

PRAYER FOR GRACE.

O what can little hands do
To please the King of Heaven?
The little hands some work may try
To help the poor in misery;
Such grace to mine be given.

O what can little lips do
To please the King of Heaven?
The little lips can praise and pray,
And gently words of kindness say;
Such grace to mine be given.

O what can little eyes do
To please the King of Heaven?
The little eyes can upward look,
Can learn to read God's holy book;
Such grace to mine be given.

O what can little hearts do
To please the King of Heaven?
Young hearts, if God His Spirit send,
Can love and trust their Saviour friend;
Such grace to mine be given.

Though small is all that we can do
To please the King of Heaven?
When hearts, and hands, and lips unite,
To serve the Saviour with delight,
They are most precious in His sight,
Such grace to mine be given.

THE NORMAL CHRISTIAN LIFE.

The normal Christian life is the life of perpetual, habitual converse with God, converse about everything. And such converse has everything to do with the unanxious life. The man who would be unanxious is to cultivate the practice of reverent, worshipping, thankful, detailed prayer; so shall he enter into peace. Here is a large subject; it is inexhaustible; from every aspect prayer is wonderful, and there are many kinds and types of prayer, as to the act and exercise of it. But the all important thing to remember here is that we are called to pray as the great means to a divine unanxious peace; and that we are called to pray in the sense of "making our requests known in everything." Shall we, in the grace of God, set ourselves to do it? Shall we remember the presence of the Hearer, and "practise the Presence"? Shall we act upon it? More and more, and always more, shall we really "in everything" turn to Him, and tell Him? Thought is good, but prayer is better; or rather, thought in the form of prayer is, in ten thousand cases, the best thought. Let us make it a rule, God helping, "in everything" which calls for pause, for consideration, for judgment, to pray first and then to think.

PRETTY NOTHINGS.

There is a great difference between talking and saying something. Anybody can string a lot of words together in a sentence, as worthless glass beads are clustered together on a cord, but the person who knows enough to string a multitude of golden rings on the thread of sensible thought is rather a "rare bird."

What many utter in ordinary conversation are the pretty nothings which sound very finely, but on being thought over afterwards are found to contain no ideas worth mentioning. The expressions which pass the lips of most people are the commonplace remarks which even a child is capable of uttering, and which are quite unnecessary to repeat, because everybody knows them already. Every now and then some slang phrase becomes "the rage," and is said over and over again under all variety of circumstances, so that one comes to wonder at last whether the speaker

ever possessed an idea, or ever had a serious thought in his life.

Other expressions, however, may not be positively silly, but contains no depth of meaning or power of influence for good. Perhaps they have a seeming grace, and are considered quite the polite thing to say every now and then. They pass for "conversation," though quite unworthy of bearing that title. They are in short pretty nothings. Nobody knows any the less or any the more after they are said than before they were uttered. They have added nothing to the sum of human knowledge, nor brought any higher inspiration to duty to any life. There is no real comfort as there is certainly no wit in them. They simply serve to fill a gap in speech or while away an idle moment or two.

But no earnest soul will wish to make his whole stock in trade to consist of such meaningless commonplaces. Pure fun and nonsense is one thing, while continuous buffoonery and silliness argue an empty head and a shallow heart.

The best rule for anyone, whether a public speaker or a private conversationalist, is first to find something to say and then to say it, and not to say what he has not really discovered and proved. Not by pretty nothings of oratorical and polite phrasing, but by solid somethings of oaken fact and chain like argument, is credit brought to a speaker and profit to his hearers.

CANADA'S GREATEST CELEBRATION OF THE JUBILEE YEAR.

Fully alive to the times, the management of the Toronto Exhibition, for as the title runs this year, "Canada's Great Victorian-Era Exposition and Industrial Fair," is to be conducted on a scale, from August 30th to September 11th, that will even transcend any former effort made to promote this, the most popular, most comprehensive and most attractive annual show held on this continent. Already a sufficient number of applications for space and of notifications of entries have been received to warrant the highest expectations. The management have increased the number of medals to be awarded and have made many improvements to the buildings and grounds, showing that they are resolved to leave nothing undone that will enhance the pleasure and comfort of both patrons and exhibitors. They have also determined on a special feature that promises to prove the greatest outdoor spectacle in the way of entertainment that Toronto or any other city has ever known, outside the world's metropolis itself. This spectacle will take the form of a reproduction of the wondrous Diamond Jubilee procession in London. Agents are now across the water hiring and buying the necessary properties and costumes, which will be an exact replica of the uniforms and costumes worn by the soldiery, the sailors, the nobility and the yeomen of the guard in the magnificent procession. Scenes will also be reproduced of the ceremonies at Buckingham Palace, St. Paul's Cathedral and other places along the line of route. Many interesting specialties will also be introduced, while at night the effect will be heightened and magnified by brilliant illuminations and fireworks. Not only will spectators have brought home to them the grandeur and unity of the Empire, but they will be practically taken home to Old London. While dwelling on this grand feature the material aspect of the Exhibition must not be lost sight of, therefore it is well to mention that entries of live stock, and the majority of the departments, close on Saturday, August 7th. Programmes containing all details of the attractions will be issued about the 10th of August.

SIN AND SERVICE.

Even the mistakes and the sins of the past should not draw our eyes back. Sins should instantly be confessed, repented of and forsaken, and that should be the end. To brood over them does no good; we can never undo them, and no tears can obliterate the fact of their commission. The way to show true sorrow for wrong doing is not to sit in sackcloth and ashes weeping over the ruin wrought, but to pour all the energy of our regret into new obedience and better service. The past we cannot change, but the future we can yet make beautiful if we will. It would be sad if in weeping over the sins of yesterday we should lose to-day also. Not an instant, therefore, should be wasted in unavailing regret when we have failed; the only thing to do with mistakes is not to repeat them, while, at the same time, we set about striving to get some gain or blessing from them.

THE INFLUENCE OF PRAYER.

It is quite impossible that there should be much prayer in a life without that life being marked or altered by it. In the nature of things, it must be so, quite apart from the supernatural effects of prayer in the answers to petitions for grace and strength and holiness. Frequent intercourse even with an earthly friend, if he be of a strong and marked character, quickly makes itself seen in its influence upon us. We grow more and more like those with whom we associate, and, especially if we admire and look up to them, we unconsciously imitate them. It is so no less in our intercourse with God. The more time we spend in His presence, seeking His face, and communing with Him in prayer, the more surely will godly graces and tempers spring up within us, and bear fruit in our lives. The more we love to meditate upon our perfect Example, and to hold converse with Him, the more assuredly will men be able to take knowledge of us that we have been with Jesus. Do you know any one peculiarly Christ-like in character—meek and lowly in heart, pure, patient, loving, unselfish, calm, truthful, happy? Such an one has become what he is by prayer.—Bishop Walsham How.

TIPS TO HOUSEKEEPERS.

Rice omelette is good for breakfast or luncheons. It is made from one cup of boiled rice, a little salt, three eggs, beaten separately and then together, and four tablespoonsful of milk. Cook as any omelette.

When putting up fruit in jars, simply set the jars on a towel doubled several times and dipped in hot water. Keep the jars away from draughts of air while canning. In eight years we have had but one jar break while filling in this way.

Hydrangeas require a good deal of water when grown indoors, and a florist says those who keep them seldom give enough, so that the plants generally last but a short time, and thus have got out of favour.

A most delicious tomato salad is made of raw tomatoes, peeled and chilled, and cut in thick slices. Mince fine a stalk of white celery for every slice of tomato; make a dressing of a saltspoonful of salt, half a saltspoonful of pepper, two wooden saladspoonfuls each of vinegar and oil. This quantity is sufficient for two heads of celery. Dip the slices of tomato in the dressing and heap each one with the chopped celery that has previously been dressed; or peel and chill the tomatoes, make them into little cups by scraping out the inside, and fill them with celery, cut in squares and dressed with French dressing or mayonnaise. Serve each tomato cup on a crisp leaf of pale green lettuce.