Our Young Folks.

Things I do not Like.

I do not like to see a little girl Who will not in the morning rise, And have the water sweet and cool, Refresh her face and 6yes.

I do not like to see her cleanly dress All torn, or careless look, or tossed; Mer toys all scattered here and there, Her thread and poedle lost.

I do not like to see her at her play, When other little girls have met To frolic, laugh and run about, Grow poovish, cry and fret.

I do not like to hear her tell a fib; To see what's not her own she'll take; Her tongue, at times, be:much too glib, And mother's orders break.

These are the things I do not like to see; And now who'll try to be The meek and modest little girl Which I would like to see?

Thus I have told you what I do not like, I'll only stop to say, Perhaps I'll tell you what I love

"He Carries Them up Hill."

The other day the children were learning the twenty-third Psalm, and we were talk-ing together about the Good Shepherd, and he takes care of the sheep and the little lambs, and impetuous Mamy, eager to speak her own thought, said rapidly: "He feeds them, and drives away the

lions and bears."
"Yes," said Tiny, thoughtfully, "and he carries them up the hill."
The words went to my heart with a strength and sweetness the little speaker had not dreamed of. Often, often since, their music has thrilled through my tired soul like an echo of the angel's song.

Chat about Rabbits.

Of all animal pets there is none that boys and girls like better than rabbits, especially the white ones. Men who raise rabbits generally like other kinds, such as the monstrous fellows with lop-ears, which make one think that the starch was left out when they ware washed, or those from when they were washed, or those from Madagascar or some other far-off country, very expensive, but very ugly. Rabbits are very expensive, but very ugly. Rabbits are not very intelligent, but they are so tame and so little trouble that all young folks like them. By so little trouble is meant that they are easily taken care of, but if the rabbits happen to get out into the garden, where they can have a frolic of moonlight night, there will be "trouble moonlight night, there will be "trouble" enough in the morning. Many like rabbits that are black, or brown, or of other colors, but none look so nice and clean as the white ones. How long and pretty their the white ones. How long and pretty their sars are; you perhaps think they are only intended as handles by which to lift the animal, but that is not the case; the rabbit has neither claws nor teeth that will do much in fighting, so the animal for its safety depends upon running, and it has its ears so long, for the reason that the wolf in the story told Little Red Ridinghood," all the better to hear, my dear." Your little not rabbits can show you one of the little pet rabbits can show you one of the many ways in which the Creator has made animals fitted for the conditions in which animals fitted for the conditions in which they live, and if He did not give the rabbit power to fight his enemies, He gave it very swift legs, and quick-hearing ears to tell it when to use them. Just look at the beautiful thin ears as the sunlight shines through them, and see the veins and arteries. How funny the little fellows nibble, ies. How funny the little fellows nibble, and how they seem to enjoy eating—indeed that is about all the fun they seem to have. Perhaps you think that the little brown rabbit, that every one of you who has been ranget, that every one of you who has been much in the country knows, is just the same as your pets, only wild; we have no proper rabbits in this country; all those wild ones that are called rabbits, are hares. You would like to know the difference; well, there is not a very great one the You would like to know the difference; well, there is not a very great one, the main thing is that hares never make burrows, while the rabbits do. In Europe, where they are wild, they make regular underground villages, or warrens as they are called. Perhaps you do not know that the white rabbits, pink-eyed, you admire so much, are in their wild state gray or some other color, and that your white ones are other color, and that your white ones are albinoss. You will have to go to the dic-tionary for that word, unless it is explained here. It often happens that animals that are naturally dark colored, have now and then young that have white hair and pink tionary for that then young that have white hair and pink eyes. White mice, which are cometimes kept as pets, are albinoes, and so are white rats; blackbirds sometimes have albinoes, and so do crows, and other birds that are usually dark colored; men and women, even Africans, are sometimes albinoes, and have white tilky hair and wesk pink eyes.

There is one arrious thing we must tail

There is one curious thing we must tell about one of our wild rabbits, or rather hares:-We said that the rabbit was given long ears for its safety; this hare lives far north, where the winters are long and the snow is on the ground for many months. In summer its mode t brown coat is so much like the ground that a prowling wolf or fox could not see it a great way off, but if the animal should run upon the snow, its brown color could be seen at a great its brown color could be seen at a great distance. Now what do you suppose this hare does? Just as you would do if you wished to hide on the anow, it dresses from top to toe in pure white. It is not right though to say that the hare does it, for the animal could not help itself, but the good Father who cares for even the hares away many the avatic snows, so made this animal matter who cares nows, so made this animal that its coat will change with the season. Isn't that quite as strange as some of the wonder stories ?- American Agriculturist.

Tux gentleness of manner which seems der and respect the condition and wins unatinted regard. The deference to another's opinions, tastes, or wishes, which to all reasonable extent represents self-sacrifice, is that manner of living which wins the most tender friendship in return. Revene most tender friendsnip in return. Ever-erence for old age, chivalry towards women, sympathy for the crippled and affiliated, pa-tience with children, and charity towards: all men, make up that character which is mably "without fear and without re-

Sabbath School Teacher.

LESSON XXXVI.

Prov xxiii. INTEMPERANCE. Sep. 3.

COMMIT TO MEMORY VS. 81, 82. PARALLEL PASSAGES .- Eph. v. 18; Hosea iii. 1; 1 Tim. iii. 3.

SCRIPTURE READINGS .- With v. 29, com SCRIPTURE READINGS.—With v. 29, compare 1 Sam. xxv. 86; with v. 80, read Isa. v. 11; with v. 81, read Matt. vi. 18; with v. 82, read Prov. xx. 1; with v. 83, read 1 Pet. iv. 8; with v. 84, read Gon. ix. 21; with v. 85, read Prov. xxvii. 22.

Golden Text.—Be not drunk with wine, wherein is excess; but be filled with the whith —Eath v. 18.

spirit.—Eph. v. 18. OENTRAL TRUTH.—Drunkerds shall not inherit the kingdom.

When the Bible denounces idolatry, we congratulate ourselves that we are in no danger from that sin. So perhaps we feel as to blasphemy, dishenesty and other vices. But here is a sin which many have denounced and yet committed, against which they thought themselves proof, and yet fell by it. "Wine is a mocker' since yet fell by it. "Wine is a mooker since the days of Noah (Gen. ix. 21), and a deceiver, promising joy and giving misery, blighting the good name of even good men, like Lot, and turning the wise into fools (Esther i. 10-12), and so conquering the conqueror of nations, Alexander the Great, for example, that he murdered his favorite. How many other murders lie at the door of drunkenness?

or grunkenness?

This subject touches life at many points. Social life has to do with it. Legislation is concerned with it. The church has had much trouble by the sin, and sometimes by the defences set up against it. It concerns the young who have their habits to form. May God give his blessing with this lesson, to the saving of them from the path of this destroyer! destroyer!

I. First of all STUDY THE SIN. You can see it best in the sinner. The writer has seen the opium smoker from China. The seen the opium-smoker from Ohina. The little reed pipe with a small bowl and a bit of lark matter in it looked harmless enough. But on the wretched pallet lay an emaciated, haggard, stupefied sot, his pipe in his helpless hand. He gave a "character" to the opium-pipe. So is the drunkard to the glass! A good artist could paint him from this verse; wee-begone, broken-down, making as though he would strike with a hand that no more obeys the will, shouting his obscenity, bleeding from will, shouting his obscenity, bleeding from his falls and blows in drunken brawls, his tell-tale face showing how long he has been a slave to the cup. As our lesson just follows the warning against vices that can not be named, so he has just come per-haps from a night of "bad company." He is not ashamed, though his look makes virtuous persons ashamed of their human-ity. He has been hurt in his brawls. Now he is whining out in broken words his

virtuous persons asnamed of their humanity. He has been hurt in his brawls. Now he is whining out in broken words his maudlin griefs. The merriment of the earlier stages is forgotten. Blows have been struck, wounds have been given. The victim is defenceless (2 Sam. xiii. 28). The evil inclinations which prudence, or conscience, or decency restrains in sober moments now have their way. On the face, on the reputation, on the means, on the brain, on the whole life of the man this sin sets its horrid mark. Who is so foolish as to incur all this? Who lets loose on himself this troop of ills? Who goes down mublushing from foul words to foul deeds? Who lays out money, time, health, strength in working his own ruin? No description can be so graphic as the torrent of questions (v. 29) with the one answer. "Who hath all this?

II. THE DEFENCE AGAINST IT (V. 81) What does wisdem say? "There is life for a look" says the hymn, but it is a look at Christ. Often too there is death in a at Christ. Often too there is death in a look, like Eve's (Gen. iii. 6; Josh. vii. 21). The "rosy wine," the "sparkling cup," the softness and sweetness with which it goes down !" moveth itself aright"), all these have been dwelt upon in speech and song, it glorify that which has slain its thousands, and on which wisdom says, "look not." Nowhere is there greater need of wisdom than in interpreting Scripture like this. Wine was God's gift to man, was employed in his offerings to God, used as an article of food, and employed by the employed in his cherings to dod, deed as an article of food, and employed by the Lord in the supper. It is not against such things this warning is uttered, but against looking on it for the purpose of drunkenness. We need not enter on the disputed ness. We need not enter on the disputed question about the wines of the Bible tolerated, or forbidden. We have directions enough for our purposes. If we feel ourselves to be in danger, if those whose judgment we trust feel that we are endanged that our accordance of the control of the contr d, if we are satisfied that our example or influence may tend to endanger another, then let us have nothing to do with it. It is our right to abstain, as the Nazarites did of their own accord, but with God's approval (Num. vi. 1-21), as the Rechabites did (Jer. xxxv. 6), and as Timothy seems to have done, till health required a different method (1 Tim. v. 28). The very aristance of such regulated abstinance or influence may tend to endanger another, existence of such regulated abstinence shows how early the evil was perceived, and how earnest some were in resisting

Two opposite views are held as to the best course. One is, that Christian steadfastness is not shown in foregoing wine but using it and conquering the tempta-tion instead of fleeing from it. The other is, that if we do not look on it, in the early stage when it invites, attracts, and is the sign and means of good fellowship and artificial spirits, we shall not smart "at the last," when v. 32, it "biteth like a serpent and stingeth like an adder." So many have now in their nature, from generations of drinkers, a bent toward the cup, that they have little hope on the former plan. It is safer for them not even to "look."

III. THE REASONS FOR THIS ABATIN ENCE. (a) The effects are dreadful (v. 82) like the serpent's poisonous stings, fevering like the serpents possonous sange, severing the blood, bringing on horrible thirst and at length a death of agony. Memory is lost. The heart is hardened. The mother will sell her child's clothes for drink. Nothing is too dear or sacred to be held back. Poyarty, digrace, shameful sins, crime, death and hell, are in the train of drunkenness (1 Cor. vi. 10). The next reason is .

(b) The bodily organs are disordered (v. 88), and the cost suffers through. "Thise

نا س. س

yes shall behold strange things, for this rather than women is the approved rendering here. The brain is the bodily instrument of sensation and thought. Who ever saw the vagaries of a drunkard, or the more horrible agonies of a victim delirium tremens? Who ever heard the vile and horrid "perverse" language of an inebri-

norma perverse suggested of an incorrate, without fearing and hating the folly that thus degraded a man?

(c) Helpfulness is the result (v. 84). Tens of thousands of paupers in this na-Tens of thousands of paupers in this nation, dependent on charity, are the proof and illustration. Drowned, like one buried in the deep; or utterly helpless, like one tossed about in mid-ocean; or swinging to tossed about in mid-ocean; or swinging to and fro from sobriety to stupidity, the play of circumstances, "like one that lieth upon the top of a mast;" unsteady and unstable, so that you nover can tell the moment he will fall, such is the picture of the self-wrought ruin of the drunkard.

(d) The difficulty of cure (v. 85). Other vices bring penalties that awaken thought, and suggest reform. This attacks the very organ of thought, the brain. What a picture of a drunkard in v. 85. He has spent the time far into the night in a de-

spent the time far into the night in a debauch, ending in a quarrel; or tumbling homeward, he has inflicted hurts which only his condition keeps him from feeling. Rubbing his eyes next day with unstoady hand, and feeling now the aches and pains, he wonders what is the matter, and has a senford come of being heater. confused sense of being beaten, but not feeling it at the time. Well, does he make up his mind to stop? Alas! the power to make up his mind is well nigh gone, and the easiest way of ending his present misery is in renewing the stupefaction, "I will seek it yet again." No wonder the voice of wisdom is, "look not on it." There is tremendous danger on the moderate-drink. ing side—there is none on the "look not" side. Keep the safe side.

LESSONJ.

(1) The Scriptures speak less frequently and vehemently on this subject than we might expect, because drunkenness in Bible lands had not attained to its present

dimensions.
(2) The wines that are commended in the Word are not the great means of drunkenness among us, which is caused by new compounds unknown to the He-

brews.

(8) If wines, then comparatively harmless drinks, were so full of danger in Bible times, how perilous are the modern products of chemistry, and how strong should we consider Bible warnings against them!

(4) Let us resist beginnings. If we do not taste we shall not be stung. In America nobody pretends that wines, alcoholic or malt liquors, are needful to health. We can do without them, and if it protects ourselves or our brethren ever so little, we had bottor keep away from them. had better keep away from them.

SUGGESTIVE TOPICS.

The sin denounced—examples of it in Scripture—the effects of it—how they come—the warning of wisdom—the way of safety—the reasons for this—the results of intemperance—on the body—on the mind—on the life—the obstracte character of the evil-the lesson to us.

LESSON XXXVII.

Sopt. 10, } THE EXCELLENT WOMAN. {Prov. xxxi. 10-31.

COMMIT TO MEMORY VE. 25-80. PARALLEL PASSAGES .-- Pe. xli. 1-18; 1st

Pet, iii. 1-6.

SCRIPTURR READINGS.—With v. 1, read Prov. rix. 14; with vs. 11, 12, read Gen. ii. 18; with vs. 18-15, read Rom. xii. 11; with vs. 16-19, read Prov. x. 4; with v. 20, read Heb. xiii. 16; with x1-28, read Prov. xii. 4; with vs. 24, 25, read 1st Tim. ii. 8-10; with vs. 26, 27, read James iii. 17; with vs. 28-31, read 1st Tim. v. 10.

GOLDEN TEXT.—This woman was full of good works and alms-deeds which she did.—Acts ix. 36.

Acts ix. 86. CENTRAL TRUTH.—"A prudent wife is

OENTRAL TRUTH.—"A prudent wife is from the Lord."

If the men of the Bible, heroes, kings and priests, have interested the boys, we come to a lesson to-day that specially suits the girls. "A golden A B O for women," a German commentator calls it, not more apily than Mathew Henry said of it: "Thus is shut up this looking-glass for ladies, which they are desired to onen and dies, which they are desired to open and dress themselves by; and if they do so, their adorning shall be found unto praise and honor and glory at the appearing of Jesus Ohrist."

The passage is an acrostic pcem, the verses beginning in order with the Hebrew letters, a functial form of writing used in all ages, and found in the Paslms. There is little difficulty to be explained in the poem. The most that can be needed is to suggest to teachers, and through them to the pupils, the present applications to the various

parts.
V. 10 is the introduction, the question pointing to the rareness and the exceeding pointing to the rareness and the exceeding value of a woman of healthy, physical, moral, and spiritual nature. Her price or worth is not to be reckoned by jewels, which were the movable property of the

time, in part.
(V. 11.) She is not an ascetic, seeking a bigher order of piety than in holy married life (Heb. xiii. 4). Her husband trusts her prudence, she does not tell his secrets; her wisdom, she does not make mistakes. She uses wisely and thriftily what he earns, and never wastes. He does not need to exhort and cheat..." spoil "-in order to supply

her extravagances.
(V. 12.) She is a "helpmeet" as long as she lives, blessing him in his heart and in

(V. 18.) There were not the days and places of mills, stores and shops, but the women, as in many parts of the world to this day—as formerly in New England, as now in some parts of Canada—sought out "wool and flax." So did she, and not with the air of the martyr, but with nimble fingers and cheery song; "willingly" prepared the needful comforts mentioned later. There is no degradation, but much safety in honest labor with the hands of man or woman (Eph. iv. 98). Circumstances have changed in this respect, but the means of changed in this respect, but the means of regular employment for women are not wanting yet.

(V. 14.) Nor was it only for her own tamity see; but for the market she worked.

The manufactured article was exchanged for the products of other lands, food for the family, as the lace-workers and others in many places support families by their flugers. In this she is like the "merchants' shins." So she provides in advance.

(V. 16.) Early rising is one of her habits.

It gives tone to the household, and enables the busy worker to effect much for the day. (Two valuable illustrators of Scripture Kitto and Barnes, was eminently early ers). She arranges the meals for the day, and settles the work, "portion," for her maidens. There is, as we should say, an early breakfast (as in many an industrious

early breakiast (as in many an industrious American home), and every one knows betimes his or her work for the day.

(V. 16.) Nor does she barely live, but prosper, laying by something, and when a piece of property close by her is in the market, if it is good value she has some savings, and she buys it. It again produces, for the hear it tilled. She is not a mare or savings, and she buys it. It again produces, for the has it tilled. She is not a mere ornament in her husband's house but an active, vigorous helper in all that is needed for the "getting on" of the family. This is the idea intended to be conveyed by the reference to the girdle in v. 17. The girdle was tightened for the purpose of giving concentration to the strength

centration to the strongth.

Nor is her industry fiful and spasmodic (v. 18), but as we should say, she is busy, "night and day," She looks into her own bargains, does not take things on trust and "her candle," etc.

(V. 19.) The spinning-wheel, still more the spinning jenny, had no counterpart then, and her spindle and distaff employed her hands, the description returning on it-

self for the sake of emphasis.

(V. 20.) Nor is the virtuous woman a hard and selfish money-making matron, but gentle and tender of heart. She knows and helps the poor, and the needy near her share her bounty. Doreas in a later time, and many a Christian woman, feed-clothing, nursing, counseling, lifting up the downcast around them, stand for

this "excellent woman," and are in the world as ministering angels.
(V. 21.) Yet she is not, while diffusing (V. 21.) Yet she is not, white diffusing her bounty, neglecting her own, as has been sometimes suggested of the humane. Her character is well balanced; and symmetrical. She does not turn her back on her own naked children to get boots for African boys. One sometimes finds snow in our mid-winter even at Jerusalem. But had the same who has a woulded warm winter in our mid-winter even at Jerusalem. But let it come, she has provided warm winter things of the best, even scarlet, the favorite color, and her household shall not suffer. Nor is there any meanness abouther attire. She dresses according to her class and to her meaus, tapestry and silk and purple being in her wardrobe. There is little fear of extravagance when her own hands have to do with (t (v. 22.)

(V. 28.) She does not need to proclaim her own goodness. Unwittingly her hus-band does it. Whoseever sees him in his clean and comely attire, and knows how solid" he is as he talks with his townsmen, can guess the kind of a wife he has. He is strong abroad because he is support-

ed at home.

(V. 24.) The girdle contained the purse, had a place for lighter weapons, was highly ornamental and generally worn. Much skill and labor went to its decoration. It was a proper work, like the making of a fine linen, for feminine hands, and employed her. But after all

(V. 25.) Her real dignity is in her own character, strength and honor, which adorn

character, strength and honor, which adorn her more than clothing can do, and in the calm tranquility with which she regards the future. She is not fretful, nervous, does not borrow trouble, is "not afraid of evil tidings.

(V. 26.) Her words are wise and weighty, but governed by the law of kindness. Some women talk well, and it is a snare to them. women talk well, and it is a snare to them. They are smart, sarcastic, and domineering. This is not her way, although (v. 27) no one exercises a more vigilant supervision of her household or outdoes her in activity and industry.

(V. 28.) Nor does she miss a present reward in her grateful and appreciative children, who (unlike most of the young in lands uninfluenced by the truth, all too soon cast off and disregard parents) "rise

soon east off and disregard parents) " rise up to bless her," while her happy husband credits her with much of his happiness and

his children's prosperity.

V. 29 is either his exclamation of delight or that of the writer, over the abounding excellence of this fair and well-balanced

ch racter. V. 80 is a general and natural reflection Grace is a deception and beauty a breath, so says Lange; not that one is to ignore such gifts when granted, for they are of great value, but in comparison with the great value, but in comparison with the wholesome nature and elevated life produced by the fear of the Lord, they are nothing. That is merit, indeed! Nor shall it pass unnoticed in the end (v. 81), for Scripture and reason alike demand that such an one should have her meed of praise, and that her life and its results should speak for her.

should speak for her.
We may usefully reflect on
1. The high idea of woman's place the
Hobrews had, through the divine truth
among them. For not the church, or the
virgin, or anything else than a true woman
is here.

2. Their ideal of womanly excellence is not a nun, nor a public character but a good wife and mother.

8. The fear of the Lord underlies all true excellence which 4. Is perpetuated from mother to son (v. 28). Polygamy does not bear such fruits. It is not here contemplated.

5. How momentous is industry in the Bible view! The want of it throws us open

Bible view! The wans of it throws us open to all temptations.

6. How important that girls should learn in youth what will make them useful later, and honoured in old age!

SUGGESTIVE TOPICS.—Woman's place—her worth—her duties—the confidence she inspires—the good ske does—to husband the poor—her children—the impression she makes—the habits she cultivates—the tone of her speech—her duties as a housewifeher present reward—the source of her worth and the sure results.

Twent is too much of the legal and too little of the filial spirit among believers.

Many set more as hired servante than as adopted children.

Practical.

Singing is many-sided in its advantages. It dispels gloom, claims uneasiness, and generates happiness. It is one of the best agencies for disciplining a school. It is a powerful mediums for physical health. It exerts a gonial, clevating influence over the control of the c character. It contributes greatly towards those derved results of public schoolsworthy cinzenship, and contented, virtuous homes. Let it hold an honourable place.— Henry T. Harrington, Supt. New Bedford Public Schools.

Each in his own way. Saul's armour Each in his own way. Sati's armour could not answer for David. What is very good for one man may be very poor for another. Each person must be himself and co his own work in his own way, using the tools that are fitted to his hand. "Here, my child," said a father, calling on his son to take a dose of nauseous medicine. "Here, my child, sit up now, and take this medicino like a man." "But I can't take it like a man, father," said the sensible little fellow, "because you know I'm only a little boy." A child must do his work as a child. No man can be a pattern in methods to all other men.

Dr. Arnold hit it when he made his remark about boys that profess their senti-mental admiration of virtue . "I have seen enough of boys that loved God. Commend me now to boys that not only love God, but hate the devil !

"For age is opportunity no less Than youth itself, though in another dress, And as the evening twilight fades away The sky is filled with stars invisible by day." -Longfellow.

One obstacle to a weekly teacher's meeting is, in many parishes, the difficulty of finding a vacant evening for it. So many other meetings are already arranged for by other meetings are already arranged for by the Church, that there seems no time for mutual Bible study on the part of those who are called to be teachers of the Word. This difficulty vanishes when the Church realizes its duty to provide such teaching, and accepts its Sunday School as the agen-cies for the work. Why should not the principal mid-week meeting of the Church be given to the social study of the next be given to the social study of the next Sunday's Bible lesson? Who would be harmed by this?—those who are familiar with the Bible, or those who are not?—Philadelphia Sunday School Times.

On the other hand, it is necessary to be reasonable in our demands. It is not wise to confine young children from four to six hours on a Sunday. It is not just to ask every man who works in the Sunday School to attend two other long services every Sunday. A part of the trouble is here; and it is not easy to cure it. In the end, we shall settle it by having only two services—one for preaching, and the other for teaching. Until that is done we must expect some friction, and one public service will be more or less neglected. It seems to us to be a case for patient management by pastors rather than one for new systems On the other hand, it is necessary to be by pastors rather than one for new systems and rules.—The Methodist.

and rules.—The Methodist.

Finally, my young friend, you will find teaching no flowery path; but it is one of the paths which, if rightly followed, leads upwards. In this humble position, you may be moulding the minds which shall mould the next generation. The responsibility is a weighty one, and should not be lightly undertaken. Be patient and gentle, but ever firm; govern yourself first, and most strictly of all; seek not popularity, but the highest good of your pupils; and, in time, you shall gather sheaves which you will not be ashaund to lay at the Master's feet. If you wish above all for fame, or reward, or even appreciation, you are in the wrong position; but if you wish to be useful and helpful to your generation, you can find no better place. Then you can say, with the poet: can say, with the poet :

Not myself, but the truth that in life I have Not myself, but the seed that in life I have

Shall pass on to ages—all about me forgotten Save the truth I have spoken, the things I

have done. New England Journal of Education.

Reading the Scriptures Daily.

A little boy said to us, not long since, "I mean to read a portion of Boripture every day, and ask the Lord to teach me." I trust that boy will remember his promise. Let us see! It that boy should read three chapters every week day, and five every Sabbath, he would read the Bible through Sabbath, he would read once a year. We would like to meet, at least, one little boy or girl in every family, who would say so much as this. And then if they could say, also, "I ask God to help me to remember and practice the precepts of the Bible," we should have great expective. tations concerning their future usefulness. Dear children, try it.

CHILI is making rapid progress in educational matters. In 1875 there were 1284 public and private elementary schools, giving instruction to 85,442 children. In giving instruction to 85,442 children. In addition to secular studies, the Roman Catholic catechism is taught. There are twenty-four higher schools under State control, and in addition, in the cities, good English and German schools. The University at Santiago has a faculty of thirty-five professors. There are a military and a payal, and four normal schools. a naval, and four normal schools.

LAST Sabbath evening Prof. Jules Delaunay spoke to a large audience in St. Andrew's Church, his subject being, "The Epitaphs of the Catacombe." Remarking briefly upon Rom. vi. 17, which he translated, "God be thanked that ye were the prieny upon itom. vi. 17, which he translated, "God be thanked that ye were the slaves of sin, but now have obeyed from the heart that stamp (or character) of doctrine in which ye have been moulded." He proceeded to point out, on his really interesting diagrams, the "stamp," or "character," everywhere appearing upon the epitaphs, which represented the faith of the early Christians at Rome. He dwelt at length upon the absence from these epitaphs of anything suggestive of mourning. The forms were clad in "bright array," and the words "Credidit Resurrectionem," "In Vita," "In Pace," etc., bear witness to the possession of a faith such as Jerus required from Martha and Mary, "I am the Resurrection and the Like."—Core.