SHAKE THE BOTTLE.

The Practical Philosophy Suggested by Day that was Dark and Dreary.

The man who wrote, or said "Leave well alone," unconsciously touched one of the keynotes of the harmony of life! Don't shake the bottle! and perhaps by some freak of fate you may never have the disagreeable experience of drinking the lees. Was there ever a particularly noxious dose bottled up by a chemist that did not bear the legend, "When taken, to be shaken?" Pour the top off the wine of life carefully, and drink as sparingly as you like, but for the sake of all things bright and fair in this beautiful, if weary world, don't go drinking the dregs all your life, mixed up with the wine. It is a sort of sans souci philosophy I know, but might we not as well take our bitter in one draught with a single brave effort as take it little by little, till it flavors our whole life! Someone says, "It is a beautiful day," and you pick up the bottle promptly and shake it hard, and respond, "Yes! so it is, but there is every indication of a storm tomorrow." And you have your friend, who was planning for a picnic the next day, swallow a tablespoonful at least of your nauseous medicine.

I don't mean that we should shirk our responsibilities and try to live a butterfly's life. That would be little better than a mere animal existence, but some of us are always looking for trouble, and if we can't see it coming, even as a tiny cloud on the far off horizon, we gird on our sandals and go forth to meet it, at least half way. We peer anxiously down through a whole cask of champagne, and strain our eyes to find a little sediment lurking at the bottom. How do you know you will live long enough to even taste the lees? And yet I have met some people in my short journey who are quite capable of tapping that cask at the wrong end, just for the sake of "sampling" the dregs thereof, and then howling about their bitterness. Verily, such people should be fed on a diet of quinine.

"Let sleeping dogs lie" is another good piece of philosophy, and if it savors slightly of discretion being the better part of preservation is the first law of nature, even if it is a law which, faithfully carried out, will never lead us to any height of heroism. And after all, how seldom we gain any moral or physical good by waking up dormant unpleasantnesses, which, if left alone, might have slept forever.

Did you ever put away a bottle of maple syrup for six months and look at it from time to time? First it began to settle, and an inch of golden dust gathered slowly in the bottom and the syrup grew clearer and clearer, till by and by when you came to use it there was no use in shaking it, the sediment had formed into a hard concrete which could only be dislodged with great pains and a skewer, and which even then was sweet and not bitter.

A homely simile, I know, but still a fitting type of some homely lives in which the bitter has been resolutely kept out of sight for so long a time that they grew clearer and brighter day by day till, in the end, even the very dregs which were so hard to bring to the surface, contained nothing but sweetness, crystalized and hard.

Don't shake it, my friend, I beg remember this-

"By reaching past a bright today, Out after an obscure tomorrow, We oft times let joy skip away, And grasp the hand of some great sorrow."

GEOFFERY CUTHBERT STRANGE.

BURNS AND THEOLOGY.

How the Ploughman Dealt Blows at Whining Cant and Hypocrisy.

The anniversady of Robert Burns's birthday was celebrated in Glasgow with all the wonted enthusiasm which leal Scots seem Taking advantage of the return of that event, Rev. Andrew Douglas lectured in the Abbey Church Art and advantage of the return of that event, Rev. Andrew Douglas lectured in the Abbey Church Art and cathing The return of the and cathing The return of the second caused by the like leafless trees, and sometimes like ferns and cathing The return of the return of that like leafless trees, and sometimes like ferns and cathing the return of the return of that like leafless trees, and sometimes like ferns and cathing the return of the the Abbey Church, Arbroath, on Sunday evening on "The Influence of Robert Burns on Religious Thought in Scotland." He declared that Burns had been God's instrument in their national deliverance from certain hideous, malignant, and shocking conceptions of the Divine nature; that he had given the death-blow to that whining cant and hypocrisy which were the necessary outcome of a Protestantism that demanded more spiritual belief than was possible to the average man; and that his writings in prose and verse contained seed-lings of thought that would yet germinate into fruit trees of pure and Apostolic The contained seed-tregularly from a neighbor for the past twenty years.—Boston Budget. Christianity. His negative influence in modifying Scottish religious thought was undoubted. He was the first who had the courage to protest against the conception of future punishment, from which the public conscience had long since revolted, and was the pioneer to the conclusion of all thinking minds that hell, whatever it was, could only be the arena of God's love.

Proceeding to consider his direct and positive influence, regarding which Burns has not yet received justice, Mr. Douglas pointed out that on four distinct points the poet had anticipated that newer theology which was destined to make Christ a more living influence in society. First, he recognized the native and essential connection of the mind of man with the mind of God. In one of his letters he speaks of the street? Practical Citizen—I'd think 'Senses of the mind which link us to a God you were a liar. Good morning.—Cleveand a world to come.' That expression anticipated by sheer dint of genuis the deepest researches of this century, and restored to the world the truth which which the Church had forgotten, that man by nature and not through baptismal grace was a child of God. Inspiration, the working of

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the Holy spirit and the Divinity of Christ are all bound up in these pregnant words.

Secondly, his proclamation of the brotherhood of man was a return, in contrast to the theology of his day, to the pure truth of Christ. Men who imagine that God is so callous as to bring millions of human beings into the word only to perish of death. everlastingly will grind and oppress the

masses with little compunction. Thirdly, the poet restored the Christian idea of the holiness of all life. His writing the "Cotter's Saturday Night" may have been a rebuke to the excessive Sabbatarianism of his country, which practically results in the belief that one-seventh of our time is holy, and that the remainder has no relation to God. That immortal poem was the broadest, deepest, and truest picture of the religious instinct in literature. Harmonising with the mind of Christ, it made all life religious—a Saturday as well as a Sunday. Thrift, domestic affection, virtuous love, industry, sociality-all these | There will be dizziness, headache, and lanlead up to, and form part of, the stated act | guid feeling. Memory will become poor, of worship, and thus in this wondrous poem nothing is unholy or unclean.

Lastly, in an age and in a church where the character of God and his atonement through Christ were entirely based on justice, Burns seized with a steady grasp the Divine Love.

> Where with intention I have erred, No other plea I have
> But Thou art God, and Goodness still
> Delighteth to forgive.

In these words they have the essence of atonement. God and sinners are reconciled simply because the heart of the Eternal is infinite in its love; and, though man sins and sin brings its own punishment, Divine love is untiring in its searching. - Glasgow

PICTURES MADE BY SOUND.

Interesting Experiments on the Effect of Voice Waves.

Voice figures are called by this name because they are produced by the action of the voice. Mrs. Watts-Hughes, the discoverer, takes a "receiver," open at the top, and with an orifice below. Over the mouth of the receiver an elastic membrane is stretched. Sheet indiarubber is the best for the purpose. White paste in a semifluid condition must be placed upon the membrane. The next step is to take a tube, conveniently curved so as to allow vocal sounds to pass through it into the receiver by the orifice. Mrs. Hughes now sings down the tube a single note. The vibration caused by the wave of sound disturbs the white paste, the particles are loosened from one another, and when the valor, and a wholesome dread of the teeth agitation ceases and they settle again, it is of those slumbering pups, why, surely self- in a round heap in the centre of the membrane. Mrs. Hughes then sings another note, more sustained than the last, and One Out of Thousands of Cures Effected perhaps, after several attempts, from the round centre of paste a circle of starlike petals is thrown out in jets. The number of petals increases as the pitch of the note which produces them rises. The result when finished is a form in the shape of a

It is always the case that the same note produces the same figure. This has been tested by touching the centre of the membrane strewn with a little sand with a tuning fork of the same pitch as the note sung, when a figure of the same pattern will immediately appear. An alteration in the notes will produce a pansy instead of a daisy, and one of the most remarkable figures is a tree like a palm, with branches springing from the top. There is no illusion about the resemblace. A child seeing these voice figures for the first time would cry: "There is a palm tree. That is a daisy.'

force, besides the figures which belong to the notes, there are additional curves and forms, which are caused by over tones actually produced at the same time, although inaudible to the ear. Thus the eye perceives traces of sound which were too fine for the ear to detect. Mrs. Hughes can also form figures like shells, corals and sea anemones, but for these she uses paint instead of white paste, and the impression is transferred from the membrane while in a the "Recamier Preparations" of a most state of vibration to sheets of glass.

Occasionally in the pictures on glass cohesion of considerable force has taken place between the india-rubber disc, the color paste and the sheet of glass. The figures produced by cohession are remarkably beautiful. Wherever the picture is caused by the voice, undulating lines are seen across it, which show where the waves of sound passed. These lines are quite distinct, and mysteriously beautiful. Some of the most remarkable figures occur where the lines caused by cohession have been broken up by waves of sound caused by the difficult to be treated correctly except by those who possess scientific knowledge. London Queen.

An Old Friend of the Paper.

Rural Caller-Your paper is one that deserves its prosperity. I have been an admirer of it for years.

Editor-J am glad to receive the commendation of so old a friend of the paper. Rural Caller-I guess I am an old

A Hopelss Case.

Galligan-Doctor, haven't you been atending on old man Gilfullaw? Doctor-yes.

"How is he today?" "He is beyond the reach of medical assistance, I fear."

"What! Is he dying?" "Oh, no. He's broke .- Medical Times. | HENRY A. MOTT, Ph. D., LL. D.,

Logical | Deduction.

Tramp (with tears in his eyes)—I do not ask you for money, sir; but what would you think if I should tell you I have had nothing to eat for 48 hours, and my poor wife and children are now starving in the street? Practical Citizen-I'd think land News.

Most People Don't Want It.

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RUSHING ON THE ROCKS.

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When a ship is nearing the rocks, what can be done? When brain and nerves are well nigh wrecked, what can be done? Alas, many a time the dreadful situation is not realized until too late, and nothing can be done but struggle desperately with

little hope of being saved. The time to ask what can be done is when the clouds of the gathering nerve storm are first noticed. If no attention is paid to the first nervous symptoms, there will be serious trouble The stomach will grow weak, and food will not benefit; sleep will be poor, and the person feel more tired the next morning than upon going to bed. the brain will lose its power of application, and the trembling hands, heavy eyes, hesitating walk, and teeble muscles show how close the unhappy victim is to the rocks of nervous prostration.

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Remember if you get tired easily, or feel old, here is a tonic that will make you as fresh and strong as ever and give you the vigorous feeling of youth.—Advt.

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A LL that certain piece or parcel of Land, situ-"atc, lying and being at Red Head, so called, Parish of Simonds, in the County of St. John aforesaid, bounded and described as follows, to wit: Beginning at a birch stake, on the northern side of a public road leading westerly from the main road from St. John to Mispeck, the said road being laid out along the southern side of the boundary line between Lots (8) eight and nine (9) of the grant to Richard Walker and others, and the birch stake, being on the eastern side of a tract of land reserved for a public landing; going thence along the northern side of the aforesaid road north "of the year 1785; crossing the Mispeck road and continuing along the division line between Lots (8) ' and nine (9) the western extremity of a tract of 'land conveyed by Thomas McGuire and Catherine his wife, to Robert McArdle on the 27th day of December, 1866; thence by the magnet of the year 1866 north thirty degrees east (N. 30 ° E) along the western line of this land, the line of division between Lots seven (7) and eight (8); thence south seventy-five degrees west (S. 75° W.) by the magnet of the year 1785 to the shore of the Bay of Fundy; thence southwesterly along the shore to the before mentioned public landing, and thence 'southerly by the eastern boundary of the public landing to the place of beginning," containing Two Hundred Acres more or less. For terms of sale and other particulars apply to

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