

# The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST." Peter.

[Editor and Proprietor.]

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, JULY 8, 1870.

Whole No. 859.

SPRING, 1870.

ALBION HOUSE.

JOHN THOMAS

has received per Steamers

ALHAMBRA and TYRIAN,

from the Manufacturers,

30 CASES AND BALES OF

STAPLE AND FANCY  
Dry Goods,

containing

DRESS GOODS:

In all the new materials for the Season.

Parasols,

a large stock, varied in styles;

COTTON HOSE,

In every price and quality;

GLOVES, in French Kid, Lisle, Spun and Cotton;

GAUNTLET GLOVES, in White and Colored;

PRINTS & PRINTED CAMBRICS,

BRILLIANTS,

Black Velvet and Cloth Mantles,

Black and White Straw Hats,

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Grey and White Cottons,

DENIMS,

BLUE and WHITE WARPS.

All at our usual low prices.

Your patronage is solicited.

JOHN THOMAS.

Fredericton, June 10, 1870.

NEW GOODS.

THOMAS LOGAN

has now completed his Stock of

New and Fashionable

DRY GOODS

FOR THE

SPRING & SUMMER TRADE,

COMPRISING:

DRESS GOODS,

PARASOLS,

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WINDOW DAMASKS & TRIMMINGS,

Carpets, Rugs,

OIL CLOTHS,

HEARTH RUGS,

DOOR MATS,

AND ALL KINDS OF

Cotton and Linen Goods,

with a full assortment of every description of

DRY GOODS.

THOMAS LOGAN,

Fredericton, June 8, 1870.

## The Intelligencer.

### THE ECCLESIAL ORATION.

May it please your Excellency, Ladies and Gentlemen,  
and Students of the University.

#### INTRODUCTORY DISCOURSE.

Thirty years, lacking three months, have glided away since I first entered these Halls as Professor of Mathematics and Natural Philosophy in King's College, Fredericton. Coming fresh from a not unsuccessful career at a full honours University in my native land, full of hope and youthful ardour, and cheered with fair prospects of advancement at home, I little then thought that New Brunswick was destined to be the abiding place of my mature and declining years, that I should become so closely identified with its welfare and prosperity, and that I should learn to regard it with affectionate fondness as the country of my adoption.

Thirty years of the freshest and most vigorous portion of manhood form a long period to every individual. It is especially long in the case of Professors, to whom the power of continuing for such a length of time in the regular and active discharge of their duties is seldom vouchsafed. Some years ago, the last of the numerous staff of Professors that adorned my Alma Mater, during my undergraduate course, died full of years and honours; and of those who were my early colleagues in this Institution none now survive. It has even been my fate to mourn the too early death of not a few of the promising students who attended my own classes and graduated here with distinction. Thus, as time moves on with his sure but noiseless tread, change and decay ever follow in his footsteps, and instability and uncertainty mark the lot of humanity.

I feel assured that you will pardon these passing personal allusions, inasmuch as this incessant mutation is full of warning to all of us, and the present occasion may be the last of the kind on which it will be permitted me to address you from this place.

THIRTY YEARS SHORT IN THE LIFE OF A UNIVERSITY.

While thirty years are a long period in the life of an individual, they may and ought to be but a short span in the existence of a University intended by its Founders to shed its beneficent influence not only on one generation of men but on many. Let us hope that such is the destiny of the University of New Brunswick; and that shooting up with ever increasing vitality, the young and weakly-rooted sapling may grow into the strong and healthy tree to which our children's children and future generations will resort to gather and enjoy the sweet and abundant fruit of all the learning and knowledge of a more advanced civilization.

These thirty years, however, have not passed without their accompanying vicissitudes being felt by the Institution itself, nor without leaving a deep and lasting impress upon its condition and prospects. During their revolution, it has had its full share of trials and troubles, and has even undergone the painful throes of a death struggle.

#### GLANCE AT THE HISTORY OF THE UNIVERSITY.

Without attempting a lengthened narrative of the trying ordeal to which the College has been subjected, the present occasion seems to offer a fitting opportunity for taking a retrospective glance at the most prominent event of its past history.

A Royal Charter, bearing date the 15th December, 1828, was granted by the Crown, incorporating King's College, Fredericton, and conferring upon it the privileges of a University. An Act for the endowment of the College was passed by the Provincial Legislature in the following February. On my arrival, in the Autumn of 1840, I found that much dissatisfaction existed in the House of Assembly and throughout the country on account of the exclusive and restrictive character of the Charter. As early as 1833, a deputation, consisting of Messrs. Simonds and Chandler, was sent by the Assembly to the Home Government with a list of grievances for which they were instructed to seek redress. Among these, they were charged to complain of the narrow and illiberal policy manifested in the Charter of King's College, and to ask for its amendment in several important particulars. They truly represented that, as by the Charter, the Bishop was *ex officio* Visitor, the President necessarily a Clergyman of the Church of England, and the members of the Council all bound to subscribe to the Thirty-nine Articles of the same Church, such exclusiveness was calculated to keep alive the jealousy which unhappily existed with regard to the College, among a great majority of the inhabitants of the Province, who did not belong to the Church of England, and who naturally thought that as they contributed to the support of the Institution, they ought freely to participate in its benefits.

In a supplement to the *Fredericton Sentinel* of March 10th, 1841, I find that Mr. Wilnot, the present honoured Visitor of the University, is reported to have said in his place in the Assembly:—"He would gently remove the garment of exclusiveness, if by gentle means it could be accomplished; but for his part he would not come to 'cry aloud and spare not' until the spirit of exclusiveness was purged from the Institution. His object and his sole object was to extend its popularity and usefulness. He wished it to take a high stand among Collegiate establishments. He wished to see it supported and encouraged by every denomination of Christians, diffusing its light to the surrounding Colonies, and dispensing the riches of knowledge throughout the land." How far the aims and aspirations, so eloquently expressed by His Excellency twenty-nine years ago, have been realized, and how far the University, as it now exists, with the last vestige of exclusiveness wiped out, has advanced in the esteem and confidence of every denomination in the Province, I leave you and the public to answer and decide.

#### THE CHARTER AMENDED.

In the year 1845, a Provincial Act was passed by the Legislature for the amendment

\*Sir David Brewster.

of the Charter, and received the Royal assent at the end of 1846. By this Act it was declared that the Lieutenant Governor, or Administrator of the Government for the time being, shall be Visitor, and the Chief Justice of the Supreme Court Chancellor. The provisions of the Charter, "that the President of the said College shall be a Clergyman in Holy Orders of the United Church of England and Ireland, and that the Archdeacon of the Province for the time being shall by virtue of his office, be at all times President of the College," were abolished; and the President was in future to be appointed by Her Majesty, her Heirs and Successors, or by the Visitor on Her Majesty's behalf. The Chancellor, the President of the College, the Master of the Rolls, the Speaker of the Assembly, the Secretary of the Province, and the Attorney General were made *ex officio* Members of the College Council, which was to be filled up by nine other Members to be appointed by the Visitor. No religious test was to be required of any of the Members of the Council, or of any Professor of the College, save and except the Professor of Theology, who was to be at all times a Clergyman of the United Church of England and Ireland.

#### DISCONTENT NOT ALLAYED.

This was undoubtedly a great and important step towards placing the Institution on a more liberal basis. It, however, failed to secure the public confidence and allay the irritation and discontent that had for years been sedulously fomented. The sore had rankled too long and been allowed to settle too deeply to be cured by any but the most incisive operation. The fact that, too, even after the new Council was filled up, the governing body still continued to be composed almost exclusively of Members of the Church of England, and the preference shown to that Church by retaining its Professor of Theology, formed ground of continued complaint and served to keep alive the feelings of dislike and hostility with which the Institution had come to be regarded by other denominations. The small number of students compared with the aggregate of the money that had been spent on the establishment—carefully counted from its very foundation for the purpose of giving greater effect to the statement—also furnished a fertile theme on which the enemies of the College did not fail to expatiate. The agitation against it, therefore did not abate, and misrepresentation and abuse were weapons freely resorted to. As few people in the Province were really interested in making themselves acquainted with the truth or falsehood of the stories so diligently propagated, it is little wonder that many implicitly believed the unscrupulous aspirants to Legislative honours, who thought that one of the easiest ways of making political capital was to denounce the utter uselessness of the College, and the enormous cost it entailed on the country.

As a sample, and by no means the worst sample that might be adduced, of the bitterness and unfairness of the attacks levelled against the College, even after the important modifications in the Charter already referred to, I quote the following sentence from a leading newspaper published in St. John, on the 9th April, 1851:—"Cut the head off of King's College,—we mean the £1,000 per annum taken from the pockets of all denominations that the sons of a particular denomination may graduate."

#### PETITION TO WITHHOLD THE GRANT.

In the year last mentioned, an Address passed the House of Assembly, praying His Excellency, Sir Edmund Walker Head, the then Lieutenant Governor, to withhold the warrant for £1,100, payable out of the Treasury of the Province for the endowment of the College. His Excellency stated in reply that he was unable to comply with the prayer of the petition, because the grant in question was secured by an Act up to that time unrepented.

Next year His Excellency sent a lengthy communication to the Chancellor to be laid before the College Council, urging the pressing necessity of doing something to popularize the Institution, and pointing out what he conceived to be the best methods of making it more generally useful and acceptable to the Province at large. A Committee of the Council was appointed to consult with His Excellency on the subject; and several new statutes were enacted with the object of improving the discipline and giving a more practical cast to the course of instruction. Little or no change, in public sentiment, for the better was effected. Long opposition had roused feelings of bitterness and exasperation in the breast of those unfriendly to the College, and strong passions and prejudices rather than principles henceforth influenced their actions. Moreover, an extreme party—always dangerous because fierce and vindictive—had at length sprung up who declared that nothing less would satisfy them than the complete subversion of the College. In former College days either chaste or truthful they inveighed against the uselessness of the Institution and the heavy expense at which it was maintained; and triumphantly asked whether all attempts to improve it had not invariably ended in signal failure? The same result, they asserted, was to be expected in the future, and hence the only sure and effectual remedy was its total destruction. The cry now raised, if sadly wanting in stern dignity and patriotism, resembled in passionate and fanatical vindictiveness that of Cato of old, who at the close of every harangue against Carthage, made the Senate-house resound with the solemn and inexorable words—"delenda est Carthago."

#### 1854—AMENDMENT.

In the year 1854 a bill was introduced into the House of Assembly to repeal the section of the charter granting £1,100 per annum for the endowment of the College. To this, an amendment was moved by the Hon. J. A. Street, then Attorney General, to the effect that a Commission be appointed to enquire into the present state of King's College, its management and utility, with a view of improving the same, and rendering that Institution more generally useful, and of suggesting the best mode of effecting that desirable object; and should such Commission deem a suspension of the present Charter desirable, then

to suggest the best mode of applying its endowment in the meantime for the educational purposes of the Province. This amendment was carried, and being concurred in by the Legislative Council, it received the assent of His Excellency at the end of the session.

#### COMMISSION APPOINTED.

A Commission was accordingly appointed, and among its members were the eminent educationalists, Dr. Dawson and Dr. Ryerson. They, as directed, submitted to His Excellency an able and exhaustive report, together with the draft of a bill for establishing a comprehensive system of University education in New Brunswick. These documents were laid before the House in 1855, and they form the ground work upon which the University, as now constituted, was finally established.

#### REPORT OF THE COMMISSIONERS.

From the report of the Commissioners I beg to quote the following paragraph:—"New Brunswick would be retrograding and would stand out in unenviable contrast with every civilized country in both Europe and America, did she continue to provide an institution in which her own youth could acquire a collegiate education, such as would enable them to meet on equal terms, and hold intercourse with the liberally educated men of other countries. New Brunswick would cease to be regarded with affection and pride by her offspring, should any of them be compelled to go abroad in order to acquire a university education. The idea, therefore, of abolishing or suspending the endowment of King's College cannot be entertained by the Commissioners for a moment. On the contrary, we think there should be an advance rather than a retreat in this respect, and that the youth of New Brunswick, whether many or few, who aspire to the attainment of the best university education, as preparatory to professional or active pursuits, should be able to secure that advantage in their native land."

#### RECOMMENDATION OF COMMISSIONERS NOT PALATABLE TO MANY.

The recommendations of the Commissioners did not at all meet the views of many, who, blind to the value and importance of institutions for the higher education, to the welfare and prosperity of every country, and impatient for the 'prey now almost within their reach,' were determined that King's College, however changed in name and character, should cease to exist in New Brunswick.

In 1856, Mr. Connell brought in a bill to suspend the grant to King's College; and although the bill prepared by the Commissioners was moved in amendment, the former was finally carried in the House, but did not pass the Legislative Council.

In the beginning of 1857, as fresh storms fraught with danger to the College, appeared to be brooding in the political atmosphere, some members of the College Council, anxious for the fate of the institution and watchful over its welfare, deemed it high time to move in the matter. Accordingly, His Honor Justice Wilnot, then an active and useful member of the governing body, drew up a report on the condition of the College, and suggested a plan for its improvement. He, at the same time, prepared a bill to carry into effect the principles embodied in the report. These were adopted by the College Council, and it was resolved that they be transmitted to the Visitor, to be laid before the Legislature. The House ordered five hundred copies of the bill to be printed, but no further action was taken upon it during the session.

In 1858, Mr. Connell, with dogged persistence, again introduced a bill of even a more sweeping and summary nature than had hitherto been attempted. The first section of it read as follows:—"All sums of money payable to the Chancellor, President, and Scholars of King's College, Fredericton, and their successors by any law and usage, shall from the first day of November next be discontinued, and all acts relating thereto shall be suspended." This bill was strenuously opposed; but having been amended so as to extend the term of existence of the College to the first day of February, 1859, the friends of the institution were obliged to allow it to pass. It afterwards received the concurrence of the Legislative Council, and was assented to by the Lieutenant Governor, on the 6th of April, 1858.

#### PROFESSORS HELD IN SUSPENSE.

During the weary times of trouble and conflict, the position of the Professors was far from enviable. Harassed by suspense, and filled with anxiety for the future of their families, it is not to be wondered at if their ardour was damped and their vigor and health so impaired as to render some of them prematurely aged. The College itself doubtless suffered from this as well as from the fact that most people were naturally unwilling to send their sons to an institution whose existence could not be depended on for a single year.

Immediately after the passage of the bill which was the subject of the foregoing means of support, the Council forwarded a petition to Her Majesty against the allowance of the bill, and the Professors addressed letters of remonstrance to the Colonial Secretary. At a later date, His Excellency the Hon. J. H. T. Manners-Sutton, sent to the Colonial Secretary a despatch reviewing in a comprehensive and masterly way all the circumstances of the case. The consequence was that Her Majesty, by and with the advice of Her Privy Council, declared Her disallowance of the Bill, simply on the ground that it annulled the pledged faith of the Crown, so far as regards the sum granted of the Civil List to the College, out of which the salaries of the Professors were paid.

#### THE ATTACK RENewed.

In 1859 the attack was again renewed by the introduction of a bill to suspend the grant to King's College, so far as relates to the sum of £1,100 paid out of the revenues of the Province, and not included in the Civil List. As an amendment to this the Hon. Mr. Fisher moved the substitution of a bill relating to King's College. This was, in effect, the bill which had been prepared by His Honor Justice Wilnot, and which had been laid before the House two years previously. The amendment was carried; but the new bill was vehemently opposed at every step in its progress and by every possible manoeuvre. It was amended in several particulars; and it was only by hard fighting that its supporters were enabled to carry it through the House. It readily passed the Legislative Council, and finally received the Royal assent.

In the preceding brief and imperfect sketch of the history of King's College, I have purposely abstained from enquiring how far the internal management by its then responsible head tended to affect the popularity and general usefulness of the institution, and check the gradual increase of students. The motives which restrained me will be readily understood.

(To be concluded.)

#### THE WEDDING DAY IN INDIA.

The better educated among Hindoos and Mohammedans in India begin to see the evils of baby marriages. The custom did not formerly prevail among either class, nor does it at present among the Mohammedans of Arabia, Persia, or Turkey.

The Hindoos, however, claim that infant marriages were first introduced by Mohammedans; while they claim that they have adopted the custom in imitation of the Hindoos. It is thought by some that Hindoos first began to marry their children at an early age, to protect their daughters from the lawless desires of their Mohammedan conquerors, as they would be more likely to transfer a beautiful maiden to their Zeenats than to carry off a wife. Some of the ancient and leading Mohammedan law books allow parents to contract marriages for their children during their minority, but also provide, that when so married, they may, upon attaining majority, revoke the marriage. Custom has since made the early marriage of their children obligatory upon Mohammedans as well as upon Hindoos. They are not now, however, as formerly to annul the marriage upon becoming of age.

Mohammedan weddings are much simpler in form, and attended with much less unnecessary expense than the Hindoo marriages. Before marriage the father or any friend, male or female, of the bridegroom, is never allowed to see the bride. The father, accompanied by his male friends, go, as they express it, "to see the house and bride." He does not, however, see the bride; nor does he enter the house, farther than to go into the apartment. He takes with him a quantity of presents for the female members of the household he is to visit, as he cannot see or consult with them, and it is necessary that he should in some way favorably impress them. After proposals have been made, and the dowry arranged, the first chapter of the Koran, called the *Fateha*, is read. This may be done by a judge, teacher, priest, or any other peaceable person. They then drink sherbet and chew betel nuts, and go home to tell the family what they think of the bride's father and friends. The marriage is performed at the bride's house. A grand feast is prepared, and the friends assemble, the men in the main part of the house and the women in their own inner apartments. All are dressed in their best. Red is the favorite color for trimming clothing worn at a wedding. The bridegroom, if poor, is dressed in a simple white cotton coat and very wide cotton trousers, which make him look as though he had on a skirt. On his head he wears a Turkey-red turban. If he be rich, his clothing is finer, and trimmed with embroidery in gold and silver thread, more or less elaborate according to his wealth. He seldom wears any jewelry, unless it be silver rings on his big toes.

The bride, if poor, is dressed in dark blue trousers, made very wide at the top, and so narrow at the bottom she can scarcely put her foot through. She has on some kind of gay jacket, and a veil thrown about her head and shoulders. The veil is sometimes of a dark blue cloth, ornamented with tiny looking-glasses, and sometimes of thin, bright-colored muslin. Her hair is all combed up to the top of her head, and from thence braided with strips of red and yellow cotton. Her numerous ornaments—neck, ears, arms, fingers, thumbs, ankles, and toes, which make a tinkling as she walks along, are made of brass, pewter, and shell. If the bride be wealthy, her clothing is of silk, richly trimmed with gold and silver ribbon. Her trousers are made comparatively narrow at the top, and are two or three yards wide at the bottom. Her ornaments, made in the same fashion as the poorer bride's, are of gold and silver, and real jewels.

At the marriage the bridegroom repeats after the priest or teacher certain chapters of the Koran, with the five creeds, the articles of belief, and the prayer of praise, after which he joins hands with the proxy for the bride, and their mutual faith is pledged in a prescribed formula. The bridegroom, probably, has not understood half a dozen sentences of all he has said. Prayers are then offered by the priest, who concludes the ceremony by sending some sugar candy to the bride, with a message that she is married to such a person. Her presence at the ceremony would be contrary to Mohammedan ideas of delicacy. The bride is conducted to her husband's house in a closely covered palanquin, the bridegroom usually riding on horseback. Their friends accompany them in carriages or on foot, and at the bridegroom's house have another feast. On arriving at his door, the bridegroom carries his bride into the house in his arms. What must be their feelings as for the first time they behold each other's faces? Whether beauty or deformity, amiability or ill-temper, be stamped upon the face of either, for better or for worse, their fate is sealed. Though divorce is possible, it is hedged about with great difficulties, and they have no Indiana to which to flee.—*The Index*.

The gambling tables at Wiesbaden were opened on the 1st of April for the season. The first victim was a young Portuguese, aged 23, who lost his entire fortune of 100,000 francs during the day, together with his senses. He became insane, and was taken to the city hospital.

A child may get to heaven without a penny in his pocket, but not without love to Jesus in his heart.

#### THE DRUNKARD'S SON.

A little boy stood in the door of a dilapidated house in the suburbs of a country village. His threadbare dress was of finer texture than seemed appropriate to such a lowly dwelling, and there was an easy gracefulness in the child's manner that bespoke an early training more refined than the children of poverty usually receive.

Eight summers only had the boy seen; but there was an unnatural thoughtfulness on his brow, and as he stood absorbed in the contemplation of a subject evidently painful, his eye gleamed with a strange light, his bosom heaved, the blue veins in his fair young brow grew swollen and rigid, and the deep flush of anger spread over those beautiful features.

"Mother!" exclaimed he, turning suddenly toward a pale woman who sat busily plying her needle, "I shall run away. I can't live in this old house and be half-starved, and see you work day and night, and all because my father will get drunk. Yesterday the boys got angry with me, and called me a 'son of a drunkard.' I can't bear it, mother—I will run away."

The mother gazed on her boy as he stood there with clenched fists and gleaming eye, and the hot tears rushed down her cheeks; for she knew how it must be for her sensitive boy to meet the cold scorn of the world. "And leave your mother?" was her only answer. It was enough.

"I will never leave my poor mother," said the boy, as he threw himself sobbing on her bosom. "They may call names, if they will; and, mother, if we starve, we will starve together," he added, sinking his voice almost to a whisper.

"We shall not starve, my son," said the mother, kissing him fondly. "He who said, 'Ye are of more value than many sparrows,' will take care of us. Can you trust God, my child?"

"Yes, mother,—and I will never leave my dear, good mother." And the child forgot alike his anger and its cause, and with a light heart, bounded away to join his playmates.

Day after day passed, and the high spirit of the boy was often chafed by the scorn and taunts of his companions. The cruelty of an inebriate father and the wretchedness of a drunkard's home imparted no healing balm, no soothing influence. Yet he loved his mother; for her sake he was willing to endure; and the strong restraints of her love kept him from the vices to which he was constantly and fearfully exposed.

We cannot tell his heart-struggles; cannot tell how those aspirations to be and to do, rising as they do in every noble soul, did often gild his future with their radiance, only to be shrouded in darkness by the one reflection, the one withering thought—the aspiring boy a drunkard's child. But we can tell how nobly he clung to that mother in all those weary, and how honorably and successfully he fulfilled one of the best pulpits in the land, aided in every good work by that wise, loving, and pious mother.—*National Temperance Society Tract*.

#### A GREAT TRUTH ILLUSTRATED.

A contemporary contains an editorial paragraph which is a gem. The truth involved is important, and the illustration so pertinent that we cannot refrain from its reproduction. The paragraph is as follows:—

Did it never occur to you that the most beautiful scenery is off the great thoroughfares of travel—hid, as it were, in out-of-the-way places? It would almost seem that the Creator had scattered abroad only those common and garish splendours of sky and landscape which the common eye could appreciate; but packed away in nooks and corners, sheltered ravines and mountain tops, those richer and finer beauties which it requires a poetic or cultivated mind to perceive and enjoy. So, did you never notice that there are out-of-the-way people in the world whose names do not figure in the public prints, and are not down in the guide-book, but who, nevertheless, are so full of beauty, wisdom, refinement and virtue, that we count their friendship a special privilege, and keep the anniversary of our acquaintance with them as religious sacredness, and wonder that the dull multitudes have never found them out and made pilgrimages to their firesides as to holy shrines? How vulgar and cheap seem the notoriety of the street and market and platform, beside the out-of-the-way and unknown worthies of the earth!

#### AGAINST RUNNING AWAY.

Old Dr. Strong, of Hartford, Conn., was not often outwitted by his people. On one occasion, he had invited a young minister to preach for him, who proved rather a dull speaker, and whose sermon was unusually long. The people became weary; and, as Dr. Strong lived near the bridge, near the commencement of the afternoon service he saw his people flocking across the river to the other church. He readily understood that they feared they should have to hear the same young man in the afternoon. Gathering up his wits, which generally came at his bidding, he said to the young minister, "My brother across the river is rather feeble, and I know he will take it kindly to have you preach to his people; and if you will do so, I will give you a note to him, and will be as much obliged to you as I would to have you preach for me. And I want you to preach the same sermon that you preached to my people this morning." The young minister, supposing this to be a commendation of his note, and in good spirits, delivered his note, and was invited to preach most cordially. He saw before him one-half of Dr. Strong's people; and they had to listen one hour and a half to the same dull, humdrum sermon that they heard in the morning. They understood the joke, however, and said they would never undertake to run away from Strong again.

Intemperance is the cause of nearly all the trouble in the world; beware of strong drink.

"A Sunday given to the soul is the best of all means of refreshment to the mere intellect."—*Isaac Taylor*.