Our Moung Folks.

Children's Gardens.

I wish every mother in the country knew the great satisfaction to be derived from the little plots of land the children cultithe little plots of land the condition shall, yate as their own. No matter how small, it has a peculiar charm, and its mixed and incongruous plantings often yield astonishing results. No radishes so crisp as those your little son will lay beside your plate, the reward for his toil and care. No flowers so beautiful as those your loving daughter in some bright spring morning, nurtured and tended by her own hands. The earliest hepatica of the woods grows serenely in the shadow of May's tree, and wild violets flourish in Annie's gentle

In our own home each child has a plot In our own nome each child has a plot of ground and an apple-tree, the fruit of which, always fair and beautiful, is shared generously, and the surplus sold for pocket money. Sometimes an early melon finds its way to our table from the garden of one of our industrious boys, and is praised and appreciated as a reward for his labor. and appreciated as a reward for his labor. Little two-year-old has a garden too, and while we try to teach him not to pull up the happy family of flowers and vegetables that thrive there, we delight in his giad nurmur as he roams like a true Bohemian in the summer sunshine, saying, "My gardee, my gardee," and taking a whole potato from the cellar where his restless teet often wander he plants it just deep enough for the hens to plants it just deep enough for the hens to pick out, and nothing daunted sows a handful of peas over it. But as he grows older he will learn that this is not the road to success, and try to copy the care and vigilance displayed by his elders. Even "Baby Hope" has a little circle filled with sweet wild flowers, brought from the woods this spring, "to be ready when she can gather them," the children are and our energy young botanists are say—and our eager young botanists are ever ready to search for a new flower to transplant into "Hore's garden." By such innocent pleasures home is made happy and beautified.—Rural New Yorker.

The Owl That Thought he could Sing.

"What can bring the people into the groves to hear those nightingales sing?" said an owlet to his mother.

The old owl didn't know, and she didn't care—she was busy watching a bat.
"I am sure I have as fine a voice as any nightingale, and far stronger."

"Stronger, certainly, my son," said the owl, with a blink, for the bat had

escaped.
"I shall go into the grove to-night, and

"I shall go into the grove to-night, and give them a song," said the owlet.

The owl opened her round eyes very wide, but said nothing.

Accordingly when the night came, and the hour for the sweet thrilling of the singing birds drew near, he flew heavily along, and placed himself in a conspicuous most of the grove that he might be seen

along, and placed himself in a conspicuous part of the grove, that he might be seen and heard to a proper advantage.

Now the nightingales did not by anymeans admire the prospect either of his company or his co-operation in their concert; so those who were bent on singing sought another grove, while those who were content to be quiet for the night kept suncly at roost. snugly at roost.
"Where can the nightingales be?" said

the people who same to hear them.

Upon this the owlet set up a hoot so

loud and so long that it nearly frightened them into fits.

"That creature has terrified them, and scared them all away," said one. "I will soon dispatch him. Where's my

But the disconcerted owlet took the hint, and before the gun came he had got back to his mother.

"Your feathers are ruffled, my son. Have you been singing?" The owlet reluctantly related his disgrace

and narrow escape. "It is just what I expected, and I am

glad you are safe back."
"Then why did you suffer me to go?"

said the owlet, indignantly.
"Because I was sure it was a point on which nothing but experience could convince you. I don't understand music, and cannot tell you why people should take the trouble to go and hear nightingales hooting, but I know it to be a fact. There is much difference between our voices, which I can discern myself every time I hoot. Ours may be superior for anything I know; but as the prejudice of the public mind is strong ou the otherside, I shouldn't think of disputing the point; and probably now you have experienced the effect of your performance on their ears, you will be satisfied, with me, to leave them alone in their mistake.—Mrs. Prosser's Fables.

The Sister.

No household is complete without a sister. She gives the finish to the family. A sister's love, a sister's influence—what can be more hallowed? A sister's watchful care—can anything be more tender? A care—can anything be more tender? A sister's kindness—does the world show us anything more pure? Who would live without a sister? A sister—that is a sister in fidelity, in part, in love—is a sort of guardian angel in the home circle. Her presence condemns vice. She is the quick-ener of good resolutions, the sunshine in the pathway of home. To every brother she is a light and life. Her heart is the treasury house of confidence. In her he finds a fast friend, a charitable, forgiving, tender, though often severe ritend. In her he finds a ready companion. Her sympathy is as open as day, and sweet as sympathy is as open as day, and sweet as the tragrance of flowers. We pity the brother who has no eister, no sister's love, we feel sorry for the home which is not enlivened by a sister's presence. A sister's office is a noble and gentle one. It ser's office is a noble and gentle one. It is hers to persuade to virtue, to win to wisdom's ways; gently to lead where duty calls; so guard the citadel of home with sleepless vigitance of virtue; to gather graces and strew flowers around the home altar. To be a siter is to hold a sweet place in the heart of home. It is to minister in a holy office.

Subbuth School Teacher.

LESSON XXI.

CHRISTIAN FELLOWSHIP

COMMIT TO MEMORY VS. 81, 83. PARALLEL PASSAGES .- Ps. ii. 1, 2; Isa. xxxvii. 18-17.

SCRIPTURE READINGS,-With v. 28, read Acts ii. 44; with v. 24, read Isa. li. 11-13; with vs. 25, 26, read Acts ix. 4; with v. 27, compare Luke xxiii. 10-12; with v. 28, compare Like xxii. 10-12, while xxii. 10-12, with v. 29, read Eph. vi. 18 20; with v. 80, read Acts v. 12; with v. 81, compare Daniel ix. 21-23; with v. 82, read 1 Peter iii. 8; with vs. 83 85, read 1

Tim i. 14; with vs. 83, 87, read Acts xi. 24. GOLDEN TEXT .- We, being many, are one body in Christ, and every one members, one of another. Rom. xii. 2.

CENTRAL TRUTH .- Thrist is the centre of

In our last lesson we saw the apostles on examination, and under the threats of the ecclesiastical authorities. Doubtless the proceedings were carnestly watched by the little community of Christians whose experience of Christian liberty had been so brief, and who se soon met the predicted opposition.

To day we may go into the upper room or wherever the believers met, and be edi-

THE CHURCH AT THE THRONE OF GRACK.

"Being let go" (v. 28), by the "stay of proceeding," the apostles of course went to their own company—congenial, encouraging, and in fellowship with them. Every Christian county to have "his own com-Christian ought to have "his own company," in which he can count upon knowledge of himself and sympathy in his joys and sorrows. The churches do not make and sorrows. The controlles do not make enough of this fellowship. They had a report to make, very discouraging to sense, but not so to faith. Here was evidence:

(a.) Of Christ's veracity. He said they should be opposed. (b) Of their identification with Him. It was for his sake they were threatened. There would be conference on the subject; objections would be ence on the subject; objections would be met; questions would be acked and anmet; questions would be aeked and answered, till "one accord" prevailed (v. 24), the timid were cheered, and (perhaps with the reading of Ps. ii.), there was solemn and united prayer to God. Adoration, as is common with ourselves, is at the beginning. It is idle to ask "the use of telling God what he knows." Who can pray without doing this? He is honored as Creator of all things. Then He is almighty, and therefore able to do "exceeding abundantly" (Ech. iii. 20). They who cleave the dantly" (Eph. iii. 20). They who cleave the most to Christ best "remember their Creator."

They employ Scripture (v. 25), which is the great storehouse of pleas and aguments in prayer. They quote the Greek version then in use (Scattagint), showing that translations are allowable even if imperfect, and they apply its language to the Messiah It is therefore a prediction by David, of the reception Christ should have smong men. The two divisions of the race join in opposing Him. "The heathen," or Gentiles, are in a fury of scorn and hate: "the people" (a case of parallelism) "imagine a vain thing." "Why?" No good reason can be given; their vestion is unfounded and unreasonable; but they had reasons. Jews were mortified a Messiah so lowly, and Gentles hated a religion so holy. Other religions tolerated many gods. The Roman worshiped the gods of the land he visited; lie counted them masters there and did homage to them when in their jurisdiction. He expected the same of others. But the Divine religion owned no god but one-the God of all. For long the Christians were mixed up with the Jews in the world's esti-

mate.
The "Annointed" of the Psalms is the "Ol rist" of the Acts (v. 26 and v. 27). They can recall Herod's hate of the Bapties, whom he slew, and of Christ, whom he "set at naught" (Luke xxiii. S-11), and or Pilate's weak compliance, against his own conscience, with the clamor of the furious Jews; and they remember the part the Gentile soldiers had in it, mocking Him (Luke xxiii. 86), making sport of one who seemed to be a rival to their Cmaar, and the priests and rulers stirring up the people. Herod and Pilate, foes before, and Jew and Gentile hating each other, each on his own ground, make common resistance to Christ. It is so still in many things. They who agree in nothing else join against

divine truth. But (v. 28) they did not defeat, but only carry out the will of God. Yet were they doing their own, and unspeakably guilty. Here, as in many other places, the reference to God's counsel and determination is not to discourage but to encourage. Nothing can come but as He wills, and He can only will good in the end to His cause and people. Suppose no allusion of this kind occurred, how obviously might it be objected, "God sent His Son to His own, and had the disappointment of seeing him slain; could He not have protected Him."

We hear the prayer of the church (v. 29), "Behold their threatenings." "The battle is the Lord's." This is the best course with such threats; carry them to Him. They ask not safety, but boldness; not impertinence, but courageous freedom of speech, satisfact of the divine present. sustained by the tokens of the divine present, sustained by the tokens of the divine presence and favour, in like miracles to that which led up to these threats. This request (v. 60) was only pleading the promise (Acts i. 8 and Mark xvi. 17, 18) as in Ps. exix. 49. We are suffered to see

THE PRAYER ANSWERED.

(V. 81.) As far they needed it then, i. c., (V. 31.) As far they needed it then, i. c., in reassuring them. As before the descent of the Spirit, there was evident, supernatural disturbance, so it is now immediately after their prayer. The place was shaken, a testimony to the Almighty power invoked, its nearness, its readiness to be employed on their behalf. It did its work. Their hearts were opened to the Holy Ghost and emboldened, and from the place they want forth courageously and place they went forth courageously and fearlessly bearing their testimony. (How much "boldness" remained, one may see by examining Acts xiii. 46; xiv. 4; xix. 8; xxviii. 80, 81; Phil. i. 14, and 1 Thess. ii. 2.) We are shown also

THE CHURCH'S GRACES. (V. 82.) There was unity of heart and soul; not only in presence of a common

foe, but under the sway of one aim and the guidance of one spirit. Oh, for more of this Christian harmony!

There was liberality. They did not throw all into a common fund; many did (v. 84), but there was no obligation to do it. Only they counted their moneys and a trust for God, and used them for one another's good. The proceeds were given to the apostles to disburse till the burden became too great (Acts vi. 1, 2). To this thrown off from their friends and occupa-tions. It was so then. Many needed bread because they believed on Jesus. The rest supplied their need, as one may In many lands, converts are see at many a mission station to this day.

There was effectual preaching (v. 88), the power, not learning, or rhetoric, or ability (though those are valuable), but of the Spirit making men hear, feel, and believe. The resurrection, with its allied truths, was the great thome.

There was great prosperity of a spiritual kind. "Grace was on them, and that made all things easy and pleasant, prevented jealousy, strife, 1 id dissension. A living church grow out of the preaching of

a living Christ, Among many who showed a generous concern for their fellow disciples, one is singled out, probably because he comes into prominence later, and because his course as a Levite is all the more decided. His name was Joses, or Joseph. He is called the son of consolation or exhortation, by the apostles. He had resided in Oyprus, hence called "of Cyprus," an island in the Mediterranean. He sold his land, and gave the money for "the poor saints," and so became one of the long roll of ministers who themselves make the largest contributions in money to the cause of Jesus Christ.

The following suggestions can be amplified and enlarged by teachers:
(a) The value of joint prayer (v. 24).

This was not treated as a ministers' question. It was the affair of the church.

(b) The value of the Scripture in prayer (v. 25). It is the treasury of arguments and directions. It is the guide to prayer.

(c) The faithfulness of God in hearing (v. 31). They had just what they then wanted and at once.

(d) The duty of the church to be faithful and wise in money-matters.

SUGGESTIVE TOPICS. How were the apostles "let go"-whither they went-why-what to dowith what result—the prayer offered—for what—its features—the Scripture used—why—its fitness—the answer—how it served them—the effect following—the state of the church—its two notable graces -use of property-need for it-one re-markable case—the lessons we may learn from this lesson—as to fellowship in prayer—use of Scripture—divine faithfulness, and right use of money.

Harrowing in the Seed.

Mr. Moody tells of . man who objected to inquiry-meetings after preaching, on the ground that it was like pulling up the seed ground that it was like puning up the seed after it was sown to see whether it was sprouting. The objector was reminded, however, that good farmers always harrowed in the seed. The Rev. Mr. Marling, of New York, believes in harrowing in the seed sown in each Sunday School lesson. He does it in this way. For the Wednesday evening prayer-meetings of his church a set of topics are prepared several months in advance. These topics are not selected from, but are always allied to the lesson of the Sabbath just past. Of course, for special reasons, they can at any time be changed, or omitted entirely; but the natural progression is upon these topics, which are printed upon a neat leaflet and dis-tributed freely. Their use has been highly satisfactory. To illustrate this method, Mr. Marling's topics for six month are inserted

SUBJECTS-APRIL TO SEPTEMBER, 1876.

uno 7.—The Lord knowed above speak.

14.—It shall be given what ye speak.
Matt. 10: 19.

21.—My helpors in Christ Jeaus Rom. 10: 3

28.—Hear the instructions of a father.
Prov. 4: 1.

paratoru Lecture.

July 5.—Preparatory Lecture.

12—Seek first—kingdom; all these—added.
Matt. 6, 33,
19—Ye are the temple of God 1 Cor 3, 10,
23.—We will made our abode with him.
John 14: 23

Aug. 2—Where two or three—there am I.
Matt 18: 20 9.—Wo would see Jesus John 12 2.
16.—The time of thy visitation. Luke 19. 44.
23.—Fear of the Lord, that is wisdom.
Job. 25: 28.
30.—Walk in wisdom, redeeming time

" 30.—Walk in wishous, 2 Col. 4: 5.

Sept. 6.—Nor drunkards—inherit the kingdom.
1 Cor. 6: 10.

" 13.—Women adorn—with good works
1 Tim. 2: 9, 10,

13.—Women adora
20.—Preparatory Lecture.
27.—I fear the Lord from my youth.
1 Kings 18: 12.
S. S. Times.

Be Graphic.

Do not be afraid of details, teacher. Bring in all the minutiæ. The children want to know all about it. Every particu-lar will interest, and help them to the conception of the thing in hand. It is by at-tention to the little points that you bring out the full round figure of the truth you teach. An observer looking at an artist giving but slight taps to the statue before him, thought he was trifling, but was re-buked by this reply: "The touches which you so ignorantly hold in such small esteem are the very things which make the failure of a bungler and the chef dœuvre of a master."—London S. S. Teacher.

WHAT a magnificent gift the Creator makes to man each successive spring!
What refreshment of mind and body, what
conscious or unconscious revivals of hope in dull hearts, what profusion of things of in dull hearts, what profusion of things of beauty which are a joy forever, come with every apring! O, for the thankful heart, to acknowledge that ancient promise to faithfully kept—"White the earth remaineth, seed-time and heartest, cold and heat, summer and winterpakey and night, shall not cease."—Dr. Guthrie.

VISITING SABBATH SCHOOL TEACHERS.

BY REV. MENANDER MACKAY, D.D.

The individual Sabbath School teacher is

responsible for the success of his class and

school, as to his visiting the absentees.

The question as to whether the Subbath

School teacher should visit the members of

lib. catsis is not now considered debatable.

That a single absence should not be allowed

to pass unnoticed by the teacher is implied in

the faithful discharge of his duty. But the fact still exists, that many, perhaps the majority of teachers, tail in this respect. Some neglect this important duty, simply from the want finelination. Many others would take pleasure in doing it, but they are so engaged during the week that they cannot find time. If a teacher cannot go personally to the absenters of his class, he should arrange that some other one would go in his place. In every class there will be absent ones at times, it is the duty of the Sabbath teacher, whenever it may be practicable, to visit such at their home and andly enquire of themselves or their parents the cause of absence. Such visiting has a very happy influence upon all parties concerned. If a teacher does not visit the scholars when they have absented themselves for two or three Sabbaths, he need not wonder if it should become a habitual marties with them to come and research. mactice with them, to come only occasion ally, or that he may lose sight of them altogether. I do believe if one is a regular interesting and visiting teacher, he will have a tolerably regular class, and will not be under the necessity of complaining at the irregular attendance of his pupils. We as ministers of the Gospel would therefore urge upon all Sabbath School teachers to attend more to this important, but neglected duty; go to the homes of your scholars if for nothing else than to see where they live and how they live, and the influence around them, and thus become acquainted with their families, and make them feel that you have an interest in their welfare; such visiting will be a check on the wandering and careless. It is well to visit all the scholars, but more especially the absences. Perhaps some of them may be confined to the sick chamber, and when illness is the cause of absence, the sick or death bed afford opportunities of pressing home the truths of the everlasting Gospel. teacher should always aim in dealing with the scholar on the subject of personal religion, and he may not find a more suitable season than when he and the scholar are alone. Carelessness and indifference is often another cause of absence, perhaps the scholar may be running on the street or going along with bad companions when he going along with bad companions when no ought to be in the Sabbath School. The teacher in visiting such and by speaking kindly and carnestly to them may be the means of bringing them to attend the Sabbath School. Other children have ungodly parents, who do not care whether they attend or not; a friendly visit from the teacher within the adultion of such within the may bring the children of such within the sympathics and the happy influences of the Sabbath School. In attending to this duty, not only will the attendance of a class be better kept up, but Sabbath School teachers who thus visit their scholars will never have cause of regret for a neglected opportunity. It is therefore of paramount importance to the interest and success of any class and school, that those who conduct them should school, that those who conduct them should feel the responsibility of attending to this duty. Teachers, whose time is so occupied during the week, that they are unable to look after their absences, others should be appointed to do it for them. In some schools there is a visiting committee who feel the importance of this work and consequently enter into it heartily. Early in the week the Superintendent transfers from his Record-book a list of the absentees and hands them to the visiting committee. Where this method has been adopted, the Where this method has been unopted, the results have been very satisfactory, securing a more regular attendance and an increased interest. Let those who cannot visit, show by their kindness, sympathy and consideration, as well as by their regularity that he had a shelve a believe about a statement. lar attendance, that they love their scholars and have their welfare at heart. With regard to kindness and consideration, there is no sphere of usefulness which gives more scope for the exercise of such qualities than does the Sabbath School, and none which brings back again so rich a reward into the labourers own heart. If a teacher is to win the affections of his class, and gain a lasting influence over them, he must manifest a kindly interest in them and their daily life, school, their work, the books they their school, their work, in a boost ney read, the welfare of their parents, and other things. Plenty of opportunities for doing this will be found if teachers are only will-ing to avail themselves of them. Let no teacher show in any way that he likes or takes more interest in one scholar than in another, for that may raise bitter thoughts and injure the prosperity of the school. Home visitation as a means for securing the regular attendance of the scholars, cannot be too often reiterated, and though oftenbe too often reiterated, and though often-times calling for the exercise of self denial is yet sure to be accompanied with most encouraging and happy results. I believe, as a rule, all teachers may find some op-portunity of visiting if they have the sincere wish to do it. It is to be feared that many children are lost to the Sabbath School, and dreadful as it seems to contemplate, possibly may be lost for ever, through neglect of this duty. A scholar, for example, absents himself for one Sabbath, and no notice being taken of it by the teacher, he repeats it perhaps even next Salbath, his parents taken it for granted that he is at school as usual, but the scholar may be with bad companious, and so the evil easily remedied as it might have been by a watch-ful, faithful teacher's care, is confirmed till parental authority becomes of no avail, and parental authority becomes of no avan, and it is found too late to be remedied; but had a call been made and the true reason of absence from the class discovered, steps would have been taken to prevent a repetition of it. Let every Sabbath teacher attend more than ever to the duty of visiting absences from his class, for in a great wearner his energes are teacher may demeasure his success as a teacher may depend upon this. There are many other ways in which the visits of the teacher may be useful.

The Object of Our Society.

BY THE REV. JONE BURTON, OF BELLEVILLE.

To buy in the cheapest market and sell in the dearest is the world's maxim of business. The mercantile spirit rules. The tender y to weigh all things by profit and lear in found among even intelligent people in the matter of the B.ble Society's work, which is judged to be the supplying of cheap Bibles; so that when a Testament can be obtained for five centr, a Bille for fifteen, the climax is reached, the work done. Such judgments keep out of mind that the Gospel is not to be valued at a market price. "It is of more worth than market price. "It is of more worth than rubies, and all the things thou canet desire are not to be compared with her."
Recognising the truth that where the

Word of God is not, no Gospel is; and, as the foundation of all Church work must be the Bible, the Bible Society has set itself to work to supply that word-to spread that Book.

This is its one work, which, with single eve, it keeps in view; cheapening the copies thereof is only one of the means it uses to accomplish that end; nor need we press, at this stage of its work, how thoroughly and successfully that means

has been used and applied.

To missions such as those of the Jesuits, eg. along the Mississippi or among the wild tribes of the St. Lawrence Indians, whose implicit faith in Rome and a recoption of the baptismed rite were synonymous with conversion, the Bible would be of little consequence, but where faith in a personal Saviour, and the Gospel of the Lord Jesus saviour, and the Gospel of the Link vesses are necessities, the Bible must precede, or at least accompany the missionary. Hence the Bible Society is the pioneer of all Protestant missions. The non-sectarian character of the Society embles it in the work of translation and of distribution to excell the accordance for why? It is a rare all other agoncies: for why? It is a rare gift for individuals to rise above their sec-tionalism and walk unencumbered by their own party lines, and it is scarcely ever a church frees itself from ecclesiasticism :-

The form of things deceives us, and we quarrel o'er our creeds, While each true heart receives the one truth its

spirit need."

Few, if any, translations from out of the original tongues in which the Bible was written, but bear the mark of that section of the Church, or of the school from whence that translation came. Even our own noble Saxon version is not altogether free from ecclesiastical bias. "Give us," said Chunder Sen, a leader of Hindoo thought, on his departure from England, whither he had gone to see the practical side of Christianity, as already, in the Dible, he had seen its Book; "give us in India the Bible, that Word of God, but, oh! give it to us without your divisions; interpret it not for us by your sectarianisms, but give it to us that we may read it for ourselves." This our Society is endeavouring to do. Composed of carnest men, irrespective of creed, employing those whose only re-quisites are ability and Christian zeal; it gives, as far as man can give, to the scat-tered tribes of earth a Bible in their own tongue, as non-sectarian as the Prophets who foretold, and the Apostles who de-clared a suffering Saviour, have left us within the pages of Revelation. We want for earth, not an Anglican, Genevan, Lu-theran or Calvinistic Bible, but the Word. as transmitted to us by Apostles and Prophets, wherein every poor wandering soul may for himself recognise the voice—"This

is the way, walk ye therein."

Nor can the general reader enter into the extreme difficulty of translation. No light labor is it "to teach a foreigr tongue the music of one's 'own;" nor is the task lighter to render without paraphrase, the shades of Bible thought in plain speech of another language, a difficulty more than doubled by the fact that, in many cases, the language has, in great measure to be created, alphabet and grammar formed—in short the language of many tribes has first to be learned, then re made and taught back ere the Bible can be given. These simple facts, which could be ampli fiel almost without end, give, or should give, the Society a claim upon the Christian puolic, than which no prior one can be urged. In a future paper some of these points may be presented at greater length, in the meantime let the reader remember that the supply of cheap Bibles is not the Ultima Thule of the Bible Society work.— B. S. Recorder.

The Curse of the Age.

The London Quarterly has a strong article on "Drink—the Vice and the Disease," of which the following is a possess.

"The vice of drunkenness—rightly defined by the ancient Swedes as 'the disgrace of man and the mother of misery' -has spread over the length and breadth of our land, prevading country as well as town, agricultural as well as commercial districts, army as well as navy; sparing the young as little as the old, the woman young as little as the old, the woman scarcely less than the man; the destroyer of all health and virtue, the breeder of all sickness and sin; filling every haunt of vice, every prison for orime, every hospital for sickness and accident, every asylum for madness. No foul epidemic ever raged more, periodically, than this permanently; no malignant plant ever seeded and propagated itself with more fatal rapidity and abundance. Billions of callons and millions of pounds fail, from gallons and millions of pounds fail, from their very enormity, to convey definite ideas. The true statistics are those of crime—the records of the calendar, rather than those of the exchequer or the excise. The common police courts of London for one week suffice to prove what the last forty years and upward have brought upon our country. The very reformation of the higher classes has helped to blind them to the evil. We live, as respects the vice of drunkenness, in an age of the direct iniquity.

DEATH, to the good man, is but passing through a dark entry, out of one little dusky room into his father's house, into another that is fair, large, lightsome, glorious, and divinely blessed. In the language of heaven, and to the heir of heaven, death means everlasting life.—