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to others, and rebukes those who neglect the house of God.

14. It brings you the pleasant consciousness that you have helped to keep sacred the day which God has set apart for His worship.

15. It widens your influence and makes you more of a power for good in the community.

16. It will save you from the remorseful reflections that would have come had you neglected the worship of God, and dishonored the Lord's day.

17. It will confirm you in good habits.

18. It will be a help to you in self-discipline.

19. It will prepare you for whatever providence may await you in life, and enable you to bear them when they come.

20. Every day well and faithfully spent in the earthly courts of God will be a welcome reminder of the unceasing worship and splendors of the Church Triumphant.

Spiritual Blessings connected with the Worship of God.

1. Gladness. Psalm cxvii, 1.
2. Guidance. Psalm xlii, 8.
3. Prosperity. Psalm cxvii, 6.
4. Satisfaction. Psalm lxxv, 4.
5. Communion with God. Psalm lxxxiv, 2.
6. Answered Prayers. St. John ix, 31.
7. Holiness. 1 Chron. xvi, 29.
8. Contentment. Psalm xlii, 17.
9. Spiritual Growth. Psalm xvi, 13.
10. Unselfishness. Psalm cxxxv, 9.
11. Refuge in Trouble. Psalm xlvii, 5.
12. Divine Help. Psalm xx, 2.
13. Nearness to God. Psalm xlii, 2.
14. Loving-Kindness. Psalm xlviii, 9.
15. Joy. Psalm lxxxii, 4.
16. Spiritual Converse. Psalm xxix, 9.
17. Praise. Psalm lxxv, 1.
18. Privilege. Psalm lxxxiv, 10.
19. Constancy. St. Luke xxiv, 53.
20. Consecration. St. Luke ii, 36-37.

The Emptiness of Excuses.

1. *It is too hot, or it is too cold to attend church.* Would you offer such an excuse if you had an appointment with one who was to pay you a sum of money, or to make over to you a farm or a house? Would such an excuse be offered if you desired to go to a place of amusement? Are the engagements you make with men of more account than the obligations you are under to God?

2. *The congregation are unsocial.* The Church of Christ was not instituted for social purposes. It is not a club. The Church was established for the purpose of educating souls for eternal life. It is your duty to receive the benefit of that education, whether people are social or unsocial. You are answerable for your conduct and not their's. You wrong your own soul by keeping away from God's house for such a trivial excuse.

3. *I hear the same things said every Sunday.* This is true; but they are not essential repetitions. Eating, drinking, sleeping and breathing are repetitions, but who complains because they are such? Life abounds with repetitions. Should we not expect them in whatever pertains to our spiritual good? The love of God, salvation by Christ, the forgiveness of sins, and the blessed hope of heaven cannot be told us too often. Both warnings and encouragements need to be constantly repeated. The law of God is: "Line upon line, and precept upon precept."

4. *I do not have becoming clothing.* This is paying more deference to externals than to the higher and spiritual man. God looks upon the heart. He judges us by that. The rich and the poor are the same in His sight, and the blessings of His house are as freely bestowed upon the one as the other. To stay away from church because you have not the clothing to gratify your taste or vanity is a weak position, for it is a confession that you think more of the opinion of the world than you do of the favour of God.

5. *I do not feel like attending church.* This is a poor excuse. Duty is one thing and feeling is another. Discharge the obligations of life because they are obligations, and not wait for moods or emotions. The feeling you desire never will come from neglecting a known duty. Make your church-going a habit, and then you will be in the spirit of it. You will need no urging nor offering of excuses.

SUNDAY NIGHT.

BY M. R. H.

Three little curly heads golden and fair,
Three pairs of hands that are lifted in prayer,
Three little figures in garments of white,
Three little mouths that are kissed for good night,
Three little gowns that are folded away,
Three little children was rest from their play,
Three little hearts that are full of delight,
For this is the close of a sweet Sunday night.

And mamma had clustered them all round her knee,
While Maide had dropped an occasional tear,
She had told to them stories of Jesus of old,
Who called little children like lambs to His fold,
Who gathered them up in His arms to caress,
And blessed them as only a Saviour could bless,
While the innocent faces grew tender and bright,
With the sweet, earnest talk of the calm Sunday night.

And the blue eyes of Bennie had widened with fear,
While Maide had dropped an occasional tear,
When they heard of the lions and Daniel so bold,
And Joseph who once by his brethren was sold,
And the children who walked 'mid the furnace of flame,
Till the angel of God in his purity came;
Walking unharmed in their garments of white;
Oh, these were sweet stories to hear Sunday night!

And Maide had said—the dear little child—
Looking up in the face of her mother so mild,
"I wish—oh, so much!—I wish, mamma dear,
When the angels were walking they'd come to us here;
I'd like once to see them, so shining and fair,
Come floating and floating right down through the air;
Let's ask them to come," said the wee little sprite,
"Let's ask them to come to us this Sunday night."

And then mamma told her in her grave, gentle way,
How the angels were guarding the children each day;
How they stood softly round by the little ones' bed;
How the blessings descended alike on each head;
But, when they were naughty or wilfully bad,
Then the Father was grieved and his angels were sad.
"Oh, I mean to be good," lipsed the baby, "and then
I may see them some time when they're coming to
Ben!"

Oh, the innocent children! how little they knew
Of the dear eyes in heaven bent on them below;
Of the guardian spirits, who close by their side
Are watching and waiting to strengthen and guide;
And now as they lie wrapped in dreams and in sleep,
How ceaseless the vigils the angels will keep;
And mamma prays, "Father, oh, guide them aright,
And send Thy good angels to guard them to night!"
—Exchange.

HOLY COMMUNION! NEED I RECEIVE IT?

A strange question surely for Christians to ask! Jesus said, "Do this in remembrance of Me," and professing Christians now ask: Need we "do this?"

If Jesus Christ is our Lord, His word is sufficient. He has commanded it, and were there no other reason it would be our duty to obey His command.

Obedience is at the very root of our Christian Life, and if we put our opinions before Christ's commands we may be sure there is something wrong.

But God's commands are very loving, He always makes His promises go hand in hand with them. He not only bids us come to the Holy Communion, He invites us to meet Him there, and promises to feed our souls and give us the joy and comfort of His presence within us.

It is then not only our Duty but our Highest Privilege, our truest joy, to seek in sweet Communion with Jesus, at His Holy Table, the strength and comfort we need so much.

But how are we to go? We cannot live up to it! people say; we have so much to worry us! So many cares! We don't want to eat our own damnation! Better to stay away.

Yes! it is better to stay away than to come lightly and after the manner of dissemblers with God.

If you want to live in sinful pleasure, or to live Godless worldly lives, don't come to the Holy Communion, for St. Paul says, "Ye cannot drink the Cup of the Lord and the Cup of Devils; ye cannot be partakers of the Lord's Table and the table of devils." 1 Cor. x., 21.

But remember what the choice means: we cannot choose the world now and God hereafter. We

are living for Eternity! Communion with God here is the only true preparation for Communion with God in heaven. But there are others who long to come and feel that they are sinful and therefore unworthy:

"O agony of wavering thought,
When sinners first so near are brought;
It is my Maker—dare I say?
My Saviour—dare I turn away?"

It is true, *we are all unworthy!* If we had to wait until we were worthy we should never come at all. No sinner could be worthy to stand in God's presence! But Christ came because we were sinners. He has given us Grace because we were sinners. He has given us the Holy Communion because we were weak, helpless sinners, and therefore we know that sinners are welcome. Sinners! yes! but sinners seeking grace and strength to fight against sin. A poor woman who was a sinner came to Jesus, and He did not spurn her from Him, but it was with the Tears of Penitence, and the Offerings of Love. Another—a despised stranger conscious that she had no claim of her own, was content as a dog to be fed with the crumbs. Did Jesus send her away Empty? Listen to His words. O woman great is thy faith, be it unto thee even as thou wilt.

Come with such Penitence and Faith and Love, and, though *unworthy*, you will come *worthily*, or in a worthy and acceptable manner.

In the Church Catechism are five simple heads of self examination—

- 1.—*Repentance*—Do I repent truly of my past Sins?
 - 2.—*Amendment*—Do I steadfastly purpose to lead a new life?
 - 3.—*Faith*—Have I a lively faith in God's mercy through Christ?
 - 4.—*Thankfulness*—Have I a thankful remembrance of His Death?
 - 5.—*Love*—Am I in Charity with all men?
- Try and use these faithfully in searching your hearts. Don't want to know the *best* but the *worst* of yourselves, and if you are in doubt and difficulty, just as you would go to a Physician about your bodies, you may go to God's Ministers about your souls.

A STORY OF TITHES.

Many years ago a lad of sixteen left home to seek his fortune. All his worldly possessions were tied up in a bundle which he carried in his hand. As he trudged along he met an old neighbour, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?"
"I don't know," he answered. "Father is too poor to keep me any longer, and says I must now make a living for myself."
"There is no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and candle-making, at which he had helped his father while at home.

"Well," said the old man, "let me pray with you and give you a little advice, and then I will let you go."

They both kneeled down upon the towpath (the path along which the horses that drew the boat walked). The old man prayed for William, and then this advice was given: "Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap, give a full pound, and I am certain you will be a great, good and rich man."

When the boy reached the city he found it hard to get work. Lonesome and far away from home, he remembered his mother's last words and the last words of the canal boat captain. He was then and there led to "seek first the kingdom of God and His righteousness." He united with the Church. He remembered his promise to the old captain. The first dollar he earned brought up