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as since, forming a community apart from all other subjects in the realm.

He feared to leave them as they were "lest when there falleth out any war, they join also unto our enemies [who might very probably be some of their old neighbours], and fight against us" (verse 10). Yet, on the other hand, he feared lest they should "get them up out of the land" (verse 10), and thus deprive Egypt of many subjects and leave much of its land uncultivated. So he decided to "deal wisely" with them; and by "hard bondage, in mortar, and in brick, and in all manner of service in the field" (verse 14), to "afflict," literally "to bend down" the nation both physically and morally: to weaken and diminish their numbers, and by degrading them into serfdom, to debase and enslave their minds.

3. *Israel's Spiritual Condition.*—This change doubtless had its effect upon them morally and spiritually as well as physically. It is evident from verse 19, that they were now very low in the scale of civilization; and from Joshua xxiv. 14, and Ezek. xxi. 7, 8, we may infer that they also practised idolatry. A sad falling off in those of whom God promised to Abraham "that his seed should be a blessing to all nations" (Gen. xxii. 18), a promise renewed to Jacob at Bethel (Gen. xxviii. 14).

[NOTE.—The "Teachers' Assistant" contains further notes on the lesson under the heads of "Themes for Teachers," "Hints to Teachers." Explanation of Words and Phrases, etc. These we omit for want of space. Ed. D. C.]

Family Reading.

NOTHING TO SHOW.

"My day has all gone,"—'twas a woman who spoke
As she turned her face to the sunset glow—
"And I have been busy the whole day long;
Yet for my work there is nothing to show."

No painting nor sculpture her hand had wrought,
No laurel of fame her hand had won.
What was she doing in all the long day,
With nothing to show at set of the sun?

What was she doing? Listen; I'll tell you
What was she doing all the long day.
Beautiful deeds too many to number;
Beautiful deeds in a beautiful way;

Womanly deeds that a woman may do,
Trifles that only a woman can see,
Wielding a power unmeasured unknown,
Wherever the light of her presence might be.

She had rejoiced with those who rejoiced,
Wept with the sad, and strengthened the weak;
And a poor wanderer, straying in sin,
She in compassion had gone for to seek.

Unto the poor her aid had been given,
Unto the weary the rest of her home;
Freely her blessings to others were given,
Freely and kindly to all who had come.

Humbly and quietly all the long day
Had her sweet service for others been done;
Yet for the labor of her heart and hand
What could she show at set of the sun?

Ah, she forgot that our Father in heaven
Ever is watching the work that we do,
And records he keeps of all we forget,
Then judges our work with judgment that's true.

For an angel writes down in a volume of gold
The beautiful deeds that all do below;
Though nothing she had at the set of the sun,
The angel above had something to show.

TRUTH.

Truth gives no trouble. Truth is always consistent with itself, and needs nothing to help it out. It is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas, a lie is troublesome, and sets a man's invention on the rack, and one trick needs a great many more to make it good. It is like building upon a false foundation, which continually stands in need of props to shore it up, and proves at last more chargeable than to have raised a substantial building at first, upon a true and solid foundation; for sincerity is firm and substantial, and there is nothing hollow or unsound in it, and because it is plain and open, and fears no discovery, of which the crafty man is always in danger.

AS OTHERS SEE US.

The *Central Presbyterian* recently contained a striking article, in which the writer attempted to account for the "vast influence" and strength of the Episcopal Church. Among the answers given are these:

"1. Its Churchliness. It lays the greatest stress upon the Church. The position, importance, power, etc., of the Church is ever brought to the forefront. Her worship, her ordinances, her sacraments, her clergy, are always held forth as worthy of all love and reverence. Everything connected or associated with the Church shares in this devotion. You never see an Episcopalian who believes that it makes little difference what Church you join, provided only you are a Christian. You rarely see an Episcopalian who will attend any other church when his own is open, whether at home or in a strange town. They do not think lightly of the Sacraments, are not careless about the baptism of their children, and are very careful to see that the members of their household attend their own Church and Sabbath school. They are steadily and constantly taught to love their own Church; to consider it as immeasurably, incomparably, infinitely superior to any and all others. This one thing goes far to account for its influence and its growth.

"2. It appeals strongly to the love of order, decency, good taste. There is no danger of *gaucherie* in any of her services or ceremonies. No other denomination is so free from such danger. Her preachers may be men of very poor taste themselves, and of very mediocre ability, but they are protected by their admirable ritual and liturgy. There are some dispositions so finely strung that a gross violation of taste in any part of the service of the sanctuary wounds like a blow. There is never any danger of this in the Episcopal worship. This is a great element of attractiveness. Rob her of this characteristic feature and it would be like shaving Samson's head.

"3. The prominence given to the devotional in her services. The Episcopalian may have, and too often does have a very poor sermon indeed, but he always has his liturgy. This he considers as more than compensation for a feeble discourse; this he prizes above his chief joy. The devotional part of the worship assumes chief place in time and importance. The absence of the rector makes little difference, provided only they have a good "lay reader." When a ruling elder reads a sermon in the absence of the pastor, the faithful few who punctuate the spacious roominess of the pews is an invitation to solitude! The attraction is gone with the sermon; the idea of *worship* does not draw the congregation together."

EVENINGS AT HOME.

Spend your evenings at home with the family whenever you can. Make home the brightest spot for the children. Have music, books, papers, appropriate games, cheerful rooms, good lights. But remember that the most necessary thing is a cheerful temper. You can get along without most of the other things, but not without the sunny spirit. Help each other. Don't always insist on doing the thing you like best, but do what others may like best.

Reading aloud is one of the resources which never tires, if the readings are wisely selected and read with a moderate amount of skill.

While parents should bear their part in the entertainment, the little people may do something. A little girl of eleven, whose father was kept at home by illness for a few days, said, "We mean to make it so pleasant for papa that when he gets well he will stay home with us as often as he can."

SAFE, SURE, AND PAINLESS.—What a world of meaning this statement embodies. Just what you are looking for, is it not? Putnam's Painless Corn Extractor—the great sure-pop corn cure—acts in this way. It makes no sore spots; safe, acts speedily and with certainty; sure and mildly, without inflaming the parts; painlessly. Do not be imposed upon by imitations or substitutes.

CAPITAL SERMON.

How much of practical wisdom there is in the following! Let us remember the lesson:

A story is told of an old man who in his long pilgrimage had borne many of the ills of life. His friends were condoling with him on the occurrence of some special affliction, and saying that he really had more troubles than other men, when he replied: "Yes, my friends, that is true. I have been surrounded by troubles all my life long; but there is a curious thing about them—*nine-tenths of them never happened.*"

What quantities of such troubles have afflicted us through all our pilgrimage. Most people take pains to secure all the enjoyment possible out of their troubles. They enjoy them in an anticipation; and for all practical purposes a trouble which has not occurred is often fully equal to one which has.

After having feared them, fretted over them, and talked about them in advance, then, if they come, they have the good of them again; and after they have come and gone they can still recollect them, and think them over, and derive great enjoyment from them. For those people who never are happy except when they are miserable, and who make the most of small troubles, seeing they are all they have, can derive nearly as much satisfaction from a dead trouble as they can from one that is alive. So by anticipating them in the future, making the most of them in the present, and recalling them from the past, they keep themselves well supplied with troubles.

Is it not time to forsake such foolishness? The past is dead; let it be forgotten. The trouble that is future is most likely never to happen, but if it does come we shall have help to encounter it. And for the present trouble, we have but to fly to the Rock of Refuge, and hide beneath the shadow of Jehovah's wing. "Sufficient unto the day is the evil thereof."

A fearful leap into the abyss of poverty, over the precipice of shortsightedness is taken by thousands, who might become wealthy, if they availed themselves of their opportunities. Those who write to Hallett & Co., Portland, Maine, will be informed, free, how they can make from \$5 to \$25 a day and upwards. Some have made over \$50 a day. You can do the work and live at home wherever you are located. Both sexes; all ages. All is new. You are started free. Capital not needed. Now is the time. Better not delay. Every worker can secure a snug little fortune.

HINTS TO HOUSEKEEPERS.

CANNED APPLES.—As the empty fruit-cans collect toward spring, I fill some of them with apples. Pare, core and cut each quarter in about four pieces; to every pound of fruit add a half pound of sugar; let apples and sugar stand two or three days to toughen the apples; add water to make the desired amount of juice, and sliced lemon, about one to every four quarts; cook until clear, and then put up in cans and seal.

CANNED RHUBARB.—Cut into pieces about one inch long; to every five pounds of fruit add three pounds of sugar; fill into common mustard jars, shake down well, put into a boiler enough water to come up to shoulder of jar; boil five hours and set off till morning; fill up your jars (take one to fill the others), cork tight, sprinkle powdered resin over and melt with a hot iron; if well done it will keep for two years.

CANNED STRAWBERRIES.—To one pound of fruit add one third of a pound of sugar; boil fifteen minutes; have your glass jars ready, fill, wipe the moisture from the top, fasten down, and, before putting away, give all a final screw down.

CANNED PEACHES.—Pour boiling water over large freestone peaches, remove the skins, divide in half, remove the stone; to every pound of fruit add one quarter of a pound of sugar; allow them to boil twenty minutes and seal. They are delicious.

—For constipation take St. Leon Water before breakfast.