WESLEYAN. THE

GENERAL READING

PORTRAIT OF THE TCHIGLIT.

The Grand Esquimaux of the mouths of the Mackenzie and Anderson are ra-ther above than below middle height. There are very tall men among them, but the women are usually of small stature.

They are robust, broad shouldered, active in gymnastic exercises, excellent dancers and thorough mimics; but they are inclined to obesity, have a round and full head, the neck being too short. Their muscular strength is not great. There are among them no half breeds European or Redskin origin-at least, if there are, they pass unnoticed ; vet children and the fair sex are not without external advantages. They enjoy a rosy complexion, a plump and agreea-ble countenance, which has led me to suspect that a little white blood flows in the veirs of a certain number. At the age of fifteen or sixteen this carnation and these graces vanish before the dull bistre tint, verging on olive, which is the color of the adults, and the broad and flat features of the Mongol race. I have seen a man of mature age among them with beard and hair as red as those of a Scotchman or Russian. He was evidently a half-breed from the western Muscovite factories.

The character of the purely Esquimaux type, which I have had opportunities of observing in many faces, are not seductive. A broad and almost cir. press alone. The happy, jovial cast of cular face, broader at the cheekbones than at the forehead, which is receding; the cheek fat, gross, round: a conical occiput, a sign of degradation; a wide less popular, is the melancholic tempermouth, always gaping, having two pret- ament of him that is born under the inty bars of marble or ivory, ornamented fluence of Saturn. "There is nothing with blue glass beads hanging to the real or useful," says Emerson, " that lower lip; a small goatee, thin and red is not a seat of war. Our houses ring like their hair, small black eyes, spark- with laughter, and personal and critical ling, narrow and oblique, like those of gossip, but it helps little. But the uncithe Chinese, shining with a snake-like vil, unavailing man, who is a problem and lustre and malice ; regular teeth, filed up to the gums; a nose sometimes pass in silence, but must either worship square, sometimes prominent and strongly aquiline, sometimes absent or reduced to a rudimentary form ; a complexion like café an laii; coarse flat hair, brittle, and black as ebony, cut square above | extracts from his Diary are interesting the eyes and covering the forehead, faling in long flanks on each side of the happy, contented frame of mind. " Oct. face; an air silly when it is indifferent, 25, 1849-Forty-nine years old. I have sardonic when it would be loving, hide no cause of complaint. Tolerable eous when it expresses anger-this is health ; competence ; liberty ; leisure ; the attractive type presented by the very dear relations and friends ; a great, Tchiglerk arrived at manhood, who I may say a great, literary reputation.

has already lost the graces of youth. Fat, corpulent, tidy, the won a fair complexion, more color in their cheeks, and more delicate features than their husbands. Their upper lip is slightly drawn back, as it is represented among the Cossack and Tartar women. but the lower lip projects, making a by no means handsome blubber lip. Their nose is usually short, their forehead high, their eyes sparkling and less contracted than those of the men. They gather and tie their hair on the top of the head, like the Chinese and Japanese, and fasten it with enormous chignons of which I shall afterwards speak. On the whole this nation gives assurance of intellect. Its inventive genius, its love of labor, the relative comfort enjoying by its members, are strong evidences to this effect. Apart from this ingeniousness, these Esquimaux are probably the most thoroughly savage of any in America. Thieves, passionate liars, suspicious, faithless, they as it were, envelope you with unbounded pride, treat with you as with inferiors or at the very least as with equals, strut like theatrical kings in feathered tinsel ; they are shameless, dishonorable, laugh impertinently at what you do or say, ape your actions, look at your book over your shoulder, seize your clothing or furniture even in your house, rummage your effects with inexpressible effrontery, come close to hear what you are saying to any one, destroy or steal everything that does not belong to them, and are always ready to thrust their knife into the first man they meet. But I must stop. Shall I not be accused of slandering these poor wretches to whom I have devoted my being. whom I love and shall love all my life ? I hope not; for, after all, I am speaking of true savages, who do not know the hundreth part of what we have learned, who are destitute of light and of the aids which we have received from eighteen hundred years of civilization and religion. Probably we are no better than many savages, only we conceal our vices under the cloak of civilization, whilst they show us theirs in all their nakedness. In reality, it is very likely that we appear to them as bad as themselves, and more worthy of pity, since they are ignorant of hypocrisy. Their childish cynicism deserves, therefore our indulgence more than our condemnation, and so much the more that they have been trained in this way and know no other. Besides, the Esquimaux have moral qualities and human virtues. They cherish their children, are hospitable, and consider as inviolable every stranger placed under, "How are you ?" Hand shaking takes its their protection; they are brave, sus- rise in the ancient custom of enemies a condition that many men and women occeptible of rightful emotions, and ap-pear to me to have more heart than the

attention to the sick. I have not learned that they destroy their children, although these are but little seen. They remember benefits received, jealousy is unknown to them, and they agree with each other. Finally wives are submissive to their husbands'!—Translated by Mr. Douglas Brymner for New Dominion Monthly for October attention to the sick. I have not learn-ed that they destroy their children, al-though these are but little seen. They remember benefits received, jealousy is unknown to them, and they agree with each other. Finally wives are submis-sive to their husbands'!-Translated by Mr. Douglas Brymner for New Dom-inion Monthly for October.

WHAT MACAULAY NEEDED. Macaulay was all his life a precocious genius, and the sayings of his child-hood recorded by Trevelyan are a proof of this perhaps none is more significant than the following: It was his practice to read from the time he was three years old, lying on a rug before the fire, munching bread and butter. When his mother told him he must do without his bread and butter, he only replied, "Yes, mamma, industry shall be my bread and attention my butter, and so all through his life he seems to have found no difficulty in thus readily renouncing good for evil. Thus while Macaulay is a genius "totus, teres atque rotundus," he bears no ennobling scars of the battle, and his character wants that deepened tone that the struggle between good and evil promptings imparts to the world's heroes-at the same time that his nature was far removed from that high atmosphere that clothes and adorns the world's saints. His tone and manner is essentially a happy one. He has never trodden the winemind is a blessing to him that possesses it, and to those that are thrown into contact with it; but higher, though

a threat to society; whom it cannot let or hate, and to whom all parties feel related—both the leaders of opinion and the obscure and eccentric,—he helps." Macaulay was not one of these. Two in this connection, as illustrating his

Nilamplius orov beasa eveda (1 in nate niei nt era faxis." (Life 11., 231.)

common with many savages. The inhabitants of Oarmine, when they

show particular attachment, open a vein and present their friend to drink. The Japanese remove a slipper, and the natives of Arracan their sandals in the

street, and their stockings in the house. Phillipine Islanders take a person's hand or foot and rub it over their faces. Laplanders smell of the persons they salute. In the Straits of the Sound they raise

the left foot of the person addressed, and pass it over the right leg and then to the

The usual words of salutation in Cairo are, "How do you sweat?" an absence of perspiration being, in that c'imate, an in-dication of fever.

The Dutch say, " May you eat a hearty dinner," or " How do you sail ?" Greenlanders use no salutations, believ

ing all men equal, and none deserving of any especial mark of respect. The Spaniards say, "How do you stand?" and the French, how do you carry yourself ?"

And most absurd of all, young ladies kiss, in public and in private. in the par lor, in the church and home; no place is too sacred, no street to public. But while osculatory refreshment indulged in by two of the fair sex seems sweetness wasted on the desert air, he is a hardened wretch who can witness the operation and not have his heart filled with the most wicked envy.

THE EXAMPLE OF CHRIST.

If preachers instead of dealing so much in exhortation and reproof, would but present to us a true portrait of Jesus in His majesty and meekness, in His severity and love ; if they would but show Him in the depth of His condescension, poverty and self-abasement, it would make a far deeper impression than appeal or or ex-hortation of another kind. Christ set forth to view makes the deepest of all impressions. When I see how He seeks not His own glory, but that of the Father, I am ashamed of my own ambition. When I see how He came not to be ministered to, but to minister, I am ashamed of my pride. When I see how He took and drank the cup which the Father gave him I am ashamed of my disobedience. When I see how he endured the contradiction of sinners against Himself, and when reviled reviled not again, it makes me ashamed of my patience and anger. There is no more powerful discourse on any virtue : none that so melts and humbles, and quickens

acquainted with each other, or even intended to be.

"Love does not feed on dislike A man should see to it that he never gives his wife cause to think that he desires to find fault, or that he has grown weary of her, or that he does not appreciate the sacri-fices a woman always makes when she takes upon herself the duties of wife and mother mother.

"American women, particularly, de-mand too much of their husbands-they step down from their thrones and cast away their crowns, as mothers and wives, for gold, dress, and liberties they call rights.

"When people intend to marry they should take every measure to find out each other's faults, peculiarities and good traits.

"When Socrates was asked how he endured Xantippe, he said he studied with a choolmaster how to treat a woman, and he found Xantippe kept him studying. He was content to be a student and treat his subject as something worth finding out and understanding, and in trying to learn of his wife's nature, he was sure to treat her with some respect. Study each other before marriage, and never let the study be neglected.

THE LIGHT IN THE WINDOW.

Off the coast of one of the Orkney Isands, and right opposite the harbor, stood lonely rock, against which, in stormy nights, the boats of returnig fishermen often struck and were lost.

Fifty years ago there lived on this Island a young girl in a cottage with her father and they loved each other very tenderly. One night the father was away on the sea in his fisherman's boat, and though his daughter watched for him in much fear and trouble, he did not come home. Sad to tell, in the morning his dead body was found washed upon the beach. His boat, as he sought the harbour, hadstruck against the "Lonely rock," and gone down.

In her deep sorrow, this fisherman's orphan did not think of herself alone. She was scarcely more than a child-humble poor, and weak-but she said in her heart that while she lived no more boats should be lost on the "lonely rock," if a light shining through her window would guide them safely into the harbor. And so, after watching by the body of her father, according to the custom of her people, until was buried, she lay down and slept through the day; but at night-fall arose, and, lighting a candle, placed it in the window of her cottage, so that it might be seen by any fisherman coming in from the se , and guide him safely into the harbor. She sat by the candle all night and trimmed it, and spun ; but when the day dawned she went to bed and slept. As many hanks as she had spun before

OCTOBER 19 neck with its yoke, where love bears bear

neck with its yoke, where love bears hea-vier burdens and sings with joy uncon-scious of its service. Whatever is done, impelled by the supreme affection of the heart towards Christ, is sure to be the right thing. That which for a moment appears to be a blunder, and which a cold. calculating spirit would avoid, proves to be just the right thing. Love has an intuitive perception, and going easily and straight to the accomplishment of its pur-

straight to the accomplishment of its pur-pose, thinks that its work is so simple as to scarcely merit recognition. The fact that self is not thought of is the reason often why so much real good is accomplish. ed. The word spoken in love by one who is neither great or renowned is received and thought of for its own worth and need, while the same message spoken in eloquence of personal utterance is forgot.

ten in the remembrance of the way and manner of its expression. The uncon. scious service of love is an irresistible argument that it is done for its own sake, and such words and acts are conquering forces. Men are brave to stand against influences back of which they see obtruding person. al pride or planning, but let them be convinced that what is said or done is simply from a supreme desire for their welfare and good and they are broken down. When the Master welcomed His faithful servant the exclamation of glad surprise leaps from his lips, "Lord, when did we these things ?" He knew it not until then that those deeds of unconscious service that prompted him to help the lowliest of his fellow men was remembered as if done for the King of kings. It is the unconscious ministry of loving hearts that is neld in eternal remembrance.

"BRIGHTENING ALL IT CAN."-The day had been dark and gloomy, when suddenly, toward night, the clouds broke, and the son's rays streamed through, shedding a flood of golden light upon everything. A sweet voice at the window called out in joyful tones, "Look, papa! the sun's brightening all it can!" "So it is,' answered papa; "and you can be like the sun if you choose."

"How, papa! Tell me how!" "By looking happy and smiling on us all day, and never letting any tearful rain come into the blue of those eyes. Only be happy and good."-Fxchange.

HOME.

Many parents find it extremely difficult make home attractive to the children. The reason is because they have never tried the refining influence of music. Home can and should be made attractive, regardless of cost, as the early home influences of each child form the foundation of his or her future career in life. Some parents seem to think that, so long as they clothe and feed the bodies of their childrev, their parental duties are per-formed; but this is a great mistake. As many hanks as she had spun before While they are very particular about for her daily nread she spun still, and one feeding the bodies, they are utterly negthe min voice are action, and must be occupied with either good or bad, according to the surrounding circumstances. If you wish your chilstorms of winter, through driving mists, dren's minds to expand with a knowledge of the goodand beautiful, place pure and beautiful things around them, such as books, pictures, flowers, and above all things give them music. Who has not been held spell-bound by the sweet and soothing influence of music at some period of their lives? They were melodies perhaps, that were learned in infancy, or sung by beloved voices now silent; and in memory we live bygone days over again, surrounded by images of past affections and past happiness, and awake at last from the play of fancy as from the charm of a romantic dream. There is no place on earth more fascinating than home to the husband and father, tired out with the trials and toils of the day, and as the shades of night gently close over the earth, hushing the busy hum of industry, and while the spangled beavens, like a benediction sweet, form a grand and glorious canopy overhead, the family circle naturally gather around the music-stand, and drink of the delicious strains until the mind becomes refreshed, and they retire to rest-feeling in harmony with the peaceful adornings of nature, perchance to dream, during their undisturbed slumbers of the quiet night, of heavenly music in the higher spheres above.

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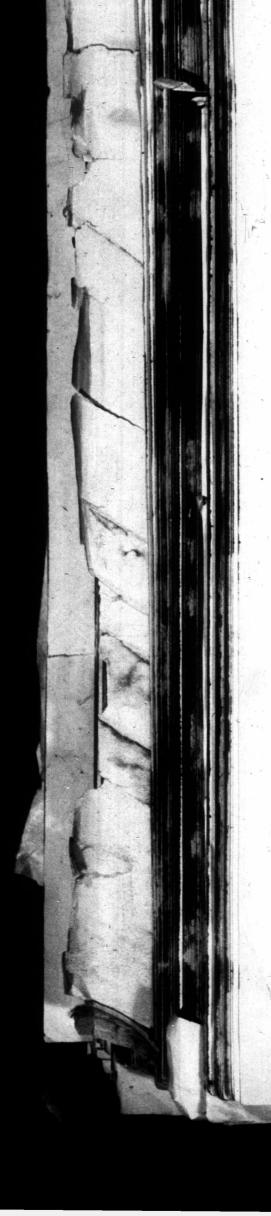
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face."

From the



He asks of Mercury nothing more, and to the same purpose he writes a few months later: "Went with Hannah to Richmond's studio, to see my picture. He scemed anxious land excited ; but at last, when he produced his work, she pronounced it excellent. I am no judge of the likeness, but the face is characteristic. It is the face of a man of considerable mental powers, great boldness and frankness, and a quick relish for pleasure. It is not unlike Mr. Fox's face in general expression. I am quite content to have such a physiognomy." Macaulay was clearly not one of those that feel a "dissatisfaction with life and the world,"-that the younger Mill remarks in his autobiography is "felt more or less in the present state of society and intellect by every discerning and highly conscientious mind." He would probably have scorned such a feeling, as unpractical and unmanly, and yet ficer referred to above grasped the flag, Every noble crown is, and on earth will forever be, a crown of thorns !" the answer back to Sherman. The young For Nature in her works has set her man was James W. McKenzie, of Hamp unfailing mark on what is really great ton, Iowa, and the war records mention -the mark of sadness, and this law is found to hold when we contrast one type of the animal creation with another -whether we compare the fox with the lion, or the lower type of dog with the mastiff, or of the St. Bernard. One feels that Macaulay would have

been a much greater man if bis life had been less smooth, if he had had more difficulties to encounter. Sweet, indeed, are the uses of adversity. The sou of a distinguished man, his talents met with ready recognition. He had not to do battle with poverty and neglect, like Johnson or Burke. What Sir James Stephen says of Isaac Milner, another of the "Clapham Sect," is true also of Macaulay : "Fortune bestowed upon him the rewards of eminence, such as wealth, leisure, reputation, and authority, without exacting the appointed price." Nature had given him a treat a woman than a cruel farmer does clear, piercing intellect, and education an easy vehicle of expression. He had never been a prisoner in the cave, but was born beneath the beneficient rays of the sun; never felt the difficulties of sight which beset more slowly maturing intellects .- R. W. Boodle in New Domiuion Monthly for October.

SALUTATIONS.

With us the usual modes of salutation consist of shaking hands, removing the hat or curtesying, accompanying the action with the words, "How do you do" or seizing each other by the right hand or weapon hand to guard against treachery while treating for a truce. The removal generality of Redskins, for I have seen of the hat is a relic of the old custom of

and inspires, as the example of Christ. Compared with that," says Luther, "words are as nothing but as the rustling of leaves to peals of thunder."-Tholuck.

HOLD THE FORT.

Everybody sings " Hold the Fort," but few know the origin of this beautiful song. The Chicago Inter Ocean gives the following : "There is a fort at Altoona, about eighteen miles from Kenesaw Mountain, which was being badly pressed by the Confederate forces. When Sherman reached Kenesaw he signalled the Altoona, which was commanded by General Corse, 'Hold the fort, for I am coming.' The message was seen and read by the men at the fort, and as a reply was necessary, General Corse ordered a young officer standing near to send the reply-Wave the answer back to Sherman that we hold the fort.' It was easy to order, but while the rebel bullets were flying thick and fast several members of the signal corps declined to signal, until General Corse was impatient, whan the young of. mounted the dangerous post, and wayed the brave and cool act for which he was

promoted." MATRIMONIAL MISERIES.

ADVICE FROM THE PULPIT ON HAVING AND RULING & WIFE.

The Rev. Henry C. Croin delivered his sermon on "Matrimonial Miseries" some time ago at the People's Church, Twenty-ninth street and Ninth avenue.

He said : " It is best that men should marry-it is a divine institution, and consecrated by all the teachings of Christ ; it was ordained by the will of God. " But there are a great many marriages that do not turn out well. I think one of the reasons is because young lades think more of making the net that is to catch the husband than how to take care of the cage that is to keep him. Again, a great many men do not know any more how to

to care for a valuable cow. " Solomon teaches the tortuing power of a brawing woman. To dwell upon the corner of a house-top was better than living with a bad wife. Remember what a house-top is in that country that Solomon writes about, The house top of that coun. try was exposed to all the tropic sunlight. and tornadoes of the lime. Yet it is better, says Solomon, to put up with all the tempests and storms and scorching heat of the house top, than to stay in the house with a contentious, scolding woman who makes a hell of a home. Marriage

lightens or doubles the cares and happiness of both man and woman. " Married in law, divorced in heart," is cupy to-day-but it is none the less a criminal and disgraceful relation. The danger in married life is marrying too has-tily, or from wrong motives. It does seem

that time to this for fifty years, through youth, maturity and old age, she has turned night into day; and in the snow deceptive moonlight, and solemn darkness, that northern harbour has never been one night without the light of her candle. How many lives she has saved by this candle, and how many meals she has won by it for the starving families of the boatmen it is impossible to say. How many dark

nights the fishermen, depending upon it have gone forth, cannot now be told. There it stood, regular as a lighthouse, steady as constant care could make it. However far they might have gone out to sea, they had only to bear down on that lighted window and they were sure of a safe entrance to the harbor.

Who is there, pining in uselessness, and longing for a mission, who can take a les-son from this watching one ? Many souls are drifting in the darkness, many bodies. are in peril and need. Let your light shine so as to guide their course to the harbor of eternal safety in Christ .- Seected.

FAMILY READING.

THE STARLESS CROWN.

If grief in heaven might find a place, And shame the worshipper bow down Who meets the Saviour face to face, 'Twould be to wear a starless crown.

To meet in all that countless host Who meet before the Eternal Throne, Who once like us were sinners lost, No one to say you led me home.

The Son to do His Father's will, Could lay his own bright crown aside The law's stern mandate to fulfil, Poured out his blood for us and died.

Shall we who know his wonderous love, While here below sit ialy down? Ab no ! for then is heaven above, We too must wear a starless crown.

O may it ne'er of me be said : No soul that's saved by grace divine Has called for blessings on my head, Or linked its destiny with mine.

UNCONSCIOUS SERVICE.

-" Why do Ilive ?"

The best and noblest service in life is prompted by love, and love works without consciousness of self. When in the house of Simon, at Bethany, that woman came with the alabaster box and poured the costly and fragrant ointment upon the head of Jesus, it was, on her part, an unconscious act, expressive of the supreme affection of a heart that would give all to Him. Even the disciples were blind to its meaning until the Master hushed their complaint with the revelation that this service of womanly devotion should ever-more be remembered as a memorial of her. The fragrance of this simple act could never cease to exhale, because of what it was to her Lord. She knew it not, but her offering of affection had anointed His body for its burial—a deed of devotion

PARENTS' PARADISE. We were much impressed lately by the orderly behaviour of a large family of children, particularly at the table .-- We spoke of it to our host, and he pointed to a paper pinned on the wall, on which were written some excellent rules. He said he gave each child who obeyed the rules a reward at the end of every month. We begged a copy for the benefit of our readers. They were called "Rules and Regulations for Parents' Paradise :"

1. Shut the door after you without slamming it.

2. Never stamp, jump, or run in the house.

3. Never call to persons upstairs, or in the next room : if you wish to speak to them go quietly where they are.

4. Always speak kindly and politely to servants, if you would have them do the same to you.

5. When told to do, or not to do a thing by either parent, never ask why you should or should not do it.

6. Tell of your own faults, not those of your brothers and sisters.

7. Carefully clean the mud and snow off your boots and shoes before entering the house.

8. Be prompt at every meal hour. 9. Never sit down at the table or in the parlor with dirty bands or tumbled hair.

10. Never interrupt any conversation, but wait patiently your turn to speak. 11. Never reserve your good manners

for company, but be equally polite at home and abroad.

12. Let your first, last, and best conf

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