

# The Dominion Weekly

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. J. McLEOD,

VOL. XXXII.—No. 14.

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

(EDITOR AND PROPRIETOR.)

SAINT JOHN, N. B., FRIDAY, APRIL 3, 1885.

WHOLE No. 1625.

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## The Intelligencer.

SUNDAY SCHOOL LESSON II.—April 12.

(For Questions see Star Quarterly and Lesson Papers.)

PAUL'S SHIPWRECK.

SCRIPTURE LESSON.—Acts 27: 27-44.

DAILY READINGS.

M. Paul's shipwreck. Acts 27: 27-44.

P. Paul's shipwreck. Acts 27: 27-44.

W. Paul's shipwreck. Acts 27: 27-44.

F. Paul's shipwreck. Acts 27: 27-44.

S. Paul's shipwreck. Acts 27: 27-44.

Golden Text.—Then they cry unto the Lord in their

distress, and he brings them out of their distress.—Ps.

107: 28.

TOPICS.—Perils in the Night.

Paul's Advice.

A Safe Escape.

TIME, A. D.

TOPICAL TEXTS.

Connecting Link.—This lesson follows the last

without interruption and contains an account of the

wreck of the ship in which Paul was sailing.

I. Perils in the Night. A storm at sea is

dismal and terrible enough in the day-time. It is

vastly more so by night. The actual dangers

are made more perilous by the difficulty, and

often by the utter impossibility of doing any

thing to avert or in any degree mitigate them.

Paul and his companions had been in the midst

of such perils for two weeks. Their vessel must

have been more or less weakened by the con-

tinued strain, and crew and passengers alike,

were hungry and worn out with fatigue and

anxiety. In the forenoon, the keen

senses of the sailors detected signs of land, and

they immediately took soundings, which were

soon repeated, and their first impressions were

verified. They were rapidly running into

shoal water. A new danger now confronted

them. They might be driven upon the rocks,

where the waves would dash and pieces and

all on board be drowned. They at once cast

four anchors from the stern of the ship. This,

though not according to the usual custom, has

been approved by the highest authorities in sea-

manship, and has been initiated on several im-

portant occasions with great success. The ves-

sel was, in this way, kept from striking the

rocks, and striking her stern upon any sunken

ledges, and was also kept in the best position

for running her ground when the time for that

should come. In the midst of these perils another

new danger arose. The sailors, fearing that the

ship would strike the rocks, and go to pieces be-

fore morning, formed a plan to desert her in the

morning, under a pretense of putting out more

anchors from the bow. It was a plausible pretext,

for, no doubt, the ship would have been kept

steadier, and the danger would have been less, if

that could have been done. Paul detected, or re-

ceived information of their plan, and at once told

the ropes to be cast, and to be kept on board.

They would be made to work the ship in the

morning. They were in the very act of lower-

ing the boat by which they hoped to escape.

There was no time for parley. The military

officer, with customary promptness, ordered the

ropes to be cast, and in a moment the empty

boat drifted away into the darkness.

II. Paul's Advice. The poor prisoner, on

his way to Rome to be tried before the emperor,

had already proved himself to be the chief man

of all that company, as well as a devout and

faithful servant of the one living and true God.

He clearly comprehended the situation and saw

the necessity of making preparations for the

work soon to be done. They must wait until

the light of the day made it possible for them

to take further measures for saving themselves

from impending death. He urged them to use

the time in taking the much needed food by

which they would be refreshed and enabled to

endure the fatigue and exposure in getting to

perhaps the most certain trial distinction is the

arrangement of the hair, which, once fixed, never

changes, since fashion, though less fickle, is

quite as omnipotent in the Sudan as in Paris.

Some of the simply shaved heads, although

allowing the front hair to grow into a standing

crest like a rooster's comb; others fade the hair

by a certain wash to a bright red and adimple

of grease, with powdered sandal wood on grand

occasions; a short, reddish "bang" clipped from

the mane of the head, the natural wool is scanty, a

cotton wig, dyed red, supplies the deficiency. Most

curious of all, some tribes wear their crisp locks

with twine, forming a sort of helmet, which de-

corated with blue and red beads taken from eight

to ten years to grow to perfection. All these

African people possess a certain beauty of

features, and with grease and color. A wise man

thought the difference between the English and

the Sudanese was caused by the fact that the

white people had always used soap, and he asked

the white people to send for an additional

supply of this desirable cosmetic, as a light com-

plexion was greatly admired among his country-

men. Some African tribes have their feet to a

point, and others break off the upper jaw. A

slight covering about the loins is the only cloth-

ing worn among most of the tribes, and even

this is occasionally considered unnecessary. Neck-

laces of beads, talons of eagles, little tortoise

shells, bracelets, anklets, ear-rings and nose-rings

are all worn, and a fringe of dog's teeth or the

forehead is considered a particularly choice

ornament. Not satisfied with his capabilities

for decoration which nature has afforded, they

perforate their ears, noses, and the women

perforate their breasts, and at the time of their

marriages, a bit of coral or some bright metal

being introduced.

The houses are generally dome-shaped, and as

they are thatched down to the ground they look

like beehives. The material used is the stout

stem of the fig-tree, and sometimes straw is

employed to bind the stems together. One opening

serves as window, door, and chimney. On the

peak of some houses is a seat from which a

good view of the surrounding country can be

obtained. Often a basket is formed upon the

top of a house, to be used as a nest by the black

birds, but if no bird takes possession of it several

straw eggs are put in it, and a pole by way of orna-

ment. Several of these little houses are

owned by one family, and they are surrounded by

a hedge of thorns to prevent the hungry camels

from eating them up. Within the house there

are mats for sleeping upon, as otherwise the in-

habitants would be unbearable, and often the limbs

of two slaves are fastened to the walls, supporting the

roof without disturbing the elaborate coffee

Ropes are drawn about the inside of the hut,

upon which provisions are hung for safety from

moths and white ants, and gaily gilded bottles of

cosmetics, form the ornamental furniture of the

apartment. When the children have been fed

at night they are put to bed by the mother, and

into the adjoining night nursery, through the

door, which is immediately stopped by a

bundle of hay, provided the night is cool, and

there the children lie breathing the freshest of air

until morning.

Most of the tribes of the Sudan are very un-

willing to kill their cattle. They keep in great

numbers, and they are used for milk, which they

boil, while they bleed the bullocks period-

ically and make of the blood a kind of pudding.

Although Bruce's famous story of the

visitation of a crow has been generally consid-

ered as an exaggeration, still the native of Central

Africa has certainly a taste very different from

ours, for he has been known to eat a whole

of an animal, squeeze the juice of the gall bladder

over it, and eat it still warm. Perhaps this re-

lish for newly-killed meat is largely a matter of

necessity, since the natives have no way of cur-

"I WAS SICK, AND YE VISITED ME."

How human Christ was, that in sickness and

loneliness he craved sympathy and compan-

ionship. If he—the Lord—felt this need, why

should we expect more from poor frail human-

ity? Some good Christians hear of some being

sick, and say, "O, how sorry I am; I wish I

had time to go to see them! But there is that

meeting I must attend; I can't give that up; or,

the more of my company, I can't leave them; or,

I have so much to do, I can't attend to them; or,

I don't feel very strong, so I must attend to my

own health."

God pity us if Christ excused himself from

being absent from the sick and suffering. Sup-

posing he had said, when told him Lazarus

was dead, "O, I am sorry, but I have not time

to attend to him; I must preach in the temple; I

can't give that up!" What would have become

of Lazarus? But this was not Christ's way; he

dropped every interest of his own, and went to

the weeping, sorrowful sisters, and wept with

them. That was our Lord's way of showing

sympathy. How easily he might have said,

"There is no occasion for me to trouble myself;

for I can go at any time and make Lazarus out

of that dream." Because he was God, he sym-

pathized the more with the weakness of poor

human nature.

When the time of trial and suffering came in

the Garden, he wanted the companionship of his

disciples, and we understand how much of

reproach and wounded feeling those words ex-

pressed, "Can ye not watch with me one hour?"

But they were too sleepy; they could not do

that. They slept, and when they awoke, how

gladly they slept, and when they awoke, how

gladly they slept, and when they awoke, how

gladly they slept, and when they awoke, how

gladly they slept, and when they awoke, how

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