

The Family.
"TICKETS TO SELL."
There's a road all completed in perfect condition, running straight, with no turns, from the earth to perdition; there are trains starting out every hour in the day.
There is room for all souls that are going that way.
And the depot is scattered broadcast over the land.
There are men everywhere, who wait your command.
With tickets to sell! tickets to sell!
Tickets to take you through to Hell.
There's a first-class ticket, a glass of old wine! And Bacchus smiles up from the "nectar divine."
Drink it, young man! drink it, it's a No. 1 pass.
It will carry you through to perdition, first-class. You will enter the palace car—all but the seat. Unto you and the street will be the same friend.
Tickets! first, second, and third-class to sell! Tickets to take you through to Hell.
Third and second—ale, whisky, rum, brandy and beer.
Cheap as dirt—come and buy! they are all for sale here.
Are you troubled with baggage? No matter you know
It will lessen and lighten the farther you go. Is the road safe? Yes, friend, buy a ticket and you cannot fail of the station you're ticketed to. Tickets to sell! tickets to sell!
They'll see you safe through to perdition and Hell.
Swift, swift from the highlands of peace, truth and light,
Down, down through the marshes of midew and blight,
Through the tunnels of sorrow, of terror and pain.
Though the lowlands of shame, and o'er poverty plain;
Through crime, grief and sin, to the valley of death,
Doth the engine speed down with its hot, scorching fire.
All aboard! Wait—show me your ticket! 'Tis well!
It will carry you through to destruction and Hell.

UNDER THE CLOUD.
BY REV. G. W. WILCOX, IN "ADVANCE."
How little we know of what God is doing with us! We see half way into his dealing, and think we have looked through a child in a telegraph office, sees a man tapping a fly-bellows with his finger. He watches the operation; he hears the click of the spring. It seems a simple matter. He thinks he can tell you what the man is doing; and he can in one sense. The man is making a noise with that little hammer. But ask the operator, himself, and he will tell you, perhaps, "I am selling some stock in San Francisco;" or, "I am calling a man home from New Orleans." The child has hardly begun to see what he is at! He has a glimpse only of the shell of it. And it is a great deal less than that, often, that we see of God's operations, when we think we see the whole, and are in doubt, only about the reasons.
As there is nothing more wholesome for a man than to be made to feel how weak and short-sighted a creature he is; and he may know that, but will never feel it, till he is thrown into some deep trouble, and begins looking about to see why God has done it. O! there is something to be learned in this. A child turns to look upward, "Lord, what was the dreadful need of this?" It may be in another man be only curiosity that asks these things; but in him it is anguish. When the mind puts a question it is one thing; but when, from far down out of the depths of her griefs the heart joins in; it is quite another thing! The mind asks it—the heart groans it.

For the soul's health, if not its life, we must have from God, at times, something to shock us, to stir up in us the sense of awe and mystery, to make us feel how near the other world we are as if we were dancing about in their instability, are all our fortunes. Who would ever make a seaman, sailing in the trade winds by the hundred leagues together, with the helm lashed tight and himself half asleep on the deck? Who would ever learn how to turn life to the best account, drifting on drowsily year after year, with nothing to force his thought inward, or upward to God? This smooth prosperity is treacherous. It draws a man into presumption. It shelters from something uncomfortable, and brings in something fatal—like a steel umbrella that keeps off the rain, but draws the lightning. There is peril in it, and God aims to save us from the peril by gracious and merciful troubles. You lose a dear friend, or your fortune takes wings and is gone; and you cry, "I am stripped of everything!" Yes, brother; but stripped for the race—to make light wear! It is running it—to make the prize more sure! Most men can see nothing to live for, or hope for, beyond this shadowy little life they are living now. They call the end of all there is worth having. They say of some one dead, "Poor fellow! he is gone." As if it were the supreme calamity to be gone—where perhaps he has left them for heaven, and wouldn't be here among them again, if they could make him the king of a continent. The monuments they raise in cemeteries show their feeling—a bas-relief, in marble, of a tree broken through the stem—a column with its capital broken off. As if death were nothing but a ruin, a blasting of all hope and promise. Bet- right from it for the riches, or some other symbol of the beginning of the new life, not the end of the old one.

A fagitive slave, before the war, creeping along through woods and marshes, and thank- the pole-star shone in the north, he thanked God for the darkness that both hid him from perdition and showed him the way. We, too, shall some day thank God for the darkest sorrows, though, with crushed hearts, we may hardly be able to do it yet. Let us cling to Him closely, and walk with Him trustfully, and see what glorious issues will be followed, when these calamities shall be overpast!

ABOUT DRESS.
Last Sunday I observed two young ladies coming out of Sabbath-school together, but presenting so marked a contrast, that the impulse was quick to institute comparison.
One was dressed neatly, nicely, consistently, and would be known as a lady on sight wherever she might be seen. There was nothing about her dress to divert the attention of her

scholar; nothing a thoughtful man, ready for a sensible and prudent wife, could object to; nothing to tempt the curiosity of the servant of the sanctuary. Her attire was appropriate for the parlor, street and communion services. I could not but say to her father, as I walked along with him after church, that he was fortunate in having a daughter of such good sense.
The other young lady reminded me of more or less than I would like to proclaim on the house tops. I may say, however, that the idea of a costume got up in her elaborate and bewilder- ing style, "adorning the doctrine of Christ" in the way of teaching children the precepts of the meek and lowly One, or explaining the obligations of the Holy Word, which makes such express points against the vanities of the world, the pride of life, etc., struck me as so positively absurd, that it passed my comprehension how two ideas so utterly irrelevant and incompatible and absolutely opposite as the conception, arrangement and adornment of such a costume and the duties of a Sunday-school teacher could ever get together in one head. Certainly no child of mine should be "taught" (?) by such a compound of vanity, frivolity and inconsistency; and if I were to hear that a worthy young man whom I esteemed was about to marry her, I would surely claim the privilege of prophecy to write blank on his card.
I heard a lady say yesterday that she had dropped in at —, and found Miss Blank, at ten o'clock in her room, with loose slippers, sitting down doing nothing, but putting and washing the girl would come to dress her hair. I asked her how this precious example exhausted her leisure, and she said, "Mainly in fixing her hair. She, too, is a communicant of the Church of the Lord Jesus, and though a kind-hearted girl, I feel bound to say she is a positive disgrace to the profession she makes. She is a hundred times more culpable than the St. Giles tramp, who said she had never been in a church, and didn't know it was wrong to lie."
—New York Observer.

FIFTEEN GREAT MISTAKES.
It is a great mistake to set up our own standard of right and wrong, and to judge people accordingly. It is a great mistake to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for uniformity in the conduct of youth; to endeavor to mold all dispositions alike; not to yield in manual trifles; worry ourselves and others with what cannot be remedied; not to allow to all that which is allowed to some; as far as lies in our power; not to make allowance for the infirmities of others, to consider everything impossible which we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of all mistakes is to live for time when any moment may launch us into eternity.

GOOD WORDS.
Speak good words for your church and Sunday-school among the neighbors; recommend your pastor to the people. Honor the principles of liberal Methodism by speaking of them to your friends, not in a boasting way, but as you would of any thing you cherished and enjoyed. Good words are mighty agents for accomplishing the work of Christ. And let him have the beautiful accompaniment of smiles, wherever you go.

THE PASSWORD.
During the recent war, a noble band of Christians called the Christian Commission, at the head of which was Mr. Stuart, accompanied the army wherever it went, and amid the sick, wounded and dying, did a great work for Jesus. Late one night, Mr. Stuart had to pass the lines of the two armies; and before starting, he asked the colonel of the regiment for the password. "Chicago" was given him; and away he rode, feeling all safe. At the lines, a sentry challenged him with the usual "Who goes there? friend or foe?" "A friend," said Mr. Stuart. The sentry presented his rifle, and demanded the password. "Chicago," was the confident reply. Without moving, the sentry said, "Mr. Stuart; if it may please you, you are here for the wrong password. Ride back to headquarters and get the right one; for it would be death for me to give it to you."
Mr. Stuart turned his horse's head, galloped back to the colonel's tent, and rushing in said, "Colonel, you've given me the password 'Chicago' and it is wrong."
"How could I be such a fool?" said the colonel. "That is the one for yesterday; to-day it is 'Massachusetts.' I am deeply sorry for the mistake, Mr. Stuart."
Again he approached the lines, and again the challenge met him. "Who goes there? friend or foe?" "A friend," said Mr. Stuart. "Have you the password?" "Massachusetts," was the reply. At once the rifle was lowered, and the word given, "Pass."
As Mr. Stuart rode up to the sentry, he said, "Well, you have asked me for the password twice. Once I gave it wrong; it might have been fatal to me. Let me ask you, my lad, do you know the password for Heaven, which will be only asked for once?"
The sentry replied, "I thank God I do, sir. I learned it from your lips in a New York Sabbath-school. 'The blood of Jesus Christ cleanseth from all sin;' that is the password, sir."
O children! see to it that you have the right password at Heaven's gate. The blood, and only the blood of Jesus, is sufficient then, when you are in life, and after this life. Luther, whenever he wrote a letter, headed the sheet "Jesus," as if to intimate that all must be done with reference to Him. Let this be your motto, as it was of many a Scottish martyr, who, for his faith, suffered death by burning: "Jesus only!"—Band of Hope Review.

A FINE TESTIMONY.
When Miss McFarlane, who has been laboring as a missionary on the Labrador coast for about seven years, was about to leave it with three of her pupils for the States a few weeks ago—the Rev. Mr. Butler having left some weeks before—the mad arrangement for passage with one of the last of the American fish-

ing vessels. The captain told her that he would have to go further up the coast, but would be back again in a few days. He returned, and said he could not go with the first fair wind after Tuesday. The bag- gage was sent on board, but as the wind was not favorable on Tuesday, the party remained at the mission house, ready to go on board at any moment. The wind continued unfavorable all the week, but on Sunday morning, which was beautiful, it blew fair, and the captain was, of course, eager to profit by it. He therefore came with his boat for the little party. But here a great difficulty presented itself. The missionaries had, during all the twelve years of the mission, been incalculating Sabbath-observance on a people whose previous regard for that day was very slight, and her girls had asked her most anxiously what she would do about going on board if the wind came on Sunday. She said they would all have to ask the Lord when to go; and having done this, she told the Captain that she would not embark on the Lord's Day. He replied that he was a religious man himself, and did not like to sail on Sunday; but sailors' homeward bound were all anxious to reach home as soon as they could; that there would be no work on board except setting sails, that his owners might justly complain of him if he missed a fair wind, and that he must therefore go whether he went or not. He, however, urged her most earnestly to go. He was a trying predicament. If she went, she, as it were, undid all the teaching of the mission with regard to the sanctity of the Sabbath; for if a missionary may make an exception to suit himself, so may any one else whenever the temptation to do so arises. On the other hand, if she did not go, there she was without provisions, without her baggage, and with no probability of another opportunity of leaving the coast for the States that fall. Ninety-nine out of every hundred, even of Christians, would probably have yielded to these circumstances; but this solitary young woman quietly replied that it might be his duty to go, but the Lord knew all about her situation, and she would leave herself and scholars to Him, as she could not even in appearance break the Sabbath. The captain returned to his vessel, much disappointed, and she expected to see his canvas spread every minute; but there it lay till noon, when the wind died away and she came up on Friday. The vessel was hoisted on the Mission building as usual, and the families on the coast came to meeting. The captain of the vessel and all his crew, but one, came also, and an excellent meeting it was. The wind continued contrary till next morning, when it again came up fair, and the weather was very fine. Needless to add that the party embarked with great joy. The wind continued most favorable for three days, and the Captain said he had never made such a run in that time before. The steamer in that vessel manifested the deepest reverence for Miss McFarlane, and her fortitude and consistency will be the burden of many a tale among the fishermen along the Labrador coast. It is needless to point out the contrast between this consistency and that of the Christian man, and especially religious teachers, who travel on a whole or a part of the Sabbath when it suits them.—Montreal Witness.

PRAY WITHOUT CEASING.
When you sit down at table, pray; when you take your bread, thank Him who has given it to you; when you are satisfied, bless the liberal hand that has put bread in your substance; whilst you are putting on your garments, elevate your grateful heart with love to him who furnishes you with means to defend yourself against the inclemency of the seasons. At the close of the day, render thanks to this same Providence, who has placed the sun in the midst of the firmament, to give you light for your diurnal labors; and who has created the stars to dissipate the darkness of the night. When your eyes are raised to heaven, to contemplate the beauty of those stars that decorate it, adore the universal Creator, whose wisdom is manifested in all his works; and when night has wrapped all nature in silence and repose, celebrate, by your praises, the Divine benevolence which sends us sleep, even in despite of ourselves, to suspend our cares, and repair our strength. Pray, then, without ceasing; not in mere words, but in so living united to God, in your affections and thoughts, that your life shall be one long and continued prayer.—St. Basil the Great.

REMEDIES FOR SCARLATINA.
Dr. Hunter, Bridge of Allan, Scotland, says:—On account of the prevalence of scarlet fever and diphtheria on the coast, at present, I venture to press you to insure a few simple directions how to treat them with water, dec. which in my hands, has been the means of cure in from 300 to 400 cases, with not more than 1 per cent. loss. Promptitude in using the simple means here proposed, will generally give immediate relief, and prevent aggravation of the disease from repression. When a child is feverish or restless, from whatever cause it may arise, give it a warm wash or bath in water-temper under blood-heat, say 95 degrees. This is easily managed in a common tub, even half-filled; and keep a blanket round the shoulders, and wash and bathe with the hand and soap below the blanket for ten or fifteen minutes. Dry the child in a sheet, and put quickly to bed, and when comfortably warmed, put a bandage formed of a common towel, with the one-half wet, of from 6 to 12 inches wide, wrung out of tepid water and folded against the hair—put this round the body under the arms, with the wet side next the skin. When there is any cough or irritation of the throat, put a small bandage of two, three or four ply of old soft towelling about two inches wide, wrung out of cold water, round the throat. Also, with several folds of dry flannel above. When these are carefully attended to, feel if the feet are warm, which is one of the most important indexes of a healthy, or when a cold, or a de- graded state of circulation. Warmth must be maintained in them by wrapping warm dry flannel round them, or a warm bottle wrapped in flannel, and when very cold, to draw up the knees and put the feet in warm water even in bed, with the bed-clothes carefully covered over them for ten to thirty minutes. In many cases these simple means will be sufficient; but according to the feverishness, or health, or rest- lessness, renew the bandages—that round the body, in from one, to three or four hours, and to the throat as soon as it gets hot, till relieved. When an eruption follows, continue the same means till it disappears, and wash and sponge the body daily with tepid water and soap, even twice daily if the fever is high. With these means keep the room fresh, and give little or no food during the eruption stage, and that only of the simplest sort, carefully avoiding flesh in every form till able to be up and out. Cold water is the best of all drinks in these and all other diseases accompanied with heat. Much more can be done in peculiar cases, but these means will do much to modify and prevent the disease assuming a malignant type, and help Nature to do her purifying work with safety.—Scottish paper.

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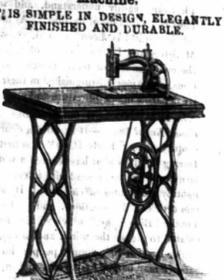
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First Quarter, 29th day, 4c. 24th afternoon.

Day	SUN.	MOON.	High	Low	
Rises	Sets	Rises	South	North	
1st	7:25	4:15	1:54	7:36	0:19
2d	7:24	4:14	2:15	7:17	1:29
3d	7:23	4:14	2:39	6:59	2:36
4th	7:22	4:13	3:03	6:42	3:40
5th	7:21	4:12	3:27	6:25	4:45
6th	7:20	4:11	3:51	6:08	5:49
7th	7:19	4:10	4:15	5:51	6:53
8th	7:18	4:09	4:39	5:34	7:57
9th	7:17	4:08	5:03	5:17	8:59
10th	7:16	4:07	5:27	5:00	9:59
11th	7:15	4:06	5:51	4:43	10:57
12th	7:14	4:05	6:15	4:26	11:53
13th	7:13	4:04	6:39	4:09	12:47
14th	7:12	4:03	7:03	3:52	1:39
15th	7:11	4:02	7:27	3:35	2:29
16th	7:10	4:01	7:51	3:18	3:17
17th	7:09	4:00	8:15	3:01	4:03
18th	7:08	3:59	8:39	2:44	4:87
19th	7:07	3:58	9:03	2:27	4:79
20th	7:06	3:57	9:27	2:10	5:69
21st	7:05	3:56	9:51	1:53	6:57
22nd	7:04	3:55	10:15	1:36	7:43
23rd	7:03	3:54	10:39	1:19	8:27
24th	7:02	3:53	11:03	1:02	9:19
25th	7:01	3:52	11:27	0:45	10:09
26th	7:00	3:51	11:51	0:28	10:57
27th	6:59	3:50	12:15	0:11	11:43
28th	6:58	3:49	12:39	0:04	12:27
29th	6:57	3:48	1:03	0:07	1:09
30th	6:56	3:47	1:27	0:10	1:51
31st	6:55	3:46	1:51	0:13	2:31

PROVINCIAL WESLEYAN
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A desire- tion to as- ting off, with expe- been for- mids of. Every- thing any- idea of a- the course- inated. The- one of the- ma found- or embod- having rec- distinct spe- acts of the- cognize the- position, di- Scripures, a- hand of De- the human- result of con- ganized str- observed, is- a tolerably- ist among the- may be read- costly. By- these specifi- greater, or- the case of- the dog for- varieties in- between them- it has been- found for sim- for the type- to the influ- the work of- natural course- self may dem- as an adapt- species to cer- ally. Mr. E- existence of- natural adap- viduals vary- viduals vary- started, will- though, per- through suc- there results- from the prin- as a new spec- is claimed by- is simply suffi- in the innu- kingdom, from- man, the spec- actually exist- are found as- quarred ston- to sustain it- amounts to a- certain tenden- cations which- servation, pro- innumerable- nothing, it h- the primitive- poor; eggs, - by be concoct- from the ba- haviour! Now- hypothetical- been expect- in the case- as the devel- here been larg- by the helpi- ly be concoct- the experimen- the case, is p- made his app- been evolvd- ties, and vari- born yet; but- Never fact; in- found those in- hypothesis, shou- from one spec- hians in the- can be filled- phical explai- due double wh- suffices variat- specific differ- would surely- would negati- some special- no minute a- qu if man has- his future de- superior. Her- future by the- vast strides in- all the arts of- the students of- near of the hu- which, is main- the theory w- is no escape- history is a fig- been emphasiz- the race. But- what becomes- And when we- tion to its own- eration of the- restoration to- stand on im- Man has indee- been through- not of natural- tianity out of- that the huma- the days of P- since the age- masters of "d- ture progress- bility, to skin- but that man- anything as far- to the ape ro- developed, can- sustains sup- It is not al- thing belief sim-