

valescent soon relapsed, and passed away ere would 'climb up some other way.' It would long to the safer custody of Christ above. get on the rudder,' in its pride and short-sightedness, rather than go into the ark of safety.

I have no curses to pour on any human being, however deeply he may have sinned, but on that traffic which can not only stultify man but and of being swept into the gulf of despair, in besot woman, which puts property in peril, and renders life insecure, upon that I heap my hottest hate! By all the lore I bore to that child, by all I hear to others is just as precious, by all that is high and holy, I row against this trade eternal war."—*Boston Nation*.

NOAH'S CARPENTERS.

Two persons were leaving the city of Newton, and passing along the water side to a beautiful valley, where one was resident, and the other a guest. The taller, the elder of the two, was actively engaged in a work of benevolence, in the blessings of which the people at Newton and the students of the neighbouring college shared. The work was too heavy for him, and he had invited his young friend, an impenitent lad, Henry, to aid him. Together they had spent many a weary day in supplying the Christian labourers who co-operated with them with the choicest means of usefulness as they crowded the depositories of truth. Exhausted by their toils, they were now returning after a night's repose. Hitherto not a word had been addressed to the obliging youth about his soul. The fitting occasion seemed to have arrived. A quaint but fitting manner was chosen. "Henry," asked the elder of the two, "do you know what became of Noah's carpenters?" "Noah's carpenters," exclaimed Henry, "I didn't know that Noah had any carpenters."

"Certainly he must have had help in building one of the largest and best proportioned ships ever put upon the stocks. There must have been ship carpenters at work to have constructed such a vessel. What became of them, think you, when all the foundations of the great deep were broken up, and the windows of heaven were opened?"

"What do you mean by so queer a question?" "Never mind, just now. Please answer the inquiry. And you may also tell me what you would have done in that dreadful hour when the storm came on, and all but the family of the preacher were ready to be engulfed in those black waters."

"I don't know," said Henry, in a half trifling, half thoughtful manner, "perhaps I should have got on the rudder."

"That is human nature exactly, Henry. It

But I'll tell you plainly what I mean, Henry, by Noah's carpenters. You have kindly and generously given me your aid, day by day, in building an ark in Newton, by which many, I trust, will be saved. I feel grateful for your help. But I greatly fear that while others will be rejoicing in the fruits of our labours, you will be swept away in the storm of wrath which will by and by beat on the heads of those who enter not the ark of Jesus Christ. No human device will avail for you. 'Getting on the rudder' will not answer; you must be in Christ, or you are lost. Remember Noah's carpenters, and flee to the ark without delay."

This conversation never passed from the memory of the youth. It led to serious reflection, and ultimately to the ark for safety. With a career of wide-spread public usefulness before him, he never forgot "Noah's Carpenters."

THE THREE WISHES.

The eastern origin of this tale seems evident; had it been originally composed in a northern land, it is probable that the king would have been represented as dethroned by means of bribes obtained from his own treasury. In an eastern country the story-teller who invented such a just termination of his narrative would, most likely, have experienced the fate intended for his hero, as a warning to others how they suggested such treasonable ideas. Herr Simrock, however, says it is a German tale; but it may have had its origin in the East for all that. Nothing is more difficult indeed than to trace a popular tale to its source; Cinderella, for example, belongs to nearly all nations; even among the Chinese, a people so different to all European nations, there is a popular story which reads almost exactly like it. Here is the tale of the Three Wishes.

There was once a wise emperor who made a law, that to every stranger who came to his court a fried fish should be served. The servants were directed to take notice, if, when the stranger had eaten the fish to the bone on one side, he turned it over and began on the other side. If he did, he was to be immediately seized, and on the third day thereafter he was

to be put to death. But, by a great stretch of imperial clemency, the culprit was permitted to utter one wish each day, which the emperor pledged himself to grant, provided it was not to spare his life. Many had already perished in consequence of this edict, when one day, a count and his young son presented themselves at court. The fish was served as usual, and when the count had removed all the fish from one side, he turned it over, and was about to commence on the other, when he was suddenly seized and thrown into prison, and was told of his approaching doom. Sorrow-stricken, the count's young son besought the emperor to allow him to die in the room of his father; a favour which the monarch was pleased to accord him. The count was accordingly released from prison, and his son was thrown into his cell in his stead. As soon as this had been done, the young man said to his gaolers—"You know I have the right to make three demands before I die: go and tell the emperor to send me his daughter and a priest to marry us." The first demand was not much to the emperor's taste, nevertheless he felt bound to keep his word, and he therefore complied with the request, to which the princess had no kind of objection. This occurred in the times when kings kept their treasures in a cave, or in a tower set apart for the purpose, like the Emperor of Morocco, in these days; and on the second day of his imprisonment the young man demanded the king's treasures. If his first demand was a bold one, the second was not less so, still an emperor's word is sacred, and having made the promise, he was forced to keep it, and the treasures of gold and silver were placed at the prisoner's disposal. On getting possession of them he distributed them profusely among the courtiers, and soon he had made a host of friends by his liberality.

The emperor began now to feel exceedingly uncomfortable. Unable to sleep, he rose early on the third morning and went, with fear in his heart, to the prison to hear what the third wish was to be.

"Now," said he to his prisoner, "tell me what your third demand is, that it may be granted at once, and you may be hung out of my hand, for I am tired of your demands."

"Sire," answered the prisoner, "I have but one more favour to request of your majesty, which when you have granted, I shall die content. It is merely that you will cause the eyes of those who saw my father turn the fish over to be put out."

"Very well," replied the emperor, "your de-