

ter; if the register were the same in both cases that body was certainly dead. There was, therefore, no possibility in the present state of human knowledge of getting a body buried which was only apparently dead. He thought that ought to be a satisfactory answer to the fears of the nervous, and, therefore, as the solid coffin was not necessary if they did not keep the body too long a time, he thought they might abolish at once the solid coffin. And what respect did it show to the dead body to keep it indoors for a long period? What possible pleasure could any living friend take in watching those ghastly mortal changes that took place and utterly defaced the marble beauty of a body recently dead? Surely it would be infinitely better, infinitely more in harmony with the feelings of affection, to retain as the last impression of our friend's faces that which it had before those mortal changes set in. But others said, "I like to have a stately catafalque and a magnificent coffin; it shows respect for the dead person." Whether was it more respectful to the body of the dead person—for the dead person was not there—to bring it into such contact with the kindly earth that it should speedily mingle with that earth, or screw it down into a permanent coffin, where it was made the victim of prolonged putrefaction? He said at once it was far more respectful to the dead body to have it borne to the grave either in an open bier or in an open coffin. And he said, moreover, that he thought generally the very best form of interment was the simplest and the least expensive form. Let wealthy persons establish the fashion of simple funerals; they could do it if they liked. The burial of a person in a very simple and destructible coffin, surmounted by a few simple flowers, was most in accordance with the bright hope of Christian resurrection.—*Manchester Courier.*

Poison the fountain and the stream is impure; poison the blood, and its taint is carried through the entire system—those innumerable veins and arteries carry disease and death instead of life and vitality. As a result, you have Headache, Scrofula, Dyspepsia, Kidney Disease, Liver Complaint and General Debility. An inactive liver means poisoned blood: Constipation means poisoned blood: Kidney disorder means poisoned blood. The great antidote for impure blood is Dr. Pierce's Golden Medical Discovery. Acting directly upon the affected organs, restores them to their normal condition. "A word to the wise is sufficient."

PUBLIC WORSHIP THE DUTY OF ALL.

"I can read my Bible and say my prayers at home" is the stock excuse for not going to church. It is to be feared that while many say they can do this, few do it. But what if they do, is that enough? Supposing that men could perform "at home" all the acts of worship for which they assemble and meet together in church, would they fulfil their duty to God by entering into their chambers, or gathering their families about them in their own houses? Certainly the early Christians did not think so; our forefathers in England did not think so. In times of persecution they might have said their prayers at home, but they persisted in holding assemblies for worship in the teeth of the law, and at the peril of their lives. The reason is plain. They thought public worship a duty—a duty to God: and they did their duty at all risks. All honor to them for it!

Such conduct ought to make us think. What is there in public worship to render it of such importance that nothing can take its place?

1. *God ordained it.* "Gather the congregation" is His Word. The early Christians attended daily service in the Temple, and began from the first to have public meetings of their own for worship; particularly they came together "to break bread," that is for Holy Communion. And St. Paul rebukes those whose manner was to "forsake the assembling of themselves together."

2. *It proclaims before the world the greatness and goodness of God.* Let us illustrate this. There have recently been Luther and Wycliffe commemorations. Observe the course taken by those who promoted these movements. They did not urge the admirers of those famous men to read their lives, or to study their writings at home, or to

meditate in secret on the benefits which they had conferred on mankind. No; public meetings were held, and speeches made, in praise of those whom they delighted to honor. It was proclaimed to the world that they ought to be had in remembrance. Their merits and works were set forth at large. The object was to stir up feelings of gratitude and admiration towards them. Without public meetings this could not have been done.

There is a like reason for public worship. In church we sing God's praises; we hear of His wonderful doings towards the children of men; "in His Temple doth every man speak of His honor." Public worship is the church's witness to God before the world, which might else forget Him, and by means of it reverence and gratitude, fear and love towards God are stirred up in men's hearts. Prayer and Bible readings at home, necessary as they are, would not do alone, for we have to let men know that our God is great, and worthy to be praised.

3. *In Church Christians meet as the one great Family of God, the Father of all.* We cannot do this at home. Private prayers and family prayers cannot fill the place of public worship. For in church we come before God as the congregation of His people; "rich and poor meet together; the Lord is the maker of them all. We come together as brethren in Christ, children of God, the "one Father," and of the church, which is "the Mother of us all." The distinction of rank, class, trade, learning are left behind at the door; all equal are within the church's gate."

All distinctions are left behind, are they? Well, no; not always. Who do not know churches in which there is a very plain distinction, visible to the eye, between the pews of the rich and the benches of the poor? The former have comfortable cushions, and hassocks, and perhaps carpets, hat pegs, and umbrella-stands, too; some may even yet be found which seem, to use the words of a witty bishop, as if they had been "inoculated with the drawing room, and taken the infection very kindly." But the latter, the "free seats" for the poor, are not only in the worst part of the church, as a rule, but too often, even if they are wide enough to kneel in, are without anything to kneel upon.

CONSUMPTION CAN BE CURED.—By proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Dr. D. D. McDonald, Petitcodiac, N.B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons with consumptive tendencies." Put up in 50c, and \$1 size.

STAND BY YOUR COLORS.

AN INCIDENT IN THE AMERICAN WAR.

A dozen rough soldiers were playing cards one night in camp. "What on earth is that?" suddenly exclaimed the leader, stopping in the midst of the game to listen. In a moment the whole squad were listening to a low, solemn voice which came from a tent occupied by several recruits, who had arrived in camp that day. The leader approached the tent on tiptoe.

"Boys, he's a-praying, or I'm a sinner!" he roared out.

"Three cheers for the minister!" shouted another man of the group as the prayer ended.

"You watch things for three weeks! I'll show you how to take religion out of him!" said the first speaker, laughing. He was a big man; brave in action, rough and ignorant in mind.

The recruit was a slight, pale-faced young fellow of about eighteen years of age. During the next three weeks he was the butt of the camp. Then several of the boys, conquered by the lad's gentle patience and uniform kindness to his persecutors, begged the others to stop annoying him.

"Oh, the little ranter is no better than the rest of us," answered the ringleader. "He's only making believe pious. When we get under fire you'll see him run. These pious folks don't like the smell of gunpowder. I've no faith in their religion! A christian soldier indeed!" and he laughed contemptuously.

In a few weeks the regiment broke camp, marched towards Richmond, and engaged in that terrible battle. The company to which the young recruit belonged had a desperate struggle. The brigade was driven back, and when the line was re-formed behind the breastworks which they had built in the morning he was missing. When last seen he was almost surrounded by enemies, but fighting desperately. At his side stood the comrade who had made the poor lad a constant object of ridicule. Both were given up as lost. Suddenly the big man was seen tramping through the underbrush, bearing the dead body of the recruit. Reverently he laid the corpse down, saying as he wiped the blood from his own face:

"Boys, I couldn't leave him with the rebels—he fought so! I thought he deserved a decent burial."

During the lull in the battle the men dug a shallow grave, and tenderly laid the remains therein. Then, as one was cutting the name and regiment upon a board, the big man said, with a husky voice:

"I guess you'd better put the words 'christian soldier' in somewhere! He deserves that title, and maybe it'll console him for our abuse."

There was not a dry eye among these rough men as they stuck the rudely carved board at the head of the grave, and again and again looked at the inscription.

"Well," said one, "he was a christian soldier if ever there was one! And," turning to the ringleader, "he didn't run, did he, when he smelt gunpowder?"

"Run!" answered the big man, his voice tender with emotion, "he didn't budge an inch! But what's that to standing for weeks under our fire, like a man, and never sending a word back? He stood by his flag and let us pepper him—he did!"

When the regiment marched away, the rude head-board remained to tell what power lies in a christian life.

A PERSIAN LEGEND.

It is related of a Persian mother, on giving her son 40 pieces of silver as his portion, that she made him swear never to tell a lie, and said: "Go my son, I consign thee to God; and we shall not meet here again till the day of judgment."

The youth went away, and the party he travelled with were assaulted by robbers. One fellow asked the boy what he had, and he answered with a candor that surprised his questioner:

"Forty dinars are sewed up in my garments."

The robber laughed, thinking the boy jested. Another asked him the same question and received the same answer. At last the chief called him and asked him what he had. The boy replied:

"I have told two of your people already that I have forty dinars sewed up in my clothes."

The chief ordered his clothes to be ripped open, and the money was found.

"And how came you to tell this?"

"Because," replied the boy, "I would not be false to my mother, whom I solemnly promised never to tell a lie."

"Child," said the chief, "art thou so mindful of thy duty to thy mother, while I am insensible, at my age, of the duty I owe to God? Give me thy hand, that I may swear repentance on it." He did so, and his followers were struck with the scene.

"You have been our leader in guilt," they said to the chief; "be the same in the paths of virtue." And taking the boy's hand, they took the oath of repentance on it.

CONSECRATION.

A worthy church member said:—"All I have is consecrated to God." And yet this church member gave not over three hundred dollars a year for God, and twelve hundred a year, as a single item, to keep carriage horses. This is a fair specimen of our ideas of consecration—a consecration which exists only in name. We consecrate to God in name, to keep the substance for ourselves. We give God everything but ourselves—which is, in fact, giving him nothing.—*St. Louis Christian Advocate.*

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