

Family Reading.

THE VOICE OF THE NIGHT-WIND.

The day is past, and night
Hath sent abroad
A wild awakening wind that blows with might,—
The wind of God.

It raves of pain and death,
But to mine ear
It hath an undertone of love, and saith:
"Thou shalt not fear."

"Nought have I power to break,
Being God's own wind,
But what my master once, for love's dear sake,
Will heal and bind."

"Nought have I power to move
On sea or shore
But what thy Lord, in His redeeming love,
Will once restore."

"Unchanged—save that the taint
Of long decay
Is gone from all,—and sorrow and complaint
Have passed away."

PAULINE W. ROSE.

HINDERING.

Many an active and willing helper in the Church is too often an unconscious hinderer of the Gospel. Let us each try to find out how we may have hindered, that we may do so no more.

A vexation arises, and our expressions of impatience hinder others from taking it patiently. Disappointment, ailment, or even weather depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We utter a fearing or discouraged remark, and another's hope and zeal are wet-blanketed. "What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart."

We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing and our sister or brother is hindered in that day's effort to be meek. "Make straight paths for your feet, lest that which is lame be turned out of the way."

PEACE.

Love is peace. There is no rest for our hearts but on the bosom of some one that is dear to us, and in whom we can confide. But ah! brother, every tree in which the dove nestles is felled down sooner or later, and the nest torn to pieces, and the bird flies away. But if we turn ourselves to the undying Christ, the perpetual revelation of the eternal God, then, then our love and our faith will bring us rest. There will be peace in trusting Him whom we never can trust and be put to shame. There will be peace in loving Him who is more than worthy of and able to repay the deep and perennial love of all hearts.

Self-surrender is peace. It is our wills that trouble us. Disturbance comes, not from without, but from within. When the will bows, when I say, "Be it then as thou wilt," when in faith and love I cease to strive, to murmur, to rebel, to repine, and enter into His loving purposes, then there is peace.

Obedience is peace. To recognize a great will that is sovereign, and to bow myself to it, not because it is sovereign, but because it is sweet, and sweet because I love it, and love Him whose it is. That is peace. And then, whatever may be outward circumstances, there shall be "peace subsisting at the heart of endless agitation;" and deep in my soul I may be tranquil, though all about me may be the hurly-burly of the storm.

The Christian peace is an armed peace, paradoxical as it appears; and according to the great word of the Apostle, is a sentry which garrisons the beleaguered heart and mind, surrounded by many foes, and keeps them in Jesus Christ.

"There is no peace, saith my God, to the wicked," He is "as a troubled sea which cannot rest, whose waters cast up mire and dirt;" but over the wildest commotion one Voice, low, gentle, omnipotent, says: "Peace! be still!" And the heart quiets itself, though there may be a ground-swell, and the weather clears. He is your peace, trust Him, love Him, and you cannot but possess the "peace of God which passeth understanding."

"I CANNOT REALIZE IT."

What do you mean? "I see that Christ has borne my punishment, and that God is perfectly satisfied with what He has done; but somehow or other I cannot realize that I have everlasting life."

Your mistake is, you are taken up with the realizations of your mind instead of with the realities of God's salvation. Suppose for some crime you were sentenced to a term of imprisonment, with the option of paying a large penalty. A friend pays the amount in full, and brings you a receipt; would you then be afraid of going to jail? "No." Why not? Because of your "realizations" or "graspings"? "No." Why would you not be afraid? "Because the ransom had been paid." Would you not require to "realize," or "grasp," or "lay hold" of the money in your mind? "Certainly not."

God in His Word tells you that Christ has given himself a ransom for you, and on the ground of what He has done you may be saved. Do not think of your "realizations," but believe in the reality of His death for you, and you will then know that you are saved, and all your sins forgiven.

—For constipation take St. Leon Water before breakfast.

ECONOMY.

Economy is not a very popular virtue in the present day. It is strange that it should not be so, when it is well known that many of our comforts are procured from things that were formerly thrown away as useless; and the inference is not very far-fetched, that many things now thrown away might easily be made to subserve some useful purpose, and add still further to our stock of comforts. It would seem as if the practice of economy was considered as an admission of want of ability. As if the man who saved was doubtful of his power to supply any deficiency in his means. But in truth it is much easier to make money than to keep it; and the easiest thing of all is to spend it. So that the economical man ought to be counted worthy of the most honor, if only for the difficulty of his task. There is much value in a saying of George Herbert, that, "there is no bank to saving," that is, that there is no bank to be compared with a habit of economy.

A GOLDEN VERSE.

O soul, if thou no sign perceive,
Only believe.
Yes, if I only could believe!
Then roll on Him thy care to-day,
And only pray.
Yes, if I only could but pray!
Then sigh thou to Him from the deep,
And only weep.
And, if in faith, in prayer, in tears,
The Saviour's help not yet appears,
Then only wait!

DELAY.

One reason why we are so often counselled to avoid delay is on account of the shortness of life. There are so many things to do, and there is so little time to do them in, that unless we make haste we shall be compelled to leave many of them undone. This is true. But a too precipitate attention to this advice is likely to prevent our accomplishing much to the purpose. There is such a thing as deliberately arranging beforehand what shall be done, and what shall not be attempted. This implies delay, but the man who takes sufficiently long to decide on the best means of effecting

his purpose, is likely to reach his end much sooner than the man who, in order, as he thinks, to save time, begins without previous consideration, and therefore in ignorance. Thus it is that second thoughts are best. If the case is one which admits of time for consideration, he is very foolish who acts upon impulse without waiting to see whether his first thoughts are confirmed by his second. But what some people appear to be deficient in, is the faculty of distinguishing at once between those cases and where dispatch is imperatively required, and those which admit of a certain amount of delay. These people, aware as all men must be that such a distinction exists, are apt in their confusion to do much mischief to themselves and others, by being expeditious where they might have hesitated, and dilatory where they ought to have been prompt.

—Drink St. Leon Water for dyspepsia or weak digestion after each meal.

THANKSGIVING.

In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul.—Psalm 138, Verse 3.

I thank Thee, Lord, that Thou hast safely led
My trembling spirit out of its distress;
I called on Thee when sore disquieted,
And lo! my weak petition Thou didst bless.

I thank Thee, Christ! O, Thou most precious One!
That on my suffering body Thou didst lay
The balm of Thy sweet sympathy: O Son
Of God, the Comforter, to Thee I Pray:—

When pain again this feeble body tries,
And Hope seems fleeting from this mortal sight,
Be Thou so near, that Faith's benignant eyes
At once shall pierce the Spirit's darkest night.

When Thought, affrighted, leaves th' o'ershadow'd
mind,
And my lost powers seem ready claimed of Death,
E'en then, Divinest, my soul's sense, refined,
Shall hear Thy Voice, full heeding what It saith.

Be Thou but near me, and I will not shrink,
Though Death's cold flood should straightway
cover me:
Hold Thou my hand,—upon the river's brink
I ready wait, to cross it, Lord, with Thee.
—Frances M. Asbury, Delaware, Ont.

HINTS TO HOUSEKEEPERS.

BOILED HAM.—The ham should be served cold. After boiling it must be allowed to cool in the liquor in which it was boiled. When cold remove the rind carefully without cutting the fat. Brush it over with a beaten egg, sprinkle with dried bread crumbs, and put in the oven to brown. Trim the shank bone with a frill of paper and garnish the edge of the dish with parsley.

ENGLISH PLUM PUDDING.—1 cup suet chopped very fine; 1 cup brown sugar; 1 cup molasses; 2 cups bread or cake crumbs; 1 cup flour; 1 cup milk; 1 cup Zante currants; 1 cup raisins; quarter cup finely cut citron; a half teaspoonful of soda. Dissolve the soda in a small tablespoonful of hot water, and stir into the molasses. It is very nice without any eggs, or if you would have it extra nice, three may be used. Steam two and a half hours in a basin without a cover, or in a covered mold. Turn the pudding out, bottom side up on to a plate, oval or round dish and stick as many blanched almonds into it as you may fancy. Just before sending to the table pour over it a generous tablespoonful of brandy or alcohol and ignite. The traditional Christmas Plum Pudding has always been served on fire.

BRANDY SAUCE.—4 tablespoonsful of butter, 1 cup of powdered sugar, whites of two eggs, 1 gill of brandy, 1 gill of boiling water. Beat the butter to a cream, add gradually the sugar, and beat until white and light: then add the whites one at a time beating all the while. When ready to serve, add the brandy and boiling water, stand the bowl in a basin of boiling water over the fire, stir until light and creamy, and it is ready for use.