

The next morning she returned home, and the moment her brother appeared from school she began to tell him all about her visit, and begged him to learn "Our Father," and say it with her.

A few days before he was taken sick, Frank had come to her with a book in his hand, and said, "Oh, mother! here is a beautiful prayer. Let me read it to you."

It was the remembrance of this which induced her to make the request that the minister would pray by the side of her dying boy, and this was the secret of the calming influence which that prayer exerted.

About midnight, suffering and agonized, he begged of his mother to send for the good minister to pray again. He must have somebody to pray. The parents disliked to call him at that hour of the night, and knew not what to do.

A WORD FOR THE GIRLS.

A girl who has a happy disposition is not unduly sensitive. It is one thing to have a thick skinned insensibility to the world around, so that one cannot feel anything very deeply, and quite another to be ever ready to receive wounds and slights.

Do not be too sensitive. Do not fancy yourselves rudely repulsed, when nothing was really offered or intended but courtesy. Another thing which in some girls' lives prevents them from being glad and gay, is a feeling which might be expressed as having nothing to look forward to.

I think we can hardly overrate the importance of a uniform pleasantness of temper in a woman. It is more enduring than beauty, it is more charming than culture, it is more precious in a household than rubies.

face, coming into a room, lights it up like the morning.

The secret of being happy is in conferring happiness. It is not what we get, but what we give, that makes us rich. Think deeply of that verse—"Whoever will save his life shall lose it."

AN INSECT IN THE CLASS-ROOM.

BY ANNIE TOLMAN SMITH.

Captain Bryant, United States Superintendent of the Seal Island, undertook the education of the native Aleuts. Their first want was the English language, but in supplying this an unexpected obstacle arose.

To girls the terms of science—of elementary science—are symbols of the unknown. The difference between the cases is merely that, while the Aleuts have nothing to observe, girls seem to have no tendency to observation.

I had lately a great desire to give a class in zoology a bias toward experimental study. They were young ladies who had taken the branch as a pastime, and would drop it the moment it proved irksome.

This objective lesson was for every member of that class the beginning of a new mental era. A volume could not have impressed upon them so forcibly the relations between observation and knowledge.

Every teacher of natural science who has allowed herself to break from the routine of text-book recitations will agree that a most important problem in modern education, is how to bring animated nature into girls' class rooms.

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A REMARKABLE PROVIDENCE.

A poor woman who had been washing for us, said "Seems as if the Lord took very direct ways to reach people's feelings sometimes. Now, I was astonished once in my life.

Seems to me I never was so hungry for 'taters before.' After they were all asleep, I lay there tossing over my hard bed, and wondering what I would do next.

THE LITTLE STREET SWEEPER.

Be polite, boys! Some boys forget to say "Yes, sir," or "No, sir," when spoken to. Many a lad has lost a good place from his want of courtesy and politeness.

LET NOTHING BE LOST.

A little child once gently reproved his nursemaid for shaking the tobacco into the fireplace. "Oh, Charlotte," said he, "don't you know that God takes care of sparrows?"

Shoot:—No man ever makes "apologies," "introductions," or "personal explanations" to a duck before shooting him. No huntsman, after he has fired, goes whanging away with stones, sticks, or brick-bats.

EVIL COMMUNICATIONS:—Would you admit a thief to your cabinet of jewels? Would you invite a base profligate to your society? Nay, the question itself pains you.

From the Liberator and the Boston Sunday School Times.

CONVERTED HISTORY.—The lessons in the Old Testament were on Saul, chosen king and Samuel's address to Israel on giving up the government to Saul, the third king.

SAUL'S REJECTION.—What would have induced the dwelling, he was rejected—16th and 17.

COULDN'T HAVE.—When he would have induced the dwelling, he was rejected—16th and 17.

DAILY READINGS OF 1 Sam. xiv 10-23; 1 Kings iii 19; 1 Chron. xxi 11-14; 2 Chron. 7 13; 1 Chron. xxi 11-14; 2 Chron. 7 13; 1 Chron. xxi 11-14; 2 Chron. 7 13.

To the School.—Review the lessons on Saul chosen king and Samuel's address to Israel on giving up the government to Saul, the third king.

NOTES.—Ismet a town in Judah, two miles south east of Hebron now called Karmat. Amalek, a wandering nation or tribe in the region of Sinai, defeated by Israel under Joshua (Ex. xvii). Victorious over Israel at Hormah (Num. xiv 45), but finally destroyed by David (1 Sam. xxx 17).

EXPLANATIONS AND QUESTIONS.

Lesson Text.—1. SAUL'S SIN (10). Then, after Saul had spared Agag, came the word, the Lord sent the word (11) repenteth me, the Lord did not change his mind, but his mode of dealing with Saul, turned back, as first Saul obeyed, and grieved Samuel's good men are pained by the sins of others, cried... Lord... all night, Samuel wept all night (12), a place, or a hand—that is, a moment with the figure of a hand on the top to note his victory over Amalek (13).

I. Questions.—What nation was Saul to destroy? Who required him to destroy Amalek? Were the chief facts in the history of Amalek? How did Saul disobey God's command? What prophet was told of Saul's sin? By whom? How did Samuel spend the night? What did Saul put up at Carmel? What falsehood did Saul tell? How did Samuel expose him? What other lies did Saul tell to cover up the first one? 15. State how Samuel pointed out Saul's sin.

II. SAUL'S ESCAPE (15). Brought Agag, but he was to destroy him, destroyed the Amalekites, but not wholly. See next verse (21) people took but he helped them over a 9), to sacrifice poor offering when God has been disobeyed.

II. Questions.—What claim did Saul make? (19) How far had he obeyed? How far disobeyed God? Whom did he blame for his sin? What were they proposing to do with the spoils? Was this an excuse for Saul's course?

III. SAUL'S REJECTION (22). As to obeying, obedience to the Lord implied obedience to the Lord. When an obedient heart no one offering could be made the Lord delighted first, therefore in obedience (23), rebellion, disobeying God, witchcraft, seeking evil spirits, and not the Lord, stubbornness, continued and willful disobedience, iniquity and sin, iniquity of idolatry—that is, sin of idolatry rejected the word, refused to obey God, rejected thee, God rejects you as King.

III. Questions.—How did Samuel answer Saul's excuse? With what feelings should a sacrifice to God be made? Why would Saul's offering be refused? Why was Saul rejected as king? For whom was he rejected? For what similar sin will the Lord reject us? Illustration.—Lydia. "Oh," thought a little girl who had told her mother a lie—"oh that I had but other food it had bring it to Calvary to be washed away in Jesus' blood or it will cause me to be punished forever." She rested not until she knew her sin was forgiven.