Our Joung Lolks.

Counsels for the Young.

Never be cast down by trifles. If a spider break his thread twenty times, in a spider break his thread twenty times, iwenty times will be mend it again. Make up your mind to do a thing, and you will do it. Fear not if a trouble comes upon do it. Fear not it a trouble comes upon you; keep up your spirits, though the day be a dark one. If the sun is going down, look up to stars. If the earth is dark, keep your eye on heaven. With God's promises, aman or a child may be cheerful. Mind what you run after. Never be content with a bubble that will burst, firewood that will end in smoke and darkness. Get that which you can keep, and which is worth keeping. Fight hard against a heaty tem-Anger will come, but resist it strongly. Aft of passion may give you cause to mourn all the days of your life. Never revenge an injury. If you have an enemy, revenge an injury. If you have an enemy, set kindly to him, and make him your friend. You may not win him over at once, but try again. Let the kindness be followed by another, till you have compassed your end. By little and little, great things are completed; and repeated kindthings are completed; and repeated kindness will softon the heart of stone. What ever you do, do it willingly.—Buds and Blossoms.

A Curious Calculation.

A rapid penman can write thirty words A rapid penman can write thirty words in a minute. To do this he must draw his quill through the space of a rod—sixteen feet and a half. In forty minutes his pen travels a furlong, and in five hours and a third, a mile. We make on an average, either anywas of the pen in write. sixteen curves or turns of the pen in writing each word. Writing thirty words in a minute we must make four hundred and eighty to each minute; in an hour, twentyeight thousand eight hundred; in a day of only five hours, one hundred and forty-four thousand; and in a year of three hundred days, forty-three million two hundred thousand. The man who made a million thousand. strokes with a pen in a month was not at all remarkable. Many men make four million. Here we have in the aggregate a mark three hundred miles long to be traced on paper by each writer in a year. In making each letter in the ordinary applicable to the contract of the ordinary applicable to the contract of the cont alphabet we must make from three to seven strokes of the pen—on an average, three and a half to four.—Harper's Weekly.

Books and Papers.

A treasure !- Is not a book beautifully printed, and bound, and gilt-edged a treasure? That depends on two things. First, whether it is a good book. Secondly, on the use made of it.

A bag of brass money, though it may skine like gold, is no treasure. And if pure gold, locked in a miser's safe, it is no

A treasure is something valuable; and valuable only as put to a good use. A bit of rotten wood, bound and gilt like a book; of rotten wood, bound and gut like a book; or a lot of printed paper, bound and gilt, and filled with rotten thoughts; would give call that a treasure? Or a nice book, full of good thoughts, unread, unopened, just kept for a parlor ornament; is that a treasure?

Just as well have been made of antique Just as well have been made of antique marble; or a chip of Mount Lebanon cedar. No; when you have a real treasure in a book, you read it, you study it; you make its thoughts your own thoughts; its spirits your spirits; its principles your principles; its life your life; its aim your aim; its daily lessons your daily bread. Such a book, so used, is indeed a treasure, but a good book under a padlock is a reproach: while gilded rottenness is a bane broscy; Apile Silded Loftsuness is a pane

Newspapers.—What a grand thing is a and a curse. good paper, coming regularly, and rousing up all the family readers! It is a merchant and the family readers! It is a merchant ship bringing food from near and afar. It is a candle that goeth not out by night. More, it is a sun by day, and a moon set in stars by night, to give light upon the earth; and especially to the favored family.

How intelligent its members become!

How intelligent its members become How communicative and instructive in all matters of personal, local, and general importance? How sympathetic in all that pertains to human welfare! How prompt to lend a hand in all good works; and how magen!

useful!
The good paper, as a teacher, er, as a true friend, gives shape, and solid-ity, and worth to the family; making the sons as plants grown up in their youth; and the daughters as corner stones polished after the similitude of a palace.

Better live on coarse fare, cutting up juniper roots for their meat; better clothe themselves in the coarsest homespun, and dwell in the cliffs of the valleys, than do without their excellent paper.

Pity it is that some of the papers are anything and everything but excellent. Their teaching is sowing in the same field wheat and tares. Their training is either superficial, or mischevious, or decidedly immoral. Such a paper is an enemy to the household. It should be cast out like a

sheet infected with small-pox.

A lying paper, known frequently and without apology to falsify the truth, should be treated like a lying man. No company, no friendship, no communication with such; and when a chance one comes into the house, commission the tongs to put it

in the fire.

On the whole, then, good books and good girls, for papers for good boys and good girls, for good men and good women. What treasures they are!—Uncle John

NoBody who is afraid of laughing, and heartily too, at his friend, can be said to have a true and thorough love for him; on the other hand it would betray a sorry want of faith, to distrust a friend because he laughe at you. Few men, I believe, are much worth loving, in whom there is not something well worth laughing at.—Julius

No man can safely go abroad, that does not love to stay at home; no man can safely speak, that does not willingly hold his tongue; no man ean safely govern, that would not cheerfully become subject; no man can safely command, that has not truly learned to obey; and no man can safely rejoke, but he that has the testimony of a maclouse. Thomas a' Kempis.

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON XXII.

June 1 THE LAMENTATION OF AMOS. Amos 1 1-16.

PARALLEL PASSAGES. — ISB. i. 18-20 James v. 1-5.

Scripture Readings .- With v. 1, read Jor. vii. 29; with vs. 2, 3, read Isa. xxx. 17; with v. 4, read 2 Ohron. xv. 2; with v. 5, road Amos ix. 8; with v. 6, read Isa. lv. 8; with v. 7, read Amos vl. 12, with v. 1v. o; with v. 7, read Amos vi. 12, with v. 8, compare Job ix. C; with vs. 9, 10, read Ica. xxix. 20, 21; with v. 11, road Deuts xxviii. 30, 30; with v. 12, read James v. 4; with vs. 13, compare Jor. viii. 14; with vs. 14, 15, read Ica. i. 16, 17.

To de toencletch: Israel Joseph: and

To BE IDENTIFIED: Israel, Joseph; and the following PLACES: Both el, Gilgal,

Beersheba.

Golden Text.—If thou seek Him, He will be found of thee; but if thou forsake will be found of thee; but off for ever.—1 Him, He will east thee off for ever.—1

Chron. xxviii. 9. —Tho Lord is graciou OENTRAL TRUTH .-

to those who seek Him. We now enter on a new kind of sacred writing—prophecy, or the fortelling of events, but which also includes warning and instruction. Indeed, all spiritual teaching of shifted men has to do with prophecy in so far as it brings to them "the

world to come."
Amos was of Tekos (2 Chron. xi. 5, 6), a Amos was of Tekoa (2 Unron, xi. 5, 0), a fenced city, six miles south of Bethlehem, in a region unfitted for crops, and given up to shepherds. He was a herdman (Amos vii. 14) possibly of his own, perhaps of another's, flock. That he was poor is informed from his being a gatherer for rather ferred from his being a gatherer (or rather grower) of Sycamore fruit, which Dr. Thomson says describes only the poor (The Land and the Book). The sycamore is the fig mulberry, a large, spreading tree, the fruit of which requires to be pierced a few days before heave gathered to make it few days before being gathered to make it eatable. The wood is durable, as appears

in the mummy coffins. He was not educated in a school of the He was not educated in a school of the prophets (Amos vii. 14). See his call (Amos vii. 15), and compare with David's call in the same region. He delivered his call in the same region. He delivered his message probably at Beth-el, about twenty-four miles from his home, and we infer from yerse 1 that Uzziah and Jeroboam were both reigning at the time, and that would place him between B. C. 809 and 784. The kingdom of Israel was then secure, prosperous and rich, and its people were giving themselves up to the class of sins incident to such a condition. Luxury, dissipation, corruption, bribery, fraud and selfish extortion were common. The prophet denounces Divine wrath against all transgressions, whether among Syrians, Philiatines, Tyrians, Edomites or the people of Judah, but the main object of his warnings is Israel (from Amos ii. 6 to vi. 14), whose punishment, but not destruction, is foretold (Amos ix. 11). The style is bold, graphic and impressive, and the figures such as would be used by a man conversant with nature in her more rugged forms, and also well versed in the books of

Moses. The prophet, for the sake of force and impressiveness, describes as under his eye The impending doom (verses 1-8), in the third appeal to Israel, introduced by solemn "Hear ye" (verse 1). (See Amos iii. 1; iv. 1.) The nation is as good as iii. 1; iv. 1.) The nation is as good as dead, and a dirge is proper, as in 2 Sam. i. 17, which he "takes up"—a word used by him, Jer. vii. 29, and Ezek. xix. 1. She used to be safe and tenderly guarded; now she is fallen, like one slain. (See Iss. xivii. 1.) She is utterly prostrate, "forsaken" (vorse 2), with none to pity or aid, yet not annihilated. Only for a thousand there is a hundred, and the small city that sent out a hundred, and the small city that sent out to war (1 Sam. xxiii. 15) a hundred fighting men has but ten. This would come if God were not sought; but seeking Him would avert the desolation—as in Jonah's oall to Nineveh. The prophecies are thus frequently conditional (see verse 15); hence

II. The appeal.—" Seek ye me" (verse It is God's frequent word and promise (John iii. 36; Heb. xii. 9). Life stands for all highest blessings, as death for all deepest misery. All men understand this language. The seeking of God by sinners must be in faith (Heb. xi. 6), in penitence (Hear vir. 4) in comments as shown by (Hos. xiv. 4), in carnestness, as shown by reform (Isa. i. 16; Hos. xiv. 8), and in the way God ordains. (See Mal. iii. 8-10; John x. 9; xiv. 6.) To us Jesus is the way

of return.

The present sin of the people is denounced. Besh-el was the seat of one of the calves (1 Kings xii. 29-33). The "sacredness" of it, from Jacob's revelation there, perhaps decided the choice. It was God's house—Besh-el (Gen. xxviii. 19). The idd made it Besh-aven (Hos. iv. 15), the house of vanity (or idols). For Gilgal (see Josh. v. 2-9), so called because the first circumcision rolled away the reproach of Egypt. cision rolled away the reproach of Egypt.
The first passover and abode of the ark gave a venerable air to the place. Samuel sacrificed and judged, and crowned Saul there. It had also become a shrine of idol-See Amos iv. 4 for the irony with which its services are spoken of. So of Beersheba, at the extreme south, where God had revealed himself (Gen. xxi. 82). There is a lively play on the names, Gilgal shall be rolled away. Beth-el had been given to an idol, which is "nothing" (see I Cor. viii. 4), and should come to nothing.

1 Cor. viii. 4), and should come to nothing.
This call to seek God is renewed with a
varying title. Joseph, father of Ephraim,
which name often stands for the ten tribes. This is employed only in Obad. v. 18, and Zech. x. 6. It is probably meant to intensify the idea, "He who was so good to Joseph will be a fire among his sinful sons." God is a consuming fire to his enemies (Iss. x. 17; Deut. iv. 24). When the fire devours the people, what is there in Bothel to Juneach it—a contemptuous glance at

the idol.

The phrase is varied again in verse 7.

Ye who "turn judgment" which is sweet and wholesome as into "wormwoed," which is proverbially bitter (Deut. xxix. which is proverbially bitter (Deut. xxix. 17, 18), and who east rightecusness, which 17, 18), and who east rightecusness, which should be set up, down to the ground, to should be set up, down to the ground, to should be set up, down to the ground, to should be set up, down to the ground; to should be set up, down to the ground; to should be set up, down to the ground; to should be set up, down to the ground; to should be set up, down to the ground; to should be set up, down to the ground; to should be set up, down to the ground; to make the lord," who is theirs by covacing the presented to "return quite the presented, is urged to "return quite the presented, is urged to "return quite the lord," who is theirs by covacing the lord, "Sin is turning away, quitting home; penitence is returning. Ungodliness is unged to "return quite the lord," who is theirs by covacing the lord, "should be set up, down to the ground, to should be set up, down to the ground; to should be set up, down to the ground; to should be set up, down to the ground; to should be set up, down to the ground; to should be set up, down to the ground; to should be set up, down to the ground; to should be set up, down to the ground to the ground to the ground to the lord," who is theirs by covacing the ground to the ground to

Orion (Tiumer puts these together), who can turn deepest gloom into light, or light into gloom! who can, as at the fleed, pour coean over the land, who, in one word, is Jehovah. He who is so mighty cannot be disregarded in safety (Heb. ii. 3), for he (to render more clearly than our version, verse 9), "makes destruction to flash out on the mighty, and rain on the strong city." How foolish, then, for Israel to rely on strong cities! There follows a black

list of III. Israel's sins (verse 10). Haired of honest reproof in the gates—the common resort of the people, and the place of administering affairs, and of true and up-

right speech. (See Gal. iv. 16.)
lu verse 11 we have oppression of the poor by over-taxes, the oppression of the poor by over-taxes, the oppressions exactly ing themselves, but in vain, for they should lose houses and vineyard.

Many sins are "manifold" (verse 12),

Many sins are "manifold (verse 12), o. g., drunkenness brings with it lying, cheating, fraud, and abominable vices. These are "mighty" sins, so strong that their victims cannot shake them off. Idelatry did not keep the people right. Innecence was afflicted; bribes were taken; the poor were cheated by law—"in the gate." So bad had things become that the prudent (verse 13) thought it of no use to remonstrate. These wore "bad times," indeed.

If they would escape judgment and find grace (verse 15), all this must be reversed: evil hated; good loved, and justice done.
The lessons here are obvious and of easy

(1.) Bad religion and bad living go together. As a man thinketh in his heart so is he. Wrong views of God lead to wrong views of data. illustration: views of duty. The conscience needs the divine truth to guide it. When God is fordivine truth to guide it. When God is for-saken, that guidance misleads. On the other hand, "the grace of God that bring-eth salvation" teaches men to deny un-god in life, the best way is to make men good in life, the best way is to make them

right with God. (2.) Religion and the prosperity of the nation are joined together.
(8.) God avenges the poor who have no

other helper. (4.) Riches ill-gotten do not remain with

their possessor.
(5.) Not want of power, but of will, in God, prolongs the day of the unholy.

(6.) It is the first duty of any sinner to seek God; the only safety.

(7.) No seeking is sincere that does not

drive out sin.

(8.) They who seek, find and live. They who will not, destroy themselves for

SUGGESTIVE TOPICS.

Amos—his calling—prophetic work—dis-advantages—style of writing—burden of his message—where delivered—when against whom -for what-places of idolshow described—sins of the people—duty enjoined—how is God to be sought—the promise annexed—the evils denounced the opposite virtues—the lessons for our times.

LESSON XXIII.

June 10, } THE PROMISE OF REVIVAL. {Hosen xiv. 1-0.

COMMIT TO MEMORY VS. 1-7. PARALLEL PASSAGES .- Isa. xxxi. 1; 1 Peter ii. 7, 8.

SCRIPTURE READINGS .- With v. 1, read SCRIPTURE READINGS.—With v. 1, read Joel ii. 18; with v. 2, read Prov. xxviii. 18; with, v. 3, read Hosea ii. 17; with v. 4, read Isa. xlviii. 9-11; with v. 5, read Prov. xix. 12; with vs. 6, 7, read Ps. xci. 1; with v. 8, read James i. 18; with v. 9, read John witi 197 viii. 87.

IDENTIFY Israel, .lphraim, Asshur, Lebanon. ONLY PERSON TO BE IDENTIFIED: HOSES

(see Hosea i. 1).
Golden Text.—O Israel thou hast de stroyed thyself; but in me is thine help.-

ORNTRAL TRUTH. The good Shepherd

CENTRAL TRUTH.—The good Shepherd restores His people.

Of Hosea litt is known but what we gather from his collected words, and from his own brief account of himself in v. 1. His father's name is given, and of him we know nothing more. His own is the same as Joshua's (Numb. xiii. 16), and as the last king's of Israel (2 Kings xv. 30), and means "salvation." He is called Osee (Rom. ix. 25), from the Greek form of the name. Tradition (usually worthof the name. Tradition (usually worth-less) makes him of Issachar. All his allu-sions identify him with the ten tribes and the fortunes of the northern kingdom. is the prophet of Ephraim, and while he accepts the places of worship, and does not urge going up to Jerusalem to worship, not urge going up to serusaiem to worship, he never fails to rebuke the matter of the worship in its idelatry, and is fearless and singularly direct and specific in pointing out the sins which attended and flowed

out the sins which ascended the he had from the apostasy.

He tells us the period in which he had messages from the Lord (Hos. i. 1), the time of Isaiah, and about the time, as to secular history, of the founding of Rome. He prophesied, that is, declared God's will, not always, or even mainly predicting events, for a long life-time, and in a style of great fervor, force and plainness. We conceive of him as a warm-hearted, patriotic Israelite, with great pity for suffering, indignation against the sin that brought it, but with melting tenderness toward the first sign of repentance and reform. He is indignant at the baseness of Ierael, that rejects so good a friend as Jehovah to lean on broken read like Assyria or Egypt (Hos. v. 18, 14: vii. 11, 12; xii. 1), and at the wicked treatment of successive kings (Hos. vii. 7; viii. 4); but in our lesson, the last of his prophetic addresses, with inimitable tenderness he directs and welcomes fallen and sorrowing sinners on their re-turn to God's service. Perhaps like Jonah's word, the threatenings are a means towards the restoration of the people to God's way. Perhaps on the other hand, the comforting words were uttered when Israel, utterly broken, showed signs of re-

How to go? God's servants cometimes give the very words which represent the thoughts and feelings (Ps. II. 16, 17), as in Ps. lxvi. 8; Jer. xxxi. 7 Men have all needed aid and encouragement to turn to the Lord. Sin is confessed—us need of torgiveness and removal owned-God recognized as the only being able to deal with tt. Grace is appealed to, and service is promised. No man comes truly to God who means to keep anything back (Rom. xii. 1, 2). "The calves of our lips is rendered in the sense, in Hob. xiii. 15. Our offerings, justead of calves or bullocks, shall be praises.

Sin is renounced—such as rolying on Sin is renounced—such as relying on Assyria (see above) and "horses," probably from Egypt. (See I Kings x. 28 and Deut. xvii. 16). Perhaps this was the point of Sennacherib's eneer at Hezekiah in 2 Kings xviit. 23, 24. So idelatry is reneunced—"work of the hands" no more counted God (verse 3). (See Isa. xlii. 17, and Hosea ii. 17). The ponitent feels his need of a mercifui father in God. So, now, repentance is a true sense of sin and an approhension of God's mercy in Christ. prohension of God's mercy in Christ.

II. God's gracious reception of the sinner. He promises (a) Healing (verse 4). Sin is sickness, pain, suffering, a disease (Ps. ciii. 3; Jer. xvii. 14). God is the healer. He recovers from apostasy. (Jer. xxxi. 18-20; see also yors 31). Backeliding was their sin (Hosea

xi. 7). (b) Free love; see it in Christ's matchless

picture (Luke xv. 20-24).

(c) Forgetfulness of their sin. It shall be as if it had never been. (See Jer. xxxi.

84). (d) Positive blessing is giver. An east wind, which shrivels and blights, had been threatened, and came in judgment (Hosea xiii. 15). Instead of this, God will be as "the dow"—plentiful, fertilizing and in season. In the East the dew 13 a familiar feeting (Min - ")

season. In the East the dew is a familiar feature (Mic. v. 7).

(a) Growth follows; "like the lily" in beauty and in rapidity of growth (Song ii. 1, 2), our Lord's text in Matt. vi. 23, 20. Nor, unlike many things of rapid growth, shall this be transient, but solid, rooted "like Lebauon" (verse 5), the fast-set mountain, or like the cedars that made its glory (Isa. x. 84).

(f) Extension is promised, as when the roots running under ground to rich soil.

(f) Extension is promised, as when the roots running under ground to rich soil, strike upward, as "suckers," and become trees, ever green, like the clive (see Ps. lii. 8; Judges ix. 9), and fragrant as Lie. banon, concerning whose aromatic breezes Porter and other writers wax eloquent.

(g) Former glories shall be regained (verse 7). Israel is the great restored comtverse '1). Israel is the great restored community, whose people shall be restored, shall revive the corn, i.e., till the land again ("as" is supplied by the translators), and "grow as the vinc," (see Hosea it. 22), as in Ps. cxxviii. 8, and as we say "a thing is famous." the mamoriel translators. "a thing is famous," the memorial (margin, for scent) shall be as "the wine of Labanon.

(h) Practical and thorough reform follows. Ephraim's whole nature recoils from idols (verse 8), and God meeteth "him that rejoiceth and worketh righteousness (Isa. lxiv. 5). He has heard his prayer, and noticed his sincere return. He will shelter him like the great, green, overspreading tree. He will make him fruitful (John xv. 2). There is wonderful beauty in this promise of favour to penitent Israel; the figures collected to-gether being of the kind that would most naturally interest and most forcibly strike an Israelite. He knew how needful the dew an Israelite. He knew how needful the dew was to the fields, and how abundant the supply, and it cost nothing. So God will be (verse 5). The beauty of the lily must often have charmed him, and the spreading tree that at once gave him shade and its pleasant odors, he could well appreciate. Like these he will be when in God's favour (verse 6). Israel had once been a strong nation, able to protect its members. It shall be so again. The fields would again bear plenty, and as a healthy vine spreads and onlarges itself with great rapidity, so it should be with the people. The testimony of many travellers is that the wine of Lebanon, when the cultivation has been carried on, is the best of its kind, has been carried on, is the best of its kind, and the abundance with which the vine bears is a frequent figure in Scripture. It is difficult to see how a more lively and encouraging picture could have been of-fered for the encouragement of returning

Israel.
III. The prophet's reflection in summing up all, perhaps when collecting his addresses, or the substance of them, running over many years. It is the counterpart of "He that hath ears," etc., which the beloved disciple (Rev. ii. 7, 11, 17, 29, etc.,) caught from the Master's lips (Matt. 15). It calls attention and asserts that a certain moral disposition is needed for understanding God, and the want of it is sin. (See Matt. v. 8). God's ways, of providence, of government, of requirement, of dence, or government, or requirement, of judgment, of restoration (see Concordance for uses of the phrase), are right, and a righteous man goes in them. (See Ps. xxv.

10; Ps. oxix. 8.) But these very ways, if a man means to quarrel with God and reject them, can be so twisted and perverted, as to justify any wickedness, and "the transgressors shall fall therein." (See 2 Cor. ii. 16.) So fall therein." (See 2 Cor. ii. 16.) So "grace" is abused. The very cross becomes an "offence," the gospel "the savor of death." So also God is disclosing, and punishing evil dispositions, and in some sort, even now, as did Christ in the world, "judging men." See the remarkable See the remarkable words in John ix. 89.

LESSONS.

(1.) What are our sins? General and particular? Can we help one another—teachers and their pupils—in knowing

(2.) They must all be taken to God in them? prayerful penitence. If we know not how to go, God will help.

(3.) They must all be renounced and

broken with.

(4.) God will meet us cordially, and give us all good.

(5.) All blessing is ours when we are Christ's. We are children, heirs, joint heirs with Christ.

(6.) The very greatness of our mercies adds to the greatness of our responsibilities, and hence, John iii. 19. (7.) A clear conscience is a great help to

understanding God's will; and a man meaning to go on in sin does not see the truth, because he does not want it.

SUGGLETIVE TOPICS. The prophet-meaning of name-New Tertament form—time—work—tempora-ment—sins reproved—call—to whom—how roturn—promises — under what forms— meaning of figures—reflection of the prophet-meaning of it-of God's ways-how mon fall in them—the lessons to us.

Going From Home.

Son of my hopes and prayors, go forth, Thine hour is come the world is wide, And east and west, and south and north Are free for thee to stride

Elact thy course and forward prees, All carnestness towards the goal Bin takes the hand of Idleness, And soon pollutes the soul

When, with her dulcet melody And secuted breath, comes foct a D light To lure thee to her company, In worldly trappings dight,

Turn from the siren, false as fair, She woos thee only to betray; All solfish pleasures lead to care, Excesses to decay.

Thy fortune, though some deem it small, Is really large—unsulfied name Fair store of learning, and withal A sturdy, healthy frame.

The amplest fortune man can hold Are these, joined to a trust in God; Far, far beyond the glitt'ring gold For which men plot and plod.

Poor is no, though untold his weaith, Whose soul lies grov'ling in the dust; Whose mind ne'er knows a day of health, Whose soul is knit to lust.

And rich is he, however poor Whose sim is true, whose faith is great; Content shall rest beside his door, Success upon him wait.

-The Quiver.

Rar-Room.

Young man! has not your eye been frequently attracted to a sign having the fol-lowing ominous word on it :—" Bar." Avoid the place; it is no misnomer. The experience of thousands has proved it to

A Bar to Respectability; A Bar to Honor; A Bar to Happiness; A Bar to Domestic Felicity; A Bar to Heaven; Every day it proves to be— The road to degradation; The road to Vice; The road to the Gambler's Hell; The road to the Brothel; The road to Poverty; The road to Wretchedness; The road to Want; The road to Robbery; The road to Murder; The road to Prison; The road to the Gallows; The road to the Drunkard's Grave; The road to Hell.

Some, it is true, do not pass through all these stages, but intemperace, persisted in always ends in the drunkard's grave, and, we have too much reason to fear, in hell.

The bar room is truly-The curse of the drunkard's wife; The curse of the drunkard's child; The curse of the drunkard's home.

Anglo-Israel.

Quite a commotion has been raised lately in literary and theological circles by dis-cussions regarding the lost tribes of Israel and their identity with the English people. Lectures from the platform, sermons from the pulpit and correspondence in the press testify to the vigor as well as the learning of the disputants. Our own city has had its full share of excitement over this matter, and other circles besides those devoted to theology and literature have been invaded by the Hebrew. The pork butcher treats his customer to dissertations on the connection between the swine-hating Israelite and the swine eating Saxon? the barber soothes the nerves of the victim whose sootnes the nerves of the victim whose cheeks he harrows with dreary monologues on Anglo-Judaism; the dry-goods clerk, as he measures out his silks and calicoes, gives his customer the latest news on the all-absorbing question; the nurse hushes her refractory charge with some of David's psalms 10 and Olementina relieve the monotony of osculatory encounters by silent meditations upon the lost tribes; while paterfamilias in the back room assails the partner of his joys with Hebraisms.

We are quite willing, however, that the public should enjoy itself over a discussion of this kind for a reasonable space of time—provided the lectures and sermons do not exceed an hour, that the letters are not more than a column and whose all that more than a column, and, above all, that we are not compalled to listen to all that we are not compatted to listen to all that is said, or read all that is written. It is quite possible that these lost tribes are to be sought in the English race; but if so, there cannot be much doubt that they were lost so effectually as not to be found again. And if they were found, we are not aware of any great adfound, we are not aware of any great advantage that would accrue from the discovery. From all accounts they were a stiffnecked, troublesome tribe; and we have so many people of that kind in the present day that we can dispense with the resurrection of any who have been dead for so long time back as the days of Shalmaneser.

The discussion of recondite subjects like this is interesting at times; but the times should be comparatively short, with reasonable intervals between them. These are not things in reference to which an incontrovertible conclusion can be drawn; and even if such a conclusion could be drawn it would not be of much practical consequence.—London Advertiser.

TRUE zoal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the aphere of love.

Norming purifies the conscience but the blood of Christ, and everything that denies it is high treason against the King of Kings.