

the remains taken off to be buried. No funeral is held, unless perhaps some friend reads the burial service or a prayer over the rough coffin as it goes into the hastily dug hole. Night and day the burial goes on, and as one looks out upon the street at midnight, the carts piled up with the coffined dead go rattling by, while the negro grave-diggers with shouldered spades march by in single file with a steady tramp that somehow seems to sink into the very heart of the listener, and he turns to his couch with a sickening feeling that he may perhaps be the next to require their services. At the cemetery the dead come and are piled up awaiting their turn to be interred. They fill graves faster than the negroes can dig them, and they seem to come in with a sort of rivalry as to who shall be buried first. There are many cases where the negroes die without medical attendance or nursing. They have a peculiar horror of the hospital, and as soon as they get sick crawl off to some out of the way place and die. I was once called upon to attend the removal of the body of a negro who had crawled into the shed in the rear of a house and died, and lay there until his decomposing body became unbearable to the family in the house, nearly all of whom were down with the fever.

"Rations are served out to the poor people daily. They were served out indiscriminately at first, but the lazy blacks, leaving their cotton fields unattended in the country, flocked into the town and lived on the Government rations and the supplies of the Howard Association. It was found best to serve rations only to those who had sick persons in their families.

"The streets are sprinkled daily with carbolic acid to disinfect them. I think the fever in Memphis is due largely to the Nicholson pavement used there and the filthy bayou just back of the city. Into this bayou, instead of into the river, the city has been drained, and for years there it has lain a stagnant, rotting hole, breeding the seeds of disease and death. When the fever first came to Memphis they pumped out this bayou, which was the worst thing that could be done, as it only stirred up and spread the malaria, which is the prime cause of yellow fever.

"In the hospitals the mortality has averaged seventy-five per cent., and among the people fifty per cent. of the sick have died. There are about 4,000 sick in the city at the present time. Dr. Mitchell has written to New York ordering 1,000 coffins, as the city cannot supply them fast enough. The churches are closed, and none of the municipal or executive bodies are holding sessions. The papers, the "Appeal" and "Avalanche," are running with but few printers, and hardly any of the editorial or reportorial staff left. The mails run regularly and two telegraph offices are open. The Telegraph Company has offered \$150 per month, and a guarantee of a position for five years, to any operator who will take a position at Memphis.

"In the treatment of the disease the object is to keep the patient in a continued perspiration for twenty-four or thirty-six hours, after which, if the patient is kept quiet, he may possibly be saved. He must make no exertion, however. Merely turning over in the bed has killed many a man. The black vomit is not always attendant upon the disease, but it is generally the token of death.

"Ex-Governor Harris, of Tennessee, whom I met on the train, told me that this would be a terrible blow to the business of the city, from which it will take years to recover."

Dr. Barton is a graduate of Wooster Medical School, and has for some years been a student with Dr. D. B. Smith. He states that he does not know whether he will have the fever or not, but that he has had premonitory symptoms of the disease and is using preventive medicines which he thinks will save it off. —*Cleveland Herald*.

WHEN shall we come down from our stilts, and be in earnest with a perishing world? Decorum and conservatism do not rank as the most needed virtues just now. —*J. W. Alexander*.

THE hard times are a bitter medicine, but the only one adapted to expel the maladies contracted in a period of prosperity. Repletion can be reduced only by a spare diet. Habits of extravagance will yield only to the pressure of hard necessity. An early let-up would have restored the sway of the old masters; their extermination seems to be the design of Providence. The new regimen will bring our people again to a healthy social condition. Once restored to a simple style of living, we shall find ourselves both more happy and helpful. In the end we shall be most grateful for the period of reverse. Honest industry will find its place; roguery will be driven to show its hand. —*Zion's Herald*.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIX.

Sept. 29.
1878.

REVIEW.

Luke xii.
24-30.

HOME STUDIES.

- M. Luke ii. 8-52. Birth and childhood of Jesus.
T. Luke iv. 14-30. Jesus at Nazareth.
W. Luke v. 1-25. The draught of fishes.
Th. Luke vii. 1-50. Miracles and ministry.
F. Luke x. 1-24. The seventy.
S. Luke x. 25-42. The good Samaritan.
S. Luke xii. 1-23. Warning against covetousness.

THIRD QUARTERLY REVIEW.

- I. Repeat in each lesson the Title, Golden Text, and Outline.
II. Relate the Facts, as contained in the lessons, concerning

The birth of Christ.
His childhood.
His baptism.
His preaching at His early home.
His calling disciples.
His visit to Nain.

- III. State the Miracles related in these lessons,
At the Sea of Galilee, At Capernaum,
At Nain.

- IV. State the Parables, related in these lessons,
Concerning gratitude for sins forgiven.
Concerning love to neighbours.
Concerning earnest prayer.
Concerning covetousness.

- V. Where in these lessons do we find Facts concerning the following?

Angels.	Shepherds.	An infant.
A holy child.	John the Baptist.	Herod.
Elijah.	Elisha.	Simon Peter.
A Centurion.	A widow.	Simon the Pharisee.

- VI. Where do we see the following Traits of Jesus?

His early piety.
Healing power.
Forgiveness.
Willingness to hear prayer.
His obedience to parents.
Compassion.
Love for disciples.
Unselfishness.

VII. Practical Questions. — Of whom did angels and shepherds tell? Of whom ought we to tell? Who, as he grew in years and strength, pleased God and man? What is our duty if we would please God and man? Of whom did the people hear a prophecy from John the Baptist? About whom ought we to always hear with gladness? Who would not receive Jesus as the Messiah, when he came to them? What is our duty when Jesus offers Himself as our Saviour? When Jesus called the fishermen of Galilee, what did they do? When He calls us, what ought we to do? When the centurion needed divine help, whom did he trust? When Jesus promises divine help, what is our duty? What did Jesus give to the dead man of Nain? To whom, as our Saviour from death, ought we to live? How does a debtor feel toward one who forgives him much? How ought we to feel toward Jesus, as our forgiving Saviour? In whose discipleship had the seventy ground of rejoicing? What is our duty in view of the privileges which are proffered us in Jesus? Whom are we taught to love as ourselves? What is a good rule of loving? What brought a favourable answer to the call of a friend at midnight? What is a good rule of praying? What course of living proves the ruin of a rich fool? What is a good rule of living?

N.B. — These questions are intended as guides to the questioner, and should be broken up and adapted to the children.

We ought to think much more of walking in the right path than of reaching our end. We should desire virtue more than success. If by one wrong deed we could accomplish the liberation of millions, and in no other way, we ought to feel that this good, for which, perhaps, we had prayed, with an agony of desire, was denied us by God, and was reserved for other times and other hands.

MEETINGS OF PRESBYTERY.

BRUCE. — In Knox Church, Kincardine, on last Tuesday of September, at 2.30 p.m.

HURON. — Presbytery of Huron will meet at Wingham, on 2nd Tuesday of October, at 11 a.m.

PETERBORO'. — At Cobourg, on the last Tuesday of September, at 11 o'clock a.m.

LINDSAY. — At Lindsay, on the last Tuesday of November.

KINGSTON. — Next quarterly meeting of this Presbytery will be held in St. Andrew's Hall, Kingston, on Tuesday, 24th September, at 3 p.m.

OTTAWA. — In Bank street Church, Ottawa, on the first Tuesday of November.

STRATFORD. — In Knox Church, Stratford, on 24th September, at 9.30 a.m.

LONDON. — Next regular meeting in St. Andrew's, Sarnia, on last Tuesday in September, at 7 p.m.

BARRIE. — At Barrie, on Tuesday, 24th Sept., at 11 a.m.

LANARK AND RENFREW. — In St. Andrew's Church, Carleton Place, on November 19th, at 7 p.m.

QUEBEC. — In Melbourne, on Wednesday, 16th October, at 10 a.m.

OWEN SOUND. — In Knox Church, Owen Sound, on Tuesday, Sept. 17th, at 10 a.m.

MONTREAL. — In St. Paul's, Montreal, on Tuesday, the 1st of Oct., at 11 a.m.

WORDS OF THE WISE.

NOTHING ages like laziness. — *Bulwer Lytton*.

BE wisely worldly, but not worldly wise. — *Quarles*.

EVERY day is a little life, and our whole life is but a day repeated.

PRAYER without devotion is like a body without a soul. — *Jewish saying*.

If you want enemies, excel others; if you want friends, let others excel you. — *Colton*.

LET every minister, while he is preaching, remember that God is one of his hearers.

A FOOL may throw a stone into a pond; it may take seven sages to pull it out. — *Russian Proverb*.

VENTURE not to the utmost bounds of even lawful pleasures; the limits of good and evil join. — *Fuller*.

THE coming years bring many advantages with them; when retreating, they take away as many. — *Horace*.

EVEN in hard times, more money is withheld "for want of thought" than for absolute want of means. — *Watelman*.

WHEN the Breton mariner puts to sea, his prayer is, "Keep me, my God; my boat is so small, and thy ocean is so wide."

THE experience and possession of divine pity is better than bodily ease, freedom from trouble, or the greatest worldly prosperity.

CONTEMN riches, and thou shalt be rich; glory and thou shalt be glorious; injuries, and thou shalt be a conqueror; rest, and thou shalt gain rest; earth, and thou shalt gain Heaven. — *St. Chrysostom*.

THEY that covet forbidden honors forfeit allowed ones. Adam, by eating of the tree of knowledge which he might not eat of, debarr'd himself from the tree of life of which he might have eaten. — *Henry*.

WE are not saved by faith without works, for there is no such faith in Christ. Nor are we saved by works without faith, for no works but those that flow from faith are acceptable to God. — *Bethune*.

THERE is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition and of unspeakable love. — *Washington Irving*.

WE need to learn the lesson that this life is given us only that we may attain to eternal life. For lack of remembering this, we fix our affections on the things of this fleeting world, and when the time comes that we must quit it, we are all aghast and terrified. — *Fuller*.

SIR David Wilkie, the famous painter, gave it as the result of his observation that "the artists who wrought on Sunday were soon disqualified from working at all," adding that "he never knew a man to work seven days in the week who did not kill himself or his mind."

WHEN once the soul, by contemplation, is raised to any right appreciation of the divine perfections, and the foretastes of celestial bliss, the glitter of the world will no more dazzle his eyes than the faint lustre of a glow-worm will trouble the eagle, after it hath been beholding the sun. — *Stougal*.

THE Stoics say: "Turn in upon yourselves; there you will find repose. This however, is not true. Others say: Go forth from yourselves, and seek happiness in diversion. Neither is true. Disease will come. Alas! happiness is neither within us nor without us. It is in the union of ourselves with God." — *Pascal*.

To some men God hath given laughter,
And tears to some men He hath given;
He bade us sow in tears, hereafter
To harvest holier smiles in heaven.
And tears or smiles they are his gift,
Both good to snite or to uplift.

— *Owen Meredith*.

A MAN in a blouse once said: "I have no more influence than a farthing rushlight." "Well," was the reply, "a farthing rushlight can do a good deal. It can set a haystack on fire; it can burn down a house; yea, more, it will enable a poor creature to read a chapter in God's book. Go your way, friend, and let your farthing rushlight so shine before men that others, seeing your good works, may glorify your Father which is in heaven."

I AM learning one lesson, at least, just now—to see more of my own vileness. It is a lesson I would shrink from learning through examination of my own heart to know its secret evil; but I have asked that I might be taught what God saw it needful for me to know and I desire to leave it to his way of teaching. I often fear I may lose by not searching it out for myself, and yet I believe that watchfulness at the time, and not retrospective self-examination, is the scriptural way. — *Adelaide Newton*.

THE thousands of Christians drop out of sight so soon as they die; it is only the one here and there who is remembered. And what kind of a Christian is he? A man of learning, simply, of energy, of parliamentary skill? No; but one of deep piety, whose whole life, in private and public, is full of the breathing of the Holy Ghost. We look back to such a man through the years and generations, thanking the Father for having blessed him with so much of his grace, and taking him as a great example whose virtues we try to imitate.

SIN is a fact. The denial of Christianity is not the disapproval of human sinfulness. Nay, if the doctrine of scripture depravity seems at first view to be harsh and repulsive, think a moment whether the fact is more frightful and awful if surveyed outside the limitations and alleviations of the Biblical presentation. The mass of the world's sin has been actually lessened by the conversion of millions through the Gospel. Christianity has been an elevating power over against this depravity. I can think better of the world with than without the Bible, see less depravity if the Scripture is true than if it is false. — *D. W. France*.