

## NOVEMBER.

By Helen A. Rains.

Tho' gone the charm that rendered day so fair  
And night a marvel of bewitching grace,  
A haunting spirit still controls the air,  
And weaves its festoons on November's face

Soft, filmy laces on the shrubs abound,  
Upheld to catch the early morning mist;  
So fine a texture cannot well be found,  
Whose braided gems the first sun rays have  
kissed.

So still the day, so free from sound of strife,  
I hear within the vale the ripples flow,  
Like feeble pulse-beats measuring out a life  
Anigh its close—so soft they come and go

The leaves aflame with vari-coloured hue  
Drift lazily about us, here and there,  
Like skiffs without an anchorage in view,  
Some hidden fairy launches on the air

It seems to me the year has dozed asleep  
Within the arms of plenty, crowned with days  
Of endless speech whose open records keep  
The stamp of Him "to whom be all the praise."

## TO US IS LEFT THE CHOICE.

To be in the world, and yet not of it; to have the world and not let the world have us; to be the world's masters and not the world's slaves, is the true standard for all who confess the name of Christ. Centuries ago the Evil One offered the Son of God the kingdoms of this world if he would but fall down and worship him, and in this age the same seductive wiles are thrown around the children of God. By the glamour of wealth, pleasure, social position, fame, and many other kindred devices, Satan lures the Christian, tempting him from time to time until the real desire of the heart is not bent with single-minded longing upon the attainment of God's approval or of His celestial rewards, but has become diverted to an excessive degree on temporal objects, chained down to earth, and made earthly by the over-eager pursuit of success, or by an over-warm delight in the pursuance of enjoyment. "No man can serve two masters," God leaves the choice with us. We must settle it once for all whether it shall be God or whether it shall be Mammon.

## A COMMON EXPERIENCE.

Scene I.—Mr. Johnson is obliged to give up work, remain in the house, and take care of himself, on account of a dreadful scrofula sore on one of his limbs.

Scene II.—Mr. Johnson reads a testimonial which tells of scrofulous troubles cured by Hood's Sarsaparilla. He resolves to try it, sends for a bottle and begins taking it.

Scene III.—Mr. Johnson has taken six bottles of Hood's Sarsaparilla. His scrofula sore is cured. He is feeling stronger, has a good appetite, and is able to attend to his work. He writes a testimonial telling of his experience with Hood's Sarsaparilla, and recommends it to others.

## LIFE MUSIC.

Some people wrongly imagine, writes the Rev. H. J. Wilmot Buxton, that the angels in heaven do nothing besides playing on their harps and singing anthems to God Almighty; and the same people fancy that our life in the future will be an eternity of hymn-singing. This is a great mistake; neither in earth nor heaven does praise mean only music and singing, we must praise God in our lives as well as with our lips. It is a grand thing to hear the

anthem pealing through some vast cathedral, and the melody of trained voices rising and falling. But this need not be praise, and alas! very often it is not praise. We can fill our life with music, though we may not know one note from another; we may be living poems in the world, though we never wrote a line of verse. We may make our life "a thing of beauty and a joy for ever," though it be spent in the humblest and commonest surroundings. The beauty of holiness is the most beautiful thing in the world; a thankful spirit, which praises God for all things and in all things, is the most perfect music in the life of men.

## TORONTO COLLEGE OF MUSIC.

The standard of musical education attained by the Toronto College of Music is recognized now generally. Its examinations are sought for far and wide, the passing of which stamps successful students as qualified musicians. The Montreal "Gazette" of Sept. 20th, referred to the College, which is affiliated to the University of Toronto, thus: "It is satisfactory to note the breadth of the training disclosed by the prospectus just issued for the tenth year, the high standard of attainment demanded for matriculation, certificates, diplomas, honours, and degrees. The musical course is very thorough, and special lectures are given by Dr. Carlyle in literature, reading, the relation of music to the other arts, especially the drama, the influence of race and climate on song, etc." The calendar replete with every information, sent on application to the Secretary, Toronto College of Music, 12 and 14 Pembroke street, Toronto.

## THE GREATEST IS CHARITY.

Whence hath love its birth? In the infinite love of God, in the essence of God. Faith and hope are towards God. They are graces put into the soul by God, whereby the soul should cling to Him, hold fast by Him, long for Him. But faith and hope can have no likeness in God. They are the virtues of the creature when absent from its Creator, companions of its pilgrim state. In heaven neither angels nor saints hope or believe, but see, and know, and feel, and love. On this ground, then, is charity greater than faith and hope, and any other grace, because it has its source in that which God is. Love contains all virtues; it animates all; but itself is beyond all. For they are concerned with human things and human duties, with the soul itself, or its fellow-men, with deeds which shall cease when our earthly needs and trials and infirmities cease; love bears them up to God, looks out of all to Him, does all to Him, and in all sees Him, soars above all and rests not until she finds her rest in the all-loving bosom of God.

## JESUS IN THE TEMPLE.

If the sight of Jesus in the manger teaches, among many other things, a deep lesson of humility, no less does that of Jesus in the temple, sitting among the doctors as a learner. For He was in His Father's house, and the secrets of it were known to Him from the beginning; yet having taken upon Him our human nature, He would show that as a child, a boy of twelve years old, it was His part to learn. Thus He was found, as He said, "about His Father's business." Thus He showed what life at that age ought to present—a mind prepared to learn, and to learn in the temple, the place appointed for instruction.

The temple must have been to the Lord a deeply significant scene. He saw there on every side sacrifices ordained to set forth His own great atoning work; and we are tempted to ask, was it concerning them that He lis-

tened to the teaching of the doctors, or asked questions of deep meaning? But of this nothing is revealed; our attention is roused, but our curiosity is not gratified; it is enough that we are directed to the fact that, as a child, Jesus sat as a learner, and that fact is enough. It abases our pride, by showing us our Lord's lowliness; it teaches in a marvellous manner the respect due to God's house and God's ministers, and it reveals in a new light how truly He took upon Him our nature in mind and body, in youth and manhood.

Christ among the doctors is an instructive scene; His holy childhood presents a wondrous contrast to the characters of those around Him; it was a part of that holy life in which, "by the righteousness of One, the free gift came upon all men unto justification of life." As a child no less than as a man, He offers a perfect example; meekly subject to His parents, humbly learning of the doctors, and increasing in wisdom as He grew in stature, even though His wisdom was already so apparent that "all that heard Him were astonished at His understanding and answers." Thus, at a later time, the Apostles, in their inspired burst of praise (Acts iv. 27), take pleasure in calling the Lord, for whose cause they had suffered from the rulers of that very temple, "Thy holy Child Jesus." Jesus was their example in their zeal for the Father's work, and in the trials they endured for His sake Jesus was their strength.

## HINTS TO HOUSEKEEPERS.

**Cream Pudding.**—Add a pound of flour gradually to a pint of rich milk; mix in half a cup of powdered sugar and one grated lemon; beat all together; add a pint of thick cream, a pinch of salt, and the frothed whites of six eggs; pour into a greased pudding mold, and set in a hot oven for fifteen minutes. Serve with lemon sauce.

**Transparent Pudding.**—Cream a pound of butter and sugar together; add eight well-beaten eggs; flavour the mixture with nutmeg. Line a pudding dish with thin puff paste, pour in the pudding and set in a very hot oven for ten minutes. Serve without sauce.

**Angel's Pudding.**—Beat four ounces of sugar and two ounces of butter together; add four ounces of sifted flour, a pint of thick cream and the beaten whites of four eggs; flavour with vanilla; bake in tart pans, and cover with very stiff meringue.

**Savory Soup.**—Simmer a soup bone in two quarts of cold water three hours. One half hour before serving add one-half cup of rice (which has been soaked in water until soft) and three tablespoonfuls of oatmeal, one teaspoonful of salt, one-fourth teaspoonful of pepper. This makes a delicious soup. Serve very hot.

**Scotch Broth.**—Prepare some mutton broth in the usual way, when cold, clear it carefully from all grease, and place it in a saucepan with two carrots, four turnips, four leeks, two large onions, and a head of celery; all these must have first been cut into small square pieces. Then add four ounces of parboiled rice or barley, whichever is best liked. Boil gently over a slack fire for about an hour, add pepper to taste, and serve immediately.

**Veal Loaf.**—Two pounds veal steak, quarter pound raw pork, chop fine, one nutmeg, or one teaspoonful of nutmeg, six butter crackers rolled, two beaten eggs, pepper and salt, bake in a loaf shape; keep a little salt and water in bake pan to baste with.

**Scotch Scones.**—One quart flour, one tablespoon of sugar, half a teaspoon of salt, two teaspoons baking powder, one spoonful lard, two eggs and a pint of milk. Mix in very thick batter; let rise four or five hours and bake in muffin rings in a hot oven.