## Our Floung Kolks.

### Personal Beauty.

How to be beautiful when old? I can tell you, maidons fair— Not by lotions, dyes and pigment, Not by washes for the hair.

While you're young be pure and gentle, Koop your p. slons well controlled; Walk, work, and do your duty, You'll be handsome when you're old.

Some white looks are fair as colden. Gray as lovely as the brown; And the smile of age more pleasant Than a youthful beauty's frown.

'Tis the soul that shapes the features, Fires the eye, attunes the voice; Sweet sixteen, be these your maxims, When you're sixty you'll rejoice.

### Mr. Choate and the Ambitious Plough-Boy.

A great many boys mistake their calling, but all such are not fortunate enough to find it out in as good season as this one

It is said that Rufus Choate, the great lawyer, was once in New Hampshire making a plea, when a boy, the son of a farmer, resolved to leave the plow and become a lawyer like Rufus Choate. Ho accordingly went to Boston, called on Mr. Choate, and said to him "I heard your plea up in town, and I have a desire to become a lawyer like you. Will you teach me how?"

"As well as I can," said the great lawyer. "Come in and sit down."

"Their down a copy of Blockstone he

Taking down a copy of Blackstone, he said "Read this until I come back, and I

said "Road this until I come back, and I will see how you get on."

The poor boy began. An hour passed. His back ached, his head and legs ached. He knew not how to study. Every moment became a torture. He wanted air. Another hour passed, and Mr. Choate came and asked "How do you get on?"

"Get on! Why, do you have to read such stuff as this?"

"Yes."

" Yes."

"How much of it?"
"All there is on these shelves, and

nore," looking about the great library.

"How long will it take?"

"Well, it has taken me more than twen-

ty-five years."
"How much do you get?"
"My board and clothes."
"Is that all?"

"Well, that is about all I have gained as

"Then," said the boy, "I will go back to ploughing. The work is not near so hard, and it pays better."

## How to Understand Poetry.

Sometimes a boy or girl says, "I should like to understand poetry; I do like to read it and repeat it, but I cannot always tell what it means."

tell what it means."

Dear children, some things go under the title of poetry which are incomprehensible to young and old, to wise and foolish alike. But the way to understand true poetry,—that of nature, at least,—is to love the picture and the song. The best poetry is simple and natural as life itself; and by listening to the sweet voices which are always floating unheeded on the sir, you will feel. floating unheeded on the sir, you will feel what it is, through all your being. Only keep eye and heart open, and never let it be possible to scorn or neglect the least thing that God has made.

Look for poetry and you will find it everywhere,—in the fairy oup moss under your feet in woodland footpaths, in the song of the robin at your window in the morning, in the patter of the rain on the roof, in the first rosy cloud on the horizon at dawn, and the last that fades out in the west at sunset. For poetry is written all over the earth by a Divine hand, before it can get into books.

The Oreator is the great poet. All that

is beautiful to eye or ear or heart is His handwriting. Wherever a bud opens a handwriting. Wherever a bud opens a rivulet slips along its pebbly path, or a leaf-shadow dances in the sunshine, there He has written a poem which He meant should be read with delight by every passer by.—From "Midsummer and the Poets" by Lucy Larcom, St. Nicholas for

# Queen Elizabeth.

When the unhappy, bloody, flery, heart-broken Mary died, everybody was glad. Was there ever so sad a thing? Insstead of weeping, the people rang joy-bells and lit bonfires, to show their delight. How glad they were to be rid of her! and not much wonder. The name of Elizabeth rang joyfully through the London streets and all over England as soon as the breath was gone out of her sister's worn and suffering frame. Elizabeth was twenty-five; it has been the fashion to speak of her as old and ugly just as it has been the fashion to speak of her cousin Mary, the Queen of Scots, as beautiful; but in reality these two queens were like each other. I suppose Mary Stuart must have had more natural fascination than Elizabeth possessed; but though you may be surprised to hear it her features, according to her portraits, were very like those of the English queen, who was a handsome and splendid princess with imperious, delightful manners, frank and gracious, though easily angered and passionate, and the most popular of all English sovereigns. History is not fond of this great woman, and much ill has been spoken of her; and she did many cruel and terrible things, and probably shed much more blood in her long reign than Bloody Mary did in her short one; but the people always loved Elizabeth—loved her at the beginning and loved her at the end. This might be quite unreasonable, but still it was the fact. All that Mary did has been judged hardly, and almost all that Elizabeth did has been judged favourably. Such injustices are not nunsual; they occur still

Sintees are not administ; they occur still every day.

Elimbeth was as fond of pageantry, as her, father. Whiteivever she went it was in state, making "progressios" everywhere; it slow manular of travelling, but very manular fag for the people, you may be more what that had so many and shows provided for their, such as we have members. At

Liton (which, as I have already told you, is close to Windsor), the boys and masters all came out and made Latin speeches to her, and presented her with books full of verses all beautifully written out in Greek and Latin, for which you may suppose all the sixth form had been endgeling their brains for weeks before, and in which the praises of the great Elizabeth were sung till words could go no further. Probably the fine la-dies and the fine gentlemen were often tired of those speeches; but Elizabeth, who was herself a great scholar, listened to them all, and now and then would find out a false quantity and criticise the Latin.— Mrs. Oliphant, St. Nicholas for August.

## Abraham.

In how many varied and striking atti-In how many varied and striking attitudes, each worthy of the artist's pencil,
does Abraham present himself in the
course of his eventful life—leading out the
migration from Haran, crossing the Euphrates, pitching his tent at Sichem, kneeling before the altar at Bethel, standing
silent before Pharoah, heading the midnight assault, prostrate before God moaning out his prayer for Ishungel, waiting on ing out his prayer for Ishmael, waiting on his three mysterious guests at the tent door under the oak at Mamre, putting at early dawn the bottle of water on Hagar's shoulder, bowing to the Hittites in the gate, bending with a knife in hand over Isaac. Yet Abraham, as a separate figure, has not been a favorite with any of the great masters. Is it that the soft and easy flow of outline, the perfect harmony of form and colouring required for his faithful portraiture, has restrained their pencil? There is cortainly in him a want of any marked or prominent feature. Yet, looking at him among all the greatest characand at him among at the greatest characters ters of Old Testament history, does he not appear, walking among his shadowy peers, the very sateliest in form, the most finished in proportion, the most graceful in movement, of them all? We miss in him the dominant will of Moses, the passionate destant of Parish Moses, the passio votion of David, the far-sighted wisdom of Daniel-the three who came nearest to Dantel—the three who came nearest to him in spiritual stature; but there is a dignity, a benignity, a courtesy about him which none of them exhibit. About his piety there is something singularly attractive—so simple, so domestic,—the age, the country, tho tent life, throwing over it the light as of an early Eastern morning, the trackness age of a breast from the wilder. freshness as of a breeze from the wilder-

Holding his own peculiar faith with a grasp of unrelaxing firmness, there is not a tinge in him of narrowness, moroseness, or fanaticism; all is broad, open and humane. By prospects of a name so great, a seed so numerous, an influence so wide upon this earth, pride might have been inflated, desires confined, and hope concentrated on earthly blessings. But the greatest triumph of his faith (greater even tuan the one on Mount Moriah) was this: that he sojourned in the land of promise as in a strange country—confessed and felt continually that he was a stranger and a pilgrim on the earth-lived and died desiring another country, even an heavenly, looking for that "city which has foundations, whose builder and maker is God." Thus it whose bunder and maker is quot. And it is that he has obtained so good a report; and that so wide over the earth, and down through all its generations, he has been and shall be called "The father of the faithful," "The friend of God."—Rev. C. J. Elliott.

# Mental Dyspeptics.

There is the dyspeptic croaker. He grumbles by rule; murmuring is his daily food. He is out of all patience with Provi-dence, and with the mass of humanity around him. He has no word of praise for any one, no complacent wish for either relative or friend. In his eyes the civilized nations are fast going back to barbarism. The Church is a hiding place for hypocrites, a resort for all who indulge in pious gush. He has no faith in progress; no faith in the development of better types of humanity.

There are others whose mental dyspensia assumes the form of despondency. They do not croak; they sigh. They do not find fault, but pine in silence. They are servants of their fears. When they lie down at night they have some doubt about the rising of the sun. Their whole life is tinged with darkness.

There is the dyspeptic weakling. This man differs from both the croaker and the despondent. He has hardly life enough to croak, he is to hopeful to die of despondency, and yet he is too weak to engage in thrifty work. These dyspeptics are hard to cure. A few hints may, however, help them, if not cure them. The dyspeptic croaker should remember two things. First. That there was a world before he was born. Second. That there will be one after he is dead. God governed the world in the past, and he will continue to do so in the future. There are many things in the future. There are many things which need to be changed, but grumbling

will not change them.
The despondent should remember that God is not disposed to make war upon them He is abundantly able and willing to help and bless them, and wants them to hope, and not fear. The weakling—the man who lacks will-power—should throw himself upon a stronger will than his own, and set himself to work under the inspiration of the sentiment expressed by St. Paul, "I can do all things through Christ, which strengtheneth me."—Presbyterian Banner.

THERE is no need that the man in a skiff amid Niegara's rapids should row toward the cataract; resting on his cars is quite enough to send him over the awful verge. to send min over the awill verge.
It is the neglected wheel that capsizes the vehicle, and maims for life the passengers.
It is the neglected field that yields briars instead of the capsion of the caps instead of bread. It is the neglected spark near the magazine, the tremendous explo-sion of which sends its hundreds of man-gled writches into elemity. The neglect glid withhis into sternity. The neglect of an oblige to throw up a rocket on a certistic night caused the fall of Antwerp, and postponed the deliverable of Holland for twenty or more years. The neglect of a sentimal to give an alarm hindered the fall of Echapterol, and resulted in the loss of many steeling lives.

## Sabbuth School Tencher.

## LESSON XXXIV.

Ang. 29, 1676. THE VALUE OF WISDOM. { Prov iii.

COMMIT TO MEMORY VS. 8-6. PARALLEL PASSAGRS,-ISS. XXXII. 17; 1 Pet. i. 6-8.

SCRIPTURE READINGS .- With vs. 1, 

read Matt. xi. 29, 30; with v. 18, read Rov. ii. 7, and with v. 19, Ps. civ. 24.
Golden Text.—It cannot be gotten for gold, neither shall silver be weighed for the

poic, hethor shall short be weighed for the price thereof.—Job xxviii. 15.

Central Truth.—The testimony of the Lord "makes wise the simple."

One may study the rules in grammar and not apply them. We learn the lesson of arithmetic that we may be accurate in accounts. Students work in the elements of things in chemistry, that they may know how to compound drugs, make colors, gas, steel, and other necessaries of human life. We learn religious truth that we may do it. A true life is applied Christianty. Our

We are to study two of the three divisions of this chapter, each beginning with the kindly oriental form of addrers, like "beloved" in a sermon, or "dear friends" in an address. in an address. Two verses describe the benefits of wisdom or true religion, in a very orderly and winning way, a counsel and a promise being linked together; and this prepares for an eloquent eulogy— summing up and enforcing the advices given. The connection is not very close— it is the Book of Proverbs—but it is close enough to warrant our helping our memory by this order.

Our one may follow another order, and study:

(a) The Religion of Childhood (vs. 1, 2). It is the period for learning. God's law is the lesson. The memory is to be put to its highest use in remembering it. The tendency to forget is suggested by the form. "My son forget not." It is a caution. The mind is to be stored with truth. The Hebrow parallelism, in which a thing is said twice, with a little variation—a new idea suggested—is here. "Law" corresponds with "commandments," and these "the said twices," with "forget not." We know the said twices. corresponds with "commandments," and "keep" with "forget not." We keep things in places adapted to their n ture a coach in a coach-house, money in a purse, the memory of our friends in our hearts We do not keep books in the field. So the heart is the fifting place for the commandments. (See Jer. xxxi. 38.) The heart is the seat of affection. As the heart is the child is. One may recollect what God says, as he recollects what the devil.said (Gen. iii. 4; Job i. 9, 10); but God's commandments are to be in the devil.said (Gen. iii. 4; Job i. 9, 10); but God's commandments are to be in the "heart" like a mother's last words, to be treasured and acted on. Mark the promise (v. 2). One may have a beautiful view, with meadows and cornefields lying near, and beyond the hills rising one above another. The eye, as it travels to the hills, flast means corn, fields first ranges over the nearer corn-fields. So here. "Long life and peace" are the benefits close to us, as we look away and up to the heavenly Jerusalem. Keeping

hear God apeak to you here. See how He loves His children in Isa. xlviii. 17, 18. (b) THE RELIGION OF EARLY YOUTH (VS 2. 8). It is the time when we see beauty. love ornaments, feel the charms of what is lovely. Yet the taste is not formed. The lovely. Let the taste is not formed. The judgment is unripe. Mistakes are easily made. The fitting counsel is, "Let not mercy and truth"—the same cautionary form—"forsake thee." The eastern youth form—"forsate thee." The eastern youth bound ornaments on neek and arms. Here are the best "mercy and truth, either God's mercy and truth, as in Ps. lxxxv. 10, or the gentleness and sincerity which the young should study, and which we gain as we become like our Saviour. In Him these graces are perfectly embodied. This is the way to favour and good understanding before God and man, as the history of Joseph, Samuel, David, Solo-mon, when young, so well shows. But the mercy and truth must not be, in form only. It is not enough that we are good-mannered and polite. As the ancients wrote on tablets, as God's finger wrote on the tables of stone, so must these be on the heart 12 Cor. iii. 8) He reaches the heart, and his writing stands.

the commandments tends to these—breaking them in vice and sin, to ruin. Children!

(c) THE RELIGION OF LATER YOUTH (vs. 5, The young man rejoices in his strengththe young man resolves in the strength-the young woman feels the influence the can exert. He can do—she can persuade. But "trust in the Lord" is the best truth. (Study Jer, i. 6-8; Moses, Ex. iii, 12; and (Study Jer. 1. U-S; MOSES, Ex. iii. 12; and Ps. xxxvii. 8.) Learn caution from Eve (Gen. iii. 5, 6). She leaned to her own understanding. Young men! you can do much—you are strong. So is the "horse or the mule" (Ps. xxxii. 8, 9). Learn "by heart" (Ps. cxivii. 10).

This is the time for making decisions as to pursuits, interests, associations. all thy ways acknowledge—direct thy ways acknowledge—direct thy hs." Consult His word; think of His paths. preferences; plan for His glory; so He will direct.

(d) Now we come to the religion of MEN AND WOMEN (vs. 7-10). They want two things-health and prosperity. and riob, or in health and poor, will not satisfy. Here is the double prescription. Remember we are studying "Proverbs," in which the "naval" may well, stand for in which the "naval" may well stand for the body, and the marrow for its utmost powers (see the phrase "feel it in my bones"). For all this—be not wise in thine own eyes, but defer to the Lord. Self-wisdom and evil are together on the one side, God is on the other.

Then as to prosperity. "Honor the

Lord," etc. (v. 10). "Sow bountifully."
Give proportionately, in the right spirit, to the Lord, not for the newspapers, or the reports, or the sompliments, or the credit, but for Christ's cake. (See Matt. vi. 1, and 2 Cor. v. 14.) This course tends to abundance. "New W...e" was to tende to abundance. "New wille Orientals as tea and edites to us:

(c) Then we have the Rullich of the Surranne (vs. 11, 12). A men may say,

Shall I on this plan escape all pain?" No. In love God may afflict, and here is the proof (v. 12), with loss of health means, favor of friends. And here are means, favor of friends. And here are two dangers—making little of it and sinking under it "Oh! it is nothing," says a man under God's hand. That may mean, "I did not need discipline." That is one danger. Take it for what it is—God's voice. God's needed and "GOL's that is danger. Take it for what it is—God's voice, God's needed rod. "Oh! it is of no use to try or hope"—that is, "being weary," fainting," as it is rendered in. Hob. xii. 5. (See Ps. lxxvii. 2, and the better thought of v. 10). That is the other danger. We "go astray," like the silly lambs, and the shepherd's crook is at once one one needs: or we trust in our own powor, or we are in danger from pride (2 Cor. xii. 8-10), or we need purifying and patience, or God is to be glorified in our submission. But all he does is as a father—"my som." (See meaning of again in Heb. xil. 5.)

This is practical godliness—the "wisdom," the "understanding," of v. 18, dom," the "understanding," of v. 18, which Paul found to be better than even Jewish birthright and Pharisaic virtues, Jewish Dirinfigit and Francisale virtues, and which, in like language, Job praises (Job xxviii, 12-19), and Christ exalts as trensures and goodly pearls (v. 14, 15). Then, as the end of a sermon gathers up and enforces the points made in the beginning, so do the next three verses—"Length of days" (v. 10) is found on the nlan of vs. 1, 2, riches and honor of vs. 9, 10, ways of pleasantness in vs. 7, 8, and paths of peace in vs. 5, 6.

Remember (1) Wisdom is identified with

Remember (1) Wisdom is identified with Christ (see Lesson VII.). To have Christ is to have this wisdom, or true religion; to be without Him is to be without it. Believing in Him we are one with Him in His deam (Gal. ii. 20); in His place of favor before God (Eph. ii. 4-6); in His confidence before God (Eph. iii. 12); and we shall be with Him in heaven (John xvii. we shall be with Him in heaven (John zvii.

(2) This godliness is profitable for all things (1 Tim. iv. 8). This is made sure by Rom. viii, 29, founded on Ps. lxxxiv. 11.

Life cannot be a failure with it.
(3) Nothing, therefore, can make up for the want of it. If we have not Christ we have no true righteousness, no life, no peace, no safety. We are without God and without hope in the world (Eph. ii.

12). Wisdom, therefore, is the cipal thing" (Prov. iv. 7). All life is well-laid out in getting it. A man is lost for time and eternity who dies without it. And it does not grow naturally in us. It has to be "found" (v. 13). (See Isa. lv. 5, 6).

#### SUGGESTIVE TOPICS.

Meaning of wisdom-bject for learning meaning of wisdom—bject for learning divine truth—duty of childhood—use of memory—of youth—meaning of heart—religion of men and women—way to health and peace—way to wealth—uses of affliction—sent by whom—two-fold dangers—benefits of true religion—penalty of lacking—and responsibility on us.

# How to Study the Lesson.

BY THE REV. H. A. HARLOW.

The lesson is a portion of the Bible, "given by inspiration of God." To study it, is to try to learn the mind of the Spirit in that place. How to study is determinated the study is determinated to the study is determinated.

ed by the object in view.

There are four classes of students, each having its own object. Scholars, teachers, superintendents and pastors. The scholar studies for his own benefit. The teacher for his class and himself too. The superin-tendent for the whole school as well as himself; and the pastor for the congregation, in which is merged the interests of all.

# THE SCHOLAR.

The scholar should first of all commit the lesson to memory—a verse or two each morning. Then try to understand it, or what is better, find out and mark each word and sentence that he does not understand, with the determination to ask his teacher

with God. The Sunday school teacher co-cupies this exalted position. His object is to benefit his class. That benefit is threeto benefit his class. That benefit is three-fold. He instructs, he impresses, and he moulds. One hour of one day in seven is his opportunity; his own mind and heart and example are the means; the lesson is his instrument. The problem is, how to make the instrument most efficient.

To impact sound religious instruction, he must commit the lesson to memory. Then anticipate the scholars' questions respect to the general and special meaning of words, the situation of places, the relations of persons, customs, manners, prom-ises, predictions, and other circumstances which concern the events of the lesson. Marginal references, Concordance, Bible Dictionary, etc., faithfully used, will furnish satisfactory information on all these.

This merely intellectual preparation however, is but setting the types and fig-ures and spaces, that the truth may make a clear impression. To produce this im-pression, the teacher must bring his heart i to sympathy with the Holy Spirit, imploring him to guide into all the truth concerning God and the soul, and the way in which they may be reconciled. As the heathen mother folds her infant's hands before her idol, so the teacher must impress the idea that " my teacher's Saviour must be my Saviour, and his God my God."

To do this, his example as well as his To do this, his example as well as his mind and heart must be enlisted. He must therefore study the lesson with a view to its reaction upon his own life. H's power of forming correct religious habits in his scholars will be proportioned to the extent to which his own habits are moulded after the pattern shown in the lesson. The oder of a tender's breath may confirm a had habit which the weeks because

upon it are impotent to change. To have mind and heart and life in suitable condi-tion to make the lesson efficient in instructing, impressing, and moulding his class, the teacher will be compelled to use all the helps he can got, to warm his heart in the glowing radiance of the Mercy-seat, and to examine himself, lest his example contra-dict his teaching.

School, scholars and teachers thus propare, surely our Sunday-schools would flourish, and "how to retain the older scholars," "how to make the Sunday-school interesting," and "how to insure regular attendance of teachers and scholars," would cease to be problems.

#### THE SUPERINTENDENT.

The superintendent's opportunity, means and instrument are the the same as the teacher's. His method of study, however, should correspond to the different object he has in view, which is, to benefit the whole

He must seize the leading thought, and make it the key for opening and closing the school. The hymne should present it as praise or thanksgiving; the Scripture read should shed fresh light upon it, and the prayers embody the same mind of the Spirit revealed in the lesson. He must study to be able to respond to every call for aid from the teachers. Moving on a higher plane, and free from the confusion incident to teaching, he can more readily see the true relation of the word, incident, prophe-sy, or purpose of the sacred writer, and eatch the thought which may clude the teacher. He must also study to find some simple practical truth adapted to the understanding of all, which may be briefly presented at the close of the school; gathering some bright flower or rich cluster which other explorers would be likely to miss, and by its beauty and sweetness add-ing new pleasure, and sending all away rejoioing in the truth.

#### THE PASTOR.

The pastor's opportunity is not confined to one hour or one day in the week. His means are the same as those of the teacher, but more efficient by reason of superior but more efficient by reason or superior oulture; and his instrument the same Sun-day school lesson for the day. His object is the spiritual benefit of the entire congre-ist the spiritual benefit of the study of the gation. He commences his study of lesson where others leave off. With telescon where others leave off. With telescope of higher power, and with observatory more elevated, his field of vision is not only broader, but deeper into the boundless firmament of truth. He sees what others see, but more clearly, and discerns much what they fail to discover., He learns that "the deeper things of God"

He learns that "the deeper things of God" often interpret or modify things which appear upon the surface of the text, as motions of planets are rightly understood only by estimating the influence of others beyond their orbits.

The pastor, therefore, must study the lesson with reference to the analogy of faith on the one hand, and the salvation of souls on the other. He must quarry out the virgin ore of doctrinal truth, melt it in the glow of personal consecration, work it out into the coin of the kingdom, and stamp it with the image and superscription of ous into the coin of the singdom, and stamp it with the image and superscription of Christ. Then from the pulpit, or lecture-deak, or Bible-class chair, he must circulate the golden truth for the benefit of all. This the golden truth for the benefit of all. This he can do, and have left small coin of the same genuineness for conversational intercourse through the week. In this way he may make many poor sinners rich unto salvation, instruct and encourage superintendent and teachers, and indirectly furnish material for the inculcation of truth in the minds of the children.

# Recent Discoveries at Rome.

Among these the archeological commission, instituted by the municipal council of Rome, describes a statue, recently discovered, of Hercules as a child, which is considor of Herenes as a time, which is considered very rare. It, together with a statue of the earth, was discovered last spring, at Campo Verano, the cemetery of the city. The circumstances of the discovery were with the determination to ask his teacher about them in the class. He should cherish the belief that it contains truth which is "able to make him wise unto salvation, through faith which is in Christ Jesus." Both statues were found within an ancient inclosure, the greater part of which is still the scholar's object is to benefit himself, he should study the lesson so as to store his memory, inform his mind, and impress his heart with that which the Holy Spirit reveals.

The teacher.

The idea of benefitting others raises us immensely in the scale of being; we become workers together with angels and with God. The Sunday school teacher ceverage of the discovery were peculiar, originating from the prosecution of the municipal works in the cemetery. Both statues were found within an ancient inclosure, the greater part of which is still preserved. The place may be seen, near the grand portion at the foot of that rook, anciently cut in sepulchres, which front the right side of the church, occupying the centre of the cemetery. This is supposed to bave belonged to the residence of some ancient religious society, a similar ruin existing at Ostia. The buildings of such colleges were frequently decorated with statues and images of Gods, presented as statues and images of Gods, presented as votive offerings by the inmates. This statue of Hercules is of life size, repre-senting the son of Alemena and Jove in childhood. It is the same representation of the god, of which the Capitoline Museum possesses a fine example in the colossal statue of green basalt, discovered on the Aventine. The child deity is represented under the type of Hercules the Conqueror; that is, in an attitude of repose, and holding in his hand the apple of the Hesperides, regarded by some as his last labour.
The lion-skin, which seem too rough for his tender limbs, covers his head and back, and is tied on the bosom by the skin of the legs. The little Alcides leans on the club reversed, placed under his left arm, which is somewhat extended, as he holds out the is somewhat extended, as he holds out the fatal apple, while the right arm is bent upon the thigh. On the youthful face, which already has a heroic expression, is stamped a smile full of ingenuousness and joy, which expresses the satisfaction he feels in the possession of those terrible instruments.—Ladies' Repository.

THE every-day cares and duties which men call drudgery are the weights and counterpoises of the clock of time, giving its pendulum a true vibration, and its hands a regular motion, and when they cease to hang upon the wheels, the pendulum no longer swings, the hands no longer move, the clock stands still.—Longfellow.

move, the clock stands still.—Longfellow.
PRAYER is a haven to the shipwrecked mariner, an anchor to them that are sinking in the waves a staff to the limbs that totter, a mine of jewels to the poor, a security to the risk, a healer of diseases, and a guardian of health. Prayer at eace secured the countermance of our teleminist, and distipates the cloud of our teleminist.—
Chryscotom.

A Company