

of her love for him, that he has been tormenting himself by fears that she is broken-hearted for his sake, pining away, dying perhaps; and when I began by telling him such was not the case, I saw that he did not trust me to tell him the truth, knowing how I myself had loved her formerly. Then I told him there was a letter waiting for him, from Laura herself."

"You did not tell him it was in my hands, I hope!" said Mary, anxiously.

"No, I did not mention your name, for I could not tell what your wishes might be in so delicate a matter. I told him a friend of mine had the letter, and that I would send for it, but his excitement and impatience to see it became so great that he was quite unable to control his restlessness, and was so unreasonable and almost violent in his feverish state, that the doctor, when he came to him in his rounds, gave him an opiate, which he said would keep him quiet for at least a few hours. It soon took effect, and he fell into a heavy sleep in which he is now lying. I know that you will wish to take care of him yourself, Mary, at least for to-night; and as I am imperatively wanted in another part of the town, I have only waited for your coming to leave him with you. He will probably sleep a few hours longer, but when he wakes you must give him the letter; it may shock and pain him at first, but it will put an end to all his needless anxiety about Lurline, and I believe that in the end it will make him far happier than he has been since first he had the misfortune to know her."

"He has no idea, then, that I am even in Paris?" said Mary.

"None whatever, so far as I know," he replied, and quietly she determined that she would not reveal her identity to him, that night at all events, since it was necessary that her hand should be the one to give him the letter which would finally part him from her who was in fact her rival.

"Take me to him now then," she whispered, and John Pemberton drew her gently forward.

(To be continued.)

#### WHAT TO TEACH OUR BOYS.

Not to tease girls or boys smaller than themselves.

When their play is over for the day, to wash their faces and hands, brush their hair, and spend the evening in the house.

Not to take the easiest chair in the room and put it directly in front of the fire, and forget to offer it to their mother when she comes to sit down.

To treat their mother as politely as if she were a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as to other boys' sisters.

Not to grumble or refuse when asked to do some errand which must be done, and which will otherwise take the time of some one or other, who has more to do than themselves.

To take pride in having their mothers and sisters for their best friends.

To try to find some amusements for the evening that all the family can join in, large and small.

To take pride in being gentlemen at home.

To cultivate a cheerful temper.

To learn to sew on their own buttons.

If they do anything wrong, to take their mothers into their confidence, and, above all, never to lie about anything they have done.

To make up their minds not to learn to smoke, chew, or drink, remembering these

things cannot be unlearned, and that they are terrible drawbacks to good men, necessities to bad ones.

To remember there never was a vagabond without these habits.

To learn to save their money, and invest it, from the first money they earn, and they are sure to be rich men.

To observe all these rules, and they are sure to be gentlemen.

#### A DELUSION.

A young man who thinks that he can lead a reckless and profligate life until he becomes a middle-aged man, and then repent and make a good and steady citizen, is deluded by the devil. He thinks that people are all fools, destitute of memory. He concludes that when he repents everybody will forget that he was once a dissipated wretch. This is not the case; people remember your bad deeds and forget your good ones. Besides, it is no easy thing to break up in middle age bad habits which have been formed in youth. When a horse contracts the habit of balking, he generally retains it through life. He will often perform well enough until the wheel gets into a deep hole, and then he stops and looks back. Just so it is with boys who contract bad habits. They will sometimes leave off their bad tricks and do well enough until they get into a tight place, and then they return to the old habit. Of those boys who contract the bad habit of drunkenness, not one in every hundred dies a sober man. The only way to break up a bad habit is never to contract it. The only way to prevent drunkenness is never to drink.

#### CHRISTIAN MEN AND THE PRESS.

Nothing is more certain than that unsound papers gradually corrupt their readers. "Evil communications corrupt good manners," and this is especially true of the action of the press. And "to him that knoweth to do good and doeth it not, to him it is sin." Some may be ready to ask what we would have them to do in such circumstances. If the press is without doubt a great power for good or evil, we would have them to discountenance the evil and encourage the good. Every Christian man and minister has without doubt much in his power in these respects; and if all would exert their influence on the one side of a sound and Christian press, we should soon see a vast and blessed difference in the state of matters in our land. Why should not every true Christian man determine at once to take in a sound newspaper? Why should they not persuade their friends to do the same? Why should not educated Christian men write for the public press, especially in their own neighbourhoods? A great leeway is to be made up amongst us in all these respects, and we implore those who value the cause of Christ, the best interests of the country, and the salvation of immortal souls, to aim at once at turning the mighty agency of the public press towards the promotion of the highest and most vital objects. If, in addition to discouraging a vitiated press, every Christian man who reads a sound newspaper would only persuade another to follow his example, very much might soon be accomplished by the divine blessing; nay, more if men were only faithful and earnest, vastly more even than this might speedily be done.—*The Rock*.

PRAYER, without watching, is hypocrisy; and watching, without prayer, is presumption.

#### PREACHING.

Some considerable experience has convinced us that on the human side of the subject thorough preparation is a grand, almost essential, requisite to success. Demosthenes said, "action, action, action," is the grandest essential to success in oratory. He is certainly high authority, and his success justified him in giving an opinion which is entitled to great weight; but for all that, we like the opinion of Lord Brougham a great deal better. When his opinion was asked as to the essential requisite to successful oratory, he replied—not "action, action, action," gentlemen—but preparation, preparation, preparation. Now we know, that although Demosthenes attached so much importance to "action," that his "preparation" was most exhaustive and mature. He copied one of the great masters of Greek style eight times over to thoroughly imbue himself with the felicities and graces of the best Greeks. He spent months in solitude and severe preparation. He had the best thought and the best language. Of course a graceful action contributed to a pleasing and successful rendering of his discourse. Thorough preparation is essential to thorough self-possession. Without self-possession no man is fully master of his resources. He goes into the fight not only half-disciplined, but only half-armed. The unprepared man hesitates, halts, and fears. His manner will be confused and awkward. In feeling about in the dark he is in great danger of losing his way, and in trying to find matters on the spur of the moment is apt to lose sight of manner, and the pleasing and winning proprieties of language. In short, as he has not done justice to the subject, he cannot do justice to himself.

Examples abundantly illustrate the power of thorough preparation. The greatest actors and actresses have only attempted the personation and presentation of a few characters from the creation of the dramatists; but they thoroughly studied these characters, were so familiar with their parts in the play that they could devote their great attention to manner, and hence their success. So with all great orators, their perfect familiarity with their subject gave perfect ease, and full liberty to attend to the details of manner. So it was also with the grand pulpit orators of the church in the generation past. These princes in Israel moved from point to point; never attempted but in a slight degree the duties of the pastoral office. They were simply preachers. Generally speaking they had a comparatively small number of themes, but they were exhaustively studied and clearly comprehended. They learned to deliver their sermons with great ease, propriety, and power; listening thousands heard with heart-piercing conviction. Thousands of believers, listening to their glowing strains, were wrought up to the lofty height of eternity, and rejoiced in hope of the glory of God.

Those examples illustrate the supreme importance and incalculable advantage of thorough preparation. The oil of the sanctuary was well beaten. So should the offerings presented to the Lord from the pulpit. Only thus can we do our great themes justice, and only thus cure those defects in ourselves which mar and hinder the efficiency of the word. According to the suggestion of the discipline, let us "make out what we take in hand;" and the Bible command, "study to show ourselves workmen that need not be ashamed."—*Weekly Review*.

BE satisfied with planting and watering. If no crop ripen accept it as God's will.

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