

Him, and no doubt nearly all Sunday School Teachers do to a certain extent. But we do not too often pray more about our putting the seed in, which, after all, does not depend upon the individual who sows it so long as we get the precious seed direct from God. It is the precious seed getting into the prepared soil, and watered by the Holy Spirit. How are you to water it? Follow the lesson by prayer, this will be like the watering-pot. We should never expect seed to come to perfection if we simply sowed it. We have also this promise, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. . . . In the wilderness shall waters break out and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." Isaiah xxxv.

Our hands may be too weak to hold the watering-pot. He promises, "I will water it every moment." What watchful care! "The nations are as a drop of a bucket, He measured the waters in the hollow of His hand. Thou hast not called upon Me, O Jacob." "Put Me in remembrance." He is not weary with our asking. Should we not more frequently have a blessing if the rake and watering pot were more in use for spiritual purposes.

If these few words should be the means in God's hand of stirring up any to take this subject more to heart, they will not have been printed for nought. They are sent forth with the prayer that God may bless them. And let us ever keep in mind that we can sow this precious seed at all times; only let us never forget that the preparation of the heart is from the Lord. He may to some give the work of preparing the ground for another to sow, but then we must get our instructions from Him,—"Lord, what wilt Thou have me to do?" "Remember, if thou draw out thy soul to the hungry, the Lord shall satisfy thy soul in drought and make fat thy bones, and thou shalt be like a watered garden, and like a spring of waters fall not." "Consider the lilies how they grow."—Jesus is the root—out of a dry ground; we must have the root of the matter in us. We learn from the parable of the tares that the wheat was rooted.

We read, "every plant that my Heavenly Father hath not planted shall be rooted up."

And for ourselves as teachers, let us seek to be fruit-bearing branches. "Every branch in Me that beareth not fruit, He taketh away, and every branch that beareth fruit He prrgeth it that it may bring forth more fruit. He that abideth in Me, and I in him, the same bringeth forth much fruit, for without Me ye can do nothing."

If we had a garden of our own, and felt the gardener could not only obtain precious seed, but was enabled to watch it every moment, what should we expect our garden would then be?" "Glorious indeed!" Let us, then, be encouraged by God's precious promises, "He that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness."

"Sow to yourselves in righteousness."

"Break up your fallow ground, for it is time to seek the Lord, till He come and rain righteousness upon you."

"To him that soweth righteousness shall be a sure reward." We never know what shall spring up. God understands each plant or seed, and the nature of soil required. Isaiah xli. 19, "I will plant in the wilderness the cedar,

the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together." James iii. 18, "The fruit of righteousness is sown in peace of them that make peace."

Look well to the roots, pray that He would grant you "according to the riches of His glory, to be strengthened with might by the Holy Spirit in the inner man, that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

"Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us. Unto Him beglory in the church by Christ Jesus throughout all ages, world without end, Amen. Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." "Blessed are ye that sow beside all waters." "I am the root and offspring of David, and the bright and morning star."

Sometimes, then, it may be, an offshoot is planted—let us ever keep in mind we are but branches. David said (Psalm lxxi. 7), "I am as a wonder unto many."

"Behold I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts which dwelleth in Mount Zion."

—By M.E.S.

GOOD ADVICE TO MARRIED PEOPLE.

A worthy wife of forty years' standing, and whose life was not made of sunshine and peace, gave the following impressive advice to a married pair of her acquaintance. The advice is so good and so well suited to all married people, as well as to those entering that state, that we here publish it for the benefit of such persons:

"Preserve sacredly the privacies of your own house, your married state and your heart! Let no father or mother, or sister, or brother, ever presume to come between you, or share the joys or sorrows that belong to you two alone. With mutual help build your quiet world, not allowing your dearest earthly friend to be the confidant of aught that becomes your domestic peace. Let moments of alienation, if they occur, be healed at once. Never, no never, speak of it outside, but to each other confess, and all will come out right. Never let the morrow's sun still find you at variance. Renew and renew your vow; it will do you good, and thereby your minds will grow together, contented in that love, which is stronger than death, and you will become truly one."

SHALL WE MEET AGAIN?

The following is one of the most brilliant paragraphs ever written by the lamented George D. Prentice: "The fiat of death is inexorable. There is no appeal for relief from that great law which dooms us to dust. We flourish and fade as the leaves of the forest, and the flowers that bloom, wither and fade, in a day, have no firailer hold upon life than the mightiest monarch that ever shook the earth with his footsteps. Generations of men will appear and disappear as the grass, and the multitude that throng the world to-day will disappear as footsteps on the shore. Men seldom think of the great event of death until the shadow falls across their own pathway, hiding from their eyes the faces of loved ones whose living smile was the sunlight of their existence. Death is the antagonist of life, and the thought of the tomb is the skeleton of all feasts. We do not want to go through the dark valley, although the dark pas-

sage may lead to paradise; we do not want to go down into damp graves, even with princes for bed-fellows. In the beautiful drama of Ion the hope of immortality, so eloquently uttered by the death-devoted Greek, finds deep response in every thoughtful soul. When about to yield his life a sacrifice to fate, his Clemanthe asks if they should meet again; to which he responds: 'I have asked that dreadful question of the hills that look eternal—of the clear streams that flow forever—of stars among those fields of azure my raised spirits have walked in glory. All are dumb. But as I gaze upon the living face, I feel that there is something in love that mantles through its beauty that cannot wholly perish. We shall meet again, Clemanthe.'"

It is hardly necessary now to call attention to the celebrated "White Shirts," made by White, of 65 King Street West. Being made of the best material, by skilled labor, and mathematically cut, they recommend themselves to all who wish a really fine article. Every shirt warranted to give satisfaction. A. White, 65 King Street West, Toronto.

TALENT.

Talent is one of the greatest blessings with which Almighty God has gifted each one of us more or less. Some naturally have more than others; but whatever little we have, we ought to cultivate by study, and try to gain more; because, for what was it given us? Not for us to let it remain dormant as it were, but to improve and cultivate it, in order that we may enlighten others who may be less gifted than ourselves.

To gain talent we must have and exercise a great deal of patience, without which we shall never attain our object in view. While on the other hand, those who have natural talent must not allow themselves to think because they possess it already, or because it is natural, they therefore need no study; for in whatever course our talents run, whether in drawing, music, or anything else, studying the works of others gives us new ideas, which become materials for fresh combinations; the cleverest may find models, the study of which will improve and interest them.

Some of us often give way to the thought that, because we are not gifted with natural talent, it is useless to try and get on; but the prizes of life do not go to talent alone, for more depends upon how we use them, than upon the possession of the same.

The enlargement of our knowledge ought to be the constant view and design of our lives; for there is no time, no place, and no occurrence in life which exclude us from this method of improving our minds.

We ought to remember that our talents, be they what they may, were given us for some useful employment, to the glory and honor of Him who gave us them, and for the good of our fellow-creatures, as well as for our best and final happiness.—IRENE.

CHURCH PRINCIPLES IN HOLY SCRIPTURE.

From the time of Abraham to the present time, it has been God's will to save men, not only by working in them individual personal religion, but by joining them together in a body, or family, or kingdom, or Church.

This body has always been an outward and visible body, known by certain outward and visible marks. Men have always been admitted into this Church by a rite or ordinance which betokened God's special goodwill towards each of them. This Church, or body, has always been governed and instructed by a visible ministry. This Church, or body, or family, has always been, and, till the Second Advent, will always be a mixed body; that is, it has always consisted of two sets of persons, good and bad, penitent and impenitent,

those who realize God's love and those who do not.

The Covenant of God has always been with this visible Church.

The word of God has always been addressed to this outward visible body.

The members of this body, or Church, are always assumed to be, or to have been once, in the favor of God. Each member is assumed to be, or to have once been, in the favor of God. Each member is assumed to partake of the covenant of grace, whatever that grace may be. When he commits sin, it is assumed to be against grace, of which he has been once made a partaker. Never for one moment is it supposed that he sins because God has withheld grace from him.

No interior or "invisible" Church within this outward body is ever recognized in God's Word, as a separate Church. When a man who belongs to the visible body lives contrary to his profession, he is nowhere bidden to see whether he belongs to the visible body only, and not to the invisible. He is never bidden to get into some inner true fold. Another way of speaking is adopted in his case. He is rather told to believe and realize that the Church, in which he is already, is the fold of God, and so his condemnation will be great if he do not live and love accordingly. He is not bidden to examine himself as to whether he be a member of the true Church, but as to whether he is a true member of the Church.

Such is in brief, what we may call the great Church principle of Scripture, and its practical application.—Rev. M. F. Sadler.

Children's Department.

"LOVE ONE ANOTHER"

Are you gentle to each other?
Are you careful, day by day,
Not to give offence by actions,
Or by any thing you say?

Little children, love each other;
Never give another pain;
If your brother speaks in anger,
Answer not in wrath again.

Be not selfish to each other;
Never spoil another's rest;
Strive to make each other happy,
If you would yourself be blest.

AUTUMN TOKENS.

By the golden dreamful weather,
By the birds that fly together,
Dark against the radiant sky,
By the silence growing deeper,
By the resting of the reaper,
Pleasant days are drawing nigh.

By the vagrant way-side brier,
Flinging far its tangled fire,
By the forest's motley line,
Royal oak and maple splendid,
Holding stately court, attended
As for pageant rich and fine.

By the asters, incense bringing,
By the morning-glories' swinging,
And the spicy fragrance shed,
From the grape, whose purple cluster
Captive holds the vivid luster
Of the summer scarcely fled.

Pleasant days are coming nearer,
Days when home will seem the dearer
That its circle, smaller grown,
In its happy talk and laughter,
Or its sighs, low stealing after,
Narrows to enfold its own.

Blithe: for music, work and study
Then will glow the hearth flame ruddy,
What though wild the winds may blow;
Always there is golden weather
Where true hearts are met together.
Though without be storm and snow.
All the autumn's wondrous shading,
Ripened hues, and gentle lading,
All the birds that southward fly,
Speak to us with sign and token,
Say, in words we hear, unspoken,
Pleasant days are drawing nigh.—
Harper's Bazaar.