To the paint-grown sultry side Of Gauges, where the girlish bride. From the deep light of India skes. And all the we ath the orient yields, Turns to the my bet pare tacmorfes Of herebild root's home-the dataled fields, Green half anes, and prossy end, That her early it haby footsteps tred -

To the desolute dreamy camp, Where the soldier in the deadly dump Of the trenches life perilous night-watch keeps With do babroad on the marky air Around him, or under his rough tent sleops, And by the light of dreamland fair, Beholds the purks and the terraced walls, and the beeshes that shadow his father's halls-

To the vast solicules And glades of hour Canddlan woods, Where the outgrant, from year to year, A lonely wait from his native land, Through the winter twilight still and drear, Watches behind the pine-wood brand, Thoughtfully tracing in the blaze Pictures of long-past boyleh days-

To each, to all, they come, Letters from home, with their precious sum Of tiroless love and sympathy, And rememberance dear, like the plaintive strain CI some beloved old molody, Soothing the bitter speechless pain-Of alife-long parting to restful calm. By the blessed strongth of their healing balm.

Subbuth School Teacher.

VISIT YOUR SCHOLARS.

One Sabbath evening, (writes a feacher,) on looking over the roll of my class, I found that, among others, Ann --- lud to be marked among the absontees. I took a note on my visiting list, intending to call during the week, according to custom; but afterwards, as the girl's house was a very little out of the way, I thought there could be no great harm in delaying my call for a

The Sabbath returned again, and T found myself once more in the school with my children around me; and though feeling a little uncasiness on secing that Ann—was still absent, it soon wore off, and was forgotten in the excitement of teaching. The lessons were concluded, and we were just about to engage in praise, when a neighboring teacher stepped across the floor to me, and said very seriously.

": Have you a girl in your class of the name of Ann-

"Yes; what of that?"

"I have something to tell you about her," said he, hesitating.

"What is it? what is the matter?" said I with a presentment of there being something wrong.

" "She is dead!"

" Dead ? "

""Yes, she died four days ago. was buried yesterday. Her brother is in my class, and brought word last Sabbath that she was-ill, and wished to see you, but I-forgot to tell."

"Oh! if you had only told me! I wish you had told me!"

"I am verry sorry I did not."

My heart sank within me—I could not speak. Dead! gone from this world forever-gone from any power of means Alas I alas I my conscience. T confg 5

I called on the morning parents next day. For a few minutes nothing was said. At last I spoke.

"So Ann has gone to her rest?"

"Yes, sir," said the mother, "she is. gone."

"How did she die?"

"We don't know, sir; we hope she is in heaven."

" Had sho much pain?"

"Very little; she just sleepit awa"."

"Was she happy in her mind?" "We hope sae, She could speak but little for three days before her death."

"I am very sorry I was not here to

IRREVERENCE.

In some Sabbath-schools there is an atmosphere of irraverence. There is little or no seriousness in the exercises. Now, the opposite of this should be studied and cultivated. The air, man-ner, address, and tone of all, while at work, should be serious and reverent. Reverence is not gloom, nor is it inconsistent with natural expression of a deep-earnest purpose. No censible surgeon operates on a man's throat close by the jugular vein, with a joke on his lips. No ship's officer steers by a perilous reef with a running five of drollery. "It is forbidden to speak to the man at the helm" on the ocean-going steamers, for obviously good reasons.

When Christians assemble on the Sabbath to lead immortal souls from hell-ward paths to Christ, they are about earnest work. Levity is sheeking, and when, to the gravity of the work we add that the word they use is God's, the presence they invoke is God's, the work they do is God's, the blessing they seek is God's, it will be plain that reverence is the fitting frame of mind to be shown by appropriate manner. I presume there are churches in which persons are made to feel by the entire service, that solomn affairs are in hand, that God is there of a truth. Why should not Sabbath-school reverence produce the like impression? Why should the unspoken impressions of a boy looking around his school be, "I guess t's not of much importance?".-Dr. John Hall.

SET H'M TO WORK.

If you have a boy in your class who loves the Saviour, set him to work. He will do for a wild companion more

than you can do.

The class expect you to "talk good" and be good, because you are a Sunday school teacher; but when one who has been as wild as themselves, goes to them and says, "Boys, I have found a new friend and want you to find him too, this is unexpected, and it will make them think even when they do not want

Get your Christian scholar to join with you in prayer and effort for one and then another.

Urge him to ask others into the Sunday school and prayer-meeting. Givo him papers and cards to give away to

He may do great good.

He will be a better Christian for the work, and you will be better for helping

A SUNDAY SCHOOL LIBRARY.

A carefully selected, well managed library is doubtless of great value, es pecially in new settlements and among people where books are scarce. But it s by no means the essential requisité that it is sometimes thought to be Managers of schools should be rid of the lden that it is anything less than an unmitigated evil to suffer the kind of books that are often seen in Sabbath-school libraries and on parlor centre-tables, even where better things ought to be expected. Not less should they ignore the false notion that an entire new set I could use. Is she saved or lost? a of attractive and sensational books once in hell, or a saint in glory? Have in six or twelve months, is either neces-I done my duty to her? have I done all sary or desirable. Schools that depend now fully aroused, told me I had not. be sharply looked after by pastor and There was no want of time. What I church. We know a school which is There was no want of time. What I church. We know a school which is wanted was inclination. I felt I ought held up as a model, as the best school to have called at once, and then some in a considerable city, that lately throw opportunity would have been afforded out all the solid and substantial books, me of smoothing her pillow, and speaking peace to my dying scholar. But now it was too late! The thought was and crammed the shelves with novels now it was too late! The thought was them all the more objectionable that bitter anguish. I knew my duty; but they here and there administer homocopatinic doses of what passes for religious teaching, and that the heroes say their prayers and go:to Sunday-school. They were "bound to have a library that would draw." Better by far no library than this style of books, even with the addition of a proportion of weekly diluted pious novels. Some of our largest and most efficient schools manage to get along without any. We do not, however, understand that they condemn the library. In very large schools they are found to be exceedingly difficult to manage, and others choose to substitute weekly periodicals instead. — Sunday School Times.

Fear not, thou that longest to be at home. A few stops more and thou art "Ay we shought you might have boat pushes off with some of the saints, and returns for more come, but," said the mother, reproach-fully, "ye sent you word, but you didnated will be said of thee, as it was to her come. Puir thing! Annie was fond of in the Gospel, "The Master is come, the Salbath Class, and would not stay and calloth for thee. When you have away wet or dry,"—and she burst into got to the boundary of vour reachest Texplained as well as I could why I had not come when sent for, but could portunity—I had neglected them all had now, why do I write this? It is to urge on my fellow teachers never to let slight excites induced them to diefer their conting to do but to let slight excites induced them to diefer their conting to do but to let slight excites induced them to diefer their conting to do but to let slight excites induced them to diefer the conting to do but to let slight excites induced them to diefer the conting to do but to let slight excites induced them to diefer the conting to do but to let slight excites induced them to diefer the conting to do but to let slight excites induced them to diefer the conting to do but to let slight excites induced them to diefer the conting to do but to let slight excites induced them to diefer the continues of immortality, then there will be nothing but the short Valley of Death between you and the promised land; the labours of your pilgrimage will then be on the point of conclusion, and you will have nothing to do but to entreat God, as Moses did, "I fray the continues of immortality, then there will be nothing but the short Valley of Death between you and the promised land; the labours of your pilgrimage will then be on the point of conclusion, and you will have nothing to do but to entreat God, as Moses did, "I fray the continues of immortality, then there will be nothing but the short Valley of Death between you and the promised land; the labours of your pilgrimage will then be on the point of conclusion, and you will have nothing to do but to entreat God, as Moses did, "I fray the continues of immortality, then there will be nothing but the continues of immortality, then there will be nothing but the continues of immortality, then there will be nothing but the continues of immortality, then there will be nothing but the continues of immortality, then there will be nothing but the continues of immortality, then the continues of immortality, then there will be nothing but the co

Our Young Lolks.

THE CHILDREN'S PUZZLE.

Abound a table strowed with books and toys There sat a merry group of noise boys, Half battling to display, with flugers swift. A puzzle in a box—their father's gift. With cases basts the lid is pulled aside; Delighted with the game as yet untiled, The box is searched, and busy hands begin To soize upon the pieces packed within; Each youngster confident of being ablo To range the fregments scattered on the table into a pottern perfectly combined, Such as the wise artificer designed.

But soon impatience dooms the process slow; Tempora are chaled, and difficulties grow;
"I'm sure," shouts Tom, "that piece thould fit is
there."

there." The won't, then," Dick rotorts, with snappish sir.
'This blive on short," pouts Jack. " and that's to

'I'm cor o'n," grumbles Bill, " the puzzles wrong!" Then Jac., seeks help from Tom-Dlok strives with Bedtime is near—the puzzle puzzling still.
At length, when concord and content have fied,

"Lot's ask our father, boys," cries little Ned. The others yield to the auggestion bright -Papa, consulted, puts the puzzie right. Lifo's puzzlo is as difficult to man And he who cannot solve, arraigns its plan. Each tries his own solution, vaunts his wit; While others and the theory won't at, And substitute their own—all failures still -But none believe the cause their lack of skill? The puzzle must be wrong-they talk, they write

And think they could have made a game much The "Little Neds," no wiser Christian's do, To solvo life's puzzlo—ask their Father tool

Consult some follow-child, grow cross and fight, Pronounce the Maker but a poor designer,

LITTLE LILY'S FAITH.

BY LOUIE CARSON.

Little Bily said to me the other day 'Louie, what do you think? Harry afraid of the dark! I am not afraid for I know God can take care of me just as well in the dark as in the day. believe if a bear was so close to me that he could put his mouth on me, God could send an angel down to keep him from hurting me."

And little Lily's eyes had such a rapt expression as slie looked up, I could almost imagine she saw angels ascending and descending, like Jacob of old.

But like many more advanced Chris tians, little Lily has her weak side which her brother is no slow to per-She is terribly afraid of geese When I told her how miraculously God tamed the savage animals, so that they all dwelt in peace together in the ark, her wonder was expressed in one sen tence:

"Did'nt the goese even peck?"

Expressing lier fears yesterday of these enemies, Harry retorted on her in this wise :

"Where are the angels? Why can't on believe that God will send one of them down to keep the geese from hurting youl?"

Why, indeed, can we not all trus God in small things as in great?, Why is it that we see his hand in our great deliverances, and yet not, in the multitude of mercies that daily encompass

- TIDE MARKS.

It was low tide, and the great, gray ocks stood up bare and grim above the water; but high up, on all their sides, was a black line that seemed hardly dry, though it was far above the water.

" What makes that black mark on the rocks,?... I asked of my friend.

"Oh, that is the tide-mark,' she reolied: "Every day when the tide comes in, the water rises and rises until it reaches that line, and in a great many years it has worn away the stone until the mark is cut into the rock.'

"Oh," thought I, "that is all, is it? Well, I have seen a great many people that carry tide-marks on their faces. Right in frount of mo-was a pretty little girl, with delicate features, and pleasant blue eyes. But she had some queer little r ks on her forehead, and I wondered how they came to be there; until presently her mother said,

"Draw down the blind, now, Carrie, the sun shines right in the baby's face.' "I want to look out," said Carrie in

n very peevish voice. But her mother insisted, and Carrie drew the blind, and turned her face away from the window. Oh, dear me! what a face it was! The blue eyes were full of frowns instead of smiles, the pleasant lips were drawn up in an ugly pout, and the queer marks on the fore-

head had deepened into actual wrinkles. "Poor little girl," T thought, "how badly you will feel when you grow up. to have your face marked all over with the tide-marks of passion: for these covil-tempers-deave their marks, just assurely as the ocean does, and I have seen many a face stamped sor deeply with self-will and covatonsness, that it must carry the marks to the mave."

Take care, little folks I and whonever you give way to lead temper, remember thou tide marks."

CHILDREN'S FRIEND

Scientific and Astful.

Rush on Consumman, -Dr. Bonjamin Ruch wrote in 1800 some very sensible things about the cause and cure of con-sumption, which are republished in the Headt of Heath for February. Ha re-marks that it is unknown among Indians, searcely known among pioneers, less common in country places than in cities; that the liability to it increases with intemperance and sedentary modes of life; that artificers who work in the open air at all seasons are less subject to it than those who are confined at occupations not requiring the constant exercise of the limbs; and that women, who sit more and exercise less than men, are most subject to consumption. His theory is that air, exercise, and a generous, wholesome duet are the best cure, as they are the best preventive. Sea-voy-ages, change of climate, nauseating medicines, blood-letting, bitters, por-spiration, blisters, etc., are useful in proportion as they involve or facilitate the general invigoration of the system by the means referred to.

No doubt Dr. Rush's prescription would be in most cases an excellent preventive. Indeed, it amounts to little more than a direction to preserve good health, as a protection against consumption or any other disease. But hygiene is not the whole of the medicinal arts; nor does Dr. Rush's statement cover the whole of the facts in the case of

In the first place, it is not true that the Indians are free from the disease. The popular belief that their free, roving life made them (up to the time of their contact with the whites) models of plysical ligalth is contradicted by their small numbers on so large and fruitful a continent. This fact cannot be escaped; its only explanation, consistent with the known rate of increase or rather the mathemetical necessity of rapid increase in geometrical ratio, at whatever smallest rate, anust be the hypothesis of the premature death of the larger number of individuals; and the chief causes of such death must be war, infanticide, famine and disease. The inferior hardiness of the savage as compared with the civilizedman, is now acknowledged. Insufficient and precarious food and inadequate protection against vigor of climate could have no other effect; and this effect is not completely remedied by air and exercise. Besides, Indians in their lodges and huts breathe a good deal of smoke and little pure air. It is not surprising, therefore, that some tribes are afflicted with lung-disease. Captain Raymond mentions tribes on the Yukon, all the members of which seemed to have the consumption.

Nor are country homes and occupa-tions so favored as Dr. Rushassorts. The statistics of New England are sad proof to the contrary, and furnish, moreover, a new clement which he ignoresthe power of malaria, or, in other words, poison. The famous report of the Massachusetts committee tends to prove that the alleged hereditury character of this terrible disease is in great part imaginary, showing by comparison of numerous cases, that the children of consumptive parents acquire the consumption if they continue to reside in the damp, ill-ventilated, or malarial neighbourhood where their parents lived, while those who emigrate and dwell in other, more healthy, localities, are frequently exempt. Many of us can recall from our own knowledge instances of this sharp division in New England families. Now, perfect health is not a complete antidoto to poison, though feeble health may sometimes facilitate the work of poison. Nor will plenty of air be a particea for any disease, if the air itself bear the seeds of that disease. Let farmers look out for better drainage in field and cellar, better ventilation and warming in the dwelling. Nova Zembla in the parlor or spare room, and Terra del Fuego in the kitchen constitute a

climate more severe and unwholesome than Nature ever inflicted upon man. Finally, Dr. Rush pays no attention to the distinction between pucumoma and tuberculosis, which are frequently confounded under the term consumptionthough possibly he means the latter merely, in his remarks. But the former is perhaps the more dangerous, since, being sudden, cente, and certainly not hereditary, no one can suppose himself free from the danger of it. If sedentary occupations, bad ventilation, and malaria favor tuberculosis, it is catching cold that opens the door to preumonia; and the most fruitful source of this evil is luman carcleseness and folly. Insana exposure, fushi mably insufficient cloth ing, suddenly checked perspiration, wet and cold feet, and a hundred reckless habits, particularly of the young, lay the foundation not only of single altacks, but also of a constitutional fability to thein. Not everybody can work outdoors; many people have infloor occu-pations; and they must recognize the and exhorted her to hold on to the last. altered condition of their lives, and "tike care of themselves," following, not merely somebody's theory of hygiene, but the rales carefully deduced by aliemselves from their own experience.

thing but their weakness .- Zimmerman. are, who mournfully dwell upon their hour of death .- . Imerican Messenger.

own ailments; but this is not profitable study, any more than remorse is repontance. Healthy people, on the other hand, seem to repeat without athought, over and over again, the agts which they know will lead to headaches, of colds, or derangements of digestion. Persons who would be indiginant if classed with drunkards, since they do not get drunk, or even touch intexicating liquors, will have their little spree! of lobster-salid, or rich pastry, or late hours, or a novel at one sitting, or a slippered walk in the moonlight—and pay for it, drunken fashion, with a mig-orable next day. There is no moral difference between these headaches on dyspepsia or sore throats and the Katrenjammer, or " soda-water after stage " of the toper. In both cases, the body has been outraged in spite of Knowledge, at the dictate of whim or momentary desire.

What we need is indeed more general knowledge of the general laws of health; but also, and perhaps in yet higher degree, more careful application of these laws to individual cases. The first duty of every man is to find out what habits are best for him; and upon the results of this inquiry (condr ted with the sincerity and care due to its importance, his life being really at stake in it) he should construct his practice, modified only by the law of Christian self-accifice to the happiness and welfare of others.

Porhaps half of us will die of diseases or accidents unconnected with our pre-sent habits and health. The rest of us are now contracting and invising into evil power the diseases which will be fatal to us. Leaving to Providence the disposal of events, it is the right and duty of everyone to inquire what is his weak point, to fortify himself there, and to resolve that lie will not die while he can manage to live. "Know yourself" is an ancient and lionourable maxim: "Take care of yourself" is its necessary

complement.

OF WHAT Bronots Consist. -The common washing sponge is still considered by many naturalists as a vegetable species, and in fact most people look upon it as of vegetable growth. Still, it seems now to be definitely established that it belongs to those low forms of animalcula that are comprised under thie term zoophytes. "Will you make us believe," here you exclaim, "that us believe," here you exclaim, "that this fibrous network, in which one is unable to detect the least indication of anything that reminds us of animal life, is not a moss, or something like it." Exactly so: However, the sponge which you use daily in your ablutions, and which forms one of the most indispensiarticles of the toilet, is not the animal as it lives and thrives, but only its horny substance, its skeleton, if you like to call it so. When cut loose from the submarine rocks on which it is found at considerable depth, the sponge presents itself to you as a black, jelly-like mass, which, when left in the air for only a few days, will give off a most disagreable smell, originating from the gelatinous part in question. In the natural sponge ou have not one single individual before you, but a regular colony of animalcula. The clastic, horn-like network of your tiolet-table is then impregnated to its innermost parts with a slinly substance that is penetrated throughout by fine capillary tubes, not visible to the naled eye. Upon examining this curious being further, exceedingly fine cilia (eye-lashes) will be discovered. They project around the entrances of the current which, in passing through the numberless tubes, leaves behind whatever they may need as food.

The horny network is probably only their secretion, like the house of the snail. But that the sponge is of animal origin is now proven by the discovery of the spermatozog and embryos in the interior, as well as by the composition of the fibrous clastic part itself, which contains one of the constitutents of silk.

and the spider's web. In order to prepare it for use, it is first left in the air for a short time, until the gelatinous part is decomposed, then the mass is washed in hot water, and afterward in a bath of dilute muriatic acid. The tiolet sponges are bleached by means of chlorine and hyposulphite of roda. The so-called wax sponges, that are used by doctors for dressing alers, are purified sponges dipped into fluid wax, and then pressed between hot

The French and Austrian Governments have lately commenced to rear sponges artificially—the former on the shores of the Mediterranean, the latter on the const of Lalmatia. The cultivation is said to be perfectly successful, and to yield large profits.

A woman who had ben a prominent lecturer on infidelity, came to her dying pillow, Being much disturbed in hor-mind, her friends gathered about her, on," said the dying woman; "but will you tell me what I am to hold on by." These words so deeply impressed antinselves from their own experience. Indel standing by that he was led to re-It is remarkable liew fow persons, old nounce. Ealse doctrine may satisfy the or young, have honestly studied thom- heart when in health and yieger, but it The weak niny be joken out of any- selves. Morbid, valetudinarians there will not do y hold on by in the solemn