

The Family.

"His blood be on us and on our children."—Matt. 27-28.

Not as they meant it Lord, with clamorous cry, When Pilate thus repudiates the deed.

Let not the vengeance of the dead Most High, Descend, terrific, on the Jewish head.

The Victim dies! Oh! from the wrath divine, That justly manes, give their swift feet power,

To flee for refuge, to the Sacred Shrine, The only hope in this, their darkest hour.

And speed the time when thou canst grace impart, When every child of Abraham shall be free;

Read the dark veil of the nation's heart, And let them once again be saved of Thee.

May they receive Him—to that manger scene, With Eastern ages, their glad tidings bring;

And joyful own, that He, the Nazarene, The friend of sinners, is the Jewish King.

And may His blood be on them not as that, Which from the earth for swift vengeance cries,

But sprinkled by their great Atoning Priest, The blood which cleanseth from sin's deepest dyes.

E. R. A. Ouyaloro, April, 1873.

THE OBJECTION-MAKER.

It will always be a nice and difficult question to decide who are the most difficult persons to live with.

Our first thoughts in framing an answer to this question, will be directed to the more ugly and venomous passions—such as hatred, envy, jealousy, and the like.

It is astonishing to see how this habit of making difficulties grows into a confirmed habit of mind, and what disastrous it occasions.

The savor of life is taken out of it when you know that nothing you propose, or do, or suggest—hope for or endeavor—will meet with any response but an enumeration of the difficulties that will lie in the path you wish to travel.

The difficulty-monger is to be met with not only in domestic and social life, but also in business.

It is not unfrequently occurs in business relations that the chief will never by any chance receive, without many objections and much bringing forward of possible difficulties, anything that is brought to him by his subordinates.

They at last cease to take pains, knowing that no amount of pains will prevent their work being dealt with in a spirit of ingenious objections.

At last they say to themselves, "The better the thing we present, the more opportunity he will have for developing his unpleasant talent of objections and his imaginative power of inventing difficulties."

Arthur Help.

SCHOOLS IN THE STATES.

An outcry is being raised in some parts of the States which we fear may speedily find its counterpart in Canada.

The Superintendent of Public Instruction for Illinois, in a singularly able and candid report for 1871-2, admits frankly that there is great ground for the more or less openly expressed dissatisfaction with the kind and amount of education given in that State.

He does not say that the schools are retrograding, but he complains that they are not keeping pace with the general advance of the people in intelligence.

What gives the frank, outspoken confessions of this report their force is, that people all over the States feel and acknowledge that they represent their own difficulties and disappointments in reference to what their children are taught, and the manner in which they are instructed.

Mr. Bateman, the Superintendent in question, gives cases and letters illustrating what he means, and the character of the evils he deplores.

For instance, there is a long letter from a father which tells substantially the following story:—"My son John, eighteen years of age, had attended a district school of average merit, six months each year, for twelve years, devoting his school time to the seven elementary branches—spelling, reading, writing, arithmetic, geography, grammar, and the history of the United States.

"One day, the father, having some notions in regard to the culture of corn, which he decided to see in print, sat in his chair and dictated what he had to say to John, who wrote it down sentence by sentence, and transmitted it, according to direction, to the editor of the agricultural paper the father was in the habit of reading.

In due time he looked for his article, and found instead an editorial note running in this wise:—"If our correspondent 'W. J. T.' knew one tenth part as much about orthography, punctuation, paragraphing, and the use of capital letters, as he does about 'corn culture,' his article would be gladly inserted."

His ignorance of those matters, so important to editors and printers, seems as remarkable as the subject treated of. We advise him to write again, and get some intelligent school-boy to copy his article for him before sending it to us."

"The father tried him with reference to matters of general knowledge outside the narrow range of his school-books, with equally discouraging results: 'They only heard me recite what was in the book,' he boy said. Bitterly reproaching himself that he had so long taken it for granted that all was right with his son's education, the father pursued the 'painful enquiry' in the garden, the stock-yards, the fields and woods, finding in every case that the young man's observations had been few and careless. His ignorance of common things was astounding."

"But the worst of it all was that the boy's sense seemed inactive, his perceptions blunted, and his mind stupefied by the habit all these years of studying mere words instead of things also, and of regarding school work as something apart from the outdoor world, having but a vague and unimportant relation to every-day life."

they receive—ill-spelled, ill-composed, and childishly feeble, as a good number of these are. Instead of the mental machinery being quickened, it is often the very reverse. With all the "cramming," the results are painful and disappointing. Many a lad of seventeen or eighteen, who has gone through all the usual arithmetic books, could make nothing of the ordinary commercial column in a newspaper. This ought surely to be looked to. At any rate we are quite sure that a large amount of the education given is nearly as good as none.—Globe.

A DISGRACEFUL EXHIBITION.

Last Wednesday evening, there occurred at the Brooklyn Academy of Music, what we call a most disgraceful exhibition, though the parties engaged in it, in all probability considered it a grand, imposing and stunning affair.

It seems that some weeks ago, an advertisement appeared in a daily paper, stating that any respectable couple wishing to be married in public in costumes of one hundred years ago, would have the necessary outfit furnished and the ceremony performed free, on application to the managers of Rev. Dwight Talmage's Tabernacle, etc.

No less than fifty-two foolish couples answered the advertisement. From these, James Willet and Minnie Willet, (cousins) of Stamford, Conn., were selected to fill the programme. Fifty cents a head was charged to see the ceremony performed, and the Academy of Music was crammed with curiosity-mongers.

The stage was fitted up in the style of an old Puritan dwelling house. After a procession of men and women, dressed in continental style and striving to look like George and Martha Washington in old fashion portraits, had passed in review, the bride and groom came down the aisle, "appear-ing," says the Brooklyn Eagle, "like two very plain looking beings, who appeared somewhat nervous."

The young man wore white silk stockings, white knee breeches, white silk waistcoat, blue velvet coat, white shirt, ruffled, white wig, and an occasional lock of unrefined hair. The bride's dress was a magnificent pearl colored silk. Behind the bride and groom came the bridesmaids, all dressed in ye costume of our forefathers' day.

Parson Talmage came forward and told the frightened and silly couple what he was going to do for them, and then offering a devout prayer he united the snow birds in marriage, after which the male members of the procession proceeded to kiss the bride as they do in the Washington in old fashion portraits, had passed in review, the bride and groom came down the aisle, "appear-ing," says the Brooklyn Eagle, "like two very plain looking beings, who appeared somewhat nervous."

"Friend, that is the most damning part of his business. If it were only left to drunkards and loafers, they would help kill the race, and society would be rid of them. But she takes the young, the pure, the innocent, and the unsuspecting, and makes drunkards and loafers of them; and when their character and money are gone, she kicks them out and turns them over to other shops to be finished off; and these enervate others and send them on in the same road to ruin. Surely the good Quaker had the best of the argument, for he had facts on his side.—Good Templar.

THE DOOR TEST.

A correspondent of the Scientific American gives the following novel manner for measuring men's characters.

"During the last ten years in the winter season, according to our daily record, we have noticed the manner in which one thousand persons who called for work have opened, shut, or not shut our store-door. This, you may say, is a futile and useless undertaking; but we entertain a very different opinion. What are the facts, and what are the deductions?"

"1. Out of one thousand persons recorded, three hundred and thirty-five opened the door and shut it carefully, when they came in and when they went out, without much noise."

"2. Two hundred and twenty-six opened it in a hurry, and made an attempt to shut it, but did not, and merely pulled it to when they went out."

"3. Three hundred and two did not attempt to shut it at all, either on coming in or going out."

"4. Ninety-six left it open when they came in, but, when reminded of the fact, made ample apology, and shut it when they went out."

"5. One hundred and two opened it in a great hurry, and then slammed it too violently, but left it open when they went out."

"6. Twenty came in with, 'How do you do, sir?' or, 'Good-morning! or, 'Good evening, sir!' and all of these went through the operation of wiping their feet on the mat, but did not shut the door when they came in or when they went out."

"Remarks.—We have employed men out of all the above classes, and during that time have had an opportunity of judging of their merits, etc. The first class—of three hundred and thirty-five—were those who knew their trade, and commenced and finished their work in a methodical manner; were quiet and had little to say in their working hours, and were well approved by those for whom they did the work. They were punctual to time, and left nothing undone which they were ordered to do. They did not complain about tribes, and in all respects they were reliable men, and were kind and obliging in their general conduct."

"7. One hundred and twenty opened it in a great hurry, and then slammed it too violently, but left it open when they went out."

"8. Ninety-six left it open when they came in, but, when reminded of the fact, made ample apology, and shut it when they went out."

"9. Ninety-six left it open when they came in, but, when reminded of the fact, made ample apology, and shut it when they went out."

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Provincial Wesleyan Almanac

APRIL, 1873.

First Quarter, 4th day, 2h. 22m., afternoon. Full Moon, 12th day, 3h. 37m., afternoon. Last Quarter, 20th day, 1h. 33m., morning. New Moon, 26th day, 6h. 28m., afternoon.

Table with columns: Day, SUN, MOON, RISES, SETS, SOUTH, NORTH, HALLOWEEN.

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