

midable words, so fraught with blessings or calamity. The first words she was able to utter were these—"I ask your prayers in my behalf." They kneeled down together, and Victoria inaugurated her reign, like the young King of Israel in the olden time, by asking from the Most High, who ruleth in the kingdoms of men, "an understanding heart to judge so great a people, who could not be numbered or counted for multitude." The sequel of her reign has been worthy of such a beginning. Every throne in Europe has tottered since that day. Most of them have for a time overturned. That of England was never so firmly seated in the loyalty and love of the people as at this hour. Queen Victoria enjoys a personal influence, too—the heartfelt homage paid to her as a wife, a mother, a friend and benefactor to the poor, a Christian woman—incomparably greater and wiser than any monarch now reigning. She is loved at home and admired abroad. In America there exists a more profound and abiding respect for Victoria than any other living person. Being a practical people, we recognize and appreciate the value of her example to rulers and the ruled.—*Am. paper.*

"How Much did you Take?"

Hearers of sermons often manifest extraordinary liberality; giving away without reserve all the parts of the sermon that apply specially to themselves. They are keen-sighted to see the adaption to others, but have no perception of their own needs. The *Christian Secretary* has a good illustration:—"Haven't we had a fine sermon?" said a lady to another in our hearing, while passing out with the congregation at the close of a recent Sabbath service.

"Yes," replied the other, "I think we have; how much of it did you take?"

The sermon was really a good one, upon the duty and blessedness of self-sacrifice on behalf of others. The argument was well put, the diction was almost unexceptionable, and there were passages in the discourse of genuine eloquence. But the lady who so warmly praised it was fashionably dressed, accustomed to live quite at her ease, and, so far as we could learn, not particularly given to sacrifice her substance or her convenience for the benefit of any one else. Yet she was captivated with the sermon; it was a "fine" one, she thought. She had been interested; she had been entertained; perhaps she would have said she had been edified; but, while we remained within hearing, she had not framed a reply to the question, "how much did you take of it?" We do not know that she replied at all.

Yet, after all, this is the test question, as to a true appreciation of a sermon. What avails it that we praise the discourse, while never taking it to the heart and the home for practice? The rhetoric, the illustrations, the

elocution, all so "fine," may be as valueless and as vain to such a hearer as the spreading of so many peacocks' feathers. "Jael brought forth butter in a lordly dish;" but if the dish were all the attraction, it might as well have been empty. But how often the sermon is eulogized and the preacher complimented, perhaps to his own hurt, and with no manner of profit to the hearer! So it was in Ezekiel's day, and so, very probably it will continue to be: "Lo thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear the words, but they do them not." "How much did you take of it?" is the question that remains after all pleasant compliments.

The relation of Parents to the Sunday School.

The first and most important duties of parents in relation to the Sunday School is to see that the children study their lessons,—that they are punctual,—to impress upon their minds the object of the Sunday School.

We do not think parents fully consider how discouraging it is for the teacher to have children come, Sabbath after Sabbath, without any preparation.

We tell you, parents, it is up-hill work, and very discouraging, and we want your sympathy. If you would consider the importance of parental aid, we cannot but think you would give it.

Children come to school with the impression they are under very little restraint, and that it is of little consequence whether they are prepared or not. To an earnest Teacher, these are heart sore trials; but our motto is, "Hope on, hope ever," that all the seed sown may not fall by the way side.

We both hope and pray that some good is done, though not so much as if you would give us a lift once in a while. Some parents, when they speak of the School before their children, talk as if it did not amount to much. Let them ask themselves the question, whose fault is it.

Our Saviour said, "Suffer little children to come unto me, and forbid them not." Do you think you are obeying that commandment? You cannot be negative in the matter. "He that is not for me is against me." You either aid us, or stand in the way. For the love you have to your children, give us your countenance and aid; "Come over and help us," come into the School and see us; if we are ever glad to see you, it is there.—*Religious Education.*

LOVERS of Bible Antiquities will rejoice to hear that the excavations now being made in Syria have resulted in the discovery, at Fadir-Sarape, of a Hebrew house dating from about the second century before Christ. Some of the rooms, with their contents, and