

ashore" meant actually to be swung over the vessel's side down a ladder of ropes, into the tender, below, which hardly served to allay her nervousness, if it added to the amusement of those above. Another of life's lessons had been learnt that day at any rate, I moralized. We then had breakfast, immediately afterwards retiring to our state-room, put on our ship dresses, hung up our invaluable wall-pockets, taking advantage of the noise and bustle of stowing away luggage, etc., to drive in a few tacks, which in quieter moments might have been frustrated by the stewardess pouncing down upon us. We then wrapped up warmly and sat on deck. It was a lovely day, followed by a still lovelier night; the stars were shining brightly and the sea dancing with that peculiar phosphoric light. The "Lucania" passed us homeward bound, and the "Campania" outward bound, and though the latter left New York three hours later than we did, her lights were soon out of sight. I am told that those fast vessels burn 450 tons of coal a day, and make 500 knots.

Well, I need not give in detail our ocean voyage. They must be all much alike, the usual fog, with its accompanying dismal fog whistle sounding every two minutes, while we were on the "Banks." The iceberg seen in the distance, the spouting whale, the sportive porpoises, the passing vessels, every little incident on the way intensely interesting. The usual "mile" trotted every day—with us it was twenty-one times round the deck—the usual "snap shots" from unsuspected kodaks, and the never-failing appetite for any one of the five or six meals. The lovely "church service" in the saloon on Sunday morning, read by the captain, when our hearts throbbed and eyes filled as we thought of dear ones at home using the same words, and singing those beautiful hymns for "Those in peril on the sea." The Saturday before landing we had "fire drill." The bell was rung, sailors came up in line with pails, hose turned on the lower deck, and life-boats swung out; interesting? Yes, but rather too realistic for me.

A DECEIVING CONSCIENCE.

The unconverted man's conscience is a deceiving conscience. What is conscience in the unconverted sinner like? It is like a muffled bell in a church steeple. There is a dull and heavy sound; but not the sound, loud and clear, which proceeds from a conscience taught by God's Word and enlightened by God's Spirit. We must therefore bring ourselves to a third court if we would obtain a verdict on which we may safely depend. We must quit the court of the world. We must also quit the court of conscience which often condemns when it ought to acquit, and which often acquits when it ought to condemn; and we must bring our cause into another court; the court of God. We must reverently bend down our ear and say, as said David: "I will hearken what the Lord God will say concerning me." He judges righteous judgment. "If our own heart condemn us"—our own heart so partial, so sleepy, so ill-informed, so ignorant—how much more will God condemn us? "God is greater than our heart, and knoweth all things." To Him all hearts are open. From Him no secrets are hid. He knows all our sins of thought, as well as our various neglects of duty and actual commissions of iniquity. He knoweth all things. He perceives sins where our own consciences and the world fully approve. Oftentimes "that which is highly-esteemed among men is an abomination in the sight of God." Men often call evil good, and good evil. They put darkness for light, and light for darkness. They put bitter for sweet, and sweet for bitter. But how are we to obtain a favourable verdict in

God's court? By ascertaining what God's mind is, as revealed to us in His Word. We should therefore seek to find out in the Scripture what are sure marks of conversion, and what is really essential to the Christian character.—C. Clayton.

CHURCH NEWSPAPERS.

Again the Bishop asks: "How many of us take a Church paper?" A weekly Church paper? If not, why not? Are we too poor? Better save on the dailies and weeklies, and monthlies that lie so thick on our tables. If we cannot afford it, cannot we club with our neighbours and pass the papers round? Do we not think it worth while? Such a paper not worth reading, and paying for? Try it awhile and see. You will find it gives as much for the money as any paper you buy. You will find that the news of Christian work, missionary information, the suggestive discussion of great and important topics that are to be gotten from a good Church paper are worth more than neighborhood gossip and local "personals," even more than the account of the murders and robberies and bank failures of the civilized world; yes, and worth more than even the wholesome and needful information that comes to us through the enterprise of the daily paper. We do not undervalue the merits of the general newspaper. Men and women who do not use it are likely to be dangerously ignorant of many things they should know, although those who read it through and through are too apt to know a good many things they should be better off not to know. But all one can say about the use of secular papers only makes stronger the fact of the great need of religious information and intelligent interest in the progress of religion. So again we urge you, all who read this paper, to take a larger one also, and take time to read it. It will help you.—Bishop Brooke.

CHRISTIAN BENEFACTENCE—THE METHOD.

"Every man should adopt the system which suits his circumstances and convenience."

"I find that by having the Lord's treasury for the dedicated portion, I am free to distribute it whenever objects are presented."

Our Lord spake this parable: "The ground of a certain rich man brought forth plentifully, and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" The Saviour added, "So is he that layeth up treasure for himself and is not rich toward God." This parable describes an utterly selfish and earthly way of looking at possessions. This rich man had no thought of honouring God with his substance and increase, no thought of the poor, or of being rich in good works. Self filled his mind from first to last. He would take his ease, roll in his wealth and in self-indulgence, "eat, drink and be merry."

If he had been trained in beneficence, learned his duty toward God and man, how different his thoughts would have been! He would have employed his bounty to lay up treasure in heaven, to make friends of the mammon of unrighteousness.

It is easy to yield assent to the general truth that all we have is from God, and yet fall into the error of the rich fool, unless we are diligently taught the obligations of money. Giving is a virtue to be cultivated. St. Paul calls

it a grace like "the grace of our Lord Jesus Christ, who though he was rich, yet for our sakes became poor," and he adds: "See that ye abound in this grace;" cultivate it, provide for its growth.

Impulsive giving is good, but it is apt to be fitful and capricious. A generous disposition is beautiful, but a life in which heart and conscience are schooled in the thought of the dependence upon God and into the habit of frequent returns in acknowledgment of God's goodness will be most fruitful and blessed.

Dives was in torment, not because he had been rich, for Abraham on the opposite side of the gulf had been very rich also, but because while he had good things for himself he overlooked the sufferer at his gate—he forgot the poor. He had not learned the art of beneficence. The beauty and graciousness of being God's almoner he had neglected, to his own ruin. Beneficence is a Divine art, a heavenly virtue, a Christ-like grace which must be acquired.

—Whatever happens, abide steadfast in a determination to cling simply to God, trusting to His eternal love for you; and if you find that you have wandered forth from this shelter, recall your heart quietly and simply.—St. Francis de Sales.

HINTS TO HOUSEKEEPERS.

Graham Puffs.—Beat one egg thoroughly, then add one pint sweet milk, one pint graham flour, and a pinch of salt. Beat all briskly with egg-beater, pour in hot greased gem pans, and bake in hot oven.

The rice which is boiled to make a form should be put into water if it is to serve as a part of any sweet. If, on the contrary, it surrounds a dish of meat in some form, it is better to use stock for the boiling fluid, and the rice will prove much the richer for it. Rice cooked in the latter way makes a good dish for the children's luncheon or early dinner. Beef extract or capsules may be used if stock is not on hand.

Pickled Walnuts.—For these take one hundred walnuts, one ounce of cloves, one ounce of allspice, one ounce nutmeg, one ounce of race ginger, one ounce of peppers, one ounce of horseradish, one-half pint of mustard seed tied in a bag, and four cloves of garlic. Wipe the nuts, prick with a pin, and put them in a pot, sprinkling the spices between; add two tablespoonfuls of salt, boil vinegar enough to cover the nuts, and pour over them; cover the jar close, and keep it a year, when they will be ready to serve.

Sweet Potato Pie.—Slice cold boiled sweet potatoes as thick as bread, and lay them in a pie-plate that is covered with paste. Put in one tablespoonful of vinegar, two tablespoonfuls of sugar. Fill the plate with water and sprinkle bits of butter and a little flour. Season with allspice and bake with an upper crust.

Jellied Meat.—Boil a shank of beef five or six hours; separate the bone and fat from the meat and gristle, tear the meat in shreds and cut up the gristle. When the liquor is cold skim off the fat, and add enough of it to the meat to make the consistency that of soft hash. Add salt, pepper, mace and allspice to taste, and cook fifteen minutes, stirring constantly. Veal can be used in the same way.

To remove mildew stains from linen, stir a quarter of a pound of chloride of lime in a gallon of cold water. Let this settle for an hour, then pour off the liquid without disturbing the sediment, and soak the mildewed articles in this for two hours. Lastly, wash in the usual manner, and hang the clothes out to dry.