

ready by deed or word, to render that assistance which you may need some future day.

**From the Sunday School Visiter.
Deceiving Children.**

Dr. B—— was called to visit a sick boy 12 years of age. As he entered the house the mother took him aside and told him she could not get her boy to take any medicine, except she deceived him.

"Well, then," said Dr. B——, "I shall not give him any; he is old enough to be reasoned with."

He went to the boy, and after an examination, said to him—"My little man, you are very sick, and you must take some medicine. It will taste badly, and make you feel badly for a while; and then I expect it will make you feel better."

The doctor prepared the medicine, and the boy took it like a man, without the least resistance, and he would take from his mother anything that the physician had prescribed—but he would take nothing else from her. She had so often deceived him, and told him 'it was good,' that he would not trust to anything she said. But he saw at once that Dr. B—— was telling him the truth, and trusted him; he knew when he took the bitter draught, just what to expect.

This simple incident contains instruction of deep and solemn importance, deserving the careful consideration of every parent. "Honesty," with children as well as with others, in all circumstances, "is the best policy."

The Pangs of Death.

Many philosophers are of the opinion that the act of dying is unaccompanied with pain. Dr. Rozet and Sir Henry Hallford both state that, before the commencement of the last scene, the power of feeling has wholly ceased and the physical struggle is carried on by the vital powers alone, without any consciousness on the part of the patient; "whose death," says the latter, "may be said to precede, for some time, that of the body." Muscular motion often survives sensation, and the contortions which sometimes precede death, are pains only to the eye of the observer.

The Number Three.

The number three is a remarkable number. Thus the Chaldeans considered it as indicative of figure, light and motion; the Egyptians, of matter form and motion; the Persians, of the past, present and future; Orpheus, of light, life and wisdom; the Greeks, of the God of Heaven, the God of Earth, and the God of the Sea; The Cretans, of life, cause and energy; and the Hindoos, of power understanding and love. With Christians this number is illustrative of the Trinity, "Three persons in one God."

Echoes.

Echo, according to heathen mythology, was the daughter of the air and the earth. Having displeased her mistress Juno, she was deprived of language, and the power of giving a response alone allowed her. There is an echo near Milan, which reiterates the last syllable fifty-six times. Montfoucon says that the report of a gun is repeated so as to be heard like the running fire of a company of soldiers; and another traveler states that "any single instrument of music, well touched, will have the same effect as a great number of instruments, and produce a most delightful concert."

There is no virtue that adds so noble a charm to the finest traits of beauty, as that which exerts itself in watching over the tranquillity of an aged parent. There are no tears which give so noble a lustre to the cheek of innocence, as the tears of filial sorrow.

The Heathen Notions of Death.

The Thracians rejoiced at a burial, which they esteemed the road to beatitude, and therefore indulged in all manner of festivities.—The Arabs regard it impious to mourn for the dead; "that is," they say, "for those who are in Paradise." The Javaneese make a succession of feasts upon the decease of their friends and relatives. One of these is upon the day of the decease; another on the third day after; then on the seventh, fortieth, hundredth, and thousandth. This custom is almost universal in Japan. Cyrus, on the bed of death, desired the Persians to rejoice at his funeral, and not to lament as if he were really dead.

Ancient Pledge.

The following ancient teetotal pledge, was written and signed by a Bachelor of Divinity, and preacher of the gospel, in England, 211 years ago:—"From this day forward to the end of my life, I will never pledge any healths, nor drink a carousal in a glass, cup, bowl, or other drinking vessel, whatsoever it be, or from whomsoever it come. Not my own most gracious king, nor the greatest tyrant on earth, nor my nearest friends, nor all the gold in the world, shall ever enforce or allure me, nor an angel from heaven (who I know will not attempt it) shall persuade me, not Satan, with all his old subtleties, nor all the powers of hell itself, shall ever betray me. By this sin [for sin it is, and not a little one] I do plainly find, that I have more offended, and more dishonoured my great and glorious Maker, than by all other sins I am subject unto, and for this very sin I know it is that God hath often been strange unto me. And for that cause, and for no other, have I thus vowed; and I heartily beg my good Father in heaven, of his great goodness and mercy to assist me in the same, and to be favorable unto me for what is past."