

Months' Department.

BIBLE LESSONS.

Sunday, August 19th, 1886.

JOHN xix. 1-16: Pilate delivers Christ to be crucified. 1 KINGS xlviii. 47-48: Elijah prays for rain. Rain comes.

Recite: EZEKIELS ix. 10-18.

Sunday, August 26th, 1886.

JOHN xix. 17-30: The Crucifixion. 1 KINGS xix. 1-8: Elijah comforted by an angel.

Recite: GALATIANS iii. 13, 14.

Freddy's obedience.

A little boy, whose name was Freddy, had gone with his papa and mamma by the cars, to spend a day at the seaside. On their return, the train passed along the edge of some high cliffs which overlooked a beautiful bay. Far below could be seen children at play on the beach, and the water was here and there dotted with the white sails of yachts and pleasure boats. You may fancy that little Freddy liked to see this. He jumped off the seat and leaned against the door to get a better view.

"Freddy," said his mamma, "don't lean against the door." Freddy did not wait to ask why not, but immediately repeated himself, although in that position he could not see so well. He had scarcely been seated a minute when the door flew open. The shaking of the train had caused the fastening to move, I suppose. With sudden instinct his mamma threw her arms around the boy, whilst his papa carefully closed and fastened the door. The little fellow looked rather alarmed when he saw what he had escaped; and his mamma said:

"Now, Freddy, you know how often I have made you obey me quickly against your will. Happily, this time you did so, otherwise you would, in all probability, have lost your life."

We trust little Freddy will never forget this lesson, and that it may be of service to some of our little friends who do not always do what they are told at once, but wait to ask the reason why.—*Children's Friend.*

Improving Opportunities.

If one has an eager longing to do good in the world, numerous ways will open in daily life. They need not be sought, they will present themselves continually to one who is ready to use them. The following, from the *Religious Magazine*, is an illustration:

Standing on Boston Common one summer's day, when thousands had come together to witness a grand balloon-ascension, there gathered near the place where I stood a number of boys, from the ages of fifteen to sixteen years, who, by their coarse and profane language, offended every one, within hearing of their voices; that loved purity and revered the names which they blasphemed.

After a little, I saw a young woman who was near me put her hand into her pocket and take out something, which, by carrying her hand behind her and without turning her head, as if to avoid observation, she placed in the hand of one of those young men.

My curiosity was aroused, and partially turning round to see what it was, I was able to read on a card these lines of a verse which rebuked the use of profane language:—

"It chills my blood to hear
The blest Supreme
Rudely appealed to on each trifling theme."

I marked the countenance of the young man as he put the card into his pocket, and clearly saw, in the changed expression of his face, that the arrow had hit the mark,—that something had touched him somewhere in a tender spot; some waking memory, or fear, or hope, certainly some feeling which, from that moment, produced a quiet and respectful behavior. Only God knows how great and lasting was the change!

Young America.

Mrs. L. M. Child narrates the following incidents of "young America," who is not so much to blame for his precocity as the parents whose foolish indulgence encourages its growth:

A French gentleman said to me the other day, "There are no children in America." He spoke the truth, and it is a mournful one; for life without childhood is like a year without spring. In the vicinity of Boston, a boy of nine years old lately said to a boy of seven, "I am surprised to hear you talk so much about the girls. I didn't at your age." Some girls of fifteen give it as their opinion that girls of twenty ought to retire from parties, and leave the beaux to young folks. A boy, matured by the experience of eight summers, having met with an allusion to Cupid, in the course of his reading, inquired who Cupid was. Being informed that he was the god of love, represented in ancient fable as a winged boy shooting arrows right and left, and that whosoever was hit was compelled to love somebody, he exclaimed, "O dear! then he has certainly hit me; for I can't help being in love with Jenny." A little girl of my acquaintance took upon herself the burden of years at a period uncommonly early. While being undressed for bed, when she was about six years old, she heard her father read from the paper an account of a mechanic whose arm was torn by machinery. No one supposed that the child took any notice of it; but when

she went up stairs, she began to sob violently. When asked what was the matter, she exclaimed, "O dear! what shall I do if they marry me to a machine-man?" Her mother, scarcely able to repress laughter, replied, "Don't cry about that, my child; perhaps you will never be married."

"O yes, I shall," she responded, trying to swallow her sobs; "they will marry me to somebody, and likely as not he will be a machine-man; and if he breaks his arm all to pieces, I shan't know nothing what to do."

If things go on at such a rapid rate a hundred years longer, boys and girls of twelve will have to make their wills and retire from the arena of life, if they would avoid having, it said of them, "Superfluous legs the veteran on the stage."

Job.

Was Job a real person and at what period did he live?

That Job was a real person, and that the narrated events of his life actually occurred, may be inferred from the manner in which he is spoken of in other passages of Scripture (Isa. xli. 24; James v. 11); and this conclusion is sustained by the particular details given of person, places, etc.

Many circumstances lead us to conclude that he lived before the departure of the Israelites from Egypt. Some suppose it to have been at a still earlier period, even before the age of Abraham. In support of this opinion it is alleged that: (1.) The long life of Job, extending to two hundred years, agrees only with the lives of the patriarchs between Peleg and Abraham. (2.) The manners and customs described are those of the earliest ages. (3.) The religion of Job, requiring sacrifice, but without a distinct priesthood or sacred place, is such as prevailed in patriarchal times. (4.) The worship of the sun and the moon is the only form of idolatry spoken of (ch. 31: 26-28), and this was unquestionably the most ancient. (5.) There is no allusion to the Mosaic law or to the Divine interposition on behalf of the Israelites in their deliverance from Egypt and their journey to Canaan; which are constantly used by the other sacred writers to illustrate the character and government of Jehovah.—*W. & R.*

Missionary Intelligence.

BURMA.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

Tour South of Henthada.—Henthada, Jan. 2, 1886.—The past month has been mostly spent in the parts of this district lying south of Henthada city, where the population is numerous, and where are situated our most important churches. Our first stopping place was Donabew, where we remained nearly a week. We had a preaching service in the chapel every evening, for the members of the church and others who might be in town. Mrs. Thomas and Willie remained constantly in the chapel and received all who called, while I spent a part of my time in making excursions in the country lying about the city.

I spent one day in a place called Than Bau Gyoung, where I saw many heathen Karens, both Sgau and Pwo.

I spent another whole day with a Pwo church, about ten miles west of Donabew, in Akyau. By taking an early start, I had the whole laboring part of the day to spend at Akyau. Time was needed, as we had a sermon, the communion service, and a long talk, or informal meeting, for more than an hour, which resulted in plans for a school in the village, the disciples agreeing to send their children to the number of fourteen. This, also, I found a very tiresome day; for besides the journey out and in, all the services and all the talks were in Pwo Karen, which seems to me much more difficult to speak than the Sgau Karen.

Saturday was a day of much interest. Besides the early prayer-meeting, there were three services, one of which was occupied with the Lord's Supper.

Besides the services of which I have spoken, in and about Donabew, there was another point gained by our being there. We saw many preachers and heard men from villages, in that direction, but too distant for me, under the circumstances, to visit. Thus we saw either all the churches, or their representatives in that region.

Heathen Burmans in Donabew.—Donabew itself has been a place difficult to manage. But through aid from the good friends of the La Crosse Sabbath school, Wisconsin, we have had a preacher there during the entire year that is now past. The good results are quite visible, in the improved condition of the church and in the establishment of a school of twelve pupils.

I have been speaking of a few, five houses—of Christians in Donabew city. But I have not said a word of the eight thousand heathen Burmans within that same city, nor of the ten thousand heathen Karens living all around the city. O that you all may have thoughts of these heathen!—thoughts that shall weigh heavily upon your spirits. Then, then, just cast this your "burden upon the Lord." Pray for these Donabew heathen.

Fruit of Sabbath School Aid.—Our next stopping place was ten miles up the river, in Ka Nazyee. There is one of our best churches. It is now nearly self-supporting. In the days of the weakness of the church, their preacher, Mau Po, was aided by the Stuart St. Sabbath school, Providence, R. I. And now that Mau Po no longer needs their aid, that school has extended a helping hand to another of our needy

preachers. We hope for many such results as this from special donations for Karen preachers.

During the past year, twelve have been baptized into this church, nearly all of whom are from the heathen, and half of them, Pwo Karens. Here I preached in both the Pwo and Sgau languages. Mau Po is a man of good education and of great energy of character, which are rare traits in Karen preachers, especially the latter trait. He has under instruction our best jungle school.

From Ka Nazyee we crossed over to the east bank of the Irrawadi, and came up to Au Prau, where we spent nearly another week very much in the manner of our spending the week in Donabew. While at Au Prau I visited three other churches, but left unvisited our largest church at La Ka Gye.

The pastor of the Au Prau church, Sah Mai, was the first man in Henthada on whom hands were laid. He is a man of much character.

One day I rode out, and in ten miles, to the place where our Association is to meet this year. It was a precious day to me, all were so glad to see me, and especially glad to hear the word of God. It seemed precious to their souls. O, it was easy, it was more, it was delightful, to preach to hungry souls. There were young converts, six of whom were baptized by me that day, in a most beautiful lake near by the chapel.

On my way home, I was unable to resist the desire to visit two or three houses of young converts; there we conversed, sang and prayed. These last exercises belated me. However, no anxiety would have been felt, had we not seen fresh tracks of a tiger in our wet, lonely jungle path, on our return to Kyn Ta Nau.

Native Preacher Ordained.—My work was not done in Kyn Ta Nau. Shway Au had come and met me there, instead of being at our chapel in Henthada when Sah Po was ordained. This was my plan,—to ordain two men at once, both for the Tharrawadi, or eastern, side of the river. Though on the same side of the river, their villages were at least sixty miles from each other. But Shway Au came to this village ere I arrived. So I made arrangements for his ordination there. Delegates from ten churches were present, and three ordained pastors. The ordination exercises took place Sunday, A. M. This makes nine ordained pastors now in this mission. We hope to have fifty before many years.

LETTER FROM MR. CRAWLEY.

The Association.—Henthada, Feb. 28, 1886.

The annual meeting of our Association was held with the church in this place, Jan. 25-28. Bros. Rose, Stevens, and Douglass were with us. The meetings were held in the new chapel, on the compound of the Burman Mission. The chapel was incomplete, the floor and roof only being finished, but, it being the cold season the Association was accommodated very comfortably during the day; and the evening meetings, devoted exclusively to preaching to the heathen, were held in a shed, temporarily prepared for the purpose, in the centre of the town. The heathen gathered in large numbers to these meetings, and listened with a patience and decorum most gratifying and encouraging to the speakers,—and invariably at the close of each meeting, urged its continuance till a later hour.

A Rift in the Cloud.—I paid a visit to Donabew recently, remaining there with Mrs. C. and family twelve days. I found much more encouragement than on former occasions; several inquirers,—one, a young man of considerable talent and respectability, who professes to have been an inquirer for the past three years, and to be now trusting in Christ, with the firm conviction that He only can save him from sin and its punishment. He told me that he intends to ask for baptism soon. So we think we see a rift in the cloud which has so long hung over Donabew.

The Karen Association began its annual session at a place about eight miles distant from Henthada. Br. Thomas and family are all away at the Association. Many heathen Burmans are attracted by curiosity, and our Burman pastor, with a number of the brethren, have gone to improve the opportunity of preaching the "way." I hope myself to be able to be present one day at least during the meetings.

TOUNGGOO MISSION.

Mr. Cross writes of the Shwaygyeen Association:—There were perhaps three hundred or more delegates and preachers, &c., present, and our meeting was at once organized. Quail was chosen chairman, and the usual number of clerks and committees were appointed. The introductory sermon was preached by Miyamai. Our meetings continued for two days, and a good many speeches and exhortations to the people were made; and on the whole the general aspect of the field in this district is encouraging. The same lack of interest for schools has been felt in this district, as in Tounggoo among the Pakus. On this account more than usual effort was made to awaken the people on the subject. I trust these efforts will not be in vain. As the churches and disciples, individually, are in some measure recovering from the fearful paralysis and almost death-blow produced by the troubles in Tounggoo, we may hope to see a great improvement in the schools for the coming year, as well as in the general activity of the preachers and disciples in the Christian life and work.

The principal statistics given in the letters of the churches are as follows:—churches, 16; baptized, 30; excluded, 17; died, 25; whole number, 789.—*Missionary Magazine.*

Want of employment is the most irksome of all wants.

Qualities of hay.

Timothy for muscle; clover for milk; corn for fat. The timothy should be cured in full blossom, or a little later. Clover be cut when first reddening, before it is fully matured. This is the time, and the only time, to cut clover. Then all the nutritive juices are in perfection. Such hay—or grass cured—has a slight laxative tendency,—just what is wanted in winter. It will be greedily eaten, even when somewhat touched with mould,—and give milk with profusion. This never fails. On the other hand, timothy, instead of secreting milk, will form muscle; hence, the hay for horses, and hence preferred so generally. Straw, when early cut and properly cured—not dried—has somewhat the quality of clover. But oh, how neglectful we are about the curing of straw, when it is one of the finest employments. There is a fragrance about such straw, and the pale green tint, which make it a valuable and a most pleasant fodder.

Timothy, then, for horses; clover for milk cows; and straw, well cured and cut, for either. It is excellent to mix with meal, or feed carrots and beets with. We would, when thus fed, make but little difference between good barley or even oat straw, when early and properly cured, and timothy for stock, especially cows in milk. For young stock, tender timothy is excellent. We are so reckless in feeding. We feed promiscuously; we feed what we have to feed without taking much pains to get a proper selection, or to prepare it well. For instance, we feed cornstalks, raised on purpose for fodder, when yet this is one of the cheapest and best hays that can be fed; and in the summer, in a drought, it is of the greatest advantage, fed out green.—*Rural World.*

THE EYE.

DR. SKINNER, having for over ten years past made a special study of the human EYE, its function, its diseases and cure, can now safely assure those suffering from loss of Vision, Sore and Weak Eyes, Blindness from Cataracts, obstruction and inflammation of the tear passage, or any trouble appertaining to the Eye or its appendages, that he can make a permanent cure in a large majority of cases, where application is made early in the disease, and the patients stay long enough to allow him a fair opportunity for successful treatment. Artificial Eyes inserted, quite life like, having the color and motion of a natural Eye.

THE EAR.—Next in importance to the sense of vision is that of hearing. Patients are continually asking relief for a great variety of diseases of the EAR,—such as ringing noises in the Ear, and strange sensations in the head, often arising from accumulated obstructions on the Ear-drum, requiring very delicate manipulations in removal, and careful treatment to heal the inflammation got up by undue pressure on the tympanum. It is fearfully surprising to know that ladies and gentlemen will go for ten, twenty, and even fifty years, without having the Ear carefully examined by an experienced Aurist, to see that no foreign substance is lying on or near the Ear-drum, which, no doubt, is the prime and exciting cause of so many nervous disorders of the head and of deafness.

Patients are too often induced to expect that a disease unattended with pain will disappear without any assistance from art. Many imagine that a discharge from the ear, instead of being—as it often proves—a symptom of a dangerous disease, is in fact salutary, and ought not to be checked; others do not notice the gradual approach of deafness, until it has become very obvious to their friends; and, in both cases, the proper treatment is neglected, valuable time is lost, at length organic changes are established, which no surgical or medical art can reach or modify. It is much to be regretted that, in some instances this neglect has been in some degree sanctioned by timid persons, declining to interfere, and thus leaving the patient either in despair or inducing him to hope for a spontaneous recovery from a disease which, in fact, requires for its successful treatment the resources of medicine and surgery in their more modern and advanced stage of cultivation.

CATARH is a skin disease, located in the nostrils, often extending to all the nasal passages. Backwards, it occasionally reaches the Eustachian tubes, causing partial deafness; upwards, it often enters between the plates of the bones of the forehead, inducing, at times, severe and long continued headaches, pain in the forehead, temples, &c., of a highly neuralgic character. Sometimes only one side of the head is affected. I have seen Catarrh produce fearful ravages in the nasal bones, so as to remove them entirely. Frequently Catarrh is attended with a very offensive odor from the nostrils and parts affected.

The discharge frequently drops down the throat, and has to be hawked up in order to obtain relief; thus impairing and in many cases destroying the voice, the senses of smell and taste become greatly impaired, and sometimes entirely lost. If it extends down the throat it gives rise to throat diseases, bronchitis, and sometimes Consumption.

The peculiarity of DR. SKINNER'S treatment of Catarrh is that he cleanses the inside nasal passages with a healing solution, applied by a curiously constructed syringe, in the passage leading from the roof of the mouth to the nose, with Gargles, etc. After a few efforts and a little practice there is no pain or serious difficulty in this mode of application.

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