

'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' Dear children, do you think you can understand the text? As he rendered the sermon, I hardly think you would; but if you could think of the soul's prayer to our Heavenly Father, and compare it with the way you would ask favors of an earthly parent, perhaps you would comprehend. Suppose you desire to please your parents, and also require a great many favors at their hands, which would be the better motive, to try to please them because it is right, and because you love them, or to do so merely because you wish them to do a great deal for you? And suppose, instead of trying to *please* them, you set about to *tease* them for things they thought not best for you to have? In the first place, you must remember that they claim you as their own, your life a part of their lives, to care for and watch over, that no evil may come to you, and their great love for you prompts them to do every thing that is necessary for your comfort and welfare. When you are good, it rejoices their hearts, and when you are naughty it grieves them, but they love you all the time. Just so the love of our Heavenly Father watches over our lives and our spirits, which are a part of His spirit, supplying whatever is best for our need whether we ask or no; "*For your Father knoweth what things ye have need of before ye ask Him.*" Would the best prayer be for more blessings, or for a right spirit to appreciate those He has sent? Of two children in one family, which would dwell the more in joyful harmony with the parent heart, the one who tried to do every good thing in accordance with his wishes, or one who, regardless of them, was continually following about, asking for more, and praising his own good deeds? Now, let us read the fifth chapter of St. Matthews. Open your books, and each one read.

Cousin JULIA.

LETTERS FOR ONE CENT

WILL SHORTLY BE SENT TO ANY PLACE ON EARTH—TWENTY YEARS FROM NOW THIS DISSIDERATION WILL BE THE COMMON HERITAGE OF MANKIND—A BRIEF, BUT SUCCINCT HISTORY OF THE POSTAL SYSTEM.

Recently Mr. Harry Wardell, of London, England, for many years associated with Mr. Fawcett, the late Postmaster-General of England, was in Toronto. He is considered a great authority on all matters connected with postal affairs in Europe. To a reporter, who asked him if he would give a brief account of the history of the postage system, he proceeded with this interesting narrative:

It is not known who first formed the idea of transferring thought to paper and conveying it to the mind of another at a distance. It is known that letter-carrying was practiced by the Egyptians, Persians and Chaldeans. In those almost prehistoric days there were post stations within a day's journey of each other, and saddled horses were used. In Assyria the mails were only used to convey the wishes of the kings to the different officials, but gradually the system was adopted by private concerns, the promoters of which charged a fee for the transportation of the packets according to their size and weight. Charlemagne was the first monarch to establish a Government postal service. Couriers were used for the purpose. In 1464 Louis XI. revived the Egyptian system of mounted posts, and required the men to be ready at any moment, day or night, to carry messages.

England was late in the field. Up to as late a date as 1635, butchers who went about the country purchasing cattle were the principal carriers of private letters. After the crusades, business became quite general between the different countries of Europe and Asia, and a more perfect system was found necessary. A regular system