

moment dexterously, so as to make redeeming divisions in the talk! Say I am talking to you. You are not precisely angry with me—no—but I foresee that if we wish to put matters very much farther you may be; that the discussion (if there be a discussion) will come to a pass in which the "honour" of either combatant will be engaged, and retraction will be impossible. Surely, if I am wise and kind, I shall put forth all my strength of brain to save you and myself this possible pain, by shooting my next arrow into the air! I once saw a fight impending between two boys who I perceived, were very unequally matched. The stronger and bigger of the two had a gorgeous new cap, magnificently tasseled, and proudly worn. Just before the blow was struck, I took upon myself to remove the warrior's helmet, and flung it far away down the street. The mob of boys assisting at the spectacle relished this sudden turn in the entertainment and gave chase. The big boy released his prey to save his darling cap. Something similar I have done in conversation. I can assure you the recollection of such things is agreeable to me, and I wish others to taste the pleasure. Do not say it is a common thing—it is not common—because not one person in ten thousand will take the necessary trouble to make it common. People are sadly afraid of thinking too much; and scatter pain, right and left, by little neglects and thoughtlessness which the smallest amount of reflection would prevent.—*Tails Magazine.*

#### PRIDE AND SHAME.

Be not ashamed of an humble parentage, or an humble occupation; be not ashamed of poverty, or even a small share of natural endowments, lest you should thereby reproach the King of Kings; but be ashamed of mispent time and misdirected talents. Be always ashamed of vice. A wicked man cannot be truly brave or noble.

#### WALKING IS GOOD.

Walking is good—not stepping from shop to shop, or from neighbour to neighbour,—but stretching out into the country to the freshest fields, and highest ridges, and quiet lanes. However sullen the imagination has been among its griefs at home, here it cheers and smiles. However listless the limbs have been when sustaining a too heavy heart, here they are braced, and the lagging gait becomes buoyant again—however reverse the memory may have been in presenting all that was agonising and interesting only on what cannot be retrieved, here it is at first discarded, and then it sleeps, and the sleep of memory is the sleep of Paradise to the unhappy. The mere breathing of the cool wind in the commonest highway is rest and comfort, which must be felt at such times to be believed.

#### A DIRTY SHILLING.

Bishop Meade, in the *Southern Churchman* gives an account of many of the old families of Virginia. Among these he mentions a man named Watkins, of whom the celebrated John Randolph, of Roanoke left a manuscript notice. A part of that notice is in these words: "without shining abilities, or the advantages of an education, by plain straightforward industry, under the guidance of old-fashioned honesty, and practical good sense, he accumulated an ample fortune, in which it is firmly

believed, there was not one dirty shilling." This is very homely Saxon language, but it is full of pith and point. In Randolph's mind there have been running some faint reminiscence of the Apostle's phrase "filthy lucre," used more than once in his epistles. Either term has wide application in these days, when the race for riches seems to absorb all hearts, and few men care for the soil upon their shillings, provided only they have enough of them. Yet the wisest of men says that a good name is better than thousands of gold and silver; whereas a few dirty shillings, a few unjust gains, a few sharp practices, will put a leprous taint upon the accumulation of a life-time. It is worth while for any man, before he makes a new addition to his heap, to examine the color of his coin, and keep out the filthy lucre, the dirty shillings.—*Christian Intelligencer.*

#### ADVICE TO PARENTS

Never deceive nor disappoint a child. Observe to keep your word in all that you may have promised to fulfil towards it religiously correct. It is for lack of this moral obligation on the part of parents, towards their children, that the tenderly constituted thread of confiding obedience, on the part of the child, is fretted asunder, and hence too often results the beneficial habit of deception, a habit too easily acquired but seldom if ever abandoned in after life.

#### FOLLOWING FASHION.

Said a judicious father, "Do not imagine, my daughter, that you are agreeable or attractive when your person is exposed, or when you aid nature by artificial means. Two classes of persons may gaze on you, to be sure—the immoral and licentious, with familiarity; the reflecting and serious, with sadness. Will you consent to such scrutiny? Follow fashion no farther than fashion follows propriety. Never let your mantua-maker dictate to your morals."

#### EXPANDING THE LUNGS.

Step out into the purest air you can find; stand perfectly erect, with the head well up and the shoulders back, and then, fixing the lips as if you were going to whistle, draw the air, not through the nostrils, but through the lips, into the lungs. When the chest is about half full, gradually raise the arms, keeping them extended with the palms of the hands down, as you suck in the air, so as to bring them over the head just as the lungs are quite full. Then drop the thumbs inward, and after gently forcing the arms backward and the chest open, reverse the process by which you drew your breath till the lungs are entirely empty. This process should be repeated three or four times, immediately after bathing, and also, several times through the day. It is impossible to describe, to one who never tried it, the glorious sense of vigor which follows this exercise. It is the best expectorant in the world. We know a gentleman, the measure of whose chest has been increased by this means some three or four inches during as many months.—*Home Circle.*

#### A HINT TO THE DISCONTENTED.

All human situations have their inconveniences. We feel those that we find in the pre-

sent, and we neither feel nor see those that exist in another. Hence we often make troublesome changes without amendment, and frequently for the worse. In my youth I was passenger in a little sloop descending the river Delaware. There being no wind, we were obliged, when the tide was spent, to cast anchor and wait for the next. The heat of the sun on the vessel was excessive, the company strangers to me, and not very agreeable. Near the river side I saw what I took to be a pleasant green meadow, in the middle of which was a large shady tree, where, it struck my fancy, I could sit and read—having a book in my pocket—and pass the time agreeably until the tide turned. I therefore prevailed with the captain to put me ashore. Being landed, I found the greatest part of my meadow was really a marsh, in crossing which to come to my tree, I was up to my knees in mire; and I had not placed myself under its shade five minutes before mosquitoes in swarms found me out, attacked my legs, hands, and face, and made my reading and my rest impossible; so that I returned to the beach, and called for the boat to come and take me on board again, where I was obliged to bear the heat I had striven to quit, and also the laugh of the company. Similar cases in the affairs of life have since fallen under my observation.—*Franklin.*

#### WHEN IS MAN RICH ENOUGH?

When a lad an old gentleman took the trouble to teach me some little knowledge of the world. With this view I remember he one day asked me, "When is a man rich enough?" I replied "When he has a thousand pounds." He said, "No." "Two thousand?" "No." "Ten thousand?" "No." "A hundred thousand?" which I thought would settle the business; but he still continued to say "no." I gave it up and confessed I could not tell, but begged that he would inform me. He gravely said, "When he has a little more than he has, and that is never! If he acquires one thousand, he wishes to have two thousand, then five, then twenty, then fifty; from that his riches would amount to one hundred thousand, and so on till he had grasped the whole world, after which he would look about him, like Alexander, for other worlds to possess." Many a proof have had of the old gentleman's remarks since he made them to me, and I am happy to say that I have discovered the reason. Full enjoyment, full satisfaction to the mind of man, can only be found in possessing God, in all his infinite perfections. It is only the Creator, and not the creature, that can satisfy.

#### EDITORIAL CONTINUED.

##### HALIFAX.

(Continued from Page 59.)

The installation of Officers in the City Divisions commenced with Atheneum Division on Friday evening, 2nd January, and ended on the evening of 8th with Chebucto Division—Bro. John Shean, D.G.W.P., performing that ceremony, assisted by the Grand Conductor, Bro. R. M. Barratt. The meetings were unusually large; a number of the P.W.P.'s, appeared clothed in the Grand Division regalia. The Grand Officers resident in the city were also present, wearing their official