

THE EGYPTIAN PEA.

It is related that Mr. Wilkinson, the learned Egyptologist, found a vase hermetically sealed in a mummy-pit in Egypt, which he sent to the British Museum. The librarian accidentally broke the vase, and found in it a few grains of wheat and two or three peas, old, wrinkled and hard as stones. The peas were planted under glass on June 4, 1844, and in thirty days sprang up and grew. They had been buried perhaps since the time of Moses, but when once placed in the warm soil the hidden life which was in them began to manifest itself.

How strange the power which God has implanted in such seed! And if a little insignificant seed is so full of wondrous energy, what shall be said of man, made in God's own image, endowed with his spirit, renewed by his grace? Is there no future for him? Shall he pass away like a dream, and perish like the brutes? Shall he not rather revive beneath the dews of God, and burst the silent tomb, and put on immortality, and wear the likeness of the Divine Redeemer?—*Sel.*

GIVE PRAISE WHEN DUE.

It often costs one quite a struggle to do his simple duty; and when one does his simple duty in spite of his temptations to do differently, he deserves credit for his doing. One has no need to live long in this world, before finding out this truth. A bright little boy about two and a half years old, recently showed that he apprehended it. He was on the eve of doing something that was very tempting to him. "No, my son; you musn't do that," said his father. The little fellow looked as if he would like to do it in spite of his father's prohibition; but he triumphed over his inclination, and answered resolutely: "All right papa, I won't do it." There was no issue there, and the father turned to something else. The boy waited a minute, and then said: is a tone of surprised inquiry: "Papa, why don't you tell me, 'That's a good boy?'" The father accepted the suggestion, and commended his son accordingly. A just recognition of a child's well-doing is a parent's duty even though the child's well-doing ought not to hinge on such a recognition. And as with little folks, so with larger ones. Just commendation is every one's due. Even our Lord himself has promised to say, "Well done!" to every loved one of his who does well.

SANCTIMONY AND SANCTIFICATION.

Sanctimony and sanctification are terms expressive of a condition not merely different but opposite. Sanctified people are never sanctimonious. They are common, natural, and approachable. Sanctimonious people are generally uninspirited. Sanctimony is the "form of godliness." Sanctification is the "power thereof." A sanctified spirit is sweet lovable and loving. A sanctimonious spirit is frigid, formal, and distant. Sanctimony is the devil's nearest approach to sanctification. Sanctimony always demands propriety and staidness in worship and work. Sanctification breaks through rules and regulations, leaps through fires and crosses rivers to serve and to save. Sanctification becomes all things to all men, hoping to win some. Sanctimony stays in "the Church," expecting the world to come in. Sanctification takes to the by-ways and hedges, and is most at home in "the lowly cottage or 'camp meeting.'" Sanctimonious people hate sanctification and oppose the sanctified. Sanctimony is affected holiness; sanctification is holiness in fact.

EFFECTIVE FAMILY RELIGION.

Family religion requires the highest mutual confidence. The reading of the Bible, prayer in the morning or evening, attendance at church, cannot constitute family religion. The spirit of the parents must be devout; the children must know that both father and mother depend upon God for direction, and look to Him for comfort. The accidental discovery of a parent at prayer makes a deeper impression upon a child's mind than a month of routine services. The spirit in which religious subjects are referred to is more than the things that are said. The undertone is more important than the overtone. Not gloom, nor tasks, nor morbid conscientiousness, but simple, unaffected confidence in God and truth, a personal trust in Christ, and a love for each other, which is the result of the love of all for Christ, and a sincere spirit of good-will to all at home, and of kindness in thought and expression to all who enter the home or are mentioned there, these make the family religion, and make its Bible-reading, prayer, and church-going as natural as its social life. No child ever goes out from such a family to become an unbeliever or a scoffer. But from the pharisaic, the stiff, the dead, the intolerant, whose religion is a yoke of forms without heart, few of the youth become religious.