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II. *The Claims of Others.*—Moses soon shows them how unreasonable is their request by asking, "Shall your brethren go to war, and shall ye sit here?" (v. 6). He points out very clearly how great is their sin in making a request so calculated to discourage the rest, comparing their conduct to that of the ten unfaithful spies (Numb. xiii. 28-33; xiv. 1-4). Only ten men then by their wicked conduct discouraged the people, and, by tempting them to rebel, brought upon them a terrible punishment (xiv. 28-37). What if two whole tribes should refuse to help in the conquest of the land? (vv. 14, 15). Moses' faithfulness in thus showing them their error has the desired effect; although they do not withdraw their request, they promise to go over Jordan armed, and help their brethren to conquer the land. This, apparently with God's approval, satisfies Moses. He consents to the arrangement, but adds a solemn warning (v. 23) and exacts from them a distinct promise (vv. 25-27). Observe, too, his charge to Eleazar and Joshua in case they should fail to fulfil their promise (vv. 28-30). But it was faithfully kept (Joshua xxii. 1, 2, 8); and they returned home with Joshua's blessing (Joshua xxii. vi).

Why we Should Look on the Things of Others.—What were Moses' words to the children of Reuben and Gad? Who are our brethren? (Acts xvii. 2-6). See what Jesus said to His disciples (St. Matt. xxii. 8, 9). All men are our brethren, but especially are all Christians one family, with one Father, one Saviour, and are joined to one another by one Spirit (Eph. iv. 4-6). If harm comes to one, the whole family is hurt; if good to one, the whole family is blessed (1 Cor. xii. 26-27).

How we Should Look on Things of Others.—When the Reubenites and the Gadites at Moses' word turned their thoughts to their brethren, what did they see? Crowds of people who had not yet a home, who had to journey further and attack strong cities, and great kings. When they determined to share their work, what did they give up? Their own present ease and enjoyment.

Family Reading.

A CLOCK OF SKELETONS.

We are told of a strange clock that is said to have belonged to a Hindoo prince. A large gong was hung on poles near the dial, and all about on the ground lay a pile of artificial human heads, ribs, legs and arms. The whole number of bones in the pile was equal to the number of bones in twelve perfect bodies, but the pile appeared to have been thrown together in the greatest confusion. When the hands of the clock indicated the hour of one, from out of the pile crawled first the number of parts needed to form the frame of one man, part coming to part with quick click, and when completed the figure sprang up, seized a mallet, and, walking up to the gong, struck one blow. This done he returned to the pile and fell to pieces again. When two o'clock came two arose and did likewise; and at the hours of noon and midnight the entire heap sprang up, and marching to the gong, struck one after another his blow, making twelve in all, then returning fell to pieces as before.—*Popular Science Monthly.*

ECONOMY IN THE USE OF TIME.

Perhaps in no other particular are people so penny-wise and pound-foolish as in the employment of time. One individual engaged in business gets worn out, dyspeptic, and nervous; a month's relaxation would restore his health; yet, rather than give himself the needful rest he takes the risk of years of suffering and inability. Another in the mistaken idea that he is economical, occupies time in comparatively profitless occupations, when he should be employed in his regular calling. Another makes idleness a profession. True economy in the use of time consists in getting as large a return as possible for its expenditure. The man who ruins his eyes by reading in the train, under the mistaken idea that he is economizing time, is not getting the largest return possible for the use of that time. Good vision in advancing age is worth more than all the information thus obtained. The student who spends a couple of hours a day with his skates, cars, cricket, or football, is probably earning more in his recreation than is any similar period of time spent in study. The man who, by a hearty frolic

with his children in the morning before he starts to work, gets good humor for the day, earns as much in his play as he does in his work.—*Ex.*

ST. LUKE THE EVANGELIST.

I.

He who sent scribes and sends, their Theme and Master,
Thee from the scalpel to the Spirit's pen
Summoned, to save from infinite disaster,
Save in their Saviour souls of living men,

Truly the legend calls thee portrait-painter,
Who the Lord's likeness lovingly didst limn,
Painting, in pigments never growing fainter,
Many who fell or rose again in Him.

Thou wast the first to trace, with brush immortal,
Gabriel to Mary from the Eternal sent,
The rescued robber by Hell's shattered portal,
Christ at Emmaus and the day far spent.

The nascent Church all in one chamber waiting,
God's fire apportioned falling upon all
Peter in trance, the saved world contemplating,
The blinding Splendour bringing light to Saul.

II.

God, Who is One and Three, whose life is loving,
Frames for His Sons an Image of His Love,
When simple souls, the power of friendship proving,
In one accord, by common impulse move:

But when deep hearts and mighty minds unshaken,
Minds of firm fibre, hearts that know the rod,
Grow one in Christ, earth's dying hopes forsaken,
God's sons in loving, seem the likest God.

So Paul loved thee, and who can tell the story
Of the 'wise' converse of a 'perfect' saint,
Of two hearts pledged to seek the Saviour's glory
And free their brothers from the age-long taint?

Lo! the Apostles' fellowship is riven:
God aid His sons; though evil do its worst;
Who with one mind for the one faith have striven,
Seeking all witness from the very first.

O. P. F.

St. Luke's day, 1887.

NINE REASONS FOR BAPTIZING CHILDREN.

1. Children born of sinful parents come to know and suffer evil while infants.
2. Baptism is God's instrument of the *second* birth in which they come to know and receive good while infants.
3. Christ said that little children are more fit for His kingdom than grown people.
4. Christ by His acts showed that little children, though they can neither believe nor understand, are capable of receiving a blessing.
5. In the olden time children were made members of the Church at eight days old; Christ cannot have meant that the Christian Church should have less of blessing for children.
6. At the very beginning of the Christian Church, in his first sermon, St. Peter said: "The promise is unto you and your children."
7. Isaiah said of Christ: "He shall feed His flock like a shepherd; He shall gather the lambs in His arms and carry them in His bosom." Christ said: "Feed my lambs."
8. During the first thirteen years of the Church several whole households were baptized.
9. For fifteen centuries the Christian Church universally received infants to the fold by Baptism.

WORKERS AND SHIRKERS.

Shirkers try how little they can do; workers how much; shirkers seek easy jobs; workers take what comes. Shirkers want others to do for them; workers are glad to do for others. Shirkers lie abed and doze; workers are up and at it. Shirkers say, "Must I?" workers say, "May I?" Shirkers are out of sight when hard jobs are coming; workers are on hand when you need them. Shirkers are watching to see the sun go down; workers are toiling to get the work completed. Shirkers begin late and leave off early; workers begin early and work an honest day's work. Shirkers stand waiting

for something to do; workers hunt up something and go about it. Shirkers try to keep themselves comfortable; workers seek to make themselves useful. Shirkers refuse to master trades, and grow up botchers and blunderers; workers master their business and then oversee the shirkers and make them do theirs. Shirkers are despised; workers are prized. Shirkers are discharged; workers are retained. Shirkers are a good riddance; workers cannot be spared. Shirkers grow shiftless, vicious, and poor; workers become employers, and reliable, responsible people. Shirkers become vagabonds; workers do the business and have the profit and the benefit of it when it is done.

The world is full of workers and shirkers. Which class do you belong to? People shirk study, shirk duty, shirk reproach, and shirk cross-bearing; but though they may be shirkers through this world, they cannot shirk death, judgment or perdition. Be a worker, not a shirker.

CREEPING UP THE STAIRS.

In the softly falling twilight
Of a weary, weary day,
With a quiet step entered
Where the children were at play;
I was brooding o'er some trouble
That had met me unawares,
When a little voice came ringing,
"Me is creepin' up a stairs."

Ah! it touched the tenderest heartstring
With a breath and force divine,
And such melodies awakened
As words can ne'er define;
And I turned to see my darling,
All forgetful of my cares,
When I saw the little creature
Slowly creeping up the stairs.

Step by step she bravely clambered
On her little hands and knees,
Keeping up a constant chattering
Like a magpie in the trees;
Till at last she reached the topmost,
When o'er her world's affairs
She delighted stood a victor,
After creeping up the stairs.

Fainting heart, behold an image
Of man's brief and struggling life
Whose best prizes must be captured
With noble, earnest strife;
Onward, upward reaching ever,
Bending to the weight of cares,
Hoping, fearing, still expecting,
We go creeping up the stairs.

On their steps may be no carpet,
By their side may be no rail,
Hands and knees may often pain us,
And the heart may almost fail;
Still above there is the glory
Which no sinfulness impairs,
With its rest and joy forever,
After creeping up the stairs.

HINTS TO HOUSEKEEPERS.

MILDEWED linen may be restored "by soaping the spots, and while wet covering them with powdered chalk.

TAKE a cupful of fresh lard and five cents' worth of camphor gum, place it in a tin and set in a kettle of warm water until it is dissolved. When it is cold, it makes a nice salve, and will take every bit of soreness out of any bruise or cut, like a charm. It is most excellent to rub on forehead and chest in severe colds.

SCALLOPED TOMATOES.—Cover the bottom of a greased shallow baking dish with bread crumbs and on this lay the tomatoes left over from the can opened yesterday, first chopping them to avoid lumps. Sprinkle with salt, pepper and sugar, cover with another layer of crumbs and bot this with small bits of butter. Bake covered twenty minutes and then brown.

Almost every mother keeps the essence of peppermint in the house as a remedy against wind colic. Not many, however, know what the proper dose is. If for an adult, it is ten drops; for an