

sew will be welcome, no matter to what denomination they belong."

"Why not organize at once?" said Aunt Bess; "there are enough of you here to constitute an executive committee." And so, putting their heads together, they soon had everything satisfactorily arranged to meet there the next afternoon. They then started out to circulate the notices and buy materials to start on. And so it happened that when Papa Everet came home from the city the next afternoon, he found the house full of young ladies.

"Well, I declare!" he exclaimed, as he shook hands with one and another, "I feel flattered to have such a reception as this after a two days' absence." But when he saw the piles of red flannel, and heard the click of the sewing-machines, he said, "Now, that's sensible; if you could have seen what I've seen to-day, your fingers would fly faster still."

And then he described to them two or three places he had visited to see for himself whether or not the newspapers had been telling the truth. "And the half has not been told," he said pulling out his handkerchief and pretending to have a cold in his head—and some way the cold seemed to be contagious, for there was a flutter of white handkerchiefs all over the room for a moment, and then the needles and sewing-machines began again with new energy. Even Belle, who at first sight of her father had thought only of her sealskin cloak, forgot for the time everything but the poor sufferers, and surreptitiously brushed away a tear. After tea, many young gentlemen friends came in to stay for an hour, or to escort them home.

"I didn't get your cloak, after all, pet," said Mr. Everet to Belle, as the last of the guests took leave; the assortment was rather low; and as they were expecting a new lot in a day or two, I thought I would wait."

But new thoughts were gradually crystallizing in Belle's mind, and so, seated on papa's knee, she whispered to him that she had concluded not to have a sealskin cloak. Sue and she had always dressed alike, she said, and if Sue was not going to have one neither would she.

"But I suppose you mean to ask me for the money just the same," said papa. "Yes, indeed, to the last penny," laughed Belle. And so a hundred-dollar cheque was given her, and no questions asked.

Neither Sue nor Belle had any intention of publishing the story of their self-denial, but in some way it crept out, and others caught the enthusiasm; and in dresses, ribbons, and gloves they heroically economized to the amount of a many dollar, and the "Union Relief Society," thus generously sustained, soon had a firm footing. It was wonderful the good it accomplished. The poor in their little town were relieved; and when home demands had received attention, box after box was shipped to the city. "You will never know till the Last Day how many hearts you are gladdening," wrote the matron of one of the orphan asylums that had been the recipient of their bounty; but, best of all, perhaps, was the blessing it brought to the happy workers themselves. "Glenport is like another place," said Kate Stuart; "if we ever find it dull again we shall know it is our own fault."

—Selected.

## Selections.

### PRESENT STATE OF JERUSALEM.

Mr. Thomas Cook, the well-known excursion agent, in a recent letter to the *London Times*, writes from Jerusalem:—

"The interest of a visit to Jerusalem this year is intensified by the peculiar circumstances of the great Eastern question. As our carriages and outsiders made their way over the rugged slopes and windings of the hills of Judea, many natives manifested eager interest to know the latest news, and one anxious woman ran alongside of our cavalcade, exclaiming, with violent emotion, 'Is it peace or war? I do not think we were regarded as Russians, but the people of the villages were anxious to know if the 'Russians were coming?' Poor people, they have lost the strength of their homes and their little farms, and they may well tremble for the fates of husbands, sons and brothers, who have been carried away by the Turkish conscription. From the reserve at Jerusalem already 1,500 have been sent to the north to form the Turkish army, and 1,500 more are now training for active service; while from surrounding villages levies of recruits are daily arriving to supply the places of those next called away.

"Our party was gladly welcomed to 'the City of the great King,' and, for the first time this season, the two chief hotels, kept by Moses and Aaron, were filled with Gentile visitors. The place most revered by 'Sons of the Prophet' was cheerfully opened to our parties, and the Sheikh of the Mosque of Omar afterwards came to my hotel to tell me how glad he would always be to see our travellers. A strange contrast this to the jealousy against 'Franks,' which a few years ago prevailed, to the exclusion of Christians from the area of the Temple Harem. At the doors of the Church of the Holy Sepulchre, also, where Turkish guards are stationed to keep belligerent Christians from fighting each other in the 'sacred places,' our visitors were received with great courtesy, and were permitted to go through it.

"On approaching Jerusalem from the west, the first thing that strikes the attention of observers is the new blocks of buildings that everywhere meet the eye. Along the Jaffa road, and on both the north and west sides of the city, extensive buildings are in course of erection; and even within the walls, near to the reputed tomb of David, another large group of tenements is being built. On inquiry I found that these new buildings are designed as houses for Jews of different nations; that the buildings are erected by 'societies,' to be let or sold in tenements of two rooms each.

"The poor are to be provided with homes for a given time rent free, and those who are able are to be permitted to purchase their habitations by periodical payments, on principles similar to those of English building societies. Until a recent date, the Jews in Jerusalem had their 'quarter,' as in many Continental cities; but they have now the utmost freedom to purchase property wherever they can get it, to build where they can obtain sites, within or outside the city walls, and to locate themselves wherever they can find residences. This freedom is causing a

great increase to the Jewish population of the *Hamlet* *casus*."

"Never did the 'Jews' wailing place' present scenes such as are now witnessed." On the Friday that I was there the space under the old wall was crowded by men and women, and the Psalms seemed to be read with more eager attention than ever before, while to rest the forehead against the stones, or even to touch the wall with the fingers, appeared to be an object of earnest desire. Whatever may be the ultimate issue of this movement, there is unquestionably a magnetic influence in the desolated city. Were the Turk willing to dispose of the Temple Harem and the Mosque of Omar, who will say that another Temple might not be built, and the ancient ritual restored? It has been rumoured that the Jews are buying up the land extensively. The Agricultural School near Jaffa has several thousands of acres under cultivation, and it is said the young people work on the land better than they did a few years since, and Jaffa presents evidences of change akin to those of Jerusalem. The old city wall on the north side has been razed, and a new street of shops, for Jews chiefly, is being erected. In these movements 'prophets' and 'seers' find scope for prediction of coming events, of which it is not the object of this communication to speculate. The Germans have not only colonized a part of Jaffa, but they have established another colony at Caifa, at the foot of Mount Carmel, and they are constructing a carriage-way from Carmel to Nazareth. In and around Jerusalem the Germans increase in numbers and strength, and they have done a great thing in opening out the ruins of the great hospice of the Knights of St. John, the site of which was given to the Crown Prince of Prussia, on his visit to Jerusalem a few years since.

### THE SABBATH QUESTION.

A writer in the *London Quarterly Review* says:—"Can Sunday be made a day of pleasure, and maintained as a day of rest? Do not answer the question hurriedly. Go to a Scotch city, to a New England farm, to a north and then to a south Irish borough, to an English watering-place, then to French, German, Italian and Swedish scenes of the same character. Take your time, look below the surface, carry figures in your head, calculate well, for it is a question for mankind. Put all your facts together, and this is your conclusion: When Sunday becomes a day of pleasure it ceases to be a day of rest. You may as soon analyze water without finding hydrogen as analyze Sunday facts, taken from all the world, without finding this conclusion. Not reasoning from theoretic premises to conjectural conclusions, but from ascertained facts to their natural causes, we ask—What leads to this? Necessity first, cupidity afterwards. One man's pleasure involves another man's labor. If Romeo rides, John must ride. If Augustus steams, Tom must stoke. If Lucinda sees, Dick must show. If Julia feasts, Mary must cook and Jones must serve. If Philokappos buys cigars, Sundayism must sell them. The fact is, every Sabbathness makes a Sundayless. But the labor which necessitates drags at the wheels of pleasure, is not a tithe of what, in fact, invariably follows