



GENERAL READING THE OSTRICH.

The popular and traditional notions respecting the ostrich in his native habitat are scarcely sustained by the observation of those who have, in modern times, made his acquaintance.

Both in the Book of Job and in the Lamentations of Jeremiah, there is a clear intimation that the ostrich is wholly careless of its young, leaving its eggs to be hatched by the heat of the sun, and its young to care for themselves.

FLOODING THE SAHARA.

Two plans have been set before the public with regard to the great project of flooding the immense basin of Sahara, known as El Juf, which is now generally conceded to be the bed of a former inland sea.

The other plan is that of reopening the ancient outlet of the inland sea to the Atlantic at a place called Boca Grande, or Great Mouth, and thus filling with water the vast depression of El Juf, which lies far below the level of the ocean.

The importance of the advantages to be gained by the accomplishment of this vast enterprise can hardly be over-estimated. Soudan has a population of about 30,000,000 of the intelligent and energetic of all the African races. They

have successively been brought under the influence of Carthaginian, Roman, Egyptian, and Mohammedan civilization. They have formed themselves into independent states, and possess numerous walled towns of commercial importance.

The distance from Cape Juby to Timbuctoo, on the Upper Niger, is about 800 miles of almost level country, thus being 1,200 miles shorter than the present route. On the line proposed by Mr. Mackenzie there are no less than forty-two stations, with plenty of water.

With the Sahara flooded, direct navigation with Europe would be established. And thus will also be opened a more extensive market for American goods.

WOMAN.

Great indeed is the task assigned to woman. Who can elevate its dignity? Not to make laws, not to lead armies, not to govern enterprises, but to form those by whom laws are made, armies are led, empires are governed.

Riches would be little esteemed if they did not furnish vanity with the pleasure of having what others have not.

A good conscience is better than two witnessess. It melts sorrow as the sun does ice. It is a spring when we are thirsty, a staff when we are faint, a shelter when the sun strikes us, a pillow in the hour of death.

A distinguished merchant, long accustomed to extensive observation and experience, and who had gained an uncommon knowledge of men, said: "When I see one of my apprentices or clerks riding out on the Sabbath, on Monday morning I dismiss him. Such a youth cannot be trusted."

NERVES AND LITERARY WORK.

Literary composition of any kind very frequently exercises a most depressing influence upon the mind of the writer, independent of any effect it may have upon the reader.

FAMILY READING

JESUS ONLY!

Thou one staid Rock in life's tempestuous sea, To Thee I come! Henceforth—all else unstable—but in Thee I find my home.

Though all should cast me out, yet still in Thee I'll put my trust; Mine is a treasure time and tide defy. And moth and rust. Give me, O Lord the sympathetic heart That lives upon Thy love, and cannot live apart.

O Jesus! fix Thine image on my soul, That there I may Gaze on Thy beauty till I am made whole; And every ray From this world's sinking suns that own not Thee, Dies down in Thine own light and its obscurity.

AT THE DOOR.

O Jesus, Thou art standing Outside the fast closed door, In lowly patience waiting 'To pass the threshold o'er; Shame on us, Christian brethren, His name and sign who bear, Oh shame! thrice shame upon us, To keep him standing there!

O Jesu, Thou art knocking, And lo! that hand is scarred, And thorns Thy brow encircle, And tears Thy face have marred. Oh love that passeth knowledge, So patiently to wait! Oh sin that hath no equal, So fast to bar the gate!

O Jesu, Thou art pleading, In accents meek and low, "I died for you, my children, And will ye treat Me so?" O Lord, with shame and sorrow We open now the door; Dear Saviour, enter, enter, And leave us nevermore. Amen.

THE OVERCOAT DOXOLOGY.

"Praise God from whom"—and all through the congregation there is a general stir to find hats and draw on overcoats, so that by the time those who have nothing more important to do than to join in the singing have come—

Praise him all creatures here below, a number of these creatures are in wrestle with sleeves and lining by a backward measurement of arms. Much they are thinking about praising the Highest! Their chief concern seems to be that they shall be ready to dart out as soon as the benediction is pronounced, to stand on the sidewalk in front and criticize the people as they come out, or hurry away to some less "iresome" place.

What is a doxology for, if not to express gratitude to God? And if this

gratitude be felt by only a few, had not the pastor better preach a series of sermons on "The Duty of Thankfulness," or in some way awake those who are careless to a sense of their irreverence?

We believe it to be thoughtlessness principally. The devil has gained some advantage in the souls of believers, and from making them wander in their prayers toward the last, finally gets behind begging to assist them on with their overcoats! Indeed! And this is the same spirit of darkness now urging to the shortening of God's time, who will ere long peer over the too-late repentance of a lost soul.

MR. WESLEY'S CONSECRATION.

"Lo I come; if this soul and body may be useful to do anything, to do Thy will, O God; and if it please Thee to use the power Thou hast over dust and ashes, over weak flesh and blood, over a little vessel of clay, lo! here they are; to suffer also Thy good pleasure. If Thou pleasest to visit me with pain and dishonor, I will humble myself under it, and through Thy grace be obedient unto death, even the death upon the cross.

A man who takes the place which God puts him in, and sticks to it, and fights it through, and stands a man every inch, has awaiting him an estate of glory such as has not been known in this world.

BESETTLE SINS.

Every man has some peculiar and plaguing and persistent sinful tendency. Many men are grand and strong in many places. Every man is weak in some single place—signally, specially weak.

In the world of mythology Achilles, dipped in the waters of a certain river, became invulnerable. The only trouble was that when his mother dipped him in, she, in holding him by the heel, kept the head dry, and henceforward he was vulnerable there. It was the wound which smote his heel that killed him.

Now, what was true of men in the old times is true of men in these. The human heart, in its weakness and passion, is much the same, whether it beat in Bible times or in times like ours. Every one of us has a form of sinfulness, which coincides most naturally with our inclinations. It may be sensual appetite. It may be slothfulness. It may be stinginess. It may be proud self-assertion and disdain of others.

yet such as these are the very persons whom you will find arguing that, because they so crave stimulant, they must have it. Then, too, if a man is naturally slothful, how many reasons he will be able to find for taking his own ease and doing as little as he can.

Ab, this besetting sin! This sin that jumps with our inclinations, with the peculiar set and flow of our nature, is always a specious sin. The devil sometimes looks as white and clean as an angel of light, but he is the devil still.

And so, of all sins, this besetting sin is, for every one of us, the most dangerous. It is the sin which, at the last, is likeliest to overmaster and lock us prisoners in its own destruction. For sin is evermore endowed with the quality of growth. He who will do evil of his own choice, is ultimately given over to evil as his master.

Now, since sin thus holds in itself the power of growth and increasing tyranny through yielding to it, and since we are likeliest to yield to that sin which coincides most closely with our inclination—it is surely evident that just the sin fraught with the direct danger to us, is just this peculiar, persistent, desirable, besetting sin. If sin at last wreck us, it is on this rock that we shall go to pieces.

CALVINISM.

In regard to a call to the ministry, Bishop Simpson says he is Calvinistic; if so, he believes that it was foreordained that he should be a minister; and if so, it must have been foreordained that he should be converted, for certainly none but converted men are called to preach the Gospel; and if so, he is one of the elect; and if that is so how about the thousands converted under his ministry? Are they not elect also? It must be that all evangelical Christians are Calvinists in the spirit, if not in the letter.—Herald and Presbyterian.

The above is a nice little run of logic. Suppose we admit it to be true, and run on: And if all these ifs be so, then all converted men are of the elect, and if all, then a part, and as all Arminians are a part of the converted multitude, then Arminians are all elect; for there is no dispute about the experience of conversion. For men were converted before either Calvin or Arminius were born. Hence it must have been foreordained that Arminius, being a man, was as wise and as sincere as Calvin, who also was a man, for God endowed them both; and if Calvin cannot prove by the Scriptures that he knows more of the unknowable than Arminius knows, then it follows that whoever believeth shall be saved, or elected, regardless either of Arminius or Calvin. That both these ancient worthies were converted, is admitted, and if converted then elected—self-ordained, and fore-ordained, and sub-ordained as long as self-ordained (or elect, as so written), and hence all evangelical believers are Arminians (electors, because divinely and humanly elected and endowed), both in the letter and in the spirit, which is better than to be "Calvinists in the spirit, if not in the letter."

Now, brother "Herald and Presbyterian," don't pretend that you can't understand this; for if you do, we shall decline in the very next paper that we never did understand you.—Recorder.

As two men after hearing the one was "That man doesn't he?" cally be said son of his li- love to Jesus of his know speaks of his he is in co- "I know wh know the d- knowledge: and the pow the fellowst the exalted all kinds of How wor- sion! To t was a more sion than S- dices of ed- pride of bir- seemed to s- in the way. implacable h- the Church- glory from t- him, a blow smites him- ledge of Jesu- consecrated Paul's kno- sional thing- ledge of Chr- when they g- of religion, and to recou- is the same- But this is a- splendid ad- value of reli- whose hearts by the fire of hearts have power of his- true believer- son of Christ- with the ey- vivid is the- can never be- the Holy Spi- visible God. speaks of Jes- with seraphic "thoughts th- burn."

It is worth many modern- dulged doubt- is no hesitati- his acceptance- with all the- quainted with- ed and talked- manion. He- in his hands. keep that I- against that- precious soul- and he had- Men when in- appearing be- when diseas- the realities- before them- of the tomb- and the icy- on their head- loses its pow- sions all van- ian hope alo- and the de- brow of the- of Jesus fill- joy, and he- and be with- ter."

Paul's con- Christ had d- knew him as- the curse o- and brought- righteousness- had done m- had given h- ized his wh- powers and- heavenly su- monument- grace. Hence- had done fo- his power to- ners; and e- everywhere- and saw mu- ed brought- truth—a sig- ture.

Let us k- knowledge o- of salvation- one of per- surest of all- Ages. It's- nal word of- hell cannot- for the unl- whole heart- impeachme- Taking Go- the assur- tion. God- in his pro- looks on u- Unbelief i- honoring o-

The par- of our trib- to those w- the whole-









TEMPERANCE.

"HELL FIRE."

BY J. B. GOGGIN.

In Dundee, many years ago, the Right Hon. Lord Kinnaird was very anxious to speak to the audience of outcasts. I said, "I am willing to speak to such an audience if you can get them."

Why, it seemed as if the last lingering trace of human beauty had been dashed out by the hoof of debauchery—as if the image of God had been wiped away, and the die of the devil stamped in its place. There were filthiness, nakedness, wretchedness. The very stench of the audience, as it came steaming up, was sickening.

I rose to speak to that audience. I expected a row, and I do not like rows; so I spoke to the people very tenderly and soothingly. I did not speak to them as things, or beasts, or brutes, or outcasts, but as men and women.

When I got through that speech, she came on the platform, and I thought she was going to tackle me. I did not like the looks of the woman. She was a strong, muscular woman, and such sort of strong-minded women I do not want to come in contact with.

A gentleman came up and said, "Do not give her the pledge; she is fooling you. She will be drunk before she goes to bed to-night. She cannot keep it."

"Well," I said, "you need not quarrel about it. Can you keep it?" "If I say 'I will,' I can."

"I will." "Give me your hand." She put her burning hand in mine. "Put your name down." She wrote it; and the writing looked as if a fly had been put into the ink and set to run across the paper.

Thousands of dollars might be annually saved to farmers if they would give freely of Sheridan's Cavalry Condition Powders to their horses, cattle, sheep, hogs and fowl. They prevent disease and promote the growth.

bed and go down on my knees, and never go back until daylight comes, and I keep saying, "God keep me!"

Her daughter said, "I have seen my mother after she took the temperance pledge, on the bare floor in the bitter winter night, and I have said to her, 'Come to bed, mother; you'll be cold.' 'No! no! I've had a dream, and I cannot get drunk any more.'"

That woman was to be seen wet or dry, hot or cold, rain or snow, going to the house of God to hear His word preached. Her photograph was subsequently sent to me, and a letter saying "Fire has kept her pledge for sixteen years. Her spare time is occupied in rescuing abandoned women. She has gone down to the depths and brought them up. She has taken girls out of the streets and kept them in her poor miserable little home for weeks, to save them from temptation."

Temperance did not make that woman a godly woman; signing the total abstinence pledge did not make her a Christian; but the total abstinence principle removed a hindrance to her hearing and understanding the truth. The Gospel must be heard to be believed; and it must be believed to affect the life.

ILL MASTER YOU, IF I DIE FOR IT.

In the course of a recent address at Exeter Hall, Mr. John B. Gough said: "I knew a man in America who undertook to give up the habit of chewing tobacco. He put his hand in his pocket, took out his plug of tobacco and threw it away, saying as he did so, 'That's the end of it. But it was the beginning of it. O, how he wanted it! He would lick his lips, he would chew camomile, he would chew tooth-picks, quills—anything to keep his jaws a-going. No use; he suffered intensely. After enduring the cravings for thirty-six or forty eight hours, he made up his mind. 'Now, it's no use suffering for a bit of tobacco; I'll go and get some.' So he went and purchased another plug, and put it in his pocket. 'Now,' said he, 'when I want it awfully, I'll take some.' Well, he did want it awfully, and he said he believed that it was God's good Spirit that was striving with him as he held that tobacco in his hand."

There is an advertisement in our columns to which we take much pleasure in referring our readers, because we believe in it and can conscientiously and heartily recommend it. We refer to Hall's Hair Renewer. We remember many cases in our midst of old and middle aged people who formerly wore grey hair, or whose locks were thin and faded, but who now have presentable head pieces, and with no little pride announce to their friends that they have a grey hair in their heads.

Old Dr. Johnson was a benefactor. Seventy-five years ago he invented what is now called Johnson's Anodyne Liniment the wonderful success of which in the cure of diseases of the head, throat and lungs is truly astonishing. No family should be without it.

The expenditure of brain power to carry or too severely in children often result in physical debility; the use of Fellows' Hypophosphites exerts a singularly happy effect in such cases.

Persons under the operation of Fellows' Hypophosphites should examine their blood under the microscope from time to time, and mark the increase of red and white particles and diminution of the acids and coagulable; these observations are interesting and instructive.

LAME BACK. WEAK BACK. RHEUMATISM. AYER'S CATHARTIC PILLS. For all the purposes of a Family Physic, and for curing Constipation, Jaundice, Indigestion, Puff Swelling, Headache, Erysipelas, Rheumatism, Eruptions and Skin Diseases, Biliousness, Dropsy, Tumors, Worms, Neuralgia, as a Dinner Pill, for Purifying the Blood.

FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES. It is composed of ingredients identical with those which constitute Health, Blood, Muscle and Nerve and Brain Substance, whilst Life itself is directly dependent upon some of them.

SAVE THE NATION! RIDGE'S FOOD FOR INFANTS AND INVALIDS. It is a healthy, nutritious and easily assimilated food, grateful to the most delicate and irritable stomach, and especially adapted for the INFANT AND GROWING CHILD.

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brave and noble young warrior must yield up his life an atonement for crime. There is not yet any visible meanness about his return. What faith in mortal promise! How simple and yet sublime the lesson. His substitute is serene, nor has he the slightest suspicion that misplaced confidence will bring him to an untimely and ignominious grave. No! no! The return of the principal is anticipated. His word is out. But shall we expect such a man, with such coarse surroundings, and so few opportunities for refinement to have any sense of honor? What cares he for his word? What is his value of tribal clemency? He may be dastardly enough to come even to the opposite side of the river, secrete himself among the undergrowth, and in a little time see his friend and substitute perish in his stead—law avenged, and himself free. Can he afford it? What a strong temptation! What would you do?

The ease with which he procured a substitute gives promise for any one of that tribe. The uniform reliance upon personal honour inclines me to think that if he is alive he will yet reach the scene before the time expires. Should he "turn up" all right, what a rebuke it will be to our habit of fortifying human promises with securities. Are we in the habit of taking one's word as our only security? Why not? It was so with the Indians. I wish our promise to do a certain thing, or pay a certain amount of money on a given day, were as reliable as the word of an Indian.

Only a few more minutes remain for this criminal to redeem his pledge. If he does not appear right away, the life of another and innocent one pays the forfeit. The final adjustments begin. Ground is surveyed and weapons examined. It is a critical moment. Were you the substitute would your face pale? From the opposite bank a clear and manly voice rang out upon that midday air. The distance from Kentucky to Arkansas had been accurately measured. Time had been computed. He had never thought of betraying confidence, and hence could not imagine any uneasiness in the mind of his substitute. Among those Indians it was not necessary for him to return days, nor even hours, beforehand to relieve any possible embarrassment from suspicion and want of confidence. What a blessed state!

A canoe is dispatched to the opposite shore for him, and at the time named in his sentence his manly form stands erect in the arena of death, and his bare bosom receives the well-barbed and aimed arrows. He died honorably and honored.—Advocate.

A WORD TO THE YOUNG. If you perceive that anything in your ways makes your parents unhappy, you ought to have no peace until you have corrected it; and if you find yourself indifferent or insensible to their will and wishes, depend upon it yours is a carnal, disobedient, ungrateful heart. If you love them, keep their commandments, otherwise love is a mere word in the mouth, or a notion in the fancy but not a ruling principle in the heart. They know much of the world, you very little; trust them, therefore, when they differ from you and refuse compliance with your desire. They watch over you for your good, and are entitled to great deference and cheerful obedience. You may easily shorten the lives of affectionate and conscientious parents by misconduct, bad tempers, and alienation from their injunctions. Let not this sin be laid to your charge.—Leigh Richmond.

SPEAK KINDLY. A young lady had gone out to take a walk; she forgot to take a purse with her, and had no money in her pocket. Presently she met a little girl with a basket on her arm. "Please, miss, will you buy something from my basket?" said the little girl, showing a variety of book-marks, watch-cases, needle-books, etc. "I am sorry I can't buy anything to-day," said the young lady. "I have n't any money with me. Your things look very pretty." She stopped a moment and spoke a few kind words to the girl; and then as she passed she said again, "I am very sorry I can't buy anything from you to-day." "O, miss," said the little girl, you've done me just as much good as if you had. Most persons that I meet say, 'Get away with you!' but you have spoken kindly to me, and I feel a heap better." That was "considering the poor." How little it cost to do that! Let us learn to speak kindly and gently to the poor and suffering. If we have nothing else to give, let us at least give them our sympathy.

