Our Moung Lolks.

Liars and Lying-A word to the Boys-

" No liar is to be trusted." So, we well remember, ran one of our copy headings in days of old. What, was truth then is truth now; and as it was a fit and proper part of a boy's education then to put him on his guard against lying, so it is now, on his guard against 17118, so it is now, And as boys are taught to call a spade a spade, so they ought to be taught to call liars by their proper names, because they are very dangerous persons.

Every liar is a burglar, because every lie is an attempt to rob the stock exchange of public confidence. In that noble edifice every good citizen makes his deposits, and every good citizen makes his deposite, and those constitute the wealth of a country; and the lie of every liar is a mean assault and the held every har is a mean assault on that institution to destroy it. So that every liar, just in so far as he is true to his character, is doing what he can to plunder his country's wealth, and send it into universal bankruptcy. Every liar is a coward. He is a felsehood manufacturer. Truth is light and the hidden of the light lead the light, and the children of the light love the light. There is a frank, open, fearless manliness about them that cannot be feigned. Falsehoods do not at all become A lie not only pollutes the heart, but it pollutes also the eye. Liars feel this, and they never like you to look into their eyes. Character resembles an arch. Virtues are the bricks, and so long as everyone is in its place, and all bound together by the key-stone of truth, compactness is the result, and pressure only strengthens the compact. But liars have no key-stone in their character. A good arch affords a safe thoroughfare over it and under it but on the word of a liar it is at your peri to venture, because while other men utter words that may be relied on as the true symbols of their thoughts, the divinest feature in humanity, you must not presume this dignity of divinity belongs to a liar. He has sold his birthright, and now not only does all that is mean and cowardly, but all that is ignoble and degraded attach out all that is ignoise and degraded attach itself to the man who has allowed himself to become the slave and victim of this vice. Lying is one of the highest crimes. Murder, for instance, is a gross, vulgar immorality—an ontburst of extreme brutal selfishness. The brute under passion kills antaconiat; and does the man. selfishness. The brute under passion kills its antagonist; so does the man; and in this view, murder is a brutal orime and ranks with lust and revenge. But lying is a spiritual operation and belongs to man's highest nature. It is the product of his intellect, his reason and his will, proving him to be possessed of a lying devil. Sometimes this is very apparent. The expert uses words with two meanings. He so grands himself as to mislead others by his guards himself as to mislead others by his recevations. He gives you what he calls the truth, but the statement is false from beginning to end, and he designed it. Here he changed the tone of voice; there he gave a peculiar expression to his facial muscles, and at another place he made a skilful variation of pause or change of emphasis, and the whole sense is altered. The whole is a lie, though perhaps hardly a word has been changed. The operation has been spiritual; and it is on this account that governments cannot punish by pain and governments cannot punish by pain and penalty as other orimes are punished. But God is a spirit, and He will judge the spirit of the evil-doer in righteousness. His doom is a fearful one—see how it is written in characters of fire. Rev. xxi. 8. —Rev. Dr. Gooper, in London Advertiser.

Common Errors of Speech

There are some faults of speech into which people have come from sheer bondage to traditional custom. These faults age to traditional custom. These faults vary with sections of our country and change with sommunities. The provincialisms of New England, of the Middle, of the Southern, and of the Western States have their well-defined characteristics. Still, there are some errors common to all, and which spring not so much from ignoand which spring not so much from ignorance of grammatical rules as from longrance of grammatical rules as from longcontinued colloquial carelessness. Let us
specify a few of these: "I have a new
pair of shoes." "I only want a trifle."
"I expect that it may be so." "I should
like a muffin." "A party told me the
story." These little vulgarisms pass currently and quite unnoticed. Still the shoes
are new and not the pair. A trifle only is
wanted. One supposes without expectation. Should expresses a future obligation;
would, a present desire: and a person is would, a present desire; and a person is

never a party.

Then there is another class of pet errors with which one is constantly aunoyed:
"You had n't ought to say it." "He is a
very reliable man." "I will learn you very reliable man." "I will learn you your lesson." "I lost near ten dollars." "I mean to stop at home." "He was gone before I knewit." "Who do you think I saw?" "I know her well." "He has I saw?" "I know her well." chose a wrong way." These sa These samples may suffice to point out a large number of inaccuracies which are tolerated even among

polite people. A few more of another sort may be fitly "He is better than me." mentioned: "He is better that "The book lays on the table." should have went at once." "Him and me took a walk." "He rose up and left "You have mistook me. the room. "Sing the two first verses of the 10th hymn." "Do not let me discommode you." These are faults which can be readily avoided by due attention to the simplest rules of grammar and the laws of proper exp. ession.

Japanese Money.

We remember in our boyish days hearing a grumbling schoolfellow say, "He must have been a very small man who invented fractions." It strikes us, by similar reasoning, that things must be very sheap in a country that fluds use for so

small fractions as quarter-cent pieces.

One of the greatest curiosities in Japan to the stranger is the wonderful variety of coins that are used daily. In some instances it takes one thousand pieces to make one dollar. These are called "cash," and are seldom received by foreigners, who, as a general rule, refuse to take them in change. Imagine making a trade of five change. Imagine making a trade of five cents, and giving a man a fifty-cent piece, then receiving in change four hundred and Afty of these coppers !

This coin is peculiarly made, having a square hole in the centre. They are about the size of our dime pleces, and nearly twothirds the thickness. Next to this comes the quarter of a cent, eight-tenths of a

and the one and two-cent pieces. In silver coins they have the five, ten, twenty, fifty cent and one dollar pieces. In gold, the one, two, five, ter, and twenty dollars, which are very profty coinages in-deed. Next to this come the government stores of paper money, in various denominations, ranging from five cents to one hundred dollars. This money is made on quite inferior paper to ours, and, from general appearance, will not last like the American

money.

It would almost seem as if these Orien tals made their currency as they made their language—coined a new piece every time they were puzzled to "make change."— Youth's Companion.

On Commentators.

In a recently published volume entitled "Commenting on Commentators," Mr. Spurgeon, in his own original way, dashes off some thoughts which may be found of value, especially to young ministers. He reckons Matthew Henry "first among the might:" "He is most plous and pithy, sound and sensible, suggestive and sober, terse and trustworthy; glittering in metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections; he sees right through a text directly; apparently he is not critical, but he quietly gives the result of an accurate critical knowledge of the original fully up to the best critics of his time."

He thinks almost equally well of John Calvin. Even Arminius himself is quoted

as saying:
"Next to the perusal of the Scriptures, I exhort my pupils to peruse Calvin's Commentaries! for I affirm that he excels beyond comparison in the interpretation of Scripture, and that his commentaries ought to be more highly valued than all that is handed down to us by the Library of the Fathers."

Poole's "Aunotations" are highly prais-d: "Poole is not so pithy and witty by far as Matthew Henry, but he is perhaps more accurate, less a commentator, and more an accurate, so profoundly learned as to be able to give results without a display of his intellectual crockery."

Of Bishop Hall's "Contemplations,"

Spurgeon exclaims:

"What wit! what sound sense! what concealed learning! His style is as pithy and witty as that of Thomas Fuller, and it has a sacred unction about it to which

Fuller has no pretension."

Thomas Scott is spoken of as the expositor of Evangelical Episcopalians, even as Adam Clarke is the prophet of the Wesley-ans, "but to me he has seldom given a thought."

Bengel's "Gnomon" of the New Testament is the scholar's delight, unrivalled in felicitious brevity, combined with what seldom accompanies that excellence, nameseldom accompanies that excellence, namely, perspicuity, "terse, weighty, and suggestive, he condenses more matter into a line than can be extracted from pages of other writers." Alford is praised for scholarship, judgment, and candor, "but you will not look here for any spirituality of thought or tenderness of feeling." "Fail not," he says, "to be expert in the use of your concordance. Every day I live I thank God more and more for that poor half-crazy Alexander Cruden." On the subject of "commenting," he urges his students among other things to avoid prostness; to use their judgment more than their fanoy; not to be carried away with "new meanings;" and not needlessly to "new meanings;" and not needlessly to amend our authorized version, and above all, "give the sense." For the general run of preachers Barnes on the Paalms is probably the best commentary extant. Cowles'
"Psalms" might be reprinted in England
"with the probability of a large sale."

Death.

We die daily. With each new section of our moral history we give up something that belonged to the section preceding. We are losing continually a portion of our being. We suffer ceaseless dissolutions. Let the mature man compare himself with the budding boy, and see how much of death he has already experienced. How much of what he was has perished in him and from him, never to be restored! Where now is the careless mirth that lit up the oye? where the sunny peace or gushing joy of the boyish breast? Where the boundless expectation, the implicit faith, the indomitable hope, the buoyant nature, the unshadowed soul, the exuberant life? Is not the loss of these as truly death as the putting off of the fleshy tabernacle? Is it not as much dying to lose the splendor and joy of our young years, as it is to be divested of our morality? The veteran, however blest with "that which should accompany old age," looks back upon his youth as a paradise lost, never in this world to be regained.

O man! that from thy fair and shining youth Age might but take the things youth needed

This ceaseless death would make existence intolerable, were it not balanced and compensated by ceaseless new births. The true soul gains as fast, or faster than it loses. Life is constant acquisition as well as constant waste, a series of resurrections as well as deaths. If we die daily, we are also renewed day by day. If we lose in buoyancy, we gain in earnestness; if we lose in imagination, we gain in experience; if we lose in freshness, we gain in weight; if we lose in fervourer, we gain in wisdom; if we lose in enjoyment, it is to be hoped we gain in patience. If we gradually die to the world, it is to be hoped that we more and more live unto God.—Rev. W. G. T. Shedd, D.D.

THERE are no sins we can be tempted to commit, but we shall find a greater satisfaction in resisting than in committing them.

HOLD fast Christ, but take His cross and Himself, cheerfully; Christ and His cross are not separable in this life, however they part at heaven's door.

Subbuth School Teacher.

LESSON XLIII.

SIMON THE SORCERER. Oct 22, }

COMMIT TO MEMORY -- Vs. 20 -28, PARALLEI, PASSAGES.—John iv. 89-41; Mark xvi. 17.

SCRIPTURE READINGS .- With v. 5, read Acts vi. 5; with vs. 6-8, reads Act xvi. 84; with vs. 9-18, read Acts xii. 6; with vs. 14, read Luke x. 1; with vs. 15-17, compare Acts xix. 2-6; with vs. 18-20, read Matt.x.8, and compare 2 Kings v. 16; with vs. 21-28, read Heb. xii. 15; with v. 24, compare Gen. xx. 7. 17.

GOLDEN TEXT .- Thy heart is not right in

the sight of God.—Acts viii. 21.

ORNTRAL TRUTH.—"The conscience of the wicked is defiled."

While this book is called the "Acts of the Apostles," it gives not a connected history of them all, but specimens of the manner in which the Church of Christ was set up: the apostle of the circumcision first, and then the apostle of the Gentiles, being the principal figures in it.

The lesson of to-day illustrates (v. 5) the career of Philip; and while one man stands out so prominently in the narrative that his name is given to the lesson, there are really several distinct topics which we shall take in order.

take in order.

PHILIP'S EFFC. T IN SAMARIA (vs. 5-8).

Philip was not of the apostles (they remained in Jerusalem, v. 1.) but the deacon (Acts vi. 8). (See Acts xxi. 8.) He had not been chosen at first to preach; but he had ample authority given him "to do the work of an evangelist" (v. 26).

We are not to regard the city of Samaria as the old and famous capital; not standing under this name at the time of the apostles, but a city of the province or district of

but a city of the province or district of Samaria—belonging to the Samaritans. They are naturally brought into the history at this point, as they stood between Jews and Gentiles. They had been for the most part heathen, but had conformed to the Jewish ritual, and become mixed in some degree with a portion of the Jews. Jesus had gathered fruit among them (John iv. 39) and promised more; the fulfilment of the promise is here begun (John iv. 3, 35-38). Indeed, some think Sychar, or Sychem, the city, since Philip is not regarded as bringing some new thing to the people. The Samaritans looked for a coming prophet. To his preaching Christ—an example to all preachers—the people, without distinction of class, applied themselves heartly and generally, influenced in no small degree by the miracles which (a) gained respectful attention, (b) did good to the sufferers relieved, and (c) represented the humane, gentle. Indeed, some think Sychar, or Sychem, the ed, and (o) represented the humane, gentle, and merciful character of that Gospel whose Divine origin (d) they undeniably attested.

Prominent among these miracles were the deliverances of sufferers from fallen spirits, producing in some cases diseases (and hence called by names of diseases), and in all, misery. These facts appearing in the time of our Lord and His apostles, are to be explained by His bringing to light hidden and dark things, and by Satan, the leader of these fallen beings, being permitted to bring forth all his forces in this great conflict with the seed of the woman. But when we have said this much, we must admit that much mystery of necessity hangs over the subject, from its very nature, and that mystery we need not try to penetrate. (See John x. 86, and Luke x. 17, 18; Mark The demons could utter sounds v. 7.) through human organe, but in an unnatural way; and they showed their feelings against the power that subdued them by "crying out." (See Mark i. 26; Luke iv. 41.) It is among the evidences, that human diseases is connected with sin; that the demons could inflict it; and that healing miraculous power so often cured it.

The work of Philip filled the city with the work of Finish filed the city with joy—as it well might. A new light, a new hope, a new peace, a new power, appeared among the people. (See Isa. ix. 8.)

The preaching of Christ, believed, will always destroy the works of the devil, and bring areat joy.

bring great joy.

THE GAIN (VS. 9-18).

As an illustration of the great popular feeling, a case is given; and also because something further came of it that required to be told. Just as a certain element of scientific fact is covered over with a great mass of imposture and deception in spiritualism, so some real knowledge possessed by the "wise men" of the East was overby the "wise men" of the East was over-laid with the much sordid and money-making art called sorcery; and 16 acquired power and money by trading on the ignorance of the people. Simon these, astonishing the people ("bewitched") and announcing himself as "some great one." He was probably making "some great one." He was probably making a tour of the province, and had just reached this particular city. He had great success, holding himself out, and being received as, clothed with divine power, Heathenism readily accepted such ideas. (See Acts xiv. 11.) He fascinated, amazed them by his displays of power, which to them appeared aupernatural (v. 11).

But (v. 12) when these persons who had been taken up with the sourions, ballarad in

but (v. 12) when taese persons who had been taken up with the spurious, believed in the things of God (Acts 1.8), and the name of Jesus, who is the true "power of God" (v. 10), they owned him as Saviour and Lord; and, we are left to infer, dropped their interests in the sorcerer and his performances. Both men and women were baptized—a distinction from the Jewish

circumcision important enough to be noted. Strange to say, the leader succumbed to the new doctrine, avowed his reception of it, and professing like the rest, was baptized like the rest. The probability is that he regarded this as a new and more effective mystery than his own, desired to be initiated, and to use it, and so keep close by Philip, studying his miracles and signs, and trying to find out "how he did them." Such pieces of subtile selfishness are not without parallel in modern Christian work. The effect on him is identically the same that he produced on his admirers, though the English version does not bring it out, he "wondered"-same word as bewitched," in vs. 9 and 11. THE DELEGATION FROM JERUSALEM (VS. 14 17).

There was joy slee in Jerusalem among the apostles, when they heard that the Semaritans had received the Word of the Lord. It was their duty to give sid, to

strengthen the hands of every true laborer, to direct the work, to embrace every oppor-tunity offered. So they sent (after the Lord's olan of two and two, Mark vi. 7), Poter and John, Peter is sent, and makes no protest or claim of superiority. He did not act as a pope. They came to aid in the work, d probably report upon it to the rest Meantime they prayed for, and the people received, the Hoty Ghost. Their praying showed that they had no inherent power; for, while the people had been baptized, no such supernatural results in them had followas at Jerusalem (Acts xi. 17), and as plainly followed their lying on of hands (v. 17), so that Simon and others could see and be sure of it. There is nothing unreasonable in the idea of the apostles having stronger faith, or greater power from Christ than Philip had received.

THE DETECTION OF A HYPOCRITE (vs. 19-25). Simon, attentively watching this new thing (v. 18), saw how it might serve his ends, and judging of the spostles by himself, he made an offer of money for the right or power to confer this "Holy Ghost," or whatever it was—so he heard them call it—that produced obvious supernatural effects (v. 19). He wished, in fact, to buy apostolic miraculous power. (Hence, in a loose way, simony " has come to mean buying spiritual position with money.)
Peter's sentence on him (v. 20), like that

of Ananias, is not the expression of an angry personal wish, but the just verdict of the Almighty whoes grace is thus insulted, and is qualified only by the advice of v. 22. His gifts are not bought with money. It is an insult to Him and to his servants to assume that they are, and to be indignantly resented. This is the force of the words, "Thy money perish, "&c. But the offer disclosed the state of mind (v. 21), without the least true apprehension of grace, of God's nature, and with no higher thought than his own advancements in life. He showed that he had no true standing as a believer before God. A child of God would, as by an instinct, feel the wrong of such a

Yet (v. 22) is not his sin unpardonable. He is exhorted to prayer for pardon, and some hope of forgiveness is held out to him. For it is not this one sin he needs to confees, but an entirely unrenewed nature-expressed in strong Oriental language. He is enough impressed to ask the apostles' prayer on his behalf, but that proves noting; and we cannot tell anything certain of his subsequent career. Meantime the apostles (v. 25), preaching the Word as they went, returned to Jerusalem.

Suggestive Topics. - The depression-Philip—his office—field of labor—mode of proceeding—results—Simon—his calling—his course—his probable feeling—the apostles' delegation—its object—the prayer—its results—the impression on Simon—his offer—its reception—his sin—the exhortation to him and his reply-the course of Peter and

The more Prayer, the more Power.

"There cannot be a prayerless teacher," "There cannot be a prayerless teacher," said a friend the other day. "Perhaps not," was the reply; "but are we habitually prayerful? do we make prayer for our plasses a practice? is it not rather with the majority of us that our prayers are fitful, uttered under occasional impulses of duty, not forming an essential part of daily life and habit?" My friend could not deny the truth implied. Brethren, the majority of us do possess an adequate sense of the power and efficacy of prayer. We have the power and efficacy of prayer. We have no deep heart-conviction of the truth of God's promises in relation to it. We assign to it a lower place than God assigns to it, and than its nature demands. We have not the habit of prayer.

might be as eloquent as Paul, enthusiastic as Peter, loving as John; our gifts might be brilliant, even enviable, but they would issue in no adequate spiritual results. Paul planted, Apollos watered, but God gave the increase, and that in answer to prayer.
We pray because we ought; but to obtain

the blessing we must have confidence, trust in prayer as a real power; we must have the inwrought belief that it is the effectual fervent prayer of the righteous man that availeth much; otherwise let us not think that we shall receive anything of the

Lord. Fellow-teachers, if prayer be anything to us in our work, it is the very life of it, If our teaching is to have any spiritual power, if there is to be a Divine force in our words, we must have more prayer; for by this wea-pon only are Apollyons to be defeated, by it our spiritual strength is to be reinforced, their work, our minds rightly affected as teachers, and the minds and hearts of our children, as learners, to be opened that they may attend to the things spoken un-

Can we expect spiritual health or prosperity if we restrain prayer? there will neither be vigor nor cheerfulness in our teaching, no directness nor force of appeal. For our own spiritual life, strength, progress, and joy, there must be a continuance in prayer. If it be the work of the Lord to fill or even to touch the soul with grace, we must ask Him for it.

A ministerial friend once, in addressing some teachers on this suject, remarked, "Prayer imparts an air of power and in-fluence of a very subtle and authoratative character, which is felt by the scholars, though perhaps not understood by them. Devoutness in a teacher's spirit impresses the children far more than greatness of knowledge or smartness of speech. Deanowieuge or smartness of speech. Devoutness gives such seriousness to the intercourse of the teacher with his class as to subdue and calm the unruly, even if it does not completely overawe. To have been much in communion with God adds also to this seriousness and smartness of anist this seriousness such sweetness of spirit, that, like Moses when he descended from communion with God in the mount, it doth make the face to shine.

As a rule, too, they who most enter into their closet to pray to their Father in secret will most love the associated prayer of the family, the prayer meeting, and the Sunday school. There is a comprehensivenees in the true spirit of prayer, which brings into a kind of unity every exercise of it. The prayer which is sweet to the spirit when alone is sweet also amongst to the exhibited spirits; and he who relies upon the confident belief of the efficacy of prayer lights are lights are

through the intercession of Jesus Christ. and the power of His atoning sacrifice, makes every possible use of it, because he the more prayer the more power; and the more prayer the more power; the more prayer the more success; the more prayer the more light; the more prayer the more joy: in a word, the more prayer the more Christ."

A call to united prayer in all lands has just been sounded. It is needed. We simply say, remember the dates (Oct. 22 and 28); carry out the suggestions for the observance of these days,—private prayer for your scholars on Sunday and Monday mornings between seven and eight o'clock; meet your co workers for prayer before the opening of the morning school; be at the gathering of the whole school for prayer in the afternoon; join in the prayers and thankegivings before or after the evening service as may be arranged; and be in your place at the public prayer meeting on the Monday evening, when Sunday school work will form the theme for supplications and addresses.

Feeling the value of private, social, public, and united prayer, let us pray.

Who shall measure the weight of influence which they bring to the work who are "instant in prayer?" Let us pray more, dear fell w-workers. Of all the more, dear fell w-workers. Of all the time we spend on carth, that will best boar to be refi eted upon on a dying bed which we have spent in prayer. And of all regrets hereafter, perhaps the most pungent and overwhelming to a teacher of little paryer will be, "How insignificant the time I have spent in prayer! How much more useful I might have been, how many more might I have led to Christ of the many more might I have led to Christ of the lambs committed to my care, if I had been more prayerful, and had not suffered myself so much and so often to restrain prayer before God!"

Let us pray for a blessing upon the whole Sunday school world. May the reply to this phalanx of prayer be the outpouring of the Divine influence in such copiousness upon the teachers and the taught, that both they that sow and those that reap shall rejoice togother.

"The Habitations of Cruelty."

The Rev. C. De Heer, of Corisco, West Africa, has been permitted to see great changes for the better at his missionary changes for the better at his missionary station, Alongo, but the power of witch-craft is not yet oversome. Under date of May 13th, Mr. De Heer speaks of recent cases of cruelty—from which happily there was deliverance. Similar cases, ending in death, are still met with among the heathen tribes of Africa. When the Spirit of God raises up a standard among the heathen, then the wary Devil rouses himself to re-nawed and active opposition. So we have newed and active opposition. So we have found in the midst of the good work of grace that has been granted to us here, There has been a great amount of illness on the island recently, and the superstition of the people has been much aroused. In one instance a young man (whose brother had been put to death some years ago on a charge of witchcraft) was accused, caught, and confined, but by strenuous exertion I succeeded in freeing him. About three weeks ago the sub-governor under the Spanish lell very ill. He immediately fixed upan two of his slaves as the cause of his illness, the one on the simple ground that on a recent return from a trade jourmay he had asked him for tobacco. Through my presence and influence, he was pre-vented from killing them outright; but I learned that after cruel beating, of which their sears bear abundant testimony, he had banished them to Leva, a small uninhabited island, to starve them to death. Impelled by the desperation which hunger gives, the man swam the distance between the two islands, and placed himself again at the mercy of his enemies. I apostulated and begged the man to give them to me, to which he consented on condition that I would send them from the island, terms to which I made no objection, as I well knew they would not be safe here. The man was sent, bound tightly and cruelly. The woman I sent for with a cance, and found her much reduced by hunger and exposure. She had spent days and nights in terror, in her weakness hear-ing in imagination again and again the eries and shouts of her enemies, come, as she thought, to kill her, hidding herself in the bush, and coming out cautiously to find herself still alone. It was touching to hear her relate how, on the day help arrived, she had lifted up her bleeding hand: it our spiritual strength is to be reinforced, and cried to her Maker to send her some our words sharpened and weighted for help before it was too late. When my men came with food, she could scarcely men came with food, she could scarcely swallow anything. She had been eating a kind of soft stone. But they got her into the cance, and by kind nursing she is slowly recovering. I shall send her to brother Bushnell at Gaboon, who, I know, will second my efforts to save her."

THE fear of God begins with the heart, and purifies and rectifies it; and from the heart, thus rectified, grews a conformity in the life, the words, and the actions.

A NEGRo minister was once preaching on A NEGRO minister was once preaching on the duty of Obedience. During his sermon he became very much warmed up. and said:—"My bredren, what eber de good GoD tell me to do in dis blessed book, dat I'm gwine to do. If I see in it dat I must jump troo a stone wall, I'm gwine to jump at it. Goin' troo it belongs to GoD—jump-in' at it 'longs to ma." The old nearn was in' at it 'longs to me." The old negro was right. Obedience belongs to us; consequences belong to GoD.

MAKE the first day of the week a bright cheerful, sweet day at home, and it will shed its radiance on the other six days of work and play. Do not make it a Jewish day, fenced in by outward severities and traditions. Do not limit its sacred freedom by domestic "Blue Laws," which would make it to the little ones anything but "day of all the week the best. with music and prayer, with the Bible and other good reading, with cheerful conversation and gentle graces, with the glow of the altar and the spirit of the sanctuary, with thankfulness and love to God and man, any Christian household can make it a perpetual blessing to themselves and to the community in which its Sabbath lights are kept burning.—Obviction Intel-