

JACOB FAITHFUL.

Still Discussing the Marriage Question—
The Old Gentleman charged with being
a "Crusty Bachelor"—Something
Sweet for Old Maids.

JACOB might have known that he was
laying up trouble for himself when he med-
dled with the women, and especially when
he gave his views about January and June
coming together. It cannot be helped,
however. You see it was not done volun-
tarily, but just in the way of civility and
work. I have not got any men down upon
me, but the women are awful. Just take
the following and think of my nerves after
usual:

12th Jan., 1885.

Dear Uncle JACOB:

"I verily believe that you are a crusty old bachelor
seventy or more, and not very handsome at that,
and that you have been trying for the last twenty
years to get a young wife and can't succeed, and now
you are very sour grapes. I do not consider myself a very
old maid, and I know there are hundreds like me who
would a great deal rather have a sedate, elderly man
for a husband, who, we know, would use us well and
be a much of us (yes, and we would love him too).
I am a rollicking young fellow, who would make us
comfortable and jealous by leering at every pretty
woman he met, and to whom we should have to be
very slaves. Then again, you talk about young flax-
ens calling old gray heads 'daddy.' It is all boah,
and your grapes come in again.
Now uncle JACOB, you do talk sensible on most sub-
jects, but really, on this subject you have got old
men and young women on the brain, and I am afraid
you have made a soft spot in it.

From your loving niece,
JOSEPHINE.

Perhaps Josephine is right. There are
many of "young fellows" that no sensible
girl would have any thing to do with. But
let a bald, gray bearded mortal, spectacled
and wheezing, with a young girl of a wife
and little tottering children, is not a pleasant
object for contemplation. It is all taste,
however, and it is very true that sometimes
the "auld man's brass" buys the young wo-
man a new fan."

I could say a good deal more on the sub-
ject, only I am afraid to go too far and spoil
creaky what I have already done. As a
hint-off to Josephine, just take the following
another communication from the female
side of the house, also:

"Well, friend JACOB, I am sorry that some should
think there was something wrong because you gave
strong advice to young women. I for one don't
think so; indeed, if parents and guardians of girls
and young women would follow your example more
giving such strong advice, perhaps, many who are
now regretting their folly, might have been kept from
saying from the paths of virtue. Keep on, JACOB;
there are always some who will take and profit by ad-
vice."

A SISTER.

I am bound to have a little further talk
with the girls by and by, only not now.
They might think I was carrying matters
too far, intruding, &c., &c. Only, girls,
don't make yourselves too cheap whatever
you do, and, mind you, marriage is not
anything, though a good many think it is.
Say nothing about bachelors. As one of
the crowd, and I am afraid an incorrigible
one, I give them up. But as to old maids;
tell you that instead of their being al-
ways, cross, and disappointed, some of the
best, sweetest, most useful, and most
selfish women that ever it was JACOB's
lot to meet with, were among that same
herd that so many affect to pity or to
laugh at. And if JACOB ever musters up
courage to take any active steps in the way
of matrimony, it will certainly be among
that crowd that he will be found using all
his endeavors to secure, if possible, a
Faithful. And, by the way, it is just
as much minded when I am at this sort of
work that I should say a single more last
word to the girls. Let me whisper to you,
O old maids, old and young, that for a
man to propose marriage to any of you, is,
by all rights, the highest mark of respect he
can show. He may be a fool, as ugly as
a toad, as lazy as a sloth, as stupid as a nincom-

poop, and as impudent as a little terrier
dog, but, dear girls, you don't think his
proposing to you one of the proofs of his
folly, or want of discoment. So if you
have to refuse him, do it tenderly, and keep
the whole matter to yourselves. Don't tell
anybody, especially don't tell any of your
male friends in order to have a laugh at
the poor fool's expense. Any man of right
feeling rather sympathizes with another
that woos and in vain. Don't think JACOB
winces at the remembrance of proposing,
and being laughed at and blabbed about.
Nothing of the kind. But JACOB has heard
girls tell of stupid, awkward fellows pro-
posing, "just like their impudence!" and he
had not his respect for these young women
raised. Very much the reverse. I say
again, just as seriously as if I were preach-
ing, don't, girls, don't proclaim your con-
quests on the house-tops. It may be
necessary to refuse, but what a wealth of
respect and affection that young man would
have for you, even when he knew from
your whole manner and look that the "No"
was final. If he could say to himself—"The
secret is between us two. She is too kind-
hearted, and too sensible to breathe the
matter to another, whether man or woman,
whether old or young."

Now, all this is pretty well for one week.
If JACOB could only get young women to
understand, the young man would not be
very long in being brought to time, and the
whole relationship of life would be wonder-
fully purified and ennobled. I was going to
go for something else, but I believe I am
"stuck," and at any rate I have almost
said enough, if my remarks are but read,
marked, and inwardly digested. I hope
they will be so. No more at present from
JACOB.

Our Scriptural Enigma.

FOR BIBLE STUDENTS.

NO MONY REQUIRED. TRY YOUR SKILL.

NO. XLVIII.

We have received not a few earnest pro-
tests against the idea of allowing the Scrip-
tural Enigma to drop for some time. We
are quite willing to continue. The only
reason we had for the suggestion made was
simply as stated, that people are in danger
of becoming tired of too much of the same
thing. For instance the answers to No. 45
are comparatively few, while the number of
clocks constructed on the word PRAY is
surprisingly, nay, embarrassingly large.
Some tell us that the Enigmas become al-
ways more difficult. We don't think so.
Certainly the competition is less and a few
veterans are in danger of having it all their
own way. We do not think, in these cir-
cumstances, that we could be justified in
calling upon Mr. Wilson for a continual
supply of prizes, though we must add, he
makes no objection and has expressed no
wish on the subject.

The correct answers to No. 45 are as fol-
lows:—

I.

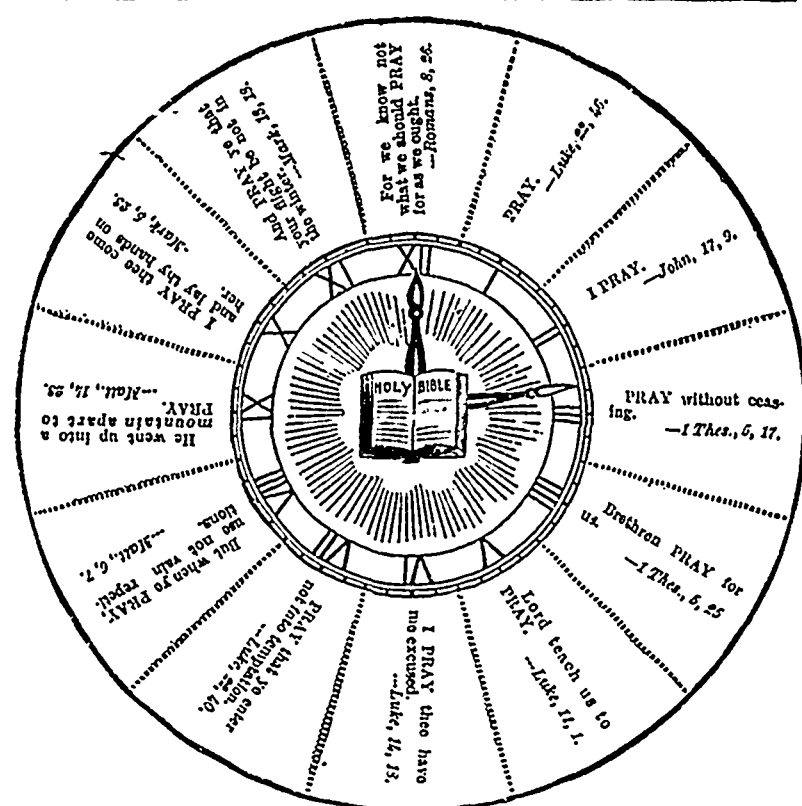
PRAY: PRAYER.

1. Philip, Luke vi., 13, 14.
2. Redeemer, Isa. lix., 20.
3. Anna, Luke ii., 36.
4. Idolatry, Exod. xx., 3-5.
5. Sacrifice, Ps. li., 17.
6. Eleazer, Exod. xvii., 4.

II.

SIMON PETER.

1. Sleep, Mark xiv., 37.
2. Incense, Ps. cxi., 2.
3. Mercy seat, Exod. xxv., 22.
4. Olive, Symbol of Peace.
5. Never, Matt. vii., 7, 8.



Whatever things ye desire when ye PRAY believe that ye receive them and ye shall have them... Mark, 11, 24.

The Editor of the Scriptural Enigma Department has been favoured with a number of beautiful "clocks" during the past week, any one of which would be of value to publish. He has been so much embarrassed to choose from them as to find it necessary to ask the aid of some friends in order to decide. The above, sent by Rev. J. C. Pomeroy, Oakwood, Ont., is well worth a careful study. We are glad to notice so much interest manifested in this department. The others would be cheerfully published if it was possible to supply the necessary space.

To these two Enigmas we have received the surprisingly small number of 18 answers. Of these twelve are in our estimation partially correct. We are surprised that some of our most intelligent correspondents should give "Nebuchadnezzar" in answer to the last question of the second Enigma. If they will consider again they will find that this would not do.

One has "Inebriety" for "Idolatry" in the first, and "Mount" for "Mercy seat," in the second. These won't do either, at least not the latter. The former we would allow to stand.

By continued weeding we find the number of correct answers reduced to eight, and of these they are all so evenly balanced that instead of giving the prize to any we give the names of all.

Wm. Jameson, Moorefield; R. Griffiths, London; S. Archer, Stamford; J. C. Pomeroy, Oakwood; W. A. Wingfield Oshawn, Emily Hayward, Guelph; Sarah Bryan, Collingwood; E. A. Heming, Ottawa.

The number and variety of clocks have given us a very great deal of pleasant trouble. The workmanship of some is exceedingly good, and in all cases a great deal of labor and care have evidently been given. It may be thought that we scarcely do our duty when we add that after a long and tedious examination we have come to the conclusion to send a few of the best to Mr. Wilson and let him choose. The successful clockmaker will, accordingly, see when his or her work is produced who, in Mr. W's opinion, is the best.

For No. 48 take the following:

Spell the name—but not by guessing.
Of a town whose men, 'tis said,
Gained a well-known monarch's blessing.
By the burial of the dead.

1. Find the name and take the initial
Of the patriarch and the tribe,
Whose high call and rank official,
By the sceptre we describe.
2. Next the peasant, who the story
Of the master's vineyard sang,
When one branch, made strong in glory,
From the general rule sprang?

3. Then the man by name selected,
And inspired with heavenly skill,
Who God's contained house erected,
Which His glorious name should fill.
4. Then the Exaltite who chanted,
Of God's ancient mercies sure,
To his servant David granted,
And to David's seed secured?
5. Then who passed the flood of waters,
In whose tents God chose to rest,
Whom all Eden's sons and daughters
Owned as patriarch and as priest?
6. Then a king whose bright example,
Showed to David constant love,
Furthering him who built the temple
To the God who dwells above?
7. Then a man of war, defiant,
Filling Israel's host with dread;
[But a striking smote the giant,
And deprived him of his head?
8. Then a son of Abram, father
Of a large and princely race,
Ne'er to be subdued, but rather
Dwelling in their brethren's place?
9. Then the man whose habitation,
Covered many a cruel deed;
Yet the priests of Israel's nation,
Was selected from his seed?
10. Then the youth with Israel reckoned,
(Grandson of an Egyptian priest);
'Mid the tribes, his brothers second,
His the greatest, though the least.
11. Then a chief from Ner descended,
Captain to the son of Saul;
One whose days in folly ended,
And king David mourned his fall?
12. Last a youth in Israel nourished,
Sprung from Judah's royal line,
Who in health and wisdom flourished,
Fraught with grace and gifts divine?

Now our finished labor ceasing,
And the city called to view
Let us seek our David's blessing,
And His works of mercy do.

EDITOR ENIGMA COLUMN.

P. S. The suggestion of Alfred Wicks,
we are afraid, would not do.
Thanks for one from Portago La Prairie.

Just as the earth is ever receiving sun-
light, air, and moisture, and at the same
time giving out her blossoms, fruit and fra-
grance, so our best interests demand a con-
tinual taking in and giving out, a perpetual
alternation between learning and doing
from the earliest to the latest years. What-
ever tends to divorce these or to limit them
to different epochs, banishing the one from
youth and the other from maturity must be
detrimental.