

A VERY NICE WAY OF COOKING OYSTERS.—Take large, nice selected oysters, drain off the juice; press each separately in a cloth to remove moisture; cut nice clear fat pork into very thin slices, as near the thickness of a sheet of paper as you can get it. Place an oyster in the centre of each slice, roll up and skewer it with a wooden toothpick or any convenient sliver of wood. Fry on a hot pancake griddle, till the pork is brown and crisp. Serve hot and you will pronounce them delicious.

EMBROIDERED BOOK COVER.—This book cover can be made of any desired size, a very convenient one being nine and a half by thirteen inches. A piece of firm but flexible card-board of the size mentioned forms the foundation. This is covered on the outside, over a thin layer of wadding, with some handsome silk or brocade that may be embellished with embroidery, and inside is lined with satin. Satin pockets, four inches deep, for holding the covers, are fastened at the ends. At the middle of the top two ribbon book marks finished with a tassel at the ends are attached, and a third ribbon has a small paper-knife knotted to it.

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

WHY DO YOU WANT ME TO COME TO CHURCH?

The question has often been asked, "Why do you want me to come to Church?" I should like to give my reasons, one by one, plainly because I want my non-Church-going readers to accept my invitation, and no longer to lose such an opportunity of gaining great advantages.

1. *I want you to come to Church* because God your Father has commanded your presence in His courts. He has repeatedly declared this in the Bible by the mouth of inspired prophet and Psalmist. The Canticles are full of passages showing that God's pleasure is to meet His people when they gather together to worship.

2. *I want you to come to Church* because Jesus, your Lord, has commanded us to unite together in worship as children of one family under God our Father, and has said, "where two or three are gathered together in My Name, there am I in the midst of them."

3. *I want you to come to Church* to worship. How often is this misunderstood. Now, worship is not of necessity praying only; nor is it hearing sermons, as some seem to think. It is a freewill offering of the mind, heart, and body to God—"O magnify the Lord our God, and worship Him upon His holy hill: for the Lord our God is holy." (Psalm xcix. 9)

Come to Church then to worship God, for how may you be prepared to worship Him upon His holy hill of Heaven if you have not joined in that service here below?

4. *I want you to come to Church* to pray. This is one of the chief reasons for coming—to make known your petitions at God's footstool. Remember that private prayer will not do instead of public prayer. No! you must pray with united voice, as children of one common Father, gathered together in His house, as well as alone in your chamber.

The words of prayer in our Church's service have been used by the saints of God in all ages. How suited are these words to the wants of all. Learn to love the Litany for its Christlike tone, its comprehensiveness, its bringing together all men under one common bond of charity.

Can you neglect to take your part in this high act of worship, when your Lord has said, "My house shall be called a house of prayer?" (Matt. xxi. 18.)

5. *I want you to come to Church* to praise God; to join in the angels' worship, to lift the voice in hymn and psalm and holy anthem, to sing below in the courts of God's house that Alleluia strain which angels and the multitude of the redeemed shall hereafter sing before the throne of the Lamb. (Rev. xvi. 1-5)

6. *I want you to come to Church* to make a full confession of your sins to your Father, who is as

ready to pardon them as He was to forgive the penitent prodigal (St. Luke xv. 20). Have you no need of this? Are there no sins of your past life yet unrepented of?

7. *I want you to come to Church* to hear God's Word read, to listen to God guiding you to heaven. When you hear the Bible read in Church, it is as though God were speaking to you by the mouth of His minister. Do not dare so to disregard His words, as that you will not come and hear them.

8. *I want you to come to Church* to give God thanks for mercies daily received; to show gratitude to your Father for the boundless showers of graces given to you continually—for life, health, food, knowledge and every other spiritual and temporal blessing bestowed on your nation, your parish, your family, and yourself. Do you feel no thankfulness to your Creator for these things?

9. *I want you to come to Church* "to break bread," that is, to partake of the Holy Communion of our Master's body and blood; not merely to pray, or to praise, or to hear sermons. The first object and desire of the early Christians was, on the first day of the week, to unite in the highest act of worship around the altar of their Lord.

Draw nigh and take the body of our Lord,
And drink the holy blood for you outpoured;
Saved by that body and that holy blood,
With souls refreshed, oh, render thanks to God!

10. *I want you to come to Church* because when you were a member of Christ's Church, and a child of God, was it purposed that you should become a useless member, or a child of the world? The question is not whether you care or like to attend in God's courts to worship; it is, if you are a Christian, are you not bound to do so?

11. *I want you to come to Church* to confess your faith in God as your Creator, Redeemer, and Sanctifier, the blessed Trinity in unity; the faith which saints of old contended for, even unto death. Are you careless or faithless, that your voice is never heard reciting the words of the ancient creeds as a member of the Catholic Church of Christ? Are you ashamed to confess the faith of Jesus crucified, and of the resurrection of the body, and the life everlasting, before men? The Mahometan bares his sword as he declares his faith in the prophet, to show that he is prepared to die in the defence of that doctrine which his fathers have believed. I would have you then boldly confess your faith in the congregation, and do your part in shielding the faith of your fathers from the attacks of the world and Satan.

12. *I want you to come to Church* because the Church is the one ancient grand institution not founded by human will or caprice, but having for its foundation Jesus Christ, the Rock of Ages. It was built up by the doctrine of the Apostles, and the blood of Martyrs, who rejoiced to follow their Lord, and to carry on His work.

For all these reasons, then, I want you to come to the place where God hath placed His name for men to draw near in worship and adoration. "It is none other but the House of God, it is the gate of Heaven," (Gen. xxiii. 7). Learn to say with the Psalmist, "One day in Thy courts is better than a thousand," (Psalm lxxxiv. 10); and so shall you be called to worship hereafter in the heavenly Jerusalem, where the Lamb enthroned is exalted as Lord of all.

A FEATURE OF OUR AGE.

I think there is no fault more prevalent in the present age than *levity*. The lofty in character, the high in station, the most sacred subjects, are alike objects of sport. Persons whom you know to be good and far from wishing to hurt the feelings of, or in any way injure others, yield to this fault.

In this age it is thought to be evidence of brightness, smartness, to be quick at picking all things to pieces, uttering thoughtless speeches concerning the manners or lives of those with whom we come in contact. To find motives for things other than what appears on the surface is counted wit. This spirit pervades our newspapers, our society, conversation, everything, and seems to be killing all reverence for any person or thing, however high or holy.

A RETURNING PRODIGAL.

Some years ago an English clergyman, who spoke French fluently, was staying in a Swiss village. The pastor of the place made acquaintance with him, and invited him to preach. He did so, speaking on the words, "The Son of God, who loved me, and gave himself for me," pressing on the minds of the people the thought that, however careless or even wicked their lives might have been, there was One, who had been loving them all along, having proved that love even by the death of the Cross. He left the village the next morning. The following Sunday was one of those unfortunately rare occasions in Protestant Switzerland on which there was to be a communion.

In the course of the week, a young man, well known as one of the worst characters in the parish, came to the pastor, saying that he wished to be allowed to communicate on the next Sunday. "You! Who are known to be leading such an evil life? It's impossible." Yes, sir, I know I have been very wicked, but I must tell you something. I heard the stranger preach last Sunday, and when he said how Jesus Christ had been loving me all my life and all through my sins, and how I had never cared to think of Him, it went to my very heart. I was miserable. I went home and to bed, but could not rest. I got up and I knelt and tried to pray. So it went on for hours. At last, I suppose I fell asleep, for I saw Him standing there with the marks on his hands and feet. I thought I fell at his feet and said, "Lord, I do love Thee," but the face was cold and stern. I thought, "Perhaps it is not true, I don't love him, and he knows it." "Lord I will love Thee," but there was no change in his countenance. I felt in despair; at last I cried, "Lord, is it then not true that Thou hast loved me all my life, and didst give Thyself for me?" and then the face changed into such a look of love and forgiveness, and in my joy I woke. And now I do so want to come to the communion on Sunday." The pastor consented, and has had the comfort of seeing this young man continue to lead a life of remarkable Christian excellence for many years.—Related by the Rev. Andrew Jukes, during the London Mission.

"LET YOUR LIGHT SHINE."

A young lady called to see a friend who was ill, and on leaving, one of the children, a sweet, intelligent little girl, took her down stairs. She was her own special favourite and pet, and yet being naturally of an extremely reserved disposition, she had never spoken one word to her on the subject of religion. Looking down into the thoughtful, loving eyes, under a sudden impulse, she asked the question:

"Maud, my darling, do you love Jesus?"

To her astonishment the child stopped abruptly, and drawing her into a room which they were passing, she shut the door, and clinging closely to her, burst into a flood of tears. Looking up at last, with a glad, happy face, she said:

"Miss Alice, I have been praying for six months that you would speak of Jesus, and now you have! Every time I have been to your house I hoped you would say something, and I was beginning to think you never would." It was a keen reproach to her friend, and one that she never forgot.

Little Maud is now an earnest young soldier in Christ's army. No one who knows her doubts the reality of her religion, and certainly it gives her character an attractive grace which nothing else could give.

How many poor, sad, seeking souls, like little Maud, wonder why Christians never speak to them of the thing nearest their hearts.

O, Christian, why do you neglect to let your light shine, and guide these weary wanderers home to God?—*Ex.*

—Slippery places may fling up the heels of great giants, and little temptations may overthrow well-grown Christians.

—If it is because God so loves us that his orderings for us include so many causes of present sorrow to us.