

Family Reading.

THE BODY.

People often neglect the care of the body. They despise the body. They seem to concentrate their thoughts on the soul, forgetting that the body is the handmaid of the soul, and that these two are so intimately joined together, that what affects one affects the other. Indeed, there is more than a hint given in the Holy Communion Service that the Blessed Sacrament has a most mysterious influence on our bodies as well as on our souls. When the sacred elements are given, the words are "The Body of our Lord.

The Blood of our Lord. preserve thy body and soul unto everlasting life." How reverently should we treat our bodies! They are the temples of the Holy Ghost. We are "to present our bodies a living sacrifice, holy, acceptable unto God." Let this Easter thought of the reality of the risen Body of thy Lord help thee, my brother, to keep thy body in temperance, soberness, and chastity, and may His sacred Body and Blood preserve it, together with thy soul unto everlasting life.

THE MYSTERY OF GOD'S LEADING.

Why is it that I am not suffered to come to Thee by the near way? Wherefore am I forced to seek the promised land through the longest road—the road of the wilderness? There are times when I almost seem to have reached Thee at a bound. There are flashes of thought in which I appear to have escaped the wilderness, and to have entered already into Thy rest. I am caught up to meet Thee in the air, and the world fades away in the far distance, and I am alone with myself. But the rapture and the solitude are short lived. The world returns again with double power, and a cloud falls over the transfiguration glory; and at the very same moment when I am saying, "Methinks it is good to be here," a voice whispers in my ear, "Go back and take the journey through the wilderness."

My soul, thou must not murmur at that message; it is a message of love to the wilderness. Thou hast need of the wilderness, and the wilderness has need of thee. There are thorns in the desert which must be gathered ere she can rejoice and blossom as the rose, and the gathering of her thorns shall be the gathering of flowers to thee. Thou canst not do without the thorn. To be caught up to meet thy Lord in the air would be too much exaltation; it would lift thee above the sympathies of the toiling crowd. Better to meet thy Lord in the wilderness than in the air. Thou wilt find Him traveling by the long road—the road of Gethsemane and Calvary. Join thyself to the journey of the Son of man. Help him to carry his burden of human care over the wastes of time. Enter into fellowship with that cross of His which was the pain of seeing pain, and verily love shall make the long road short; thy feet shall be as the feet of the roe; the crooked paths shall be made straight, and the rough places shall be made plain; for the glory of the Lord shall be revealed, and the glory of the Lord is love.—Dr. Matheson, in *Moments on the Mount*

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

A CURIOUS JEWISH WEDDING.

A few weeks ago, a Jewish gentleman called on the minister of one of the New York synagogues, stating that his daughter was engaged to be married to a young man, at the same time asking the reverend gentleman to make the necessary preparations. All arrangements were effected; but on the morning on which the marriage ceremony was to take place, the father of the bride again called on the minister, saying that he was very sorry, but, owing to the bad conduct of the groom, who the day before required a larger dowry than had been promised, and stated that, unless his terms

were complied with, he would not marry, the wedding could not take place. The Jewish Rabbi, instead of condoling with him, congratulated the bride's father on the escape his daughter had had from future misery: for, if such was his heartless conduct before marriage, what would it be afterwards? "So my daughter says," was the reply; "yet it is very hard for me, for a dinner has been provided for the guests, musicians have been engaged, and there is no time to countermand invitations, so that the invited parties will assemble at the synagogue, and what shall I do?" "Place some one at the synagogue door," said the Rabbi, "and let him inform your friends to meet you at the hall, and then matters can be explained. As the dinner is provided, let them partake of it; have the music play the 'Dead March' in *Saul* in honour of the groom; and, I assure you, instead of its being a dull affair, everything will go off well."

The advice was taken. A few of the friends of the family were present, healths proposed, not in memory of the absent "happy man," but for the future happiness of the "bride." Thus there was a wedding celebration minus the bride and groom; the former could not be expected, and the latter would have been in a sad predicament if present.

HINTS TO HOUSEKEEPERS.

Baking soda gives instant relief to a burn or scald.

Never put a hot iron directly upon silk—it takes the life out of it.

Paint spots may be removed from any kind of clothing by saturating with equal parts of turpentine and spirits of ammonia.

Vaseline is said to be a good preservative for eggs. The vaseline is melted with three per cent. of salicylic acid, and rubbed on the eggs after they are thoroughly washed.

The most severe cold or hoarseness may be relieved by applying to the chest, as quickly as possible, a flannel wrung out of boiling water, and on which turpentine is sprinkled.

Plaster-of-Paris ornaments may be cleaned by covering them with a thick layer of starch, letting it dry thoroughly, and then brushing with a stiff brush.

It is a good plan to wrap cans of fruit in newspapers, and put them away in a dark, cool place. The wrapping in paper and keeping dark is said to prevent the bleaching of the fruit.

Old garments that may be utilised in a hundred ways, for rugs, linings, cushions, and the like, are sometimes rendered worthless, because, when no longer fit to wear, they are not ripped to pieces, brushed, and put away.

Tender feet may be hardened, it is said, by rubbing common hard soap on the inside of the socks once or twice a week. Perfect cleanliness and frequent changing of stockings will improve the condition of the feet in every respect.

Wooden wool is used as a dressing for wounds, and is being prepared extensively for surgical purposes. It is finely-ground wood, and is a clean looking, delicate fibred substance, which absorbs an immense quantity of liquid.

A dark and gloomy room may be brightened by placing ebonized shelves over the doors and windows, grouping scarlet, yellow, or gilded fans upon the walls, and placing pretty bric-a-brac and vases in positions where they will be brought into relief by the cheerful background.

Excellent pies are made of canned currants. Take one cupful of them, half a cupful of sugar, one tablespoonful of flour, beaten with the yolks of two eggs. Bake with an under crust, then frost the top with the whites of the two eggs and two tablespoonfuls of powdered sugar. Be sure to beat the sifted flour with the yolks, then there is no danger of little lumps of undissolved flour spoiling the good looks of the pie.

An authority in laundry matters says that borax is a valuable adjunct to the raw starch for collars and cuffs. Too much should not be used, as it has a tendency to make the linen yellow. Lump borax may be dissolved in hot water and bottled for future use. Perfectly clear gum-arabic water is also an excellent addition. It is well to bear in mind that the polish on cuffs and collars is the result of heat, friction and pressure.

A charming industry is now being undertaken by a few young ladies in the secret, which will add to their list of pretty things for holiday gifts, and to "tables" for charitable entertainments. Pith from corn stalks is cut with a very sharp knife into little blocks. These are painted with water colors in conventional designs, and glued together in the form of vases, jugs, etc. The delicate colour of pith, its lightness and its porousness render it handsome material for fancy work. In putting the blocks together they are allowed to overlap.

—For constipation take St. Leon Water before breakfast.

SIR JOSHUA REYNOLD'S BOYHOOD.

When Joshua was but a mere child, his father was displeased to find him devoted to drawing; on a sketch which the boy had made, his father wrote "This is drawn by Joshua in school, out of pure idleness." The child found the "Jesuit's Treatise on Perspective," and studied it with such intelligence that before he was eight years old he made a sketch of the school and its cloister which was so accurate that his astonished father exclaimed, "Now this justifies the author of the 'Perspective' when he says that, by observing the laws laid down in his book, a man may do wonders; for this is wonderful!"

When about twelve years old, Joshua, while in church, made a sketch upon his thumb-nail of the Rev. Thomas Smart. From this sketch, he painted his first picture in oils; his canvas was a piece of an old sail, his colors were common ship-paint, and he did his work in a boathouse on Cremyll Beach.

In 1740, when Joshua was seventeen years old, his father tried to carry out his plan to apprentice him to a druggist, but the boy was greatly opposed to this. He said, "I would prefer to be an apothecary rather than an ordinary painter; but if I could be bound to an eminent master, I should choose that." Fortunately Lord Edgecumbe and other friends advised the boy's father in his favor, and so Joshua was finally sent to London and bound to Thomas Hudson, then the best portrait painter in England. After two years, Hudson suddenly dismissed the youth from his studio, though his agreement was for four years; the master said that Joshua neglected his orders, but others believed Hudson to be jealous of his pupil's success.—From "Stories of Art and Artists," by Clara Erskine Clement, in *St. Nicholas* for September.

MAKING THE RESPONSES.

"O Lord, open Thou our lips, and our mouth shall show forth Thy praise."

Two faults frequently mar the beautiful worship of our Church. Some are silent worshippers, utterly isolated in thought and sympathy from the congregation. Others are loud indeed in their responses, but, through some eccentricity of tone or manner they hinder the devotion of others, and disturb the harmony which requires "one voice" as well as one "heart."

Dean Goulburn's earnest words should be pondered both by the silent and eccentric. "Be careful to make in an audible voice all the responses prescribed by the Church. If persons around us in the congregation are merely silent auditors of the service, our own devotion is instantly chilled. If, on the other hand, they have all the appearance of earnest worshippers, devotion soon stirs and wakens up in our own heart. Throw, then, your contribution of heart and soul and sympathy, into the service of the Church, by making the responses simply and sincerely, in your natural voice."

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