



DEVOTED TO TEMPERANCE, SCIENCE, EDUCATION, AND AGRICULTURE.

VOLUME XVIII., No. 5.

MONTREAL & NEW YORK, MARCH 1, 1883.

SEMI-MONTHLY, 30 CTS. per An., Post-Paid.

WESTMINSTER ABBEY.

Since the days of Edward the Confessor the kings of England have been crowned in this royal edifice with great pomp and magnificence, and even though the ceremony has been performed elsewhere it was thought necessary to repeat it at Westminster in the presence of all the great personages of the land. The moment the crown is placed on the monarch's head the Tower guns fire a salute in honor of the new head of the nation.

Westminster Abbey was founded by Sebert, king of the East Saxons, in the year 610, but was destroyed by the Danes, and afterward rebuilt in 958 by King Edgar, and again rebuilt and enlarged by Edward the Confessor in 1245. It suffered great injuries in the reign of Henry VIII, and still greater by the Puritans when it was occupied by the soldiers of the Parliament. It was re-constructed by Sir Christopher Wren who in the most able manner added to its beauty and solidity.

The Abbey is of Gothic design, built in the form of a cross 400 feet long and 200 feet wide.

Here lie the dust of many of England's greatest men, and monuments commemorate the lives and deaths of many others whose dust has not been buried here. In the Poet's Corner are monuments to Shakespeare, Milton, Southey, Chaucer, John Dryden, Butler, Campbell, Addison, Sheridan, Beaumont, Spenser, Thomson, Gay, Dickens and many others. In the different chapels are the monuments of Mary Queen of Scots, Henry V. and his brother Richard, Duke of York, murdered by their cruel uncle Richard III., Queen Elizabeth, George II. and his queen, James I. Charles II., Thomas Watt, the inventor of the steam engine. In the centre of the abbey, and nearly surrounded by the different chapels is that of Edward the Confessor, the most ancient and interesting of them all, in the centre of which stands the mosaic shrine of the Confessor before

which Henry V. was seized with his last illness while confessing. Here are many fine monuments, such as those of Richard II. and his queen, Henry III., Henry V., Edward III. and his queen. Here are also the two coronation chairs used at the coronation of the sovereigns of Great Britain. One of them, with a stone seat, known as Jacob's Pillow, was brought from Scotland by Edward I. In the Ambulatory is situated the monument to General Wolfe, the captor of Quebec, William Pitt, earl of Chatham, and many others.

This building is a place to enter with bowed head, the visitor being, as it were, in the presence of the greatest men and women

of the near and remote past, some of whom were neglected while living but whose real worth was recognized after their death.

UNCLE JOHN'S SOLILOQUY.

Why didn't I see this thing before! Ten dollars for foreign missions, and one year ago I gave fifty cents. And that half dollar hurt me so much, and came so reluctantly! And the ten dollars? Why, it is a real pleasure to hand it over to the Lord. And this comes from keeping an account with the Lord. I am so glad that Brother Smith preached that sermon. He said we should all find it "a good thing to have a treasury in the house from which to draw whenever our contributions are solicited." He asked

envelope and put it down in the corner of my trunk, and as soon as I could put the \$60 into it, said I, "Here goes for the Lord." It cost me a little something to say it at first; but when it was done how good I felt over it! When this appeal came for foreign missions all I had to do was just to run to my treasury and get the money. And this all comes from keeping an account with the Lord. How He has blessed me this year! I never had better crops. Now I am going to try another plan. I am going to give the profits from one acre, one of my best yearlings and one-tenth of the profits from my orchard. That will carry the Lord's funds up to \$75, and if not I will make it up from something else.—Recorder and Covenant.

Now, the Lord Jesus says over and over again, "I say unto you." It was not only that he did say it a long time ago, but that whenever you look at the words he is saying it now. For his words are not dead; they are live words, just as much as if he had said them a minute ago. For he says they are spirit and life, and that they shall never pass away. So when you come to "I say unto you," remember Jesus means it, and that he really means you to pay the same attention to what comes next as if he were speaking aloud to you.

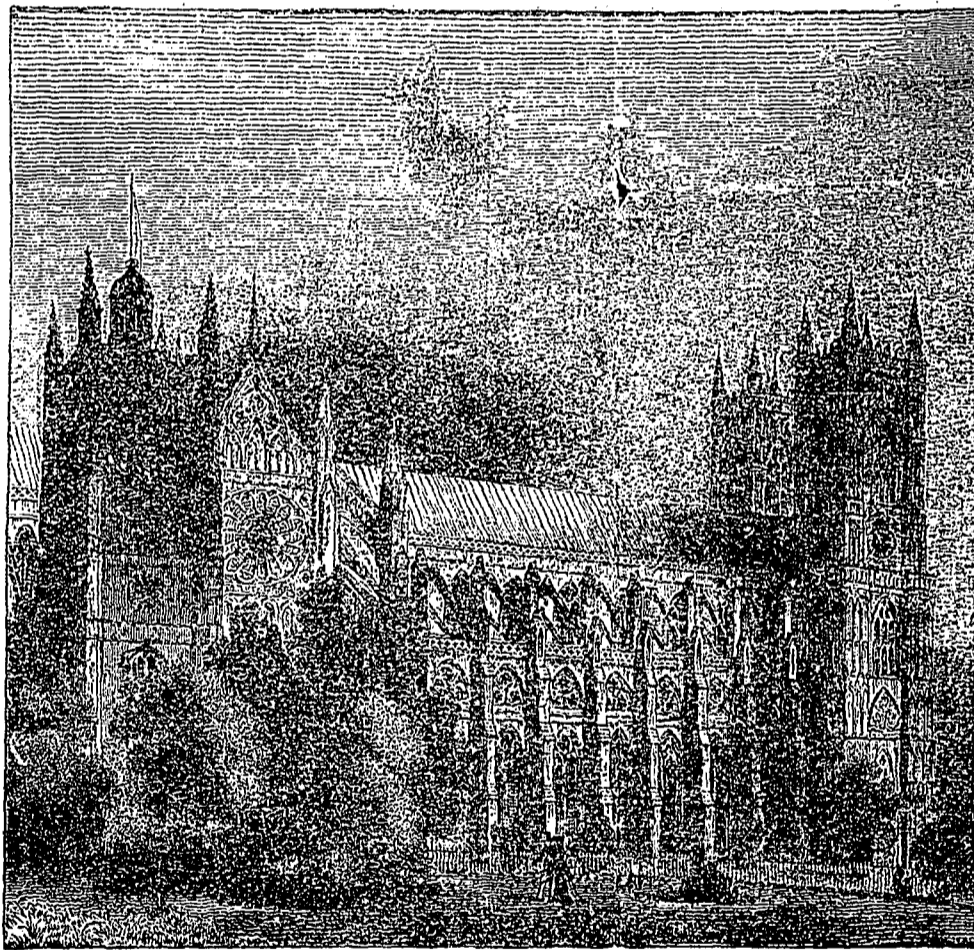
And then remember it always means, "I say unto you," not only the disciples who went up to him in the mountain, but each of you who are just beginning to be one of

his learners, for that is what "disciple" means. Some of the things he says may be a little more than you can understand yet, but they are said to you all the same. When I was a little girl I had a sovereign given me. If it had been a shilling, I might have put it in my own little purse and spent it at once, but being a sovereign, my dear father took care of it for me, and I suspect I forgot all about it. But one day when I was quite grown up, he called me into his study and gave me the sovereign, reminding me how it had been given me when I was about as high as the back of a chair. And I was very glad to have it then, for I understood how much it was worth, and knew very well what to do with it. Now, when you come to some saying of the Lord Jesus that you do not understand or see how to make any use of for yourself, do not think it no consequence whether you read it or not. When you are older you will find that it is just like my sovereign, coming back to you when you want it and are able to make use of it. But how good it is of the Lord Jesus to have said so many things that are just what will help you now! Be on the look-out for them every time you read, and see if you don't find something every day which is for you

now. Ask for the Holy Spirit always before you begin, and then you may say as Habakkuk did, "I will watch to see what he will say unto me."

Suppose you keep a sharp pointed pencil or a fine pen in the place where you usually read your Bible, and mark every time that the Lord Jesus says, "I say unto you." And I think it would be a good plan if you put a double mark to every saying of his which you feel has come home to your own heart. You will remember them better, and it will help you to find them again.—Advocate and Guardian.

"Search the Scriptures."



us to try the experiment for one year—to "set apart a certain portion of our income for the Lord's work." I thought it over. I thought about those Jews, and the one-tenth they gave into the Lord's treasury. I thought what a close-fisted Jew I should have made had I lived in those days. Then I counted up all I had given for the year, and it was just three dollars. Three dollars! and I had certainly raised from my farm, clear of all expenses, \$1200. Three dollars is one four-hundredth part of \$1200. The more I thought the wider I opened my eyes. Said I "I am not quite ready for the Jew's one tenth, but I will try one-twentieth and see how it works." I got a big

"I SAY UNTO YOU." MATT. 5: 18.

BY FRANCES RIDLEY HAVERGAL.

See how many times these four little words come in this chapter. What the Lord Jesus said so often we surely ought to notice.

It makes all the difference who says a thing. If you could get near enough to the Queen to hear her say anything, you would listen with all your might. And if she began, "I say," you would lean forward to make sure of hearing what she had to say. But if she said, "I say to you," I am sure no one would need to tell you to pay attention.