

## "Let the Good Prevail."

(AN ANCIENT GREEK SAYING.)

On, fellow-men, through storm and shower,  
Through mist and snow-drift, sleet and hail!  
Brace up the strong right arm of power,  
And—Let the good prevail.

Let never selfish thought intrude,  
Nor selfish fear your heart assail;  
Work bravely for the common good,  
And—Let the good prevail.

True brothers in the race of life,  
Rejoice not if a brother fail:  
We all may conquer in the strife,  
And—Let the good prevail.

Rejoice not at a brother's woe,  
Life's sea is wide for every sail;  
Each in our turn we come and go,  
So—Let the good prevail.

O truthful lips, O toiling hands,  
O manly hearts that never quail,  
Work each for all what God commands,  
And—Let the good prevail.

Men are not units, one and one;  
One body all, we stand or fail;  
The common good must aye be won,  
So—Let the good prevail.

The common good, the common health,  
Tho' selfish tongues may sneer and rail,  
Be this our task, our truest wealth;  
And—Let the good prevail.

Go, take your Bible from its shelf,  
And read the ancient hallowed tale;  
Love thou thy neighbour as thyself,  
So shall the good prevail.

W. M.

## Time Enough.

No, there is not, if thereby is meant that you may postpone the good deed which conscience commands you to do. The monitor within brooks not delays or postponements; to hear its voice, and to delay to do its bidding, is to have a perverse, rebellious spirit. Boswell says that Dr. Johnson, speaking one day of pious resolves of which the performance was delayed, used these words: "Hell is paved with good intentions." And pious George Herbert, in his *Jacula Prudentum*, puts the thought in this form: "Hell is full of good meanings and wishes." But we may be sure that no good intentions, meanings, or wishes are in that place where "hope never comes." One aptly says, "such things are all lost or dropt in the way by travellers who reach that bourne." But we may truly say that the road to hell is paved with good intentions which have never been executed. And, indeed, there is always reason to fear that where obedience is delayed to a monition of conscience, the delay will be indefinitely protracted. About the doing of the things, then, which ought to be done, there is not time enough. Repentance of sin should not be delayed a moment. One cannot too soon be sorry for his evil, confess and forsake it. One cannot too quickly cut loose from all evil associations. The neighbourhood of iniquity defiles and even paralyzes a good purpose. One cannot sunder himself from such a vicinage too widely or too soon.

There is also a new element of goodness in the doing of a good deed at once. Promptness shows heartiness, displays the obedient spirit which hears quickly and heeds at once the voice of God. On the other hand, delay evidences of sloth and reluctance. It shows that the heart is not fully decided to yield itself to good purposes and pursuits.

Such persons also reap as they sow. He who is slow in doing the duties of religion, finds the consolations of it very slow in coming into his heart. But he who is always shod with the preparation of the Gospel of peace—that is, is always ready to do the will of God, finds the consolations of that Gospel always largely granted unto him.

—The old city of Troy had but one gate. Go round and round the city, and you could find no other. If you wanted to get in, there was but one way, and no other. So to the strong and beautiful city of heaven there is but one gate, and no other. Do you know what it is? Christ says, "I am the door."

## Long Ago.

A man told me the other day that he had a great deal of trouble with his son, and that the boy's mother encouraged or screened him when he did wrong.

I told him to take comfort, because he was only suffering as others did three thousand years ago. For Solomon said: "A wise man maketh a glad father, but a foolish son is heaviness to his mother." The father is glad because the wisdom of his son, when he is wise, results from the father's correction and guidance. The mother's heart is heavy because the folly of her son, when he is foolish, results from the mother's indulgence and fondness.

So the passage is commonly interpreted. I do not say that the distinction made is always correct. There are mothers who do not, in all their fondness, hide their children's faults, but wisely check them and correct them. And there are fathers like Eli, of whom it is said: "His sons made themselves vile, and he restrained them not."

"Whom the Lord loveth He chasteneth." It is no mark of real love to let young people follow their wilful way or the examples of those that lead them astray. True love quickens fear and jealousy. Those who love us most are most anxious to keep us right, and are most resolved not to let us love the world instead of our God.

## Your Children.

Two ways of training them. The right way is to tell them what God has done for them and what they are. Tell them what they tell you when they say the second answer in the Catechism. Keep them to this, and teach them to understand what they say to you in that answer. The other way—and it is a very wrong way—is to act on the hope that the children may, at some time or other, be made children of God. The Catechism way is the best; it agrees with the Bible and is the teaching of the Church.

## The Power of Faith.

It was the faith of Moses that made him despise the riches of Egypt; the faith of Joshua that made him valiant; the faith of Joseph that made him chaste; Abraham's faith made him obedient; Mary Magdalene's faith made her penitent; and the faith of St. Paul made him travel so far and suffer so much till he became a prodigy both by zeal and patience. Faith is a catholicon, and cures all the distemperature of the soul; "It overcomes the world" (saith St. John); "It works righteousness" (saith St. Paul); "It purifies the heart" (saith St. Peter); "It works miracles" (saith our blessed Saviour); miracles in grace always, as it did miracles in nature at its first publication; and whatsoever is good, if it be a grace, it is an act of faith; if it be a reward, it is the fruit of faith; so that as all the actions of man are but the productions of the soul, so are all the actions of the new man the effects of faith. For faith is the life of Christianity, and a good life is the life of faith.—*Jeremy Taylor*.

—Lord Palmerston's good-nature was proverbial—on one occasion it was put to a curious test. He had been present at an archery meeting in Hampshire, where he had distributed prizes, giving the young ladies a kindly pat on the head, but making only the most commonplace observations. The reporter waited anxiously in his place until, to his horror, he saw the proceedings brought to a close without any formal speech from the Premier. This was more than he could stand. He rushed from his corner to Lord Palmerston, who was passing out of the room. "My lord, I beg your pardon, but really this won't do." "What do you mean?" asked the astonished statesman. "Why, you've made no speech! I've come all the way from London to report it, and a speech of some sort I must have!" Wherefore, it is on record that the good tempered old gentleman turned back, and detained the retreating audience for twenty minutes, while he gave them a genial dissertation on the good qualities of English women in general and of Hampshire lasses in particular.

## Hints to Housekeepers

**QUAKER PUDDING.**—Put a teacupful of grated bread crumbs into a bowl. Beat four eggs, with two tablespoonfuls of sugar, a small pinch of salt, and two tablespoonfuls of corn starch; stir it into a quart of milk, pour over the bread crumbs, and put into a greased pudding-dish, and steam one hour. Serve cold with lemon sauce.

**WHIPPED CREAM PUDDING.**—Cover half an ounce of gelatine with cold water and let it soak an hour. Whip a pint of cream. Put a pint of milk on to boil, to which add the gelatine, and strain. Beat the yolks of four eggs and a cupful of sugar together; stir in the boiling milk. Remove from the fire and flavor. When cool place on ice and stir until thick, then add the whipped cream; mix, and set on ice to harden. Serve with whipped cream.

**HEALTH IN HERBS.**—Health-giving herbs, barks, roots, and berries are carefully combined in Burdock Blood Bitters, which regulate the secretions, purify the blood and renovate and strengthen the entire system. Price, \$1 a bottle, 6 bottles \$5. Less than 1 cent a dose.

**COLD MERINGUE PUDDING.**—Soak a pint of stale sponge-cake crumbs in a quart of milk. Beat the yolks of three eggs and a teacupful of sugar together, and add to the cake crumbs and milk; flavor with the juice and grated rind of one lemon. Pour into a deep pudding-dish and bake half an hour. Whip the whites of the eggs, sweeten and put a layer over the pudding, then a layer of currant jelly, then another of the whites of the eggs. Set in the oven to brown. Place on ice, and serve cold without sauce.

**ROYAL PUDDING.**—Cover a box of gelatine with water and let it dissolve, then pour over it a pint and a half of boiling water, add a pound of sugar, and the juice of four oranges and three lemons; stir until the sugar is dissolved. Strain, and set in a cool place. Dip a large mould in ice water, cover the bottom and sides with canned cherries; cover with the liquid gelatine, let it harden, fill up the space with more gelatine, and set it to cool. Serve with vanilla cold sauce.

**SARAH MARSHALL.**—King St., Kingston, says: "I was afflicted with chronic rheumatism for years and used numerous medicines without success, but by the use of 6 bottles of Burdock Blood Bitters I was entirely cured."

"I am acquainted with the above named lady, and can certify to the facts as stated."—*Henry Wade, Druggist, Kingston, Ont.*

**COCOANUT PUDDING.**—Beat the whites of two eggs, add a pint of milk; half a teaspoonful of sugar and one grated cocoanut; flavor with vanilla, mix, pour in a pudding-pan and bake half an hour. Serve cold.

An exchange says that borax water will instantly remove all soils and stains from the hands, and heal all scratches and chafes. To make it, put crude borax into a bottle and fill it with hot water. When the borax is dissolved, add more to the water, until at last the water can absorb no more, and a residum remains at the bottom of the bottle. To the water in which the hands are to be washed, pour from this bottle to make it very soft. It is very cleansing, and by its use the hands will be kept in an excellent condition.

For several years past, the rose bushes have suffered severely from the insect pest, a small worm which attacks the leaves. A lady gardener recommends, in *The Globe Democrat*, as the most effective remedy, fine unslaked lime blown on the bush with a pair of bellows in the morning before the dew is dry. The lime slakes itself, but in so doing kills the worms, and a second crop of insects rarely makes its appearance the same season.

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