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Desk,
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thankful we should be that the character of our judges in Canada stands so high. It is not so in some countries. An instance of this in our lesson, see how God taught the Judges of Israel to be just Deut. i. 16, 17.

1. *The Widow's Prayer.* We have here a sad case, a poor woman, who had lost her natural protector by death, and who was being wronged by some one, who, taking advantage of her helpless state, was perhaps cheating her out of her little property, presents her case before the sworn guardian of the law, surely he will see that she gets redress. She only asks for justice, as this is what avenge means in this parable. But this judge has no fear of God before his eyes, nor does he even care to keep up appearances before his fellow men—verse 2. So he takes no notice of the woman nor of her complaint; many would have given up in despair, but not so this poor widow, she wanted something which he could give her, she would take no rebuff but kept coming again and again. This reminds us of a woman who once kept crying after Jesus when he delayed the answer to try her faith, see S. Matt. xv. 23. But was this the reason this judge refused her justice? No. He only gives way because of her perseverance, because she tired him out by her continual applications to him, she at last gets justice done to her. We must take notice that our Lord does not liken God to this unjust judge, but rather contrasts them, arguing from the less to the greater, as in St. Luke xi. 13. If this man is persuaded to do justice against his own wicked and selfish feelings, how much more will the God of love and goodness listen to the prayer of those whom he loves. She had no friend to speak for her, but we have an Advocate with the Father, compare Heb. vii. 25; 1 John ii. 1.

2. *Our Prayers.* Let us see in what way we may learn something about prayer from this. What is it? Asking for what we want. Do we not sometimes say our prayers as if we did not care whether we got our request granted or not? How did this poor woman ask? Earnestly, perseveringly. And are not our wants like hers? We, too, have an adversary, 1 Pet. v. 8. Jesus has taught us to pray like her. Deliver us from evil, or the evil one. What three adversaries does the third answer in the Catechism warn us against? These three enemies to be fought all our life. And let us notice we have not the same difficulty in getting a favorable answer as she had, see collect for twelfth Sunday after Trinity, Psalm l. 15; 1 Pet. v. 7; Zech. xiii. 9. Let us, therefore, learn to pray confidently, though the answer tarry, wait for it, see Hab. ii. 3; Rom. xii. 12; Ephes. vi. 18; Col. iv. 2; 1 Thes. v. 17; sometimes the answer delayed to try our faith, like the Syrophenician woman, or like Jacob wrestling, Gen. xxxii. 26. But what are we to understand about praying without ceasing? It meant to live in a prayerful spirit, with the heart always turned towards God, just as the magnetic needle always points to the pole, as Origen, an old writer says, the life of the Christian should be one great continuous prayer. Let us learn not to be discouraged if the answer to our prayer is delayed. Pray on till the help comes. He will help at the right moment. He loves to send a swift answer, Isaiah lxx. 24; Psalm xxxii. 5; Dan. ix. 20, 21; 2 Sam. xii. 13. Perhaps He may see it is well to keep us waiting as He did His disciples in the storm, even till the fourth watch of the night, S. Matt. xiv. 25; or S. John xi. 6; but He will help at the right moment. Let us learn never to lose heart. Let us pray, and not faint. May the Holy Spirit give us such a faith as this, so that if the Lord should come before death we may be found continuing instant in prayer.

Family Reading.

CHURCHING.

A woman came to be churched. She saw one of the clergy come into the church. He knelt and prayed. After the service was over, the woman was leaving the Church. The priest thought there might be some mistake, so he spoke to her. She told him she had come to be churched, and thought the churching service was over. The priest then explained to her that he had said the Litany, and would church her before the next service.

People ought to study beforehand the different services in which they are to take a part. This would prevent many mistakes, and would make the services more useful. We want the people to join in the prayers. And we may be sure that God desires us to make ourselves ready before we approach Him.

GOD OR MAMMON.

A sweet low voice, a tender winning one:
"The hour of choice hath come. Choose, darling, well.

Who saves her life must lose it. Not our own
We walk this earth were good and evil dwell.

"Dear heart, the angels watch thee from above;
Their eyes about thee ceaseless vigil keep.
The fanning of their soft-plumed wings, dear love,
Is round thee in thy waking and thy sleep.

"Why waste on fleeting joys thy youthful zest?
Take up thy cross; its weight all meekly bear.
The Word Divine hath pledged thee endless rest
Beyond the narrow bounds of earthly care."

The fair face 'neath the lucent chain of pearls
Frowns darkly; listless lie the jewelled hands;
With curve disdainful, see, the red lip curls—
Avaunt, those whispers from the shadowy lands!

She loves the satin sheen of rustling robes;
She hates the gloom of dusky trailing serge;
The pleading tone a hidden heart-ache probes,
And in her ear is dreary as a dirge.

Shall God or Mammon win the eager strife?
They cannot share the throne. Reluctant soul,
Make haste to consecrate thy ardent life
To God, who claims of right from thee the whole.

The sweet, bewitching melodies of earth,
The roses and the jewels—ah! 'tis true
The future may have hours of pain and dearth,
But for the present who prefers the rue?

And yet the peace is hers who on her breast
Wears calm the blessed symbol of the cross,
And feverish are her dreams and marred her rest
Who chooses Mammon and its fleeting dross.

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

HINTS TO HOUSEKEEPERS.

BROOMS that are dipped in boiling soap suds once a week will become very tough, last longer and sweep "as good as new," "new brooms" being proverbially good.

A USEFUL CUPBOARD may be made with an old packing-case, stained in oak, set on end, fitted with shelves, and a curtain, attached to a small rod, gathered in front.

FOR SCALDS and burns no remedy is better than white of egg. It excludes air from the wound as well as collodion, and is more cooling than sweet oil and cotton. It should be poured over the wound as soon as it is made.

A GOOD REMEDY for corns is this: Pare the excrescence carefully with a keen knife and then bathe in warm water for ten minutes; take a thin slice of lemon and apply to the afflicted part, bandaging tightly with a handkerchief. This should be done previous to retiring.

KEROSENE oil, spilled upon the carpet, will often entirely disappear if the room is kept free from dust. If the spot still remains, a thick coating of powdered French chalk put over the spot, and occasionally heated by laying a piece of brown paper upon it and passing a hot iron over it, will generally remove the oil.

It is asserted by an authority that it is a mistake to suppose that broiling is applicable to fish and meats only. It can be employed with fruits and vegetables, and when these are watery excellent results are obtained. The apple, pear, quince and bananas, the cucumber, tomato, green pepper or egg plant thus prepared make admirable dishes.

This dessert of tapioca is delicate and easily made. Take one-quarter of a pound of small grain tapioca, pick it over carefully and wash it. Add to it a quart of boiling milk and two saltspoonfuls of salt; boil slowly an hour and a half, stirring frequently. When done, allow it to cool a little. Thoroughly beat five eggs, adding to them three ounces of

sugar, an ounce of butter, and a little nutmeg. Gradually add the tapioca; let the whole come to a boiling point; pour into cups or a mould and serve hot or ice cold, as may be preferred.

CORNMEAL DODGERS.—One quart of Indian meal, one quart of boiling milk, two tablespoonfuls of sugar, half a yeast cake dissolved in warm water, one tablespoonful of lard and the same of butter; one even teaspoonful of salt. Scald the meal with the milk, stir in the sugar and the shortening, and when it is almost cold stir in the yeast. Let it rise all night. Beat up again one hour before breakfast, and set it for a second rising. Heat a dripping pan, grease well, and drop the stiff batter on it by the spoonful. Let these be an inch or two apart that they may not run into each other, and shut up and bake. They should be rough on top and higher in the middle than at the sides. If the batter runs, add a very little flour. It must be thick enough to stand in a heap. Eat very hot.

—For constipation take St. Leon Water before breakfast.

A QUEER PROVERB.

There is a queer old German proverb which tells us 'the best is often the enemy of the good.' What does it mean?
I think I can show you.

Have you ever heard a boy say in school, 'I shan't bother over that lesson. I couldn't get to the top of the class if I tried'? He is possibly not a stupid fellow at all; he could take a fair place among his schoolmates, but because he can't have the 'best' place he won't try to take a 'good' one.

So wanting to be best actually prevents his being good.

'The best is the enemy of the good.' Another illustration. A man knows it is a good thing to be religious, he even admires a comrade who loves God and worships Him, who denies himself to benefit his wife and children, and to help the very poor,—he secretly desires to be like him.

But then he says, 'What's the use? I should get tired of going to church every Sunday; I couldn't turn teetotaler; I couldn't give up my pipe; and if I did I should forget myself at times, and fly into a passion with my wife when she contradicts me, or I should hit Jem when he don't do as I bid him. And then where should I be? Oh no, I'd better not try.'

So because he can't be best all in a minute, as good as a man who for years had led a Christian life, he won't even try to be good. The best is enemy of the good here. But ought it to be so? Are not the 'good' and the 'best' brothers of the same family? Ought not a man to feel I can always try to be good, and if I fail even, I am nearer the best than if I had not tried?

It is a great mistake to think that a man who tries to give up sin for a time, and then has a fall, is worse than if he had not tried at all.

I tell you he is better, aye, better though the devil may have got him at a weak moment, and persuaded him to commit the very sin he had vowed himself never to commit.

I know the world thinks differently, but never mind the world.

That man has only to rise up ashamed and repentant, and to say humbly, 'I will try again,' and he is in a better position than the scoffer who marks his fall and proclaims it in the market-place, declaring, 'Well, I never made any profession, thank God!'

Yes, he often puts in these last two words, though what he has to thank God for, just then, poor fellow, I hardly know.

So the end of this little sermon, dear friends, is 'Try to be good, and never mind being best,' and don't let scoffers persuade you that trying to be good is 'making a profession.'

They hold you up to scorn if you don't keep to that profession, but if you had no falls, and continued perfectly steadfast, the world would still find fault with you somehow, I am certain; for those