men.