

August, 1892.

S. Bartholomew's,
QUORNDON,

AND

S. Mary-in-the-Elms, Woodhouse.



THE MAGAZINE.

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Kalendar for August.

AUGUST

7 S	Eighth Sunday after Trinity.	Holy Communion at 8 a.m., and after Mattins. Mattins at 11 a.m. Children's Service at 2.45 p.m. Baptisms 3.30 p.m. Evensong 6.30 p.m. Collection for Church Expenses.
14 S	Ninth Sunday after Trinity.	Holy Communion at 8 a.m. only, other services as on the first Sunday.
21 S	Tenth Sunday after Trinity.	
28 S	Eleventh Sunday after Trinity.	
24 W	Festival of S. Bartholomew, Apostle and Martyr.	Holy Communion at 8 a.m. Mattins at 10. Choral Evensong with Sermon, 7.30. Preacher, The Rev. H. S. Gedde.
	This the Festival of the Dedication of the Parish Church. See below in Parish Notes.	

All week-days Mattins 8.30, Evensong 6.30 p.m., except when other notice given.

N.B.—Beginning with the first Sunday in August there will be a slight difference in the ringing of the bells for Sunday services. The bells will stop five minutes before the hour of service, and a voluntary be played on the organ till the choir enters and the service begins.

Subjects for Catechizing at the Children's Service on Sunday afternoon in August:—

Aug. 7.	S. Mark xiv., 12-26	} Hymns to be learnt, finish 339 and begin 382.
14.	" 27-50	
21.	S. Luke xxiii., 27-49	
28.	The Gospel, S. Luke xviii., 9-14	

It is hoped that some parents who do not send their children to Sunday School will bring them to the Children's Service, and the subjects of catechizing are given that they may read them over beforehand with the children, who will then better understand what is said to them.

N.B.—In order to encourage children who attend in this way they will be supplied with Mark Cards just as the Sunday School children are, which will be marked each Sunday after the service. A separate prize will be given at the end of the year to those who attend most regularly.

On Sunday afternoon, August 28th, being in the Dedication Festival, there will be a special Children's Service, which all the Schools will attend. An address will be given on Missionary work, and there will be a Collection for Missions.

A CLASS for BIG LADS is held on Sunday afternoon at the Vicar's house, at 2.45. Any lads between the ages of 14 and 18 will be welcome.

This Class has increased considerably during the last month. There are now 27 on the books. They seem to have changed their idea about an outing, and instead of waiting till later and going to Liverpool, they intend to go to Skegness on the Bank-Holiday. Perhaps this is wise, for on that day it is quite certain that all of them will be able to go.

A CLASS for BIG GIRLS is held at the same hour at Miss Corlett's house, opposite the Schools.

Baptisms.

(There is no fee whatever for Baptism).

July 10th—George Holmes.

N.B.—Baptisms, &c., are not inserted in the Magazine when it is not wished.

Hymns.

	MATTINS.	CHILDRENS SERVICE.	EVENSONG.
7th	{ 315 176	{ 341 339 184	{ 292 282 223
14th	{ 202 238 224	{ 221 339 330	{ 270 233 27
21st	{ 160 281 290	{ 231 339 108	{ 221 193 26
24th	{ — — —	{ — — —	{ 166 419 242
28th	{ 166 419 242 359	{ 166 242 358 —	{ 166 431 395 358

Collections in Church.

	Sick and Poor.	Church Expenses.	Special. (Wall Painting)
July 3.	2 19 0		
10.	0 3 10	2 15 1	0 6 3½
17.	0 3 8½		
24.	0 3 6		
Poor Box	0 2 8		
Totals	£3 12 8½	£2 15 1	£0 6 3½

PARISH NOTES.

Considering the very wet and cold weather which we have had during the past month, how glad we should be of the beautiful day we had for our School Treat (July 2nd). It was bright, yet with a gentle breeze, so that it was not too hot—the dust was just laid by recent showers, so that the ride out and back was not at all unpleasant. We are glad that all the arrangements, which were by no means easy to make, went off without any mishap. The weather being favourable for hay-making, some, who were most willing to do so, were not able to lend their waggons. As it was there were just enough conveyances for the party. The number of willing helpers on the occasion were too numerous to mention here, but to one and all we are most heartily obliged. To the following we are indebted for the loan of horses and carriages: Mr. Farnham, Capt. Warner, Mr. Holb, the Messrs. Wright, Mr. G. Cooke, Mr. Cross, Mr. Backhouse, Mr. Facer, Mr. Moyses, Mr. Pepper, Mr. Richardson, Mr. Sault. The engagement of the Woodhouse Band added very much to the enjoyment of the proceedings, and the procession made quite a stir as it passed through the village. No better spot could be selected than Mrs. Herrick's ground at the Hanging Rocks, and the tea provided at the Coffee House gave complete satisfaction. There was scarcely room for all the children in the big tent, as there were just 250 to be provided for; counting teachers and helpers there were more than 300. We have to thank also a large number of subscribers. We are very glad to hear of the willingness of those who could only subscribe a small amount to do what little they could.

Wednesday, August 24th, being the Festival of St. Bartholomew, will be observed as the Dedication Festival of the Parish Church. Many persons who read this have good reason to feel thankful for the blessings with which our Church is associated. There are some whose ancestors for generations, even for centuries have worshipped within its walls. Many must associate it with sacred memories of their early childhood, they were baptized there, they were confirmed there, received their first communion there, and perhaps were married there. Many have followed the remains of those they loved to their last resting place beneath its walls. Many it is to be hoped can look

5. Bartholomew's—CONTINUED.

back to spiritual blessings that have come to them through its services and ministrations, and who still look upon it as the home of their sweetest influences. For all these reasons we should be able to say with the Psalmist "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwells." The Dedication Festival is an occasion for shewing that love and thankfulness. The Festival Services will be kept up on the Sunday following. The Offerings during the Festival viz: on Wednesday evening and on the Sunday will be equally shared between the two great Missionary Societies. The Rev. H. S. Gedge, Rector of Aylestone, has kindly consented to preach on the Wednesday evening. We hope the same evening there will be a Parish Tea at the Village Hall, at Six o'clock. Tickets, 6d. each. Also to give the children a share in the Festival there will be arranged Children's Sports and Pic-nic Tea on Saturday afternoon, August 27th. Any children in the Parish will be allowed to join. Tickets for the Tea, 3d. each. Particulars will be published later.

The parents of our school children will be glad when the schools are opened again. The holidays of the children is a hard time for their mothers! The matter is worse when the weather is so bad as it has been this year. However we can all understand how a considerable holiday is necessary for the teachers, whose work is very laborious and wearisome.

Though Mrs. Faithfull has gone, who used to take such an active interest in the Waifs and Strays Society, it is hoped that no one in Quorn will cease to subscribe to this excellent work. The Vicar has himself been connected with the work ever since it was started in the Diocese, and has been on the Committee of the Leicester Home for Boys from the very first. Subscriptions will be acknowledged in next month's Magazine. Those also who have done any work for this object are requested to send it in without delay.

Efforts have lately been made to get rid of the nettles which grow so luxuriantly in the Churchyard. First the tops were cut off, but as the growth was strong it was then attempted to pull them up, but they had been allowed to grow so long that the roots had become thick and run for feet under the surface, so that it became plain that the only thing to do was to dig them roots and all. This is going on slowly, but we hope some day to see the last of them, and when the roots are up and burnt, the job will be done once for all. While engaged in this work it has often been in mind, how like these nettles are to bad habits! The longer they grow the worse they are to deal with, and after a time there is no cutting them off, but they must be taken up by the roots. And moreover, the parable will go further, for as bad habits must be replaced by good ones, so in many places where the nettles once grew we hope to see sweet flowers springing up next year.

The month of August will open this year on the Bank Holiday. It is only those people who work hard all the year round who feel the full benefit of these universal holidays; of course those who live in large towns profit most then, for they afford an opportunity which they seldom have for a day in the fresh air of the country. There is however a sad side even to this matter when we consider how many allow themselves to fall into intemperance, and thus spoil the holiday both for themselves and others. In this way we may turn many a blessing into a curse.

Our readers may be glad of a little definite information concerning the new Quorn Grammar School. The school is to be opened, if all be well, on the 15th of September, and until school buildings are made the rooms at the back of the Village Hall will be used for the purpose. The Trustees have had every facility for selecting a gentleman of the highest qualifications for the post, and the appointment will be made within a few days. This school, established in our own midst, ought to be a great benefit to the village and neighbourhood. In it a thoroughly good education will be provided at a very small expense. Besides those who from the first send their boys to it, we hope there will be many cases of boys who have done well in the Elementary school, and whose parents would like to give them a still better chance of raising themselves. When children show promise of good intellectual power, there is no better in-

vestment for the parents' small means than in affording them an extra year or two's education. By means of Grammar Schools, of which there are very many scattered throughout the country, the children of humble parents have risen to the highest positions in Church and state. We hope that many parents in Quorn will give this advantage to their children. The Vicar will be glad to give any information in this matter, and to answer any enquiries he can.

We also wish to call attention to a matter which Mr. Faithfull formerly put before the parishioners, viz: the providing of grave stones in the churchyard. There must be many who would be glad to put some memorial on the graves of their relatives if it could be done at an expense suitable to their small means. This need can be met by means of small iron crosses, which can be bought with short inscriptions cast upon them at a price as low as half-a-crown—a very pretty design with full inscription at 4/6. There are very many graves with nothing to show to whom they belong, which gives them a desolate and uncared-for appearance. By the rule of the Parish the Vicar is entitled to a fee of 10/6 for the setting up of a headstone, and the sexton to 2/6, but in order to give a better chance to people of small means in the case of these kind of memorials, one quite small fee will be charged, which will include the setting up in place. The Vicar will be glad to give information on this matter, and designs and prices may be seen at the Vicar's house, the Sexton's house, and also in the Church Porch.

List of Subscribers to the School Treat Fund.

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Capt. Warner ...	1 0 0	Nurse ...	1 0
Mr. Craddock ...	1 0 0	Mrs. Kinch ...	1 0
Mrs. Hole ...	1 0 0	" Paget ...	1 0
" Hayward ...	10 0	Mr. Cope ...	1 0
Dr. Harris ...	10 0	Mrs. Waddington ...	1 0
Mr. G. White ...	10 0	" J. Darker ...	1 0
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Miss Hawker ...	5 0	" Fewkes ...	1 0
Mrs. Brown ...	5 0	Mr. F. Thornton ...	1 0
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Mr. Firr ...	4 0	" Daft ...	1 0
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Mr. Robinson ...	2 6	Miss Bird ...	1 0
Mrs. Chapman ...	2 6	Mr. Winters ...	1 0
" Andrews ...	2 6	Mrs. White ...	1 0
Mr. J. Horspool ...	2 0	Mons. Antiquae ...	1 0
" Bolesworth ...	2 0	Mrs. S. Disney ...	6
" Cuffling ...	2 0	" Goodman ...	6
Mrs. Laundon ...	2 0	Miss Smith ...	6
" B. Fewkes ...	2 0	Mrs. Hollingsworth ...	6
" Huskinson ...	2 0	" W. Bates ...	6
" Martin ...	2 0	" Priestly ...	6
" W. E. Cooke ...	2 0	" Grocott ...	6
" M. Wright ...	2 0	Mr. Sharpe ...	6
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" Voss ...	2 0	" W. Horspool ...	6
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Mr. F. Brunton ...	2 0	" Sharpe ...	6
Mrs. W. Fewkes ...	2 0	" Snowdon ...	6
" Facer ...	2 0	" Barby ...	6
" Josh. Camm ...	2 0	" Sirl ...	6
Mr. T. Holmes ...	2 0	" Moore ...	6
Mrs. G. Holmes ...	2 0	" West ...	6
" H. Martin ...	1 6	" Hallatt ...	6
" T. Holmes ...	1 6	" J. Mee ...	6
Mr. Lowe ...	1 6	Smaller sums ...	1 7
A Friend ...	1 6		

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THE **DAWN** OF DAY



No. 176, NEW SERIES.]

AUGUST, 1892.



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THROUGH ALL THE CHANGING SCENES OF LIFE.

BY THE AUTHOR OF "MEHALAH."

VIII.—With the Captain again.

WHEN Martha reached Penzance, after having settled with her cousin, she sallied forth in search of Captain Thomas. She had his address, and had no difficulty in finding his house. Everyone of whom she inquired her way seemed to know Captain Thomas. He lived in a cottage near the beach, and the little house had a red geranium growing up over the face, as ivy or Bankshire roses might grow elsewhere. The geranium was a veritable tree, so stout was its trunk, and the red flowers were covering the whole house with bloom. The window-frames were painted very white, the gravel path was without a weed, and the little house was as clean and bright as was possible. In it lived Captain Thomas and his mother.

Martha was fortunate—the captain was at home. His face brightened at the sight of her.

"This is a pleasure on which I had never reckoned," said he, holding out both hands in welcome.

"I am afraid I bring you anything but pleasure," answered Martha: "I am the bearer of very ill news."

"Nothing at all matter with your father?"

"No, Captain Thomas, he is well enough, and so is Sampson—but I—"

"Surely nothing ails you?"

"You know the promise I made you—to lend you money."

"Yes."

"I cannot fulfil it—my money is gone."

"What, a bank broke?"

"My bank broken into. It has been stolen."

"You do not mean it?"

"You recall that I told you where it was. The shares in which my money was invested had been paid up—or whatever you call it;

returned, you understand, so no longer wanted, and no interest given on it any further. I happened to have it all with me in my room. As we sat together that afternoon I told you so, and where I had put the money. Not long after that—it was gone."

"But surely you can find who took it?"

"We have searched—"

"Was it taken before our fellows left?"

"Yes; but I cannot believe any one of them so ill repaid what was done for them."

"No; I could answer for most."

"Not for all?"

"Not for all. There was one among us of whom I knew nothing."

"Sandy Stout?"

"Yes, Sandy Stout."

He was a stranger, and taken on because my mate happened to be down with a bad leg, and so I was short of a man. He offered and I took him, but I knew nothing of him—nothing against him. Whilst on the *Martha* he was well-conducted and a good seaman. Still, he's the only man about whom I cannot say that I am confident he is honest as the day. The others I have known for

years, and would leave my purse out and be sure none of them would

touch it. Still—understand, I know naught against Sandy."

"Do you know that Sandy Stout was in the porch and overheard what I said to you?"

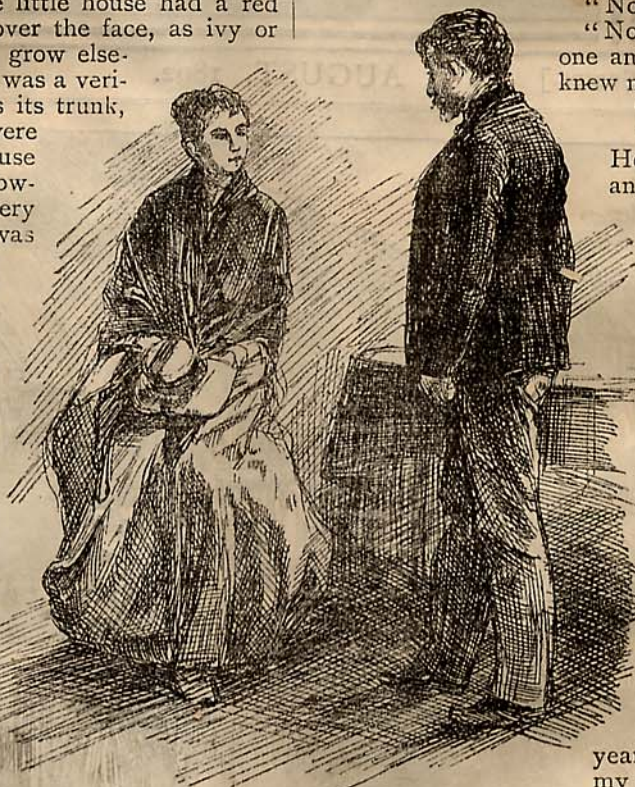
"No, I did not know it."

"He is staying on with my father, to my great regret. I do not like him. I mistrust him. He tries to throw suspicion on others, so as to clear himself."

"That looks bad."

"I can tell you something more." Then Martha related to Captain Thomas what she had heard from Captain Jack and Captain Bill.

He gave her close attention.



"Now, do you think he threw your *Martha*—I mean your vessel—away?"

"No," answered the Captain decidedly, "certainly not. The vessel was caught by the gale and driven on shore. If there be any truth in the story that Sandy Stout wrecks vessels, he would not try to wreck one in such a storm, when only a merciful Providence and your brother Sampson could save our lives. A fellow who tries to run a vessel ashore so as to deliver her up to the wreckers would not choose such an occasion when he might be lost himself, nor such a place where he had no confederates. Whatever he may have intended I cannot say, but of one thing I am quite certain he had no hand in the loss of the *Martha*."

"Captain Jack said that the man whom he called Saunders ran his boat on the rocks at Porth Quin."

"Yes; and if he intended to wreck the *Martha* he would have wrecked her on the same rocks, but he had not the chance."

"Captain Thomas! you know now that it is not in my power to lend you the money I promised. I am very, very sorry. One reason why I came here was that I did not like to write about it, lest you should think I was trying to shirk out of my promise." She paused.

Thomas did not answer, as she had expected. She looked in his face. He was studying, and clearly had not been attending to her last remark.

Suddenly he started.

"I'll go and see Jimmy Johns. He acted as mate when Eph. Poldew was ill. Now I come to think on it, he threw out a sort of a hint that the fellow Stout was no better than he should be, and might just as well have been left to drown. I remember his saying on the morning after the wreck, that he was thankful for what was done—all but for one thing, and when I asked him what that one thing was, he said it was a pity that Sandy Stout had not been let go in the wreck, and sent to kingdom come. I know that at the time I rebuked him rather sharply, and he said no more. I'll go and see Jimmy Johns at once. He is in the town. It is possible he may be able to throw some light on the matter. How long are you staying here?"

"I wish to get home as quickly as possible. I am not easy away—and that fellow Stout in the house."

"We must not condemn him without some better evidence. We cannot say for certain that he is the Saunders of Captain Jack, and that Captain Bill was justified in giving him a hiding for proposing to wreck his vessel."

"The description of the man answers exactly—black as a Spaniard."

"There are plenty of dark men in Cornwall. You have but to look about you here in the Lands End district, or about Veryan, and you will see them by scores—black as Spaniards."

Martha rose and left. She said



no more about her promise to Captain Thomas and his disappointment. Although he dissuaded her from concluding that Sandy Stout was the same man as he of whom she had heard stories in the waggon, she could see by his face that he was uneasy and thought gravely of the matter. Late the same evening there was a knock at her cousin's door, and Captain Thomas was ushered in. He looked graver than before.

"Miss Gilbert," said he, "when will you be ready to start for Mawgan?"

"To-morrow if need be."

"Then return to-morrow. I will go with you. I have heard something that makes it necessary for me to go with you, and to see Sandy Stout."

(To be continued.)

NOTES ON THE SUNDAYS IN THIS MONTH.

Eighth Sunday after Trinity.



THE warnings against "false" teachers are most clear and abundant in God's Word. Such teachers may be false in two ways, viz., either as regards the motive or purpose of their teaching, or as regards the truth of what they teach. Of the former sort are such as take upon themselves the office of teaching and ministry of God's Word from pride or love of power, or only to earn a livelihood. These may teach the truth, but are none the less "false" teachers. Of the latter sort are such as believe what they teach, and purpose to do good by their teaching, but being in error themselves, lead others astray, and are thus false teachers. Of both sorts let all faithful Christians beware.

Ninth Sunday after Trinity.



The parable of the unjust steward presents some difficulty unless considered with attention. The true lesson to be drawn from it is this: The good may learn wisdom and forethought from the bad. Nay, the bad shame the good by their greater wisdom and zeal in their own affairs. The bad are wiser in earthly things than the good in heavenly. "The world is better served by its servants than God is by His."

Tenth Sunday after Trinity.



Jesus is generally presented to us in exceeding love and tenderness, but in the cleansing of the Temple we have a vision of the "wrath of the Lamb." We shall do well to ponder over the spiritual significance of this act. It teaches us with what zeal and sternness we should cleanse the spiritual temple, whether the Church of Christ itself, or each separate member of the Church, from everything that can defile.

Eleventh Sunday after Trinity.



The Gospel for to-day contains the parable of the Pharisee and the Publican. Side by side with this parable the Church has set the words used by St. Paul in the 1st Epistle to the Corinthians, "By the grace of God I am what I am . . . I laboured more abundantly than they all, yet not I, but the grace of God which was with me."

GARDENING FOR AUGUST.

SPINACH must be sown in plenty now; the prickly-seeded is the best for winter use, being hardier than any other. Plenty of lettuce of some hardy variety, as well as more endive, must also be sown now for use in the winter and early spring. A bed of short-horn carrots, sown now in a warm and sheltered position, and covered with litter or fern in severe weather, will produce some nice useful roots next spring, and if the winter be mild, even before that. Radishes of the turnip and other varieties may still be sown, and seed of the rose and white China, as well as the black and white Spanish kinds, which are so hardy and useful in the winter, should also be got in immediately.

Lift early potatoes as soon as ripe, and when thoroughly dry store them away for use as required. Any intended for seed must be perfectly matured, and as far as possible those grown in open and elevated positions and sound soil, should be selected for this purpose. Stop the leading stems of tomatoes in the open air and shorten the foliage back well.



WE may perhaps never see the results of our labours. Where we have sown in tears, others may reap in joy. Our words and our warnings may seem to fall unheeded, our very prayers may seem unanswered as far as we can see; and yet the seed we have sown in faith and prayer will no doubt spring and grow up, we know not how.

SICKNESS, sorrow, trial, or some good influence may in after life recall the words we have spoken, the lesson we have tried to teach; and hearts may soften and lives change, under the marvellous power of the Holy Spirit, in a way we could hardly venture to hope for.

SURELY the wonderful knowledge of the love of God once felt in the soul will never altogether leave it, but the longing for His presence will return again and again, until it is led to seek rest in Him Who alone can "satisfy the empty soul, and fill the hungry soul with goodness."

THERE is a well-known saying, "The greater the sinner, the greater the saint;" and in one sense it is certainly true. The strength of will and force of character which is frequently found in a sinner is, when the heart is changed, a strong foundation on which to build up the higher life; but the old habits of years form a barrier to spiritual progress which will ever be difficult to break down.



LESSONS FOR AUGUST.

		MORNING LESSONS.	EVENING LESSONS.
7	B 8 Sunday aft.	1 Chron. 29	2 Chron. 1; Matt. 20 v.
	Trinity.	v. 9 to v.	or 1 Kings 17
	Name of	29	3
	Jesus.		
14	B 9 Sunday aft.	1 Kings 10	1 Kings 11
	Trinity.	to v. 25	to v. 15; v. 29
		25	or 11 v. 26
21	B 10 Sunday aft.	1 Kings 12	1 Kings 13
	Trinity.	1 Cor. 1 v.	or 17 v. 27
	St. Bart. A. &	Gen. 28 v.	Deut. 18 v. 15
	M. Athan.	10 to 13	18 & 5
	Creed.		
28	B 11 Sunday aft.	1 Kings 18	1 Kings 19
	Trinity.	1 Cor. 8	or 21
	St. Augustin.		Mark 2 v. 23 to 3 v. 13
	of Hippo.		
	D.		

WHAT THE CHURCH OF ENGLAND IS DOING.

By REV. T. P. GARNIER.

IV.—Foreign Missions.

NO part of the Church's work has been more remarkable than that in the Mission field abroad.

It is calculated that for the twenty-five years ending in 1884 she had raised a sum of ten millions for this purpose. That rate is being more than maintained, for, in 1889, her contribution to this one object amounted to £523,226.

The significance of these large sums will only be made apparent by a brief retrospect. The Society for the Propagation of the Gospel, though founded as far back as 1701, was restricted for a long time to sending out Missionary clergy without Bishops. During the last century its work lay mainly in the North American Colonies, which began to display a spirit of independence. The Government at home feared that it might tend to foster this spirit if Bishops were consecrated for the disaffected Colonies. Consequently the petition, though constantly renewed for nearly a century, was invariably rejected. It was only after the Independence of the United States had been declared, that in 1787 the first Colonial Bishop was sent out to Nova Scotia, which still remained a dependency of the British Crown.

A Contradiction of Terms.

But so slow was the progress of the movement that in 1841 there were only ten Bishoprics in foreign parts. At this time Dr. Blomfield, Bishop of London, brought the matter under the notice of the Church of England in a published letter. He pointed out that, though professedly Episcopal, the Church was practically Presbyterian in its organisation in the greater number of the Colonies. The gist of his contention was contained in one brief sentence, "*An Episcopal Church without a Bishop is a contradiction of terms.*"

Colonial Bishoprics Fund.

This appeal led to a great meeting being held under the presidency of Archbishop Howley in that year, the issue of which was the formation of the *Colonial Bishoprics Fund* which has recently celebrated its Jubilee. It has been mainly instrumental in raising, during the past half century, the number of Colonial and Missionary bishops from ten to eighty two.

Let us reflect upon what this means. A Bishop is the centre of fresh life and further

progress. He gathers round him in due course the nucleus of a Diocesan organisation with a large array of Church workers of all descriptions. Congregations are formed and areas of work are assigned to the clergy. Mr. Gladstone was therefore justified in assuming, at the Jubilee Meeting, that the eightfold multiplication of the Episcopate during the past fifty years represented also in Communicants and adherents a corresponding multiplication of the members of the Church itself in the Colonies.

Further stage of Development.

Nor is this all. A further stage of development has been attained in different parts of the world. No less than seven *Provinces* have been formed, under their several Metropolitans, in which the contiguous Dioceses are grouped together for joint action, viz., in India, South Africa, Australia, New Zealand, Canada, Rupertsland, and the West Indies. This means that in each of these cases the final stage of an independent daughter-Church has been reached. It has now a corporate existence of its own, in which the laity are coming forward to take their place side by side with the clergy in its work and councils. Its growth will be far more rapid now that its action is no longer dependent on a distant centre in the Mother country. And yet, as the Bishop of Durham pointed out, these vigorous Colonial Churches react on the Church at home in increased life. It is as when the tree derives nourishment not less by its leaves and branches than by its roots.

The Lambeth Conferences.

And, once more, we are reminded that this great and growing Episcopate meets from time to time with the other Bishops of the Anglican family of Churches. The first Lambeth Conference met in 1867, and was attended by 76 out of 144 Bishops: at the second, in 1878, 109 out of 173 were present: at the third, in 1888, 145 out of 211 assembled for mutual counsel and combined action.

On such a subject no one has a better right to speak than Sir George Bowen, on the ground that for nearly thirty years he has governed successively five of our principal Colonies. He gave emphatic expression to his conviction that "the Pan-Anglican Conferences at Lambeth are beyond all doubt a great help to that cause of future Imperial Federation which is the aspiration of all patriotic Britons in all parts of the world. The sight of Bishops coming to London from all parts of the world with the greatest facility encourages in the public mind the prospect of the day when we shall also see lay representatives of the British Empire coming to London from all parts of that Empire with equal facility."

These are some of the results which may be expected to flow from the Missionary work of the Church. There will be a bond of union in a common faith which will endure between the Mother land and the distant colonies where the bond of blood is becoming fainter by lapse of time, and the bond of interest is being strained by conflicting claims and the growing independence of young nationalities.

The future of the Colonial Churches.

And in the not distant future, when the centre of the world's power and influence will be shifted from Europe to these new continents, as young and more vigorous nations will be arising in the East and in the West, the cause of Christianity will be safe in their keeping. As an illustration, it is only necessary to point to the case of the American Church. Hampered, as we have seen, for a hundred years by State restrictions, it was disanced at the outset of its course by those other religious communities which had the start of it. But now that it has received the Episcopate through the Scottish and English Churches, it has the capacity for growth, like a tree "whose seed is in itself." It now numbers 64 dioceses in the United States, as well as seven Missionary Bishoprics abroad. It has 4,163 clergy. Its roll of communicants amounts to 508,292, and the total number of its adherents cannot be less than three millions. It is true that the Roman Catholics, the Methodists, and the Presbyterians, owing to the causes which have been mentioned, still outnumber it on that continent, but it is also true that "the Anglican Church is increasing in numbers far more rapidly than any other religious body." And this is the result, under God, of a few missionaries maintained out there in the face of much difficulty and discouragement by the Society for the Propagation of the Gospel in the last century. What has taken place there will, by God's blessing, be repeated in those other parts of the globe where the English race is peopling the waste places of the earth. Again and again it will be recorded of this vine, "When it had taken root it filled the land."

FAILURE THE ROAD TO SUCCESS.—Don't be downcast at your first failure. Nearly every great man has failed once or more before he finally turned to that in which he achieved greatness. We are apt to get the idea that everybody else has succeeded in life at the first trial, because it is only the history of success that is written. No one cares to say much about his failures.

OUR WORSHIP.

BY THE REV. FRED. SADLER,
Author of "Church Doctrine, Bible Truth."

No. VIII.

THE PLACE IN IT OF THE SECOND ADVENT.

IN our last two articles upon certain leading features of "Our Worship" we spoke of the way in which in her Eucharistic service the Church has set forth the Death of Christ. The showing forth of this Death till He comes is the central part of her highest service. We then proceeded to consider how we recount in union with this the greatest works of grace and power which God has ever done, and, we may reverently say, ever can do—as the Incarnation, in which the Uncreated and the Created, the Divine and the human, are united in one Person; and after this the exceeding greatness of God's power, displayed in the Resurrection of the Son of God and in His Ascension, when He was set at God's right hand in heavenly places, far above every angelic power.

Another point yet remains; what place in our united worship is to be assigned to the Second Coming, and the Judgment which the Son of Man will then exercise? It is not too much to say that there is the greatest possible difference in the aspect under which the Second Advent is regarded in the first and in the nineteenth centuries. In the first century the second coming of the Lord to judge was the one thing on which the Christian's hope was set, first by the Lord Himself, and then by those who took His place in the instruction of the Church. He was believed to be ever at hand. He might come at any moment, and when He came it would be to judge. The Angels who appeared at His Ascension said to the first Christian teachers, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Practically Ignored.

In the nineteenth century, on the contrary, the Second Coming, though not absolutely denied, is practically ignored. The end to which the Christian is directed to look is the day of his death. If he be a good Christian, justified and sanctified, he is then glorified—glorified so that no increase of his glory can well be realized; for he is then assumed to have entered into heaven itself, the presence-chamber of God. He is the companion of the greatest saints, and of the highest angels. It is true

that it is acknowledged that he will have to be brought back to earth, that his soul may be united to its resurrection body, but what can this add to his state of glory? On the contrary it removes him somewhat from the condition of the angels. They are pure spirits, capable of enjoying the highest raptures of the heaven of heavens; why should he not remain like them? His renewed body cannot but be somewhat of a clog, a drawback to his state of spiritual delight. Such is the modern view. It practically ignores the Second Coming; for why should the Lord come to judge at the last day, when at the day of each man's death He has pronounced and carried into effect a sufficient judgment upon him? and it practically ignores the effect of the judgment, for it makes its only issue to be an assignment of different places, some nearer to God, some further from Him, in a vast hall called heaven.

Death not the necessary end.

Now in comparing these two ways of considering the end, it is to be remarked that the opinion which would make us look upon death as the end has no authority whatsoever in Holy Scripture. There is not one single passage in which our Lord or His Apostles bid us prepare for the day of death as the termination. It is no doubt the end of our probation here. If we are to be judged for the deeds done in the body then when, we put off this our mortal frame, we can do nothing in the unseen world to add to, or diminish our award, but this we rather infer. It is nowhere, that I remember, expressly stated, whereas the duty laid upon us for preparing to welcome the Lord when He comes—to be watching and ready for His appearing is, I believe, more frequently and earnestly insisted upon than any other duty whatsoever. I will give some instances out of a vast multitude of others. Our Lord says (Mark xiii. 32): "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." "Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning. Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Again, our Lord says (Luke xii. 35—40): "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that

wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord when he cometh shall find watching, verily I say unto you that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come he would have watched and not have suffered his house to be broken through. Be ye therefore ready also, for the Son of Man cometh at an hour that ye think not."

"Watch!"

These two places set before us very vividly and very unmistakably this great truth, that our Saviour has kept the time of His return uncertain that from the time of His disappearance at the Ascension to the time of His return at the last day each successive generation of Christians may be looking for Him. The theory cannot be expressed plainer than in His own words in Mark xiii. 34, 35. Among servants it is the particular duty of the porter to watch and to be ready to open the door at any moment, but in regard of the return of the Lord every one is to behave as if he were the porter, for over and above doing his particular work, he is to watch, and the Lord concludes, "What I say unto you I say unto all, Watch."

What is this Watching?

Now, what is this watching? It is certainly some attitude of the soul towards Christ, which, though it is united with others, is distinct from them. It is something, for instance, distinct from what is commonly understood as "faith." Faith in Jesus Christ is almost always concentrated on His Atoning Death. It is believing that Christ made a full, perfect, and sufficient sacrifice, atonement and satisfaction for the sins of the whole world and pleading the sacrifice, and constantly claiming our part in it, and realising that through it only we are accepted by God. But "watching" for Christ is something over and above this: it is believing that this Christ once crucified will, at a moment known only to the Father, appear again in the clouds of heaven, and then suddenly, in an instant, cut short the present state of things; and it is the constant acting as if this were true, which brings on a state of spiritual wakefulness and expectancy. Let us see as to what the effect of this will be by comparing the states of mind of two religious men. One believes that

the world may last thousands of years longer, and that he and those who succeed him will one by one be drafted out of it by death, and taken to a heaven of such glory that it is scarcely conceivable that anything should be added to it by the resurrection of the vile body. Such an one cannot be said to watch for Christ's coming: all his religious notions prevent it. All that he does is to watch against the possible suddenness of death. Such a man may have lively feelings toward Christ, but not that particular feeling which is demanded by Christ in His discourses—particularly in this discourse (Mark xiii. 33, 34), or in the parable of the Ten Virgins. But take another religious man who, by God's Holy Spirit, has been taught habitually to look for, not the hour of death, but the Second Coming. See what will be the difference in his views of the world. He will look upon it as a condemned world awaiting its execution. The fashion of it may be grand and beautiful, but "the fashion of this world passeth away." "The world passeth away and the lust thereof." In fact his attitude respecting all temporal things will be best described by the words of the Apostle, "The time is short; it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it, for the fashion of this world passeth away" (1 Cor. vii. 29-31).

Again, take his view of his duty. He will regard it as allotted to him by his Master, but with no time absolutely assigned to him in which he must do it; consequently he must be ready to submit it at any moment to his Master's inspection. He cannot lay it down and take it up as he pleases, because his Master may demand, not only to see it, but whether he is at work at it.

The Saviour as a Judge.

Again, take such a man's view of Christ Himself. The man who realizes the suddenness of the personal coming of the Lord in the clouds of heaven is the only one who can properly realize the Saviour as a Judge; and the man who does not realize Him fully and heartily in this capacity does not realize the Christ as He is revealed in the New Testament. For in the Christ of the New Testament the Judge is never lost sight of in the Saviour, just as the Saviour is never lost sight of in the Judge. If any men ever enjoyed the personal love of Christ, they were the Apostles; and yet the

Lord never treats them as His special favourites. He always speaks to them as to men who will have to give account, and so are to strive to live in the fear of His Father (Luke xii. 4) as well as to abide in His love, and who will not do so as a matter of course. All those warnings respecting watching and praying for the unknown day are given primarily to the Apostles as if each one for himself had need of them; and if the Apostles had need of such warnings, who can say that he needs them not?

The Second Coming and Judgment.

Now, in order that the reader may see the extraordinary place which the Second Coming and consequent Judgment occupies in the Word of God, I will give a few instances out of an enormous number.

Matt. xvi. 27, "The Son of Man shall come in the glory of His Father, with His angels, and then shall He reward every man according to his works."

Matt. xxv. 10, "They that were ready went in with him to the wedding, and the door was shut Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour when the Son of Man cometh."

Matt. xxv. 31, "When the Son of Man shall come in His glory, and all the Holy Angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats Then shall the King say unto them on His right hand, come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: for I was an hungred and ye gave Me meat."

Mark viii. 38, "Whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the Holy Angels."

Luke xiv. 14, "And thou shalt be blessed, for they cannot recompense Thee, for Thou shalt be recompensed at the resurrection of the just."

Luke xix. 12, "A certain nobleman went into a far country, to receive for himself a kingdom, and to return And it came to pass that when He was returned He commanded those servants to be called unto Him that He might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds Well, thou good servant, have thou authority over ten cities."

Luke xxi. 35, "As a snare shall it come on

all them that dwell on the face of the whole earth. Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

John v. 28, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the Resurrection of Life, and they that have done evil unto the Resurrection of damnation."

John xii. 48, "He that rejecteth me, and receiveth not My words, hath One that judgeth him . . . the same shall judge him at the last day."

Acts xvii. 3, "Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

Rom. ii. 6, "(God) will render to every man according to his deeds."

Rom. xiv. 10, "Why dost thou judge thy brother, or why dost thou set at nought thy brother? for we shall all stand at the Judgment seat of Christ." "Every one of us shall give account of himself to God."

1 Cor. iii. 8, "Every man shall receive his own reward according to his own labour . . . Every one of us shall give account of himself to God."

1 Cor. iv. 5, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the heart."

2 Cor. v. 10, "We must all appear before the Judgment seat of Christ, that every one may receive the things done in his body."

2 Thess. i. 7, "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels."

2 Tim. iv. 1, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom"; and a large number of other places reaching to the very end of the Sacred Volume might be added.

The Teaching of the Prayer Book.

Now it is clear that if we have in our religion anything to do with the future and eternal world, the one future thing that we learn to bear in mind, to prepare for, to be ready for, to be looking for, is the Second Advent. If we have any book of devotion which is to aid us in our preparation for our eternal state, it must bring the Second Coming, and the Judgment to be exercised on all men at that Second Coming, into the utmost prominence. This is done most

effectually in our book of worship, for in each of our confessions of faith we profess our belief in Christ coming from Heaven to judge both the quick and the dead, and at His coming all men shall rise again with their bodies, and shall give account for their own works. In the Hymn we sing daily, the *Te Deum*, we sing "We believe that Thou shalt come to be our Judge." But that which above all else emphasizes the place of the Second Advent and the Judgment in the eschatology of the Prayer Book is the fact that we have a Christian year apart from the civil year, and in this, the Church's year, the Second Coming of the Lord strikes the key-note. It is the first thing in the year. It precedes the day of the Nativity, from which we should naturally have supposed the year would date, for there are four Sundays before Christmas, and the four are a preparation for the Nativity—but how? The festival of the first coming of Christ into the world is preceded by four Sundays of preparation for the Second Advent, teaching the children of the Church that they can best prepare to keep the Festival of the Incarnation and the Nativity by casting away the works of darkness and putting on the armour of light, as if Christ was now at hand—by reading, marking, learning, and inwardly digesting Holy Scripture—by so making use of the ministry of the Word and Sacraments that the hearts of the disobedient may be turned to the wisdom of the just, so that at His Second Coming to judgment we may be found an acceptable people in His sight; and that in view of the grievous hindrances to our running the Christian race, we pray that "He may, even now, raise up His power and come amongst us, and with great might succour us."

So that the Church's year begins with preparation for the Second Advent, and in the succeeding Sundays death is but once mentioned, and that in the words, "That through the grave and gate of death we may pass to our joyful resurrection."

"It is not for us to know the times or the seasons which the Father hath put in His own power." We must wait patiently, and persevere earnestly, and do our work faithfully, fighting manfully, and feeling sure that at last good will be triumphant and evil will be vanquished; for "the Lord God omnipotent reigneth."

"For right is right since God is God,
And right the day *must* win;
To doubt would be disloyalty,
To falter would be sin."

The Children's Corner.

"MARY, MARY, QUITE CONTRARY."

By E. A. KILNER.

"Mary, Mary, quite contrary,
How does your garden grow?"

"I NEVER hear that," said Miss Patience, "but I think of my niece Mary, who had the untidiest of gardens—not but that there were a heap of flowers alongside the weeds," and she smiled at the children in the doorway, one of whom had been singing, "Mary, Mary."

"I wonder what grows in your garden, Marcia?"

"Nothing," replied the little girl, "'cos I haven't no garden, Miss Patience."

"'Tis the garden of your hearts, I mean, my dears."

The children understood Miss Patience's way of talking, and they liked it, so, although there was only the cat to play with at her house, there was no place they loved better to peep into.

Miss Patience said, sometimes, in explanation of her allegorical way of speaking, that she "was born a Quaker"; a remark the children did not understand as well as her stories. They knew what "Quaker's-grass" was, but she could not mean anything to do with that, and as the subject did not sound interesting, they let it alone.

"Tell us about your niece Mary's garden, please," said Willie Bennett, as he stroked the cat.

"Well, wipe your shoes and come in, and sit in a row on the sofa till I've put the tea-things away."

The children sat quite still, except for kicking their legs about, and they had not long to wait, for Miss Patience had only one cup and saucer to wash. She took her knitting and sat down, and was silent, so Willy remarked, "Your niece Mary isn't in these parts now, Miss Patience?"

This was meant as a polite reminder that they were waiting, and it had the desired effect.

"Not these long years; she's a grown woman now, and has been in Australia since she was eighteen. She was wiser before she went, or like enough, she'd have set the bush on fire, as she did her father's house."

"Oh!" said the children on the sofa. "Oh!"

"Was it this house?" piped a voice.

"No, child; it was her father's, and she did her best to burn it to the ground."

The chorus of "Ohs!" was now most emphatic, and the children tried to look, each one

more horrified than his neighbour. Miss Patience's eyes twinkled, and she clicked her pins. "There, don't look as if you'd never played with lucifers, you know what might happen if you poked a stick in the fire, and then took it out, and twirled it round the room."

The children wriggled, shut their mouths, crossed their hands, and tried to look good, and not astonished, and Miss Patience continued, "Mary was bonny and loving, and full of good-will. Those flowers blossomed freely, and their sweetness and pretty colours made folks love her in return. But there were some middling things in the garden of her heart; things that were as fragrant as a gilly-flower one day, and the next their stalks were broken and their blossoms nearly dead. Mary had a tender heart, and being sorry to see them in that guise, tried with care and watering to make them smile again. They could never be the same though; the new shoots were more likely to snap than the old ones, and they couldn't be so well depended on. Some of these late plants did take root, and grew to be real beauties. But there were some weeds all along, and one of the biggest was curiosity. It set the house on fire."

"My brother, that is, Mary's father, was a farmer. There isn't a prettier spot in all Northumberland than Brow o' the Hill, where he and his had tilled the land and sown the seed, and reaped the harvest, for many a year, but there's none of our name there now, except in the churchyard," and Miss Patience sighed.

"It was towards the end of a hot, dry summer, and we were put to it from want of water. It was the only thing against Brow o' the Hill, that sometimes the springs ran dry, and we had to go a good long way for water, and about a farm a lot of it is wanted. Mary's eldest brother, Peter, had just returned from Alnwick market, and Mary ran to help unpack the gig. He gave her some things to carry in, telling her he would

bring the rest. But Mary was back as soon as she'd put down the parcels. When Peter saw her he threw the rug over something he held in his hand, and said sharply, 'Get thee gone Mary, I told thee I'd bring the rest.'

"Mary went; but curiosity shot up, like a toadstool does in the night in her garden.

"What would happen to you if you ate a toadstool?" asked Miss Patience, addressing her audience.

"We'd die," they all replied, one of them adding, "Mayn't we pick mushrooms Miss Patience?"

"Yes, there's where it is. It's right to wish to know good and useful things, that's like a mushroom, and wholesome; but when you are told not to look, that's like a toadstool.

"Peter came into the house-place and carried his parcel, still covered up, upstairs. Mary was mad to know what it was; she dare not follow, but she strained her ears to listen where he went. 'Into the cheese-room,' she said to herself.

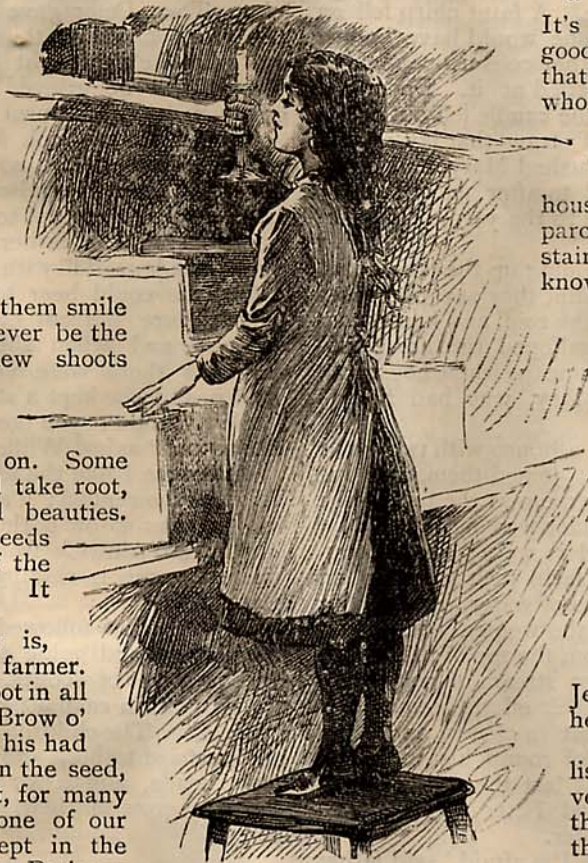
"There, you sweet little dicky, you'll be quite safe, and out of Mary's way. You've plenty of seed and water, and to-morrow is Jessie's birthday, and then you'll go to her.'

Jessie was Peter's sweetheart.

"During supper Mary listened to Peter's conversation with father and the men (in those days the unmarried farm-servants lived in the house

with their masters), but she heard nothing to satisfy her curiosity, which had now put out such broad leaves that most of the flowers in her garden were drooping for want of light and air.

"Mary's mother used to say when we were inclined to be lazy, 'After dinner rest awhile, after supper walk a mile,' that rule was followed at Brow o' the Hill, when the weather granted. Father went to have a look at the fields, mother



and I to see that all was right in the dairy, and Peter and the men took the barrels in the cart, and went down hill to fetch water. Mary had some plain sewing in hand, but do you think she took it up? No. She waited until all was quiet, then crept up to the cheeseroom at the top of the house. It was rather dark, and though she peered about she saw nothing. Downstairs she ran, got a lighted candle, and was quickly back again. See how low Mary had fallen, children, by yielding to curiosity! There she is with a lighted candle in her hand. Seeing only the cheeses on the presser, she stepped up and searched the shelf above. A faint chirp fell on her ear. Another time she would have known it was a bird; but was her conscience making her afraid? she was startled at it. Down she stepped, hurriedly, and the candle fell out of the stick and into a heap of straw that lay on the floor. Out of the room rushed Mary, and fortunately the door banged to after her. Tearing down the stairs, she flew to the yard, calling for father.

"Peter and the men coming up the lane heard her, and a few minutes after they saw tiny puffs of smoke issuing from the roof, and knew what had happened. They galloped the horse into the yard, where by that time the whole household had gathered, except Mary, who had fled in terror to the copse.

"Brow o' the Hill was a house with two wings and a piece across that joined them, and the cheeseroom was the only room at the top of the north wing. A long ladder was placed against the casement, other ladders were placed alongside. On these last the farm men mounted, on the one side with buckets of water, on the other to hand them down to the women below, who refilled them. Peter from the top of the middle ladder poured a constant stream of water into the burning room. All their efforts seemed useless, the smoke poured out in clouds, and Peter had to tie a handkerchief round his mouth to keep from choking. At last the roof cracked like a gun going off, and Peter and the men scrambled down the ladder.

"It's all up, my boy, I'm afraid," said father mournfully, thinking of the house in which he had been born, and of the newly set-up haystacks close by.

"There's a chance yet," cried Peter, "if the walls stand. The old oak-beams and the floor are tough enough to bear a lot of fire. They'll smoulder, but they won't blaze."

"Maybe the roof will choke the fire," said one of the men.

"Both speakers were right. The roof fell in with a crash, the walls stood the shock. By

the time the dust and smoke cleared, the spurts of fire were few, and they died gradually away.

"The twilight of the North lingers long, and everybody worked with a will, pouring water as before on the smouldering ruins. Wasn't there a smell of toasted cheese," said Miss Patience, her keen eyes twinkling with fun, "but there was none for man or child. The fire ate it all!

"When Peter ventured into the room he found the floor sound, but no one went to bed that night. Mary had not been missed until mother, sinking into a chair in the kitchen, wondered where she was. Then Peter gave it as his opinion, that the wench had done the mischief trying to find out what he'd brought from Alnwick market. 'Jessie will be grieved when she hears her goldfinch has been burnt to death,' thought he.

"I went out to look for Mary, and met her creeping home. I've no wish to speak of her grief at the terrible mischief her curiosity had caused. It was pitiful to see; and I think she would have died if father had been hard on her. She made herself ill with crying, and it was long before she could bear to look at a bird. You may be sure she cut curiosity down, root and branch; and when she and Peter went to Australia there were very few weeds in her garden, and she kept a strict watch over them."

"Why didn't you go to 'Stralia too, Miss Patience?" asked Willie.

"Because I like the sea best from the shore, Willie," she replied; "and I couldn't bear to go far from Brow o' the Hill. I can see the hills round Alnwick from the door, and there where the sun is shining, stands the old farmhouse."

The children followed her gaze. Presently she got up, and going to the pantry, brought back a plate of scones. Splitting them open, she put within each a patch of her famous crab-apple jelly. The children thanked Miss Patience, and curtsied to her, and with a parting tap on their heads, and a kindly warning not to let curiosity grow in their gardens, she sent them home.

A SLENDER acquaintance with the world must convince every man that actions, not words, are the true criterion of the attachment of friends; and that the most liberal professions of good-will are far from being the surest marks of it.

"No powers of Nature, no limits of space or of time, can hinder God from finding His way to a soul."—*Bishop Martensen.*

GOOD NEWS FOR THE WORKING MAN.—V.

By E. M.

Work and Progress.



O one can be strong and healthy if he do not work. Work is one of those things which bring forth the powers of a man—powers which without work would never grow. So all men ought to be *working* men, and idleness should be considered by every man as an enemy.

Why has another more than I?

You remember the parable of the Talents. Every one has something given him to make greater—not only for himself but for the whole community. He must *use* his powers under the penalty of having his powers taken from him. All have not got the *same* powers. Some have great talents given to them, some very small, but *all* are expected to make *use* of them. It is in the use that the blessing comes—the blessing of “Well done!” Some men when they look around and see others with greater powers than they have got, others with better opportunities, others with more wealth, more health, or more strength than they have, waste their talents in *envy*. They do *nothing* because others are better off than they are. They keep their talent laid up in a napkin. They do worse, they accuse Him who has given the talents, and put them where they are, as being unjust; and what is the result? They lose even that they had: they lose their strength, such as it was; they lose everything worth having; and they injure not only themselves but the community to which they belong. Oh! the idlers are a scourge not only to themselves, but to society. An idler is the most selfish of all men. He thinks his life, his health, his strength, his powers were given to him for himself alone, and he bestows all his interest, all his thought upon himself. He has his reward. His life is the narrowest of all lives, and his talent, which was laid up in a napkin, is at length taken from him.

The Idlers are Enemies.

There are many so-called working men who are *idlers*, and that, too, not because they cannot get work. They do not care for work, and take every opportunity of avoiding work. They are enemies—real enemies—of the honest working men; and the opinions of honest working men

ought to condemn such idlers. There are many idlers, too, with black coats; many young men, who think that they are called to, nay born to, a life of pleasure and self-indulgence. They also are enemies of their race; and public opinion should estimate them at their proper value. The fig-tree with nothing but leaves is a terrible parable of a fruitless life. We see that work has the blessing, “My Father worketh hitherto and I work,” said He who is our model. “Go work in my vineyard,” is a command that covers all true work done under the sun.

If all were to employ their talents—their powers—there ought to be abundance for all; and if men were to realise how closely the interests of all men are really bound together, there would be no envy and no hatred, no efforts to take advantage of one another.

The interests of all.

We are beginning to see more and more every day that the true interests of *all* men are the interests of each individual. It can be no *real* good to anyone that hundreds of his fellow-men should be in want or misery. Nay, more, it is a great evil for *every* man when there is a number of men out of work and wanting *daily bread*. It is every man's interest, therefore, to help forward anything that will secure the well-being of the whole community.

As I said before, selfishness is the great enemy. The selfish man is careless about the misery or poverty of his fellow-men, provided he is well off. He is not touched by the poverty of his fellows, or he may even secretly rejoice, if he is an employer of labour, that there are so many poor people, because he can then get their work at a low rate of wages. Such men are enemies to their own interests, as well as to the interests of society. They have not yet learned, that when one member of society suffers, every member suffers with it.

They do not yet see that the command “Love thy neighbour as thyself,” is enforced by the laws which control our temporal well-being, as well as by the written law of God.

This is the great lesson we are all learning by a widening experience of the economic laws of the world. The words of Jesus Christ spoken to Jewish peasants over eighteen hundred years ago are thus the anticipations of the highest worldly wisdom of this nineteenth century.

It is not only important that one should be on the right road, but that he is not headed the wrong way.

PAPERS ON BIBLE DIFFICULTIES.

BY REV. C. R. BALL, M.A., *Hon. Canon of Peterborough.*

VI.—The Hardening of Pharaoh's Heart.

YOU know when you are looking at some great picture, that if you stand too near it, though you may see this or that detail well enough, you do not get a good view of the picture as a whole. To get a good view, you have to step back, and get further away from it; then though you still see the various details well enough, you see how they group themselves into one harmonious whole, and bring out the main subject of the picture.

Then you see the picture as the artist meant you to see it, you see how the principal figures stand out, and how the subordinate figures lead up to the main action of the story.

It is thus with the story of the great deliverance of Israel, which is related in the early chapters of Exodus, and gives its name to the book.

It is a story full of incident, full of detail, and yet it is never obscured by the multiplicity of its incident, or lost in a maze of detail: a story in

which the main actors stand out clear and distinct: a drama which moves on calmly and majestically to its appointed issue.

The central figures in the picture, the main actors in the great drama, are, on the one side, Moses and Aaron, the accredited servants of Jehovah, and the representatives of His people; and on the other, Pharaoh, the representative of earthly power, the descendent of the gods, the child of the sun, exercising supreme and absolute authority, claiming and receiving almost divine honours.

We see before us the noble figure of Moses, the possessor from childhood of special beauty, calm and majestic with the majesty of one who had seen the vision of the Almighty, and had heard the words of the Eternal.

Rameses "The Great."

And we see before us not only portrayed in

the pages of the Bible, but, if indeed he is to be identified with the great st monarch of Egypt, Rameses II., styled "the great," delineated on the Temple walls of Egypt, or in the form of a gigantic colossus, looking down with a godlike serenity, with almost superhuman pride, upon generation after generation of travellers, as he looked down upon his own subjects, in his proud imperious beauty: a man of whom it is said, "His pride was boundless, every temple that he erected was a monument to his own glory, every colossus was a trophy, every inscription a hymn of self-praise."

What wonder, then, that a man of whom his people wrote hymns, and prayed to him as a deity, should fancy himself almost omnipotent, and regard himself as almost a god.

We cannot, of course, in this paper follow out in detail the various "Acts" and "Scenes" in this great drama; but we must have its main features in our minds, and above all we must realise its opening and its close.

It must have required no small amount of courage to confront this tyrant and demigod, to beard the lion in his den, to give him such a message as that which Moses was commanded to pronounce—to say, "Thus saith JEHOVAH, Israel

is my son, my first-born: and I say unto thee, let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, thy first-born."

But Moses had to say it, and no doubt did say it, or something equivalent.

That Pharaoh, being what he was, would refuse to let the people go, was only what might have been expected, and what Moses had been forewarned would be so.

The appointed sign of the rod becoming a serpent was disregarded.

The Plagues.

The demand to let the people go was repeated, with the warning of the plague that would follow if it were refused.

That plague came, and then another, and Pharaoh seemed to relent; he promised to let



the people go, and upon that promise the plague was removed, but the forbearance of God only stimulated him to resist the demand. And so it went on—one plague after another was sent, again and again Pharaoh was brought to his knees, so to speak, again and again when the plague had ceased, he broke his plighted word, and refused to let the people go.

Then came the last and most fearful of the plagues, yet the very one that had been threatened at the outset, and the first-born of Egypt were cut off, from the first-born of Pharaoh on his throne to the first-born of the captive in the dungeon. In the consternation and terror that ensued the Israelites were not merely allowed to take their departure, but were driven out of Egypt in haste.

But the reaction came, as, when one considers what must have been the value of the Israelites' labour, come it must, and Pharaoh and his army pursued after them, and were overthrown by the returning waters of the Red Sea.

Thus Jehovah triumphed gloriously, and His captive people were delivered.

Now when God appeared to Moses at first, He had said, "I will harden Pharaoh's heart, that he shall not let the people go." And again after his first interview with the proud king, "I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt."

He hardened Pharaoh's heart.

And as God had said, so it came to pass when Moses and Aaron had exhibited their signs to no purpose, we read, "And He hardened Pharaoh's heart, that he hearkened not unto them," and this is repeated again and again throughout the narrative.

But we find in reading the account that this is not the only explanation given of the hardening of Pharaoh's heart; we find in fact that there are three expressions which seem used indifferently to describe it. The first is, as we have seen, "The Lord hardened Pharaoh's heart," and it is this form of the explanation that has given offence, and made the difficulty.

The second is, "Pharaoh hardened his heart." And the third, which merely states the fact, "And Pharaoh's heart was hardened."

What then can be meant when Moses imputes to God the hardening of Pharaoh's heart? What are we to understand when God says, "I will harden Pharaoh's heart," or when the fact is recorded that "God hardened the heart of Pharaoh"?

What does it mean?

Can it mean that God wished Pharaoh's

heart to be hard, that is, to be stubborn, proud, obstinate, and impious, in order that He might the more signally triumph over him? Does God wish that Pharaoh, or any other man should be bad, should stifle his conscience and sin with a high hand?

We know perfectly well that He does not, and could not wish this.

We can never suppose for a moment that when Pharaoh's heart was touched at his own trouble or at the calamities which fell thick and fast upon his people, that when he was beginning to be softened, when the stirrings of repentance were roused in him, God deliberately stopped his repentance, and choked off his purpose of amendment.

It cannot mean this; what then does it mean?

Well, for one thing, we must explain our phrase by another. It is said, also, and repeated three times over, that "PHARAOH HARDENED HIS HEART."

The hardening was his own doing.

The hardening was his own doing. But what was the *immediate* cause of the hardening of his heart, whether he hardened it himself, or whether God hardened it?

It would seem at first to have resulted from anger and wounded pride that such a demand should have been made of him:—"Who is Jehovah," he asked, "that I should obey His voice to let Israel go? I know not Jehovah, neither will I let Israel go."

Then the mortified pride when the plagues, with all their annoyance, all their humiliation, with all their loss, fell upon him and his people: this tended to harden his heart.

Then, again, the very forbearance which God showed—that forbearance that was intended to lead Pharaoh, as it is intended to lead every man, to repentance—time after time in removing the plague at his piteous entreaty, in spite of his repeated falsehoods—this, which was intended to soften, only hardened a heart which had already hardened itself.

Thus the very judgments—which were necessary to bring about the deliverance of God's people, and were also a just retribution for the cruelty which had been practised on the Israelites, and a signal discomfiture of the manifold and degrading idolatries of Egypt—had the effect of hardening Pharaoh's heart.

And as these judgments were the work of God, and the result of them was to harden Pharaoh's heart, it might be truly said that "God hardened Pharaoh's heart."

Of this, however, we may be quite sure. If

Pharaoh's heart had not been hardened, if he had not hardened his own heart, God would never have hardened it.

But there may, indeed, be unexpected mercy hidden beneath this Divine hardening.

It is plain that Pharaoh's responsibility would be greater, and his guilt made heinous if the hardening of his heart was altogether his own doing. If you were to ascribe this hardening, in its most uncompromising form, to God, while you would increase the moral difficulty, you would lessen Pharaoh's responsibility, and his sin.

It is possible, then, that when God saw that Pharaoh had hardened his heart past all remedy, He took the responsibility to a certain extent upon Himself, and in sheer mercy to Pharaoh, and to lessen his guilt, hardened his heart.

If this be so, it is not the only instance in which God in His mercy is pleased to harden men's hearts, in order to lessen their responsibility, and mitigate their guilt.

What happened to the Jews?

St. Paul tells us that this had happened to the Jews:—"I would not that ye should be ignorant"—he says—"that hardness [of heart] in part, is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved . . . for God hath shut them all up together in unbelief, that He might have mercy upon all."

If it were so with Pharaoh—and who will venture to say that it was not?—instead of a Bible difficulty, we have here a Bible record of the triumph of Divine mercy, a wonderful and unexpected manifestation of God's grace.

It is a very terrible thing no doubt, considered in itself, that God should have hardened Pharaoh's heart, or that He should harden any man's heart: but it is a still more terrible thing if we harden our own hearts; if in our pride, and self-importance, if in our own obstinacy and stiff-necked rebellion, we harden our hearts against God, or which is the same thing, harden our hearts against love, and mercy, and truth. Still more terrible is it if the orderings of God's providence, His gracious dealing, His loving chastisements, which are intended to bring us to repentance, should harden our hearts against His love, and make us do despite to the Spirit of grace.

Where God hardens, there may be mercy concealed; there is no mercy, there is no hope (as far as we are concerned) when we, like Pharaoh, harden our hearts against the Lord.

"THE HOUSE YOU LEASE FOR LIFE, MY LASS."

By T. D.

"A house you lease for life, my lass,
A house you lease for life;
Then take possession of the keys,
And reign a good housewife."

What the House is.



THE refrain of that old song will be our text. "What does it mean?" you will say. "What house do I possess or lease, and where are the keys?" Well, the house we have all got on a life-long lease, is our own body, and the keys are the laws or conditions which

make it a nice, comfortable, good house to live in, so let us see what these are.

Now we all know that just as a real house is well lit, well ventilated, and well drained, so is it valuable and healthy; and so it is with our bodies. God's wonderful providence has planned our bodies for us, but to us is entrusted the keeping of the house in order and the keeping up of repairs. How many of us keep the terms of that contract? Nay, how many of us ever think about it at all, but it is just in order to think a little about it, to try to be better tenants, in fact, that we will now have a chat together.

The Foundation.

Let us begin, like wise builders, at the foundation. Now you know that no house can be a thoroughly healthy one that has a damp foundation, and so we can never be certain of sound health with damp, leaky boots and shoes. Sore throats and diseases of the eyes and ears are more commonly brought on by damp feet than by any other cause, so when you buy your boots see that you get strong, watertight soles, and get the very best value you can for your money—and when you have children to provide for, remember they are safer and healthier with even bare feet than with leaky boots and shoes.

Ventilation.

We must next see that our house is well aired and well ventilated, that is, that we breathe the greatest possible amount of pure air both by night and by day. Why does this matter? For the very important reason that we poison our blood if we do not, and in comes that weary penalty—disease. I often think if we had to pay for fresh air we would grumble if we didn't get it, but God gives it to us bountifully and freely, and we shut it out and breathe and re-breathe the same little roomful of air till it becomes heavy and dirty and bad, and we wake in the morning dull and listless and headachey, and wonder why it is so hard to get up!

It is true we cannot see soiled air, but we can feel it in these effects. We all admit that air we must have; our lungs work on like a pair of untiring bellows, and were they to forget to work, in two minutes we would die; but so good is the great Master who rents us this house, He has this done for us, so that our minds are free to attend to our every-day business without having to give this breathing work a thought. What we have got to think about, however, is this—these bellows are not empty, like the simple bellows of our own invention, but are filled with the most beautiful network of blood-vessels and every moment of our lives our heart pumps its fill of blood up into these blood-vessels in the lungs to get a supply of fresh air breathed about it and to give out the used-up waste material of the blood into the breathed-out air. Well, if we go on breathing the same air over and over again it gradually becomes so loaded with this used-up waste stuff from our blood that it becomes soiled and heavy and dirty, and if we go on re-breathing that again and again it gradually soils and dirties our blood in turn, and the germs of the first waft of disease that we meet will ripen and grow on that soiled blood freely, whereas on pure, clean, vigorous blood they take no root.

Closed Windows.

Driving home through the streets, as I have often done of an early summer morning about 4 a.m., I have looked at the closed windows of the sleeping houses and have grieved to think of the health and gladness the people were denying themselves. How many open windows are to be seen even during the daytime I leave you to count for yourselves. I most earnestly beg of you never to take a house where the windows will not open at the top, and where

there are no fireplaces in the bedrooms, and when you have secured bedrooms with fireplaces don't stuff the chimneys, but let the air pass freely up them. At the same time never sleep in a draught, and never be persuaded that you can't have fresh air without a draught, as you *can* have it if you have a mind to.

Cleanliness.

Now the next thing a good housewife will see to is keeping her house clean. We have seen how our lungs help to work off the waste material of our blood, but there are three other good servants always at work for us, clearing off the waste materials of our bodies, the kidneys, the bowels, and the skin. The kidneys seldom fail to work well if we can afford to wear flannel next to our skin and to avoid chills—if they ever do so, a warm hip-bath is the safest remedy you can use to bring them right again. Like all other internal appliances of our wonderful house they work on quietly and independently of our wills; but with our skin there is this difference, that if we don't "take thought" concerning its condition it cannot act, and the waste material it should work off is checked and often is passed on, giving work to the bowels, and bringing on attacks of diarrhoea. All the skin asks in order to do its work well is to be kept clean and warm. Clean blood does the most to make it warm, but light woollen or flannel material worn next to it is very necessary to *keep* it warm in this damp, changeable climate of ours. If you could see the tiniest piece of your skin through a microscope you would see it was filled with thousands of pores from which escape the sweat and moisture which carry off so large a share of the waste material from our blood, and if we do not wash our skins and keep all these little invisible channels free they become choked up and cannot work. You should wash every inch of your skin at least once a week in winter, and at least two or three times a week in summer, for in summer, when the surrounding air is warm, the skin acts more freely than in winter.

It is always best to get one's all-over washing and feet washing done at night: you go to bed refreshed and clean and you wake up in the morning ready to go straight off to work once you have had a good dash of cold water on your face and neck. For washing the hair nothing is better than a piece of good soft-soap beaten up in warm, soft water, a piece that will lie on a two-shilling coin will wash a thick head of hair well if it is well beaten up in the warm, soft water with a knife, and it will make the hair glossy and clean and bright.

Getting rid of waste material.

Then as to the other means provided to us for getting rid of the waste material from our bodies (the bowels) we must remember this—it is a bad thing to get into the habit of always taking medicine to keep them in order: we should try to do that by taking enough of exercise every day, and by eating such food as wheaten porridge, vegetables, and fruit; but some of us have no choice in such matters. Seamstresses, for instance, must lead sedentary lives, and very many of us cannot afford to buy as much good ripe food as will act as a medicine—so if medicine must be used, use a safe one, such as a few drops of cascara sagrada every day, which not only corrects constipation but often cures it. Whereas a great many so-called aperient medicines only leave the bowels so irritated and so tired that the only hope of getting them to act again is to go on repeating the dose.

Food.

Now all these wonderful machines, the bellows, the pump, the drains, and the engine, require food to keep them going; food nourishes them and helps to keep them warm, for it is the using up or digestion of the food as well as the using up of the fresh air, which produces heat in our bodies—it is the coal supply of our house. You know that if you were to clothe a dead body in which the soul has ceased to live with warm clothes you never could make it warm. Clothes only *keep* us warm; it is the good food and breathing the good air which make the heat, and then warm clothes keep it in. Some kinds of food produce far more heat than others, such as milk, butter, bacon, etc., and we ought to have as fair a share of these as we can procure.

A good bowl of broth or of pea soup, or a bowl of porridge and milk, or butter-milk and potatoes is better than a tea dinner, or when you can afford it, a piece of the good fresh American meat now sold so reasonably in our shops. Why people have a prejudice against American meat and bacon I cannot imagine, do they not know that both have been grown or "raised," as our American friends say, on the wide, breezy plains of that great continent and fed chiefly on healthy maize and fresh grass; and is it not pleasanter to think of eating meat so raised than the meat of animals which are so often bred in the close sheds and fed on the garbage of our crowded cities?

The Mistress of the House.

One word more and I have done. Have you ever walked past a row of houses of exactly the same size and class and not been struck with

the great difference in their appearance? Some have such a comfortless look about them. Some very well furnished, but no homeliness and no sign of life about them. Some downright dirty and untidy, and some clean, bright, and smiling, everything in its right place, and a kind of assurance in its appearance that it is a real nice home to live in. What is it makes the difference? Assuredly it is the mistress of that home. Well, exactly so do our bodies largely take the look of the mistress or soul who dwells in them. And how can we make the mistress or the soul of our bodies that loveable, bright housewife we all admire? Each one of us would do well to think that question out very earnestly for ourselves. To me it seems we leave the door of our hearts open to every unworthy influence which seeks an entrance there—the love of money and of unlawful pleasure, the hearing of ill reports, and the demons of idleness and selfishness, but we keep it closed against the influence of God's Holy Spirit, which stands there and knocks, and which, if we would but listen to, will not only enter in, but will abide with us, and will transform the humblest soul's house into a palace full of light and peace and gladness.

HOUSEHOLD FOR AUGUST.

Bullock's Kidney Fried.—Cut up a bullock's kidney into very thin slices, dip it in flour and season with pepper and salt. Put an ounce of butter into a stewpan, and when melted put in the sliced kidney with a wineglassful of cider, and a tablespoonful of mushroom ketchup. Shake and stir it gently over a gentle fire, but do not let it boil. Lay sippets of toast round the edges of a dish, put the kidney in the middle, boil up the gravy and add a squeeze of lemon to it and pour it over the kidney.

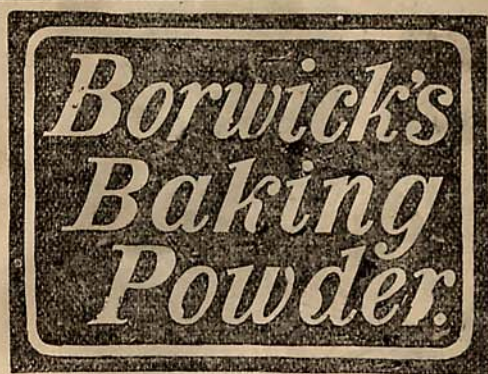
Stewed Tomatoes.—Put the tomatoes into a bowl, pour over them boiling water. Let them stand covered for a minute and then skin them. Put them into a dish or jar with a lid, or if in a hurry a closely-covered stew-pan. Add a nice piece of butter, and pepper and salt to taste. Let them stew about twenty minutes and serve hot.

Vegetable Marrows.—Peel the marrows, put them into boiling salt and water, boil them until tender. Take them up, take out the seeds, and serve on toast with plain melted butter poured over them.

To Remove Inkstains from White Clothes.—Take the part over which the ink is spilt, and hold it in milk, letting it boil for two or three minutes; rinse in cold water, and wash in the ordinary way.

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Summary of the Reports presented at the FORTY-THIRD ANNUAL
MEETING, held on 3rd March, 1892.

ORDINARY BRANCH.—The new Annual Premium Income was
£355,938.

The Premiums received during the year were £1,442,748, being
an increase of £280,970 over the year 1890. The increase in the
Premium receipts for the quinquennium 1887-91 was £1,045,806,
giving an average annual increase of £209,161.

INDUSTRIAL BRANCH.—The Premiums received during the
year were £3,688,338, being an increase of £170,413. The increase
in the Premium receipts for the quinquennium 1887-91 was £777,043,
giving an average annual increase of £155,408.

The total number of Policies in force was 9,617,484: the average
duration is six years and three quarters.

THOS. C. DEWEY, } Managers.
WILLIAM HUGHES, }
W. J. LANCASTER, Secretary.

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support."—ARCHBISHOP OF YORK.

"I most earnestly appeal to all Christians to support the work of
the Additional Curates Society."—BISHOP OF LONDON.

ADDITIONAL CURATES SOCIETY.

HOME MISSIONS OF THE CHURCH OF ENGLAND.

OFFICE—ARUNDEL HOUSE, VICTORIA EMBANKMENT, LONDON W.C.
(OPPOSITE THE TEMPLE RAILWAY STATION.)

The unequalled importance to the whole Church of England of
the Additional Curates Society, otherwise known as "Home Missions
of the Church of England," renders it most desirable to place before
Churchmen and Churchwomen a statement both of its present work
and of its pressing necessities.

THE OBJECT OF THE SOCIETY.

The Society is the only organization co-extensive with, and as
comprehensive as, the Church of England, that has for its object "to
increase the means of pastoral instruction and superintendence,"
necessary if the Church is to be faithful to her Mission amidst a
population increasing yearly by vast numbers.

The Society has been, and is, making most strenuous efforts to provide
Clergy to minister among the vast populations crowding into and round
our towns.

NUMBER OF GRANTS VOTED DURING THE LAST TEN YEARS.

For the Year ending Lady Day.

1883..... 637	1885..... 653	1887..... 746	1889..... 922	1891..... 1,046
1884..... 632	1886..... 717	1888..... 851	1890..... 985	1892..... 1,125

The ability of the Society to make and continue its Grants depends
absolutely on the voluntary contributions received year by year.

The Committee, while gratefully acknowledging the aid they have
received in support of the vigorous effort the Society is making to
provide the Church's ministrations to our ever-increasing population,
are constrained

TO APPEAL MOST EARNESTLY FOR STILL FURTHER HELP.

CONTRIBUTIONS will be most thankfully received at the
Society's Office. Cheques, Post Office and Postal Orders should be
made payable to "The Secretary," and crossed "Messrs. Coutts."

JOHN GEORGE DEED, M.A., Secretary.

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"Wash our hands,"
"Wash our hands"
"This is the way we wash our hands"
"With PEARS' SOAP in the morning."

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WOODHOUSE

Church of S. Mary-in-the-Elms.

Calendar for August.

HOURS OF DIVINE SERVICE.

AUG.

7 S	Eighth Sunday after Trinity. Holy Communion, 8 a.m. Matins, Sermon and Holy Communion. 11 a.m. Evensong and Sermon, 3 p.m. Litany and catechizing 6.30 p.m.
14 S	Ninth Sunday after Trinity Holy Communion, 8 a.m. Matins, Litany and Sermon 11 a.m. Evensong and Sermon, 3 p.m.
21 S	Tenth Sunday after Trinity. Holy Communion, 8 a.m. Matins, Litany and Sermon, 11 a.m. Evensong and Sermon, 3 p.m.
24 W	S. Bartholomew, Apostle and Martyr. Holy Communion, 8 a.m.
28 S	Eleventh Sunday after Trinity. Holy Communion, 8 a.m. Matins Litany and Sermon 11 a.m. Evensong and Sermon 3 p.m. Children's Service 6.30 p.m.

The Daily Services, unless otherwise announced are, Matins 8 a.m. Evensong 7 p.m.

Sunday School Teachers' Meeting, Tuesday, August 30th, 7.30 p.m.

Hymns.

	MORNING.	AFTERNOON.
Aug. 7th	{ 4 316	{ 285 460 306
14th.	{ 7 260 235	{ 242 236 305
21st.	{ 33 198 239	{ 172 255 223
28th.	{ 34 179 240	{ 229 259 296

S.P.G.—A meeting was held on July 13th, in the afternoon, on behalf of the Society for the Propagation of the Gospel in Foreign Parts. Owing to the wet weather the address which was intended to have been given in the open air, was spoken in the Hall. The Rev. Alban Wright, Diocesan Secretary, gave an interesting account of missionary work in Barbadoes. The collection amounted to £8 19s. 1d.

The annual collections on Sunday, July 10th, for the Church Pastoral Aid Society amounted to £8 13s. 3d. The Sermon in the afternoon was preached by the Rev. C. W. Pearson, Association Secretary.

C.E.T.S. FETE.—On Friday, July 1st, the annual C.E.T.S. Fete was held. The proceedings began with a Service in the Church at four o'clock, to which a large number of the members came. After the service there was a tea in the Garden of Woodhouse Hall for members of the Band of Hope, at which 70 children sat down. Immediately afterwards tea was served in the Village Hall for the grown up people, of whom there were about 300. The great attraction of the evening was the performance of the maypole dance, which was beautifully done by eight little girls dressed in white. The weather was very fine and bright, and the effect of the children dancing round the prettily trimmed maypole, plaiting the gaily coloured ribbons and the flower beds all round was extremely pretty. We have to thank Miss James for the able way in which she had taught the children, it reflected great credit upon her and her pupils. Glee singing, cricket, dancing, &c., were kept up with great spirit, and at half-past nine a most enjoyable day was brought to a close by the band playing the National Anthem.

SALE OF WORK.—The Annual Sale of Work in connection with the Ladies' Home Mission Association for the Deanery of East Akeley, was held at Beaumanor, on July 20th. The stalls were arranged in the Hall, and the throng of visitors and purchasers reminded us of some of the recent Exhibitions in London. It is computed that from 500 to 600 persons visited the Sale during the afternoon, and the sum of £130 was realized.

SCHOOL TREAT.—The Annual School Treat took place on July 22nd, at Beaumanor. The weather was gloriously fine, and the children seemed to enjoy themselves thoroughly. The teachers and scholars of the Day Schools (Mixed and Infant), also those of the two Sunday Schools of Woodhouse and Woodhouse Eaves were united, and also the children from the Barrow-on-Soar Union. We feel very strongly the debt of gratitude which we all owe to Mrs. Herrick for her great kindness and liberality on this as on so many other occasions. In many Parishes, as we know from experience, it is a very difficult matter to raise funds for the School Treat. Here, we are relieved of all trouble and expense.

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