

The other boy obtained the situation, and gained a happy, comfortable home.

This is just as applicable to girls as to boys. No one likes to have rude young people about them.

Be careful never to pass in front of a person sitting or standing, but always behind.

When you are spoken to, or speak to any one, look at them and not on the floor or about the room.

If you are reproved for anything that you may have done, do not answer, but receive the reproof quietly; *afterwards*, if you think the reproof was unjust, go and tell the person who has spoken to you, what you think is the truth in the matter—but always in a kind, gentle, and respectful manner.

### I WATCHED FOUR BOYS.

Last summer I sat in a yard and watched four little boys at their game of hop scotch. These noisy rollicking boys, full of life and fun, were alive to their play.

Were they good and kind? I can safely answer Yes. Shall I tell you why? Out from under a step where I sat, and near the field marked out for the game, came a bright-eyed little toad. There he is! There is No. 1! they shouted. He was not afraid. Why should he be? He was one of them.

They said he came out every night and many others beside. Sure enough, while I was sitting there, I counted more than a dozen of these little fellows in different parts of the yard. They were out for their evening sport as well as the boys. The boys loved to see them, and would let no one hurt them. Would not you call that kindness to dumb animals?—*Our Dumb Animals.*

The *Christian Intelligencer* treats of The attractions of the Ministry. Yet there is another side:—

All men have their trouble. Very few men escape injustice, hardship, disappointment and sorrow. Ministers are not exempt. They should not be. How can they serve a race enduring hardness, if they know no hardships? How can they counsel the perplexed, if they are never in trying perplexity? How can they comfort the misrepresented and villified, if they know not what it is to have their words and deeds impugned and to be abused? How can they direct and sustain the downcast, if they never have reason to cry all thy waves and billows have gone over me? Surely a minister in such a world as this, must not be exempt from the troubling of the wicked, or bitterness of soul. He cannot have a charmed life. He must learn and know what sorrow and suffering the unrighteous inflict; must share the common lot. And the ministry receive no more of hardship than the multitude of men can endure.

What we call time enough always proves little enough.

### DO YOUR BEST.

There is a fable told about a king's garden, in which the trees and all the flowers began to make complaint. The oak was sad because it did not bear flowers; the rosebush was sad because it did not bear fruit; the vine was sad because it had to cling to the wall and could cast no shadow. 'I am not the least use in the world,' said the oak. 'I might as well die, since I yield no fruit,' said the rosebush. 'What good can I do,' said the vine.

Then the king saw a little pansy, which held up its glad, fresh face, while all the rest was sad. And the king said: 'What makes you so glad, when all the rest pine and are so sad?' 'I thought,' said the pansy, 'that you wanted me here, because here you planted me, and so I made up my mind that I would try and be the best little pansy that could be.'

Let us all try to do our best in the little spot where God's hand has placed us.

### SWEAR NOT AT ALL.

It is said that it is in Japan one seldom or never hears curses or oaths, or anything like that form of profanity.

A missionary who tries to explain the teachings of the Scriptures against cursing and swearing has sometimes found it hard to make the natives understand just what he means.

The Japanese are not in the habit of committing this sin, and the question they naturally ask is, 'Why should anyone want to be thus profane?' Sure enough! What is the use of it? The person who swears gets no good from it. The man at whom he swears is not hurt by it. To say the least it is absolutely useless. Alas! that any one in a Christian land should be guilty of the sin! Yet how many living close to Christian churches might learn a good lesson in this matter from the Japanese!—*Mission Dayspring.*

### TELL YOUR PASTOR.

Tell your pastor when his services have been a blessing to you. His words may have convicted you of sin, warned you of some lurking danger, guided you in perplexity, comforted you in sorrow, elevated your grovelling desires, and brought the very life of God to your soul. Whatever good his words may have conferred upon you, make it known to your pastor. The knowledge will comfort and encourage him. He has many discouragements in his work. Among these is the reticence of his people respecting their appreciation of his services or of the blessing which, in whatever form may have come through his words to their souls.—*Pulpit Treasury.*

A Baptist paper has the following intimation over its obituary column: "No charge is made for inserting the death of godly persons."

### THE BIDDENDEN MAIDS.

One of the most curious of English charities is that of the Biddenden maids. These two unfortunate women were born at Biddenden, in Kent, in the year 1800, joined to each other at the hip and shoulders. Their names were Eliza and Mary Chulhurst, and they lived for 34 years. Then one fell ill and died, and the survivor was advised to be separated from her dead sister by dissection, but she refused, saying, 'As we came together, we will also go together.' Within six hours she was taken sick and died also. By their will they bequeathed to the churchwarden at Biddenden a piece of ground, which now brings in a rental of forty guineas. This is expended in the purchase of five hundred quarter loaves, and cheese in proportion, which are distributed among the poor of the parish, and on Easter Sunday one thousand small rolls, shaped like a grave stone, and bearing a bas-relief portrait of the unfortunate maids, are distributed to all who attend divine service.

### DIED.

JOHNSON.—On Easter Monday morning at 5:15, aged nearly seven months, Mary Gertrude, daughter of Rev. G. Johnson, Rector of All Saints' Church, Durham, and Alice E. B. Seely, his wife.

"Lost awhile, our treasured love, Gained for ever safe above."

MACDONALD.—At Picton, on Monday, the 31st March, Alexander Cameron, the infant child of Charles D. and Sophie MacDo. aird.

WILMOT.—Entered into rest, at Belmont Sunbury Co., N.B., on Thursday, Feb 6th, 1890, Susan Elizabeth, wife of the Hon. Robt. Duncan Wilmot, late Lieutenant Governor of New Brunswick, aged 79 years.

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