

that peace which the world can neither give nor take away—

"Just as I am without one plea,
But that Thy blood was shed for me,
And that thou bids't me come to Thee,
O Lamb of God, I come, I come.

Family Reading.

BAPTISMAL COVENANT.

Listen to the covenant: "He that is eight days old shall be circumcised among you." What an oversight on the part of the Lord not to observe that a child eight days old could not understand what it was about? What a waste of piety to baptize an infant of days when it cannot understand what you are doing to it? It cries, poor thing; therefore how ridiculous to baptize it! It plucks the preachers gown, or chuckles or coos in the preachers arms; therefore how absurd to admit it into the covenant! For myself, let me say that when I baptize a child, I baptize life—human life,—life redeemed by the Son of God. The infant is something more than an infant, it is *humanity*; it is an heir of Christ's immortality. If there be any who can laugh at an infant and mock its weakness, they have no right to baptize and consecrate it, and give so mean a thing to God. God Himself baptizes only the great trees, does He ever baptize a daisy? He enriches Lebanon and Bashan with rain, but did he ever hang the dew of the morning upon the shrinking rose? . . . The child does not understand the alphabet, do not teach it; the child does not understand language, do not teach it; the child does not understand the Lord's Prayer, do not teach it. You say the child will understand by and by; exactly so; that answer is good; and by and by the child will understand that it was baptized in the Name of the Father, and of the Son, and of the Holy Ghost, three persons in one God."

FUNERALS.

- They should not be held on Sunday, unless unavoidable:
 - Because they are likely to interfere with Church services or other engagements of the minister, which have been previously made.
 - Because on Sundays many people will attend through idle curiosity, who would be employed in their business on other days.
 - Because Christian people should not cause unnecessary work on the Lord's Day.
 - Funeral services should always be held in church if possible.
 - Because the family of the deceased can not take their last look at the remains at home, without having their parting grief intruded upon by the public.
 - Because those who attend the funeral can be better accommodated in the church than in a private house. There is generally seating room enough in church for all who attend, and they can be so seated as to see and hear all that is going on in the service.
 - Because in a private house the minister and choir are usually placed in an awkward position, making it difficult for them to speak and sing.
 - Because, in church, those who attend are more likely to observe a solemnity befitting the occasion.
 - Because our beautiful burial services is provided by the Church to be used in the church.
 - Because on such occasions we want all the comfort and peace that the hallowed associations of religion can give.
 - Because we are committing our beloved ones to the merciful keeping of God for whose worship and praise the church has been set apart.
 - Because by our Baptism we became members of the Church, and were thus brought into covenant relations to God, and thereby made members of Christ, children of God, and inheritors of the kingdom of heaven.—*Christ Church Register, Dayton, Ohio.*

HINTS TO HOUSEKEEPERS.

VERY large shopping bags made of velvet plush or satin, are taking the place in fashionable use of hand-bags of Russia leather and alligator skin so long popular. Many of the new kinds are made at home, and great pains are taken in their ornamentation. Shaded silk embroidery in Kensington, elaborate decorations in Arrasene, bead-work, and poonah painting being used to beautify them. The bags are often three quarters of a yard in length, and they open at the side like the silk purses of our grandmothers time. Gray linings of some good wearing material like sateen are used, and two heavy rings of white celluloid, or of silver, or gilt, clasp the bag in the center.

AN excellent way to preserve autumn vines, ferns, sumac, sprays, maple leaves, and other foliage is to melt a pound of common yellow bees-wax in a small vessel; when thoroughly liquefied dip the leaf in until it is wholly submerged, then withdraw, and the leaf will dry instantly, and the pores of the leaf being by this means filled, and the leaf veneered by wax, its coloring and shape are preserved as by no other process. Laid away in a box and brought out at Christmas-time, their beauty will be doubly appreciated. Pinned upon lace window-curtains, the ferns and leaves appear transparent, and the light shining through magnifies and brings out their brilliant colors. Last year the writer gathered autumn leaves too late to secure any vivid scarlet foliage, and for contrast to the yellow and russet ones that were obtained, she dipped some of these into melted bees-wax, which she had colored red with vermilion, producing a very good effect upon the leaf: and for other decoration, to use in contrast with mosses and clematis, were mingled gilded wheat-heads and acorns, secured to their caps from which they had fallen by a touch of straten, and painted red or gold on the acorn-tip and bronzed on the "sauce" parts.

PEPPER SAUCE.—Chop two dozen green peppers, and take twice the amount of finely cut cabbage and one grated horseradish root. Boil two quarts vinegar, a handful of salt, two tablespoonfuls sugar, one of mustard seed, and one of cloves and while hot pour over the peppers and cabbage.

JELLIES.—Almost all kinds of fruit will make nice jelly. Plums, currants, grapes, apples, oranges and pieplant are nice. Take the fruit when not very ripe, boil till very tender, with the seeds and part of the kernels. Strain through a bag, allow one pound of sugar to a pint of juice. Boil juice a few minutes, heat sugar hot in oven, but do not burn it; add the hot sugar to the boiling juice, stirring well. It is done when it falls in a sheet from the spoon. Long boiling after the sugar is in will make any preserve or jelly dark and strong. Black-cap raspberries make jelly of a very delicate flavour. Crab-apple jelly is very nice.

HOP PICKING IN ENGLAND.

"Goin' 'oppin'" is the expressive phrase, for harvesting the fragrant hops by picking from the vines into sackcloth bins, at so much (generally three or four pence) the bushel. And so healthy is the employment, owing, doubtless, to the tonic properties of the hop, and the breezy, outdoor life, that even the country people look to a "three weeks' 'oppin'" to brace their vigor, enervated by the summer heat, and "set them up" for the trying weather of winter.

The exodus of the hop-pickers from London is quite an event in the dull round of the life. Some families journey down in a dignified manner by donkey cart. Others (very few) harness their rickety vehicle to a bony horse, while the large majority tramp along the road and lane with their bundles, no doubt enjoying the fresh air, the golden cornfields, and pleasant country sights and sounds. Of late years, however, the railway companies have run special cheap hop-pickers' trains, which mode of conveyance is being more and more patronized by the poor hoppers who journey down to some centre—say Farnham, in the Farnham and Alton district,

or Maidstone or Ashford in Kent—and from thence find their way to the grounds of the hop grower from whom they hope to obtain employment. Women and children mainly make up the crowd. There are a few men slouching about with their hands in their pockets and occasionally with a short dirty pipe in their mouths, but for the most part the men of these families have tramped off along the roads to save the expense of the journey.

CHRISTIAN PERFECTION.

"Perfect in Christ Jesus," (Col. i. 28).

Do you not feel in your own soul that perfection is not in you? Does not every day teach you that? Every tear that trickles from your eye weeps imperfection, every sigh which bursts from your heart cries imperfection, every harsh word which proceeds from your lips mutters imperfection. You have too frequently had a view of your own heart, to dream for a moment of any perfection in yourself. But amid this sad consciousness of imperfection here is comfort for you—you are perfect in Christ Jesus. In God's sight you are complete in Him—you are accepted in the Beloved. But there is a second perfection yet to be realized, which is sure to all the seed. Is it not delightful to look forward to the time when every stain of sin shall be removed from the believer, and he shall be presented faultless before the throne, without spot or wrinkle, or any such thing? The Church of Christ will be then so pure that not even the eye of Omniscience will see a spot or blemish in her; so holy and so glorious that Hart did not go beyond the truth when he wrote:

With my Saviour's garments on,
Holy as the Holy One.

Then shall we know and taste and feel the happiness of this vast, but short sentence: "Complete in Christ." Not till then shall we fully comprehend the heights and depths of the salvation of Jesus. Doth not thy heart leap for joy at the thought of it? Black as thou art, thou shalt be white one day; filthy as thou art, thou shalt be clean. Oh, it is a marvellous salvation, this! Christ takes a worm and transforms it into an angel. Christ takes a black and deformed thing and makes it clean and matchless in His glory, peerless in His beauty, and fit to be the companion of seraphs. O my soul, stand and admire this blessed truth of perfection in Christ! On "that Christ may dwell in your hearts by faith."

MEASURING TIME.

The story is that King Alfred had no better way to tell the time than by burning twelve candles, each of which lasted two hours; and when all twelve were gone, another day had passed. Long before the time of Alfred, and long before the time of Christ, the shadow of the sun told the hours of the day, by means of a sun-dial. The old Chaldeans so placed a hollow hemisphere, with a bead in the centre, that the shadow of the bead on the inner surface told the hour of the day. Other kinds of dials were afterward made with a tablet of wood or straight piece of metal. On the tablets were marked the different hours. When the shadow came to the mark IX, it was nine o'clock in the morning. The dial was sometimes placed near the ground, or in the towers of buildings. The old clock on the eastern end of Faneuil Hall, in Boston, was formerly a dial of this kind; and on some of the old Church towers in England you may see them to-day. Aside from the kinds mentioned, the dials now in existence are intended more for ornament than for use. In the days when dials were used, each one contained a motto of some kind, like these: "Time flies like the shadow;" or, "I tell no hours but those that are happy."

But the dial could be used only in the daytime; and even then, it was worthless when the sun was covered with clouds. In order to measure the hours of the night as well as the day, the Greeks and Romans used the clepsydra, which means, "The water steals away." A large jar was filled with water, and a hole was made in the bottom

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