

## Pleasure And Pain.

Pleasure and pain walk hand in hand,  
Each is the other's poise;  
The borders of the silent land  
Are full of troubled noise.

While harvest, yellow as the day,  
In plenteous billows roll,  
Men go about in blank dismay,  
Hungry of heart and soul.

Like chance sown seeds they grow, and  
drift  
On to the drowning main;  
Oh, for a lever that would lift  
Thought to a higher plane!

Sin is destructive; he is dead  
Whose soul is lost to truth;  
While virtue makes the hoary head  
Bright with eternal youth.

There is a courage that partakes  
Of cowardice, a high  
And honest-hearted fear that makes  
The man afraid to lie.

When no low thoughts of self intrude,  
Angels adjust our rights;  
And love that seeks its selfish good  
Dies in its own delights.

How much we take—how little give—  
Yet every life is meant  
To help all lives, each man shall live  
For all men's betterment.

—Alice Cary

## A Noted Brahman Convert.

A wonderful trophy of God's grace is a man who is now in Jaffna, Ceylon. He is a man of the Brahmanical caste, who has attained the highest eminence in his caste, yet has resigned all his honors and emoluments and has accepted Christ. The name of this converted Brahman is Seel-haramantha-swamy. He is about fifty years of age, and is a native of a village called Paruppuram, in the Nimaz's dominions, in Central India.

Like the Apostle Paul, he could boast of the observance of the most minute requirements of the religion of his parents. In his youth he underwent the ceremony of being vested with the Brahmanical cord. Twelve years later he took the vow of *Nashdig* (celibacy). In his twenty-fourth year he took the vow of *Sunniasi* (ascetic), when his Brahmanical cord was taken off and the tuft of hair cut, and both were cast into the sacrificial fire. He then took his place as *guru* (teacher) of the Brahmins. What this elevation signifies in India may be realized from the fact that the Brahman is the highest of all castes. To its humblest members the ascetics of all other castes bow down; but to the Brahman *Sunniasi*, even the Brahmins themselves bow down.

Soon after he took this ascetic vow he went to Benares, and dwelt there five years. Subsequently he went further north to a place near the source of the river Ganges, at the foot of the Himalayas Mountains. There he was seven years in penance and meditation, spending his day-time in penance and ablutions, and in reading and expounding Vedastic books. A portion of the night at this stage is invariably spent in an undisturbed sitting posture, with both the eyes immovably looking at the top of the nose, constantly muttering worship to the Brahman, or god. According to the assurance of his guru, he was to be freed at the expiration of seven years from all tempting desires, and to be filled with peace and happiness.

When the time came for this result he looked into his heart and it was evil and unhappy as ever. He was deeply grieved and disappointed, and went to his guru to acquaint him with the failure. His reply was, "Wait; the growth of a child is only gradual, continue longer in meditation." So he spent one year more in penance, and finding no improvement he went to other ascetics who had been even longer than himself in penance in the adjacent cells. Their reply was, "We are as you are; neither do we find any change in our hearts." Then he began to suspect the truth of the whole system. He travelled southward and came to the Central Provinces. While there a momentous event occurred.

One afternoon, as he was walking with some Brahman followers, he met a missionary engaged in street preaching in the Hindi language. His words drew his attention, and he listened to him with deep interest, for they were on the subject which had perplexed him. His followers said to him: "Sir, these are the words of the white barbarian and are unfit for your hearing; by listening to them our ears will be polluted." Yielding to their importunity, he went to his lodging, which happened to be opposite the dwelling place of the missionary. On the day following he stealthily visited the missionary, who read and explained to him our Lord's conversation with Nicodemus, and also gave him a copy of St. John's Gospel, with several tracts in Hindi. Light began to dawn upon him. Travelling by rail still further, he came to the city of Poona, and there

met a catechist belonging to the Church Missionary Society, who had originally been a Brahman. This man gave him a book written by another Brahman convert. It contained a comparison between the *Shastras* of the Hindus and the Christian Bible. The reading of this book added more light; yet it was not full, and produced no thorough change in the man. He was reluctant to abandon his ancient religion, and sought to strengthen his faith by going on a pilgrimage to the holy places, and crossed over to Jaffna in Ceylon. The object of his visit was twofold. First, that of visiting Trincomali, which is famed as the southern heavenly abode of Siva. His second object was that of seeing more Christians and knowing more of their ways.

He landed in Jaffna, and first fell in the way of some respectable Brahmins learned in the Sanskrit language. They received him with every mark of respect, and entertained him with great attention. While there he heard of Pastor Eliatamby in the adjoining village of Panditeripo, and made several visits to him. Through these visits his remaining doubts regarding the way of redemption through Jesus Christ were cleared. He now began to associate with Christians, and had even been seen eating with them. This act at once aroused the Brahmins who had entertained him. They repaired to the place where he resided and entreated him to quit the country. They said to him: "We fell at your feet as our guru, the people know that we revered you; if you turn Christian it will be the greatest disgrace that could be inflicted upon us. Go back to India and we will bear all the expense and accompany you across the water." This failing, they began to abuse and threaten him, saying that they might themselves do him no harm, but their followers in the land were bigoted, and they might one day nip off his head. Now he began to declare himself openly a Christian, and commenced gradually to preach the glad news of salvation by Jesus Christ.

He is very intelligent, and extraordinarily fond of reading. He reads and understands seven languages; Sanskrit, Hindi, Bengali, Marathi, Malay, Telugu, and Tamil. His faith in Christ as a divine Saviour is decided and clear. He publicly professed Christ and received the rite of baptism in the church at Batticotta, Jaffna, in the presence of the missionaries and pastors of the three Protestant denominations. He is now visiting the various villages and towns in northern and eastern Ceylon, addressing everywhere large audiences, and proclaiming the glad tidings of salvation through Jesus Christ. His addresses are very effective. Several have been led by God's blessings on his efforts to see the truth of Christianity, and have made a public profession of their faith in Christ. He has also been preparing for circulation in Ceylon and India among his former disciples articles and tracts in refutation of Hinduism and in defence of Christianity. He is much opposed to caste distinctions, fond of reading the Scriptures and scriptural books, apt to understand things and store them in his memory and evidently destined to do a good work for Christ.—A Missionary, in Gospel in all lands.

USE SKODA'S DISCOVERY  
The Great Blood and Nerve  
Remedy.

## Under New Management.

When John Smith, bachelor, and Mary Smith, spinster, are going through that terrible ordeal which ends with those wonderfully solemn words, "I will," the said John Smith has no idea that all his own little ways of self-government are being sweetly but surely dissolved. Dominion and government are alike gone, and the management has passed into other hands. But let not John Smith be afraid of this. He need not be if he has taken the right sort of wife. He may safely deliver up the keys and write on the cage he has prepared, as a wise sweetheart, and on himself and all his belongings, UNDER NEW MANAGEMENT!

Happy the man who has a good managing wife. Neither he nor his children shall lack. She will be sure to lay up for a rainy day. The comings in and the goings out will be well looked after. When the Rev. William Jay, of Bath, was presented with a large sum of money by the members of his congregation, he turned to his wife, saying, "I present this money to you, madam, who have always kept my purse, and that is the reason it has been kept so well."

The wife is, as a rule, more prudent, more cautious, and more timid, in buying, than her husband. A man will rush into a shop and make purchases without thinking; the wife will stand at the window and make her calculations. No man need fear to make his wife chancellor of his exchequer. Some men

have a great objection to what they call "petticoat government," but if a man will not be ruled by a good wife he will smart for it sooner or later. It is the obstinate, imperious, determined woman that a man needs to fear; but let us hope such are few and far between.

When married and settled, both husband and wife should study the question, How can we make each other happy? Love can answer the question; love is the constant ringing of the wedding bells. Said a working man to me one day as I was admiring his beautiful home, "I have many treasures about, as you see, but my wife is the greatest treasure of all!" As I came away I thought of the old proverb, "A man's best fortune is his wife."

There was great significance in God's creating woman out of what He took from the side of man. "Why was it," asked a young lady of a surgeon, "that the rib was preferred to any other bone?" He gave the following gallant answer, "She was not taken from the head of man, lest she should rule over him; nor from his feet lest he should trample upon her; but she was taken from his side, that she might be his equal; from under his arm, that he might protect her; from near his heart, that he might cherish and love her; The first name given to a wife was 'help-meet.' The original design was that woman should be a help-meet to man in life's heavy toils and ceaseless anxieties. And the husband should be a help-meet to his wife. He should save his sweetest smiles for his wife at home. Little things will arise which neither the one nor the other expected, but the highest wisdom is to make the best of things, to bear and forbear, and to look at the brightest side,

"And if to each some errors fall,  
Love ever and forget them all."

Let each beware of the hasty word, the loud voice, the angry expression. Be ever cheerful towards each other. A cheerful disposition is better than riches; it nourishes and strengthens. The more of good temper is spent the more remains. Cheerfulness is power. Hope puts everything in a working mood. What makes home happy? What keeps it sweet, and wholesome, and pure? We answer, Love and Goodwill.

A man's best friend is a wife of good sense and good heart. Without her aid and sympathy, what is life but a weary and prolonged struggle? Brightened by her love, her patience, her smiles, her prayers, how different? It is then no longer a path of toil and difficulty, but a scene of earnest, hopeful effort. A struggle indeed, but no longer a lonely struggle, and never will be so long as there is a loving and sympathetic heart at home.

The home is, or should be, especially the wife's domain; she is always there, and everything should be done to make her comfortable. A few shillings laid out in white-washing, and paper, and paint, is money wisely spent. It is truly wonderful what little things will do to make brightness and comfort in the home. A nicely papered parlor, bright curtains, a cherry hearth-rug, a well polished grate, will add to the real enjoyment of every inmate of the house. A home may be made the purest and holiest spot on earth, a spot which shall in some measure resemble that other home spoken of as "My Father's house."

It has been wisely said that the arithmetic of a good wife is this: She adds to her husband's happiness; subtracts from his cares; multiplies his joys; divides his sorrows; and practises in the expenditure of his pounds, shillings, and pence. A little house well filled, a little land well tilled, and a little wife well willed, is an old proverb, but it is not enough to make a man happy. With all that the match may be a most unfortunate one, and better be half-unguided than ill-wed. A better proverb perhaps is this: One year of joy, another of comfort, and all the rest of content. Where the latter is there is a continual feast.

The heart of every honest, home-loving man rests content if his wife takes her rightful place as "queen of the home." And a right loyal work is hers who governs her little kingdom in meekness, wisdom, prudence and love. Not every wife is faithful to her God-given trust. You will find them everywhere but on their throne. Little faith can be placed in the woman who talks of grace and glory abroad and uses no soap, and neglects the children's clothes, and her husband's supper. Let these be attended to first, for they are first and sacred duties. When these are faithfully done there will be time for little deeds of faith and love for others.

Only an obedient wife can command her husband. And if she is really that, he will not object to be managed himself. Every frugal and thrifty housewife loves to hear it said, "She is a good manager!" If she is well up in this business, and the husband is included, he is so "managed" that he does not know it. If he does, his wife's manage-

ment is not quite perfect. Joshua Billings has said, "There are a great many rules to make married life comfortable, but the golden one is this: Go slow, and give each other half the road. The rule is as simple and easy as milking a cow on the right side."

When a man and woman marry, we are told they are made one. The question comes, Which one? We answer:

"They were so one, that none could ever say  
Which did command, or whether did obey;  
He ruled because she would obey, and she,  
In thus obeying, ruled as well as he."  
Selected.

USE SKODA'S DISCOVERY  
The Great Blood and Nerve  
Remedy.

## To Every Form of Pride.

The life of our Lord in all its phases is a standing rebuke to every form of pride to which men are liable. Take for instance:

Pride of birth and rank—"Is not this the carpenter's son?"

Pride of wealth—"The son of man hath not where to lay his head."

Pride of respectability—"Can any good thing come out of Nazareth?"

"He shall be called a Nazarene."

Pride of personal appearance—"He hath no form nor comeliness."

Pride of reputation—"Behold a man gluttonous and a wine-bibbler, a friend of publicans and sinners."

Pride of independence—"Many others who ministered to him of their substance."

Pride of learning—"How knoweth this man letters, having never learned?"

Pride of superiority—"I am among you as he that serveth." He that humbled himself." "Made a curse for us."

Pride of success—"He came unto his own, and his own received him not." "Neither did his brethren believe on him." "He was despised and rejected of men."

Pride of self-reliance—"He went down to Nazareth, and was subject unto them."

Pride of ability—"I can of my own self do nothing."

Pride of self-will—"I seek not mine own will, but the will of him that sent me."

Pride of intellect—"As my Father have taught me I speak these things. Pride of bigotry—"Forbid him not; for he that is not against us is on our part."

Pride of resentment—"Father, forgive them; for they know not what they do." Friend, wherefore art thou come?"

Pride of reserve—"My soul is exceeding sorrowful even unto death. Tarry ye here, and watch with me."

"The Son of man must suffer many things, and be rejected."

Pride of sanctity—"This man receiveth sinners, and eateth with them."

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

(Gal. 6:14).

USE SKODA'S DISCOVERY  
The Great Blood and Nerve  
Remedy.

Let not Christ's soldier lose heart because the vision cannot discern the promise of victory. Let his faith be strong, and instinctive, so that he can tell that God is in the battlefield, even when he is most invisible. Then will God direct the stroke, and the triumph will assuredly come.—Methodist Protestant.

USE SKODA'S DISCOVERY  
The Great Blood and Nerve  
Remedy.

## Keep Minard's Liniment in the House.

They make one feel as though life was worth living. Take one of Carter's Little Liver Pills after eating; it will relieve dyspepsia, aid digestion, give tone and vigor to the system.

## THE FOUR CARDINAL POINTS.

The four cardinal points of health are the stomach, liver, bowels and blood. Wrong action in any of these produces disease. Burdock Blood Bitters acts upon the four cardinal points of health at one and the same time, to regulate, strengthen and purify, thus preserving health and removing disease.

## OFT IN PERIL.

LIVES of children are often endangered by sudden and violent attacks of cholera, morbus, diarrhoea, and desentery and bowel complaints. A reasonable and certain precaution is to keep Dr. Fowler's Extract of Wild Strawberry always at hand.

Do you feel as thou your friends had all deserted you, business calamities had overwhelmed you, your body refusing to perform its duties, and even the sun had taken refuge behind a cloud? Then use Northrop & Lyman's Vegetable Discovery, and hope will return and despondency disappear. Mr. R. H. Baker, Ingoldesby, writes: "I am completely cured of Dyspepsia that caused me great suffering for three years. Northrop & Lyman's Vegetable Discovery is the medicine that effected the cure after trying many other medicines."

AUGUST 8TH.

## THE CARPET SALE

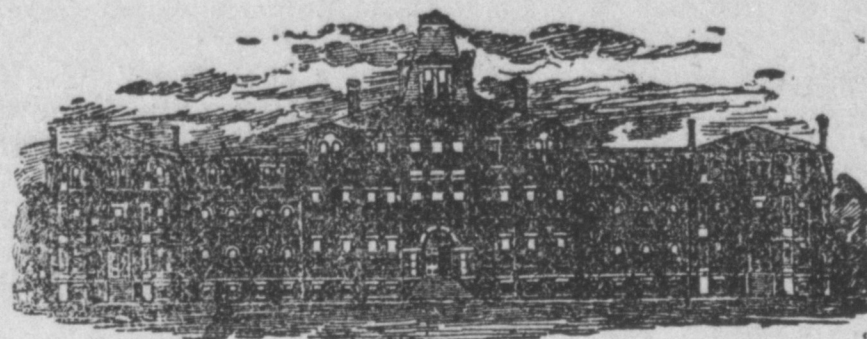
—AT—

## EDGECOMBE'S

Will be continued a few days longer. This should be the House-keepers Harvest.

FRED B. EDGECOMBE

## St. Martins Seminary.



The FALL TERM opens on the 15th of SEPTEMBER.

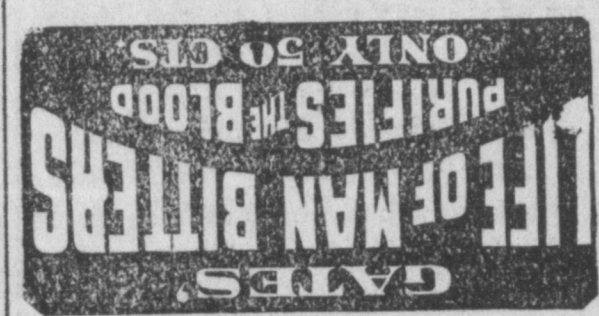
IN its healthful situation, its invigorating atmosphere, and its beautiful surroundings, this school cannot be surpassed. All the courses of instruction are BROAD AND LIBERAL.

## The Methods are Thorough and Far-Reaching.

And are in touch with the movement of the times. The teaching is sound, fresh and vigorous. The staff of teachers for the coming year is exceptionally strong. All departments are under the care of specialists.

Calendars and all desired information may be had by applying to

AUSTIN K. DE BLOIS, Principal.



## Was Sick Over 2 Years

FRIENDS THOUGHT I COULD NOT LIVE.

## GAINED 30 LBS. INFLESH.

Canada Creek, Dec. 14 1892.

Messrs C. Gates &amp; Son.

GENTLEMEN.—This is to certify that I was sick for over two years and was unable to work, having a fearful cough and no appetite, and friends thought I could not live long. In April last I took about six bottles of your Life of Man Bitters and Invigorating Syrup. My appetite soon returned, system worked well, and I am now over thirty pounds heavier than when I commenced taking the medicine. I am also able to do my work and feel altogether like another man. I intend taking some more of it now, as I believe there is none as good in the market to day.

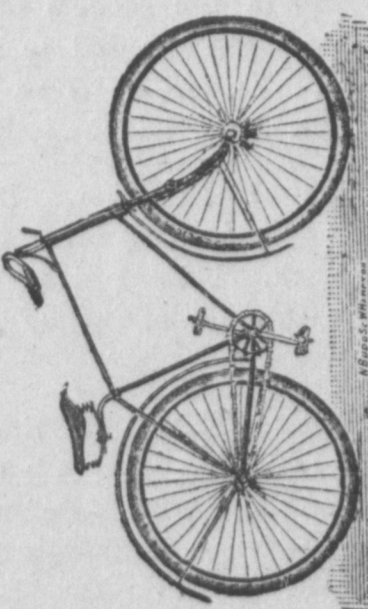
CHAS. E. EATON, J. P.

Middleton, Feb. 15, 1893.

C. GATES, SON &amp; CO.

DEAR SIR.—I have been using your valuable Life of Man Bitters & No. 1 Invigorating Syrup for Indigestion, etc., since 1885, and have found no other medicine equal to it, and think it my duty to inform you of this fact. I never allow my house to be without it. Wishing you increased success. Yours truly,

CAPT. J. R. HALL.

SPLENDID  
ENGLISH BICYCLES

Warranted.

Cheapest in the Dominion.

Full stock of Bedroom Sets, Parlor Suits, Centre Tables, Woven Wire Mattresses, Fancy Chairs, Crockery and Glassware, Lamps, Silverware (warranted), Knives and Forks, Window Blinds, Hair Mattresses, Patent Churns and Tinware. Cheap for Cash. Sold on Monthly Payments.

## Lemont &amp; Son's

Imitation is the Sincerest  
Form of Flattery.

THE best proof that MINARD'S LINIMENT has extraordinary merits, and is in good repute with the public, is that it is so extensively imitated. These imitations resemble the genuine MINARD'S LINIMENT in appearance only. They lack the general excellence of the genuine.

This notice is necessary, as injurious and dangerous imitations, liable to produce Chronic Inflammation of the skin, are often substituted for MINARD'S LINIMENT because they pay a larger profit. Insist upon having

## MINARD'S LINIMENT

remembering that any substitution by the seller of an article said to be the same is in his interests.

HOW have we acquired  
our present standing  
and prosperity?

(1) By giving the most complete Business Course, the most thorough Short-hand and Typewriting training, and the best Penmanship instruction obtainable in Canada.

(2) By devoting our entire time, energies and skill to the interests of our students.

(3) By making no promises we have not kept. Genuine specimens of Penmanship, and Circulars giving full information respecting terms, course of study, etc., mailed free to any address.

KERR &amp; FRINGLE,

St. John, N. B.

## BLACKSMITHS COAL.

JUST RECEIVED Fifty Chaldron Grand Lake Blacksmith's Coal  
For sale by  
JAMES S. NEILL

1893.

## New Styles

## ROOM PAPER,

At Prices that will suit

## Everybody.

## Hall's Book Store.

FINE VALUES

## 1000 PACKAGES TEAS.

CHEESE, CODFISH, HAMS,  
AND BACON.

## SAL. SODA, BISCUIT SODA!

## A.F. Randolph &amp; Sons

