

The Sculptor Boy.

CHISEL in hand stood a sculptor boy,
With his marble block before him,
And his face lit up with a smile of joy,
As an angel dream passes o'er him;
He carved the dream on a shapeless stone,
With many a sharp incision;
With heaven's own light the sculpture
shone
He had caught that angel vision.

Sculptors of life are we as we stand
With our souls uncarved before us,
Waiting the hour when, at God's command,
Our life dream passes o'er us;
If we carve it then, on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives that angel vision.

OUR S. S. PAPERS.

PER YEAR—POSTAGE FREE.

The best, the cheapest, the most entertaining, the most popular.

Christian Guardian, weekly	\$2 00
Methodist Magazine, 96pp., monthly, illustrated	2 00
Methodist Magazine and Guardian together	3 50
The Wesleyan, Halifax, weekly	1 50
Sunday-School Banner, 32 pp., 8vo., monthly	0 60
Berean Leaf Quarterly, 16pp. 8vo	0 60
Quarterly Review Service. By the year, 24c a dozen. \$2 per 100; per quarter, 6c a doz. 50c. per 100	
Home and School, 8pp. 4to., fortnightly, single copies	0 30
Less than 20 copies	0 25
Over 20 copies	0 22
Pleasant Hours, 8pp. 4to., fortnightly, single copies	0 30
Less than 20 copies	0 25
Over 20 copies	0 22
Sunbeam, fortnightly, less than 20 copies	0 15
20 copies and upwards	0 12
Happy Days, fortnightly, less than 20 copies	0 15
20 copies and upwards	0 12
Berean Leaf, monthly, 100 copies per month	5 50

Address. WILLIAM BRIGGS,
Methodist Book and Publishing House,
78 & 80 King St. East, Toronto.
C. W. COATS, 3 Beury Street, Montreal.
S. F. HURDIS, Wesleyan Book Room, Halifax, N. S.

Home and School

Rev. W. H. WITHROW, D.D., Editor.

TORONTO, AUGUST 13, 1887.

\$250,000

FOR MISSIONS

FOR THE YEAR 1887.

Uniting with the Church.

EVERYONE ought to be where he belongs. The place of everyone who is a true child of God is in the Church of God. Those who have actually come to the Saviour should make haste to come into organized association with other Christians. When Peter and John had been released from prison, we read, they immediately "went to their own country." In matters of this sort there are more dangers in delay than in haste. Notice has been made of the large numbers who united with the various churches on some given Sunday; but we suspect there were many others who did not then openly confess Christ, but who should have done so. To such we would address a few earnest and friendly words.

First. You have begun to believe in Christ to the saving of your soul. You are conscious of having received the gift of God which is eternal life, though it be in his fainter beginnings. You welcome to your soul the presence

of the Holy Spirit, the glorious and precious renewer and helper—the gift of gifts to every Christian. Be thankful, then, for all this. Express your gratefulness. One of the most obvious ways of doing this is to offer yourself, a thank-offering to his Church and his avowed service.

Second. You cannot be obedient to him and disregard the sacraments which he has appointed. To every disciple his own word is, "Do this in remembrance of me." There is no command in the Decalogue more explicit than this.

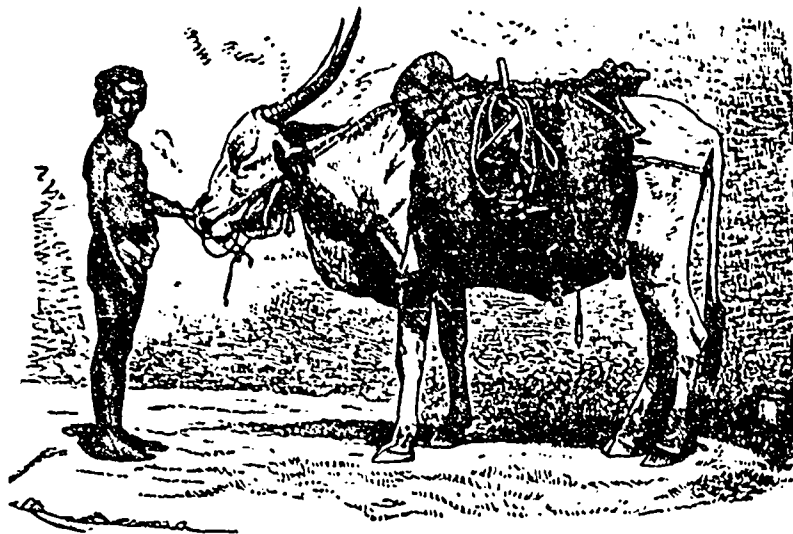
Third. There is no duty the hearty doing of which is surer both to bring, and to confer, some of the richest blessings. The distinct and public committal of one's self has a strong effect in giving completeness to our Christian purpose. The bridges from behind are burned, with no thought left but to go straight forward. Those who go on from one communion season to another, putting off a duty so distinctly seen as this, are in extreme danger of losing their interest.

Fourth. You wish to spend and be spent where your life will tell most effectively in the cause of Christ. The institution of the Christian Church was divinely constituted with just this in view. Combined effort is more than added, it is multiplied, efficiency. In it there is a fit place and part for every believer. Every unselfish impulse prompts one to do what he can, and that too in accordance with the most advantageous line of endeavour. To say that one can do most good outside of any Church organization, is to set up one's opinion as wiser than his who ordained that Christians should be set apart from the unbelieving and gathered into close associations.

Fifth. Even if you do not need the Church, for the sake of its sanctified companionships and friendships, you are needed by others. The Church exists hardly more for its divine communion in worship and instruction, than for its sweet and helpful fellowship of the saints.

Sixth. It is a doubtful kind of humility which, under the name of self-distrust, persistently keeps one from obeying so plain a requirement. Self-distrust is not a good reason for distrusting our Lord and Saviour. True humility is obedient, and with all its self-distrust knows how, with serene exultation and joy, to say: Unto him that is able to keep me from falling, and to present me faultless before the presence of his glory, be the dominion!
—S. S. Record.

JOHN BRIGHT made a speech at Glasgow University, in which he made the statement that the promulgation of the English language, the sciences and religion among the people of India, would awaken them to their servile condition, and arouse feelings which will be hostile to permanent subjection to England.



AN INDIAN OX

Indian Ox.

THE ox represented in the picture is such as religious mendicants in India sometimes lead about. This one carries waterskins for supplying water where it is scarce. But the mendicants often train them to nod assent to certain questions and shake their heads in disapproval of others. Then they put artificial horns on to the natural ones, making them very long indeed, and adorn the horns and neck and body with bright coloured rags. Taking them through the streets as they beg, when anyone gives them food, they ask the ox if the gods will bless that house and the ox answers "Yes" by nodding. When they are turned away from any house they ask the ox if any blessing will come to that house, and it shakes its head in dissent. And the poor, ignorant people think they will be blessed or cursed as the ox indicates, and they are afraid to refuse them food.

Midsummer Words.

WHAT can they want of a midsummer verse
In the flush of the midsummer splendour?
For the Empress of Ind shall I pull out my purse,
And offer a pony to lend her?
Who wants a song when the birds are a-wing,
Or a fancy of words when the least little thing
Hath message so wondrous and tender?

The trees are all plumed with their leafage superb,
And the rose and the lily are budding;
And wild, happy life, without hindrance or curb,
Through the woodland is creeping and scudding.
The clover is purple; the air is like mead,
With odour escaped from the opulent weed,
And over the pasture-sides flooding.

Every note is a tune, every breath is a boon;
'Tis poem enough to be living. [June
Why fumble for phrase while magnificent
Her matchless recital is giving?
Why not to the music and picturing come,
And just with the manifest marvel sit dumb,
In silenced delight of receiving?

Ah, listen! Because the great Word of the Lord,
That was born in the world to begin it,
Makes answering word in ourselves to accord,
And was put there on purpose to win it.
And the fulness would smother us only for this—
We can cry to each other, "How lovely it is!
And how blessed it is to be in it!"

The Two Purses.

BY MRS. A. D. T. WHITNEY.

ONE for the Lord, and one for myself. Let every one provide two purses or boxes or banks, made of no matter what, and no matter where. Only be sure to have two places for money—one of which shall be consecrated to the Lord, and the other for personal and business purposes.

A young lady said to her father, "I would like to put something into the box as it passed around on the Sabbath."

Her father willingly gave her a part of his donation, and thus she added the influence of her example to the custom, but nothing to the increase of the collection. This did not satisfy her, for she wanted to give something of her own. She had positively of her own only about six or eight dollars yearly of interest money on a small invested capital. This she had been accustomed to use for Christmas and birthday gifts among her friends. She resolved to have two purses, and to put into one, for the Lord, at least one-tenth of her income. Although it made but a small sum, she had more satisfaction in giving than ever before. But the delightful part came when from one cause and another, wholly unexpected, she received the next year a far greater sum for her own disposal than she had ever had before; and a good portion of it went into the Lord's purse.

"I never think of touching what is in the Lord's purse for any but religious purposes," said she, "and never borrow from it for my own use. It is sacred to the Lord. It is his purse. And I never enjoyed my money before as I do now."

Another young lady who was listening said, "I also keep two purses, and conscientiously put one-tenth of all I receive into the Lord's purse. It is not much, but I am glad to do it, and in consequence always have a little money ready for every good cause."

Ah! it is a good way—it is a right way. If you have not tried it, begin now, and learn its blessedness by your own experience.—*Christian Giver.*