#### Moths in the Candle.

Every moth learns for itself that the candlo burns. Every night, while the andio lasts, the slaughter goes on, and leaves its wingless and dead around it. The light is beautiful, and warm, and attractive; and, unscared by the dead, the foolish creatures ruch into the flames, and drop, hopelessly singed, their little lives despoiled.

It has been supposed that men have reason, and common sense. It has been supposed that they observe, draw conclusions, and learn by experience. Indeed, they have been in the habit of looking down upon the animal world as a group of inferior beings, and as subjects of commis-eration on account of their defencelessness, yet there is a large class of men, reproduced by every passing generation, that do exactly what the moths do, and die exactly as the moths die. They learn nothing by obsorvation or experience. They draw no conclusions, save those which are fetal to themselves. Around a certain class of brilliant temptations they gather, night after night, and with singed wings or lifeless bedies, they strew the ground around them. Ne instructions, no expostulations, no observation of ruin, no sense of duty, no remonstrances of conscience, have any effect upon them. If they were moths in fact they could not be sillier or more ob-truse. They are, indeed, so far under the domination of their animal nature that they act like animals, and sacrifice them-selves in flames that the world's experi-ence has shown to be fatal.

A single passion, which need not be A single passion, which need not be named,—further than to say that, when hallowed by love and a legitimate gift of I'fe for life, it is pure as any passion of the soul—is one of the candles around which the human moths he in myriads of disgusting deaths. If anything has been proved by the observation and experience the world it is that licenticusness, and all illicit gratification of the passion inman's own nature,—that by it the wings are singed not only, but body and soul are degraded and spoiled. Out of all illicit in-dulgence comes weakness, a perverted moral nature, degradation of character, gross beastliness, benumed sensibilities, a disgusting life, and a disgraceful death. Before its baleful fire the sanctity of wo-manhood fades away, the romance of life dies, and the beautiful world loses all its charm. The lives wrecked upon the rock Again and again, with endless repetition, young men yield to the song of the siren that beguiles them to their death. They learn nothing, they see nothing, they know nothing but their wild Jesire, and on they go to destruction and the devil. Every young man who reads this article

has two lives before him. He may choose either. He may throw himself away on a few illegitimate delights, which cover his brow with shame in the presence of his mother, with all the wine drained out of his life; or he may grow up into a pure, strong manhood, held in healthy relation te all the joys that pertain to the high estate. He may be a beast in his heart, cr he may have a wife whom he worships, children whom he delights in, a self-respect which enables hun to meet unabashed the noblest woman, and an undisputed place in good society. He may have a dirty imagination, or one that hates and spurns all impurity as both disgusting and poisonous. In brief, he may be a man, with a man's powers and immunities, or a sham of a man,—a whited sopulchee—con-scious he carries with him his own dead bones and all uncleanless. It is a matter entirely of choice. He knows what one be is, and where it ends. He knows the essential quality and certain destiny of the other. The man who says he cannot control himself not only hes, but places his Maker in blame. He can control himself, and, if he does not, he is both a fool and a beast. The sense of security and purity and self respect that come of continence, entertained for a single day, is worth more than the illicit pleasure of a world for all time. The pure in heart see God in every-thing, and see Him everywhere, and they supremely blest.

Wine and strong drink form another candle in which millions of men have signed themselves, and destroyed both body and soul. Here the signs of danger are more apparent than in the other form The candle burns in opens space, where all men can see it. Law sits behind and sanctions its burning. It pays a princely revenue to the government. Women flaunt their pauzes in it. Clergymen sweep their robes through it. Respectability against the latter than the content of t ity uses at to light their banquets. In many regions of this country it is a highly respectable candle. Yet, every year, sixty thousand persons in this country die of intemperance, and when we think of the blasted lives that live in want and misery, of wives in despair, of loves bruised and blotted out, of children disgraced, of alm-houses filled, of crimes committed through its influence, of industry extinguished, and of disease engendered, and remember that this has been going on for thonsands of Jears, wherever wine has been known; what are we to think of the men who still press into the fire? Have they any more sense than the meths? It is almost enough to shake a man's faith in immortality to the ity to learn that he belongs to a race that manifests so little sense, and such hopeless tecklessness.

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ne will walk in it, or in the way of danger. There is a notion abroad among mon that when is good,—that when properly used it has help in it.—that in a certain way it is food, or a help in the digestion of food. We believe that no greater or more fetal helm. believe that no greater or more fatal hallu-cination ever possessed the world, and that none so great ever possessed it for so long

Wine is a medicine, and men would take A sanctine float.

Dyer.

When a poble life has prepared old ago

in mineled pride and regret that the Roy.

When a poble life has prepared old ago

in mineled pride and regret that the Roy.

A sanctine float.

When a poble life has prepared old ago

in mineled pride and regret that the Roy.

I a not the decline that it recalls, but the life is not the decline that it recalls, but the life is not the decline that it recalls.

The world cheats itself, and tries

Stact.

to cheat itself in this thing; and the priests who prate of "using this world as not abusing it," and the chemists who claim a sort of nutritious property in alcohol which never adds to tissue (') and the men who make a jest of water drinking, all know perfectly well that wine and strong drink always have done more harm than sort of nutritions good in the world, and always will until that milleunium comes, whose feet are al-ways tripped from under it by drunk ards that lie prone in its path. The milleunium with a grog-shop at every corner is just as impossible as security with a burglar at every window or in every room of the house. All men know that drink is a curse yet young men sport around it as if there were something very desirable in it, and sport till they are he polessly singed, and then join the great, sad army that, with undiminished numbers, presses on to its certain death.

We do not like to become an exhorter we would plead with young men upon weary knees to touch not the accursed thing. Total abstinence, now and torever, is the only guaranty in existence against a drunkard's life and death, and there is no good that can possibly come to a man by drinking. Keep out of the canlle. It will always singe your wings, or destroy you.—Dr. J. G. Holland, Scribner's for October

#### Vitality of the Jewish Nation.

In this nation was evolved the principle of national immorality, and its power is yet to be seen in the living miracle of a nation deprived of sovereignty for ages, and yet a distinct people. They have been stripped and scorned and persecuted, Kinga have cought to betaminate them. Kings have sought to exterminate them, the powers of earth have been in league for their ruin, for centuries the Mussleman and Christian struck hands for as truly as in the days of David. Greece and Rome perished, and their numerous millions perished with them. Jerusalem has been in ruins, or in the power of the Moslem, for eighteen hundred years, and yet Israel is Israel still. They remain a living demonstration of the imperishable nature of that principle which God breathed into their government, preserving the nationality of a numerous people even while passing through the furnace of ven-geance. Like the the son of Thetis, cast into the fire to test his minortal nature, Israel has passed through a "furnace heated seven times," but does not not perish! A thousand vultures have torn his quivering field, and driven their relentless beaks at the seat of life. but the immortal principle fills out the fiesh as fast as devoured, and guards the heart, throbbing with a death-less pulsation. A burning robe of wrath has been bound about Israel, yet, less for-tunate than the fabled ancient, he cannot die. This isnational immortality, when the very current of his tortnes but cannot consume .- President Tuttle.

# Tailure in Society.

Society is full of failures that need never have been made; full of men who have never succeeded, when they might have, and should have, succeeded; full of women who, in the first half of their days, did nothing but eat, sleep and simper, and in the last half have done nothing but perpetuate their follies and weaknesses. The world is full, I say, of such people; full of men in every trade and profession who do not amount to anything, and of girls and women without any trade or profession who have no desire to anything. fession who have no desire to amount to anything, and I do not speak irreverently, and I trust not without due charity, without making due allowance to the inevitable in life, when I say that God and thoughtful men are weary of their presence. Every boy ought to improve on his father; Every boy ought to improve on his father; every girl grow into a nobler gentler, more self-deaying woman than the mother. No reproduction of former type will give the world the perfect type. I know not where the millennium is, as measured by distance of time; but I do know, and so do the latest it to great way of as wear. you all, that it is a great way off as meaway on as the sared way on as measured by human growth and expansion. We have no such men and women yet—no age has ever had any—as shall sand that age of pe on earth in come until men are worthy of it.—Rev. W. H. H. Murray.

# Dryden's First Poetical Essay

It is said that Dryden, in his youth, and during his first academical career, letrayed httle of that dominant genius which began Milton says, "youth ends,") and that he was looked upon, as well by his tutors as by his college mates, as possessing nothing whatever remarkable, intellectually or poetiwhatever remarkable, intellectually or poetically. On one occasion, however, he took completely by supprise his tutors and all concerned, by a flash of wit and originality which effectually reveal d the genius that lay dormant within him. A "Theme," on the subject of "Christ's turning water into wine," had been propounded to Dryden's electrical as a matter of course, he (tha class; and, as a matter of course, he (the dullard) was expected, among the rest, to "say his say" on the occasion. We can well imagine his trepidation, as the lengthy compositions of his class mates were hand ed in and read, several, no doubt, drawing forth the hearty commendation of the There is just one way of safety, and only Judges. We can well imagine, too, his one, and a young man who stands at the beginning of his career can choose whether when the insignificant but of paper, on which his own thoughts were expressed,

And that was Drydon's first poetical essay, and it foretokened immortality.

A sanctified heart is better than a silver

### Weddings.

As the semi-annual bridal season is at hand, it is the time to plead for a reform in weddings. Every year this sacredest of all occasions is turned more and more into a mere opportunity for display, and for replying to some fancied social obliga-tion. Instead of the time was a few of tion. Instead of the time was a few of the closest freeds gather to witness the solemnest compact human beings can frame, it is chosen as the moment for bringing together the larger part of a family's social circle, to show the bride in her bridat garments; to prove how many flowers and refreshments the family can atford, and, with shame be it said, to exhibit to criticism and light comment the precious tokens that should have come with tender regard to the maid on the eve of her new

A wedding must not be uncheerful; but it must be solemn to all who realize what it is. On the one side, it is renouncing old ties, promising to begin with faith, and hope, and love a new and wholly untried vistence. On the other, it is the acceptance of a sacred trust, the covenant to ovder life anew in such a way as shall make the happiness of two instead of one. Can such an occasion be fitting for revelry? Is it not wiser, more delicate, to bid only the nearest of friends to a marriage ceremony, and leave the feasting and from for a sub-sequent time? We are sure there are few girls who, if they reflect on the serious ness of the step they are about to take will not choose to make their vow merely within the loving limits of their home All our best instincts point to the absolute simplicity and privacy of wedding services; only a perversion of delicacy could contemplate the asking of crowds of half-sympathetic or wholly curious people to attend the fulfillment of the most solemn of contracts. Let there be as much party making, rejoicing and pleasure taking afterward as hearts desire; but let the solemn vows be made in the presence only of those nearest and dearest.—"Home and Society' ; Scribner's for October.

#### English.

The Rev. Dr. Eddy said som good things at Chautauqua about the use of good English by Sunday School teachers. He said .—"In the Sun-School one cannot get along favorably with Latin, Greek, Choctaw, Hindostanee, Sanscrit, Johnsonese, Carlylese, or Emersonese, but must use "nglish. That is often a new discovery, but, I take it a most valuable one. The English is a highly respec-table language. It makes a very efficient vehicle for revelation. It was grand enough for Milton; comprehensive enough for Sl.akespeare; elastic and picturesque enough for Bunyan."

## Home Encyclopedia.

Some one selects an article, any common one whatever, and questions the others. Take, for illustration, the lamp. See what a lot of questions may come out of this. What is the lamp made out of? What is zine? Where does it come from? In what shape is it found? What color? Does it melt easy or not? What is it used for besule making brass? So the same series, of a longer, of questions about conserver. series, of a longer, of questions about copper. The base of the lamp has lead ran into it to make it heavy, and a whole lot more can be learned about that. Then the chimney and shade are glass, and pro-bably but very few can tell much about so common a thing as that. The wick—that is of cotton; what part of the plant? where is it grown? and all coout it. Why is the wick made hellow, in the form of a cylinder? Then the oil—there is quite a story about that. Here is a single article in the room that would keep a lot of bright boys and girls profitably at work a whole evening. Such a looking up of dictionevening. Such a looking up of dictionaries and other books before some of the questions could be properly answered! And no doubt some of the older people would find themselves at their "wit's end" to answer all the questions that could be

# Call to Rev R. M. Thornton, M. A.

We clip t'e following from a Glasgow 3rd, who report of the Free Church Presbytery of the 2nd inst., the following item:

"Dr. Adam next 1 timates that Wellpark congregation had resolved to give a call to the Rev. R. M. Thornton, of Knox Church, Montreal, a munster of the Canada Presbyteman Church. It was gratiying, he remarked, that this congregation had so much uanimity made choice of a minister who, he had every reason to believe, would be in every way suitable for the position, and would be a strong addition to position, and would be a strong addition to the Presbytery. As this case fell under the Mutual Eligibility Act, certain papers would have to be sent out to Canada, and answe, received, and he hoped the Pres-bytery would do all they could to facilitate the settlement. Bailie Millar and Mr. Macthe settlement. But the settlement between the congregation; and it was agreed that the Moderation should take place on Thursday, 21th September, at ha'f-past seven o'clock.

Of the Church calling Mr. Thornton, the Montreal Herald remarks:

"Wollpark Free Church is a large and important charge near Davistown, in the east end of Glaszow. The church is a handsome Gothic structure, with stone spire and bell. The completed building, with lot, was the gift of a Mr. Tennant to the congregation. The magnificent stained glass windows at each end of the church worth of Mr. Tennant's sons. The clurch will seat 1,000, and has a membership of 620. Salary, including manse, £569 sterling."

The Montreal Witness in mentioning the fact, says .

## The Streets of Venice.

Venice is a compact city, about seven miles in circuit, and perfectly accessible in ail it parts. Its principal buildings are of marble or of light-covered stone, and the remainder are of brick covered with mastic. Italy is so rich in nurbles and other building stones that these materials were the cheapest that could be used. No wooden houses are seen in Venice. The prevailing color of all its houses is white, thus giving to the city a cheerful appearance. In addition to the Grand Canal, there are a are a hundred and forty-seven other canals, intersecting all parts of the city as well as each other, and affording all the advantages of light, ventilation, and cor ser lots, gained in other cities by means it streets and avenues. These canals uncoubtedly circumscribe the original islands, as well as indicate their position, by occupying the one side, and sometimes on both, and about ten feet apart, are gutter stones cut through to pass surface water or rain into conduits beneath. The openings are but six inches long and an meh wide, thus showing that the quantity of water which fals in the street is not large. Great care is taken of these streets. They are swept clean daily, and so well cared for that there are but few places in Venice where the air is not sweet and pure—which is more than can be said of most large cities. It is doubtful whether the Venetians would have made broad streets for climatic reasons, if they could have afforded the room. During a large part of the year the rays of the sun are too powerful to walk with safety in the clare. Venetians in exposed places habitually seek the shady sides of the streets and squares. Their narrow streets afford the desired protection, and enable them to keep in a temperature substantially uniform.

This picture thus given of the streets of Venice is rather uninviting. It is modified very much by the numerous squares which relieve the closeness of the streets intersecting them, as well as preventing a too great compactness of inhabitants. There are two hundred and ninety-four of these squares scattered throughout the city, affording pleasant sites for residences and churches. The streets cross the branch canals by means of three hundred and eighty-seven means of three hundred and eighty-swen bridges, mostly of stone, consisting of a single arch, with a roadway graded into low steps. Every rood of land in Venice can be reached on foot, provided the person knows the way—a matter of no slight difficulty with a stranger. The streets are a labyrinth for a time, with so many crooks and turns, and with so few opportunities to consult landmarks, that it is not uncommon to go round and round a particular place without finding it, until a street boy is these urchins, however, will go, not straight to the spot, for that is impossible, but on the angles of incidence and reflection, which, when repeated often enough, will finally light upon the place.

The streets of Venice are silent as compared with these of other cities. There is hand-cart to be seen in any thoroughfare. It is a quiet, noisoless city, free from the dust and din and rattle which are incessant in large cities. And yet its streets are througed throughout the day, and present the same picture of animated life as those of other cities. Packages and small burdens are carried by hand, or in baskets, or upon the back; but larger parcels, morchandize, and bulky materials are transported by gondels or begge. The resi ported by gondola or barge. The residences, factories and warehouses upon the canals have a connection with the strant as well as entrances from the canal. Business well as entrances from the canal. Business appears to be transacted with reasonable co-venionce, notwithstanding the anomalous conditions under which it is done. The people seem to be busily engaged at something, although the number of idlers is large. Venice has a much larger number of the latter class than it can afford to keep. They gather in the squares and market-places, or lounge upon the quays. In this land a sunshine and cheap polentia, the smallest amount of industry affords a subsistence. What should be a blessing to the people is an actual detriment under a land system now prevalent in Italy, as iniquitous in principle as it is destructive of national prosperity, because it removes all stimulus to industry.—The City of the Sea, in Harper's Magazine.

There are thousands of our successful monoy-makers who are paying a big price for their fortunes. It is not charged that they are dishonest or in a wicked line of business, but simply that the sacrifice too much that is better than money in order to get money in quantities which make it a bur len rather than a comfort, and which, so far from adding joy to life, in many cases bring life itsel to a premature end. The price is surely a big.—Pres. Tuttle.

The final result of some munistries appears to be a Gothic chapel in the place of the less ornamental but more serviceable old meeting house. The good man feels that he has ministered to edification as a wise master-builder, when he hears passers-by say of his new edifice, "What a geri of a place!" We have known gentlemen of the cloth, whose hearts have been mainly set upon getting up a well-performed ser-Papacy in almost every respect. As if we did not know when the chapter was finished, we are told. "Here endeth the first lesson," or "Here endeth the second lesson, "ender endeth the second lesson," or "Here endeth the second lesson," or "Here endeth the second lesson," or "Here endeth the second lesson, "endeth the second lesson," or "Here endeth the second lesson," or "Here endeth the second lesson," or "Here endeth the second lesson, "endeth the second lesson," or "Here endeth the second lesson, "endeth the second lesson, "endeth the second lesson, "endeth the second lesson," or "Here endeth the second lesson, "endeth the and much is thought to be attained son !" when that piece of mimicry is allowed after, an organ, of course; a stone pulpit stuck in a corner, and then nothing will do but the brother must introduce at least a fragment of liturgy. Let but the poor creature have his way in all this, and his little heart overflows with joy, and he feels, "I have not run in vain, neither laboured in vain." Such gentlemen must have mis-taken their vocation; they would make capital conductors of concerts; masters of the ceremonies, man-milliners, or arrangers of shop-windows, but their talents are thrown away among Dissenters.—Rev. C. Spurgion.

### The Five Prints of Calvanism.

This expression grew out of the controversy between Calvanists and Arminians which gave case to the famous Synod of Dort. These points are somewhat variously stated, but the following is suggested as presenting them in logical order, and with sufficent tunners. The first relates to the sovereignty of God, and involves the idea that he does what he wills, and that what he now wills he has willed from all eternity: here comes in the Doctrine of Decrees, and of Election, and Predestination. The of Election, and Predestination. The second refers to the fallen state of man, and involves the dectrines of the Covenant of Works, of Original Sin, and of Imputa-tion. The third takes up the problem of the reconciliation of fallen man to his o Jonded God, and introduces the questions of the nature and extent of the Atonement. The fourth relates to man's ability to avail himself of the benefits proposed grace of God, and here comes in the question of the Holy Spirit's work, and of man's attitude in Regeneration. The fifth has regard to the permanency of this work, and considers whether the saints shall all

finally persevere and be saved.

Now Calvanists believe that their whole creed on these points is taken out of Scripture. When told, therefore, that modern ture. When told, therefore, that modern thought has repudiated such views, or that they are repugnant to the advanced thought of the nineteenth century, the objection makes on their minds not the slightest impression. For they never dream of measuring their creed, which they suppose to be Divine, by any human standard over. So, when told that their Church holds a terrific, and, therefore, false doctrine of hell, Presbyterians are perfectly unable to see the point. They very well know that the Scriptures reveal many terrific truths, and that the constitution and course of patters are bearing analogous. and course of nature are herein analagous to Christianity, and therefore a terrific dectrine does not impress them as necessarily a false dectrine.

But who ever aftirms that the Presbyterian Standards contain any such doctrine as a dark fatalism, either expressed or implied, makes a statement which is not correct. The Confession of Faith may be searched through and through in vain for anything like this. When the doctrine of Decrees is stated in the Confession the liberty of man and the contingency of second causes is in so many words fully guarded. And so the slander is an old one, but none the less a slander, that great names in the Presbyterian Church have been responsible for some horrid statements about little children in the eternal world, No true Presbyternan hold to any doctrine which the Bible does not reveal. But whatever the Scriptures do reveal is true, and will stand, however men who hate the truth mag gnash their teeth against it.

## Japanese and their Customs.

Mr. William Cragie, formerly of Aberdeen, and now Professor of English Litera-ture, in the Imperial College of Engineering at Yedo, has sent a description of Japanese life in a letter to a friend, portions of which have been published by the Aberdeen Free Press:

The country and the climate are nearly all that could be desired, but the Japanese themselves—well, in their way, they are very mice little "bodies." They are, as you may perhaps be aware, a very small race, but they are excessively stout—the women especially. One can't help feeling amazed at the amount of stuffing they hold without bursting. The women indulge in cosmetics to a frightful extent, and their checks are as shiny and greasy as newly-oiled boots. . . It is most annuscing to see two Japanese acquaintances meet. The amount of scraping and bowing gone through at such times is something tromendous. When within skirmishing distance—about twelve yards—each one endeavors to put his head between his knees, blowing away like a porpoise all the while. This operation they repeat as they approach each other, and then stand looking at one another's toes for about three minutes with the liveliest satisfaction depicted on their countenances. Suddenly brilliant idea seems to strike one of them, which he communicates to his companion in tones of gracious condescension. The other is, of course, so much struck with the originalty of the remark that he is perforce obliged to how to the ground in admiration of his friend's genius. After an interval of three minutes devoted to grinning at each others tors, it is now the turn of No. 2 to have an inspiration, which, as in the first case, electrifies the listener. Then follows onether round of bowing, and so on, ad libitum. The French are proverbiatly a polite nation, but I should say the Japanese beat them hollow. To me their politeness is oppressive, and irritates more than pleases me. Servants always evouch down on their knees when receiving orders from their master, and hand him everything on their knees. That custom may have arisen from the fact that chairs were unknown in Japan until introduced by foreigners. A Japanese always sits on the floor like a tailor, and has his meals spread out on the thor in front of him. A servant would rus be obliged to go on his knees when

Just as a mother grieves over her child's weaknes and faultiness, but still loves him most ten terly, so God cherishes us, notwithstanding all our fiailty.

There is a floating idea in the minds of most of us, that great perils and great trials work a sort of charmed change in our lives. This is soldom more than a delusion. The lessons of lifeare, for the most part, slowly learned. The page is often carolessly turned and hurrically passed by, on which our great Father has writen much that He would fain have us study with patient and prayorful carpestness.

Among the last words waich the late Roy. Jacob Knapp pointed were these: - I thank God for the great change which He has brought about in my day, no, matter whether by me or by son, body else. He has done all the work, and to him be all the glory. I reel, as I am nearing the eternal world, that God is all, and in all, and I am netning at all."