

Again, who has ever known our dignified procession to blur its reputation by coming late to church? From time immemorial it has been seen to approach with hasty step and graceful gait, even before the sexton had time to unlock the door or light the gas. Then it remains until after each ancient dame has enjoyed her weekly conversation and the sexton, tired of yawning, lingers until that formidable division—"Remote, unfriendly, melancholy and slow"—passes without the gates of the synagogue.

THE study of the Bible is perhaps the most wonderful and still the most neglected in our school. A large percentage of the young people of our country do not know the first thing about the book they pretend to prize most highly. We have known some who would not open their Bibles to read in church, because they could not find the place without referring to the index. Others, perhaps Biblical teachers, who if they were asked who wrote the book of Job, would hunt all through commentaries and then blush and stammer that they could not find it. It sometimes requires as much knowledge to say "I do not know," as to give any other answer.

We do not think of studying the Bible as we do other histories. No—we do not treat it with the same respect. Perhaps we read a dozen verses in the morning and a dozen more in the evening and think it doing well, but we never think of reading consecutive verses and connecting one chapter with another, as we would have to do in order to understand other books.

We attempt to teach a Sunday School lesson when we do not know even the occasion on which the chapter was written, and by a simple question would have our own faith shaken. Few are so fortunate as we in this temple of learning, who have the advantages of Dr. Burn's lectures, in which, by reference to the Book itself he so easily smoothes the rough places.

We are glad to see such a number of students appreciating this privilege.

ATTENTION is repeatedly called to the negro, and many are the theories as to the way in which he should be treated. It seems indeed strange that there should be such a bitter personal repugnance to the black man by those people whose efforts obtained the abolition of slavery in the United States.

The negro is patient, affectionate and very good-natured, he causes no disturbance in social life, leaves us entirely to ourselves, and yet he is subjected to social indignities that have no parallel. In railway cars, steamboats, hotels and theatres, he is treated as if he were tainted with leprosy. The least profitable and most menial trades are all that are allowed him, thus giving him but little chance of becoming rich; but even when this happens, hotels are closed to him. Saddest of all is the attitude of the Church which is the common meeting place for all—except the poor negro.

The race has lived with us from the beginning of our history; there have been no conflicts or animosities, leaving incradicable scars upon the nation's feelings, and there are no bitter memories such as disfigure the annals of alien races. In Europe they are treated differently—they live at the best hotels and enjoy all the privileges of the white man. It is somewhat of a mystery why our American consins are so long learning the lesson given them by European example.

TO succeed, both as teachers and pupils, it is necessary that sympathy should exist between them.

Teachers should possess enough perception of character to know how to deal with the different members of their classes, no two of whom probably require the same treatment. Reproof and complaint may urge some students on to renewed effort, while on others it has the effect of discouraging them to such an extent that their sensitive natures cannot recover from the shock. It is a blunted nature that will endure severe upbraiding for both wrong and right actions, without being disheartened. When one feels that they have done their utmost to acquire