

JACOB FAITHFUL.

Some Remarks to His Critics—A Thoughtful Paragraph on Marriage—The Decline of New Year's Calling.

JACOB is in for it, though why is still a puzzle. I have no doubt dear good John of London thinks JACOB a fearful sinner, but what his indignation is about I no more understand than I do the Esquimaux language or the squaring of the circle. It would seem that JACOB is to be eaten, or at least killed, by a lion for saying what is not true. This is hard upon JACOB, poor man, but perhaps he may repent after all. This at any rate is clear, that if John spoke as he writes there could not be the slightest wonder that he broke up, as he says he did, the Clarence street Methodist church in London after he held three meetings in it. The only wonder I can see is that it took three. I would have thought one would have done the job completely. In the course of his varied and voluminous reading my good friend and correspondent must remember the effect produced when Southey the poet is represented as trying to read one of his works to the apostate angels and demons at the gate of Heaven:

"He ceased, and drew forth a MS., and no persuasion on the part of devils or saints, or angels now could stop the torrent; so he read the first three lines of the contents. But at the fourth, the whole spiritual show had vanished, with variety of accents, Ambrosial and sulphurous, as they sang like lightning off from his melodious tongue."

Honestly, I have not the most distant glimmer of an idea as to what my correspondent in London would be at, and my impression is that he has himself quite as little.

Another correspondent takes JACOB dreadfully to task for his remarks on old men marrying young women who might be their daughters or even granddaughters. Friend "Liberty" writes very courteously, and from his own point of view very sensibly, but he does not shake my position in the slightest. I may acknowledge that perhaps my words about prostitution were rather strong, and so far I am willing to retract and apologize. But as to the general principle that it is simply scandalous for old men of sixty or upwards to marry young girls, I must adhere to all I said with the greatest earnestness. "Children!" A more detestable spectacle than an old grey-headed, tottering, bespectacled father among little curly-headed babies with a fresh-colored, almost baby-faced young woman for a mother is not easily lighted upon. Everything is beautiful in its season. Such folks ought to have grand children and then the beauty of seasonableness would come in again; such a man might then fool about and nurse with all his might. Nay, he might even wheel the perambulator with the sympathies of all good men and women. But, "Skirlin' 'round," to call an old slippered Jantaloan, "bladdy!"—No! It is too bad, and the whole world of sense thinks so, whether it says as much JACOB will not affirm. Now, don't let me be mistaken. I would not, had I the ordering of such things, insist upon the wives always being about the same age as the husbands. Not at all. On the contrary, I think they are all the better for being five or even ten years younger. No very hard and fast rule can be laid down, but every year beyond ten is in the wrong direction, and a girl that marries for a good home, without loving the gray-headed man that calls her wife, had better as well as not think as little as possible about the matter and take the irrevocable step that has already been taken.

Of course, many so-called love marriages between people of much the same age, turn out badly. All such, however, don't make

it less the truth, that young men should marry so soon as they can keep a house, and should marry girls somewhat like themselves in age and every other respect.

Perhaps the girls are to blame by wishing to begin where their fathers and mothers ended. Perhaps the boys are chiefly in fault by their selfish, self-indulgent habits. I am not particular about apportioning the blame, but blame there is somewhere, else so many girls would not consent to be "old men's darlings," even though they thereby received

A grand house to bide in,
A couch for to ride in,
And fannies to tend them
As oft as they ca'

N.B.—No nice young girl ever jilted JACOB in order to share the fortune of some rich old fellow who, she really thought, till informed to the contrary, had been "aulder than three score and twa."

I am not sure about the actual facts of the case, but every body I have met tells of the decay of New Year's calls. These things have become such absolute formalities that I don't wonder sensible men begin to kick at them. There is now scarcely any wine offered, and with a certain class of fast young fellows that fact takes away one of the great charms of New Year's day. It was something to put twenty or thirty glasses of wine under one's belt, but who would even dream of facing such a frightful amount of coffee? And so the thing dies as it becomes more and more distinctly seen to be a sham pure and simple.

Instead of calling for five minutes on New Year's Day and indulging in a few words of insipid talk, if young men, and old, too, were to get into the habit of looking in upon friends and neighbors of an evening in a friendly, neighborly way, and having an hour's pleasant chat, aye, or even gossip, the change would in every way be an improvement. But no. Unless there be some grand, stiff, formal party, with kids and clawnimmers, very formal invitations, and all the eceteras, there is no crossing the threshold from one New Year to another.

I utterly protest against the abolition of the nice, quiet, friendly, enjoyable tea drinkings at which there was plenty of friendly talk. No expense that could burden anybody, all at their ease, and home at ten o'clock with a clear head, a sound stomach, and a quiet conscience. These mighty fine swell affairs are the death of all friendliness, and also a mighty large tax on the pockets of some who go in for that sort of thing.

JACOB.

Home Comforts.

It may read strange, but one-half of the world marries, starts housekeeping, and yet passes through life with only the smallest modicum of home comforts.

Home should be made home, but home is too often the very opposite.

Sometimes it is the young husband's fault. Fond of company, he stays out at a club and seldom or never gets home until the small hours.

Occasionally it is the fault of the wife, who fills the parlors with the gossips, whose absence the husband would infinitely prefer to their company.

In either case the result is the same, and the two "fond and faithful hearts," who had hoped to be so happy, end by sinking into the habit of confirmed sulks.

Equally bad is it when both husband and wife get into a way of spending their evenings from home. Party going means party giving, and after the round of visits are paid outside a round of meetings must be prepared in return.

Thus the housekeeping expenses run up, and the financial shipwreck looms ugly in the future.

No one would, of course, counsel young people to mope, or stay at home when pleasant summer evenings invited to take a walk, but between taking a little pleasure that way and perpetually galling about a very wide gulf is fixed.

Our Scriptural Enigma.

FOR BIBLE STUDENTS.

NO MONEY REQUIRED. TRY YOUR SKILL.

NO. XLVI.

Though it will be long after both Christmas and New Years before this appears in TRUTH, yet it is not the less necessary that we should reciprocate in the warmest way the many kind greetings which have found their way to our sanctum during the last few days. Nothing could be more cordial than these and nothing more gratifying.

When we look at No. XLVI. as above, we almost feel that we should be making our bow and bring the Enigma column to a close. But when we read many of the letters we receive we can see that a goodly number are not yet tired of the weekly exercise. We shall complete the half hundred in any case.

No. 43 was neither long nor difficult, yet it appears to have caused a good deal of perplexity. The chief stumbling block was No. 6, of its questions. A very large number said, and very truly, that the word "Echo" which was evidently required did not occur in the Bible. Some, however, who had evidently searched more closely or with better helps, referred to Ezek. vii. 7, where there is mentioned "the sounding again of the mountains," which is evidently an "echo." And then others who had evidently Bibles with marginal references pointed out that in that very passage the marginal reading gives "echo."

We don't think such a question unfair, though it involves a tolerably minute acquaintance with Scripture.

With this explanation we proceed to give the solution:

CHALDEA BABELON.

1. Caleb, Num. xiv. 6, 24.
2. Hoshea, 2 Kings xvii. 3-9.
3. Abinadab, 1 Sam. v. vi. 1.
4. Leprosy, 2 Kings v. 7.
5. Daniel, Dan. vi. 22, 24.
6. Echo, Ezek. vii. 7.
7. Ajalon, Joshua x. 12.

We do not say that these are the only correct references, especially in the case of "Leprosy." We have been careful to verify the answers, and when they have in our estimation been correct, though different from what we had fixed on, we have uniformly given them credit.

This week the Scriptural clocks are so numerous and so well executed that we give two prizes to the Enigmas, and one to the best clock-maker.

The two entitled to prizes for answers to Enigma, are

Lily Young, Ingersoll;
Belle Ferguson, 49 Bellevue Ave., Toronto.

About the best Clock we have had very great difficulty, as so many of them are almost equally excellent. Upon the whole we have settled upon that of Walter Rutherford, 506 Yonge St., Toronto, as worthy of the prize, though we could have given a good many with great pleasure and with perfect assurance that they were deserved.

Our correspondent from Port Elgin is mistaken. The mere fact of being first received does not necessarily secure the prize, though of course, other things being equal, it is a element taken into consideration. As a matter of fact, however, it has been seldom that the first received has been in other respects such as to secure the prize.

For No. XLVI. take the following:—

By prize and lot we chose my lot,
My first from Holy story passed.

1. Though little, none may thee despise,
For, oh! how great in Christian eyes.
2. West life within the Temple went;
West heart to contemplation lent.

3. This, thankful claims the aged one,
His course fulfilled, his duty done.

4. In holy souls which purely live,
And faithful die, this name we give.

5. Spouse, by a grateful monarch given,
To one who read the will of heaven.

6. The darling son of best loved wife,
Last gift of her departing life.

7. Seven chamberlains in Shushan stand—
Name one who bears the King's command.

18. Oxen were ploughing: axes fed bovine;
Suddenly these old Death and loss betide.

All communications about prizes and business in general to be sent to Mr. Wilson. Prize-takers will receive the books they may mention when they remit 12 cents for postage.

EDITOR OF ENIGMA COLUMN.

Novelties of Chinese Costume.

The principal feature about a Chinaman's costume is the fact that nothing ever fits but his stockings. His clothing consists really of three or four shirts, or garments made after the fashion of a shirt, each opening in front and having five buttons, a sacred number. These buttons are never in a straight row, but in a sort of semi-circle half around the body. The outer garments have sleeves a foot longer than the arm, a fact which affords abundant opportunities for theft. A Chinaman's jackets are his thermometer. He will say: "To-day is three jackets cold, and if it increases at this rate, to-morrow will be four or five jackets cold."

Their shoes are well known, but their caps are of three or four different forms. One they call the "watermelon cap," of the shape of half a watermelon, having no front-piece, but instead, a knob on the top by which it is handled. The second is like a round top felt hat with the sides turned up, and the others are of various shapes. The color of the knob on top of the hat is the sign of rank among mandarins. The lowest wear a gilt knob, then a white stone, a clear crystal, a pale blue stone, a deep blue, a pale red and a deep red, in order of rank. Yellow may only be worn by the emperor's family, but as a mark of respect to age, men over sixty years by special edicts are allowed to wear yellow, this always entitling them to great consideration among all classes.

The dude pantaloons probably originated among the Chinese, for, from the dawn of history, on state occasions officials and dressy persons will wear a sort of pantaloons, sitting as tightly as possible to the leg and each leg being entirely separate from its fellow. These trousers are of silk or satin and the legs are held in place by being fastened to a waistband or belt around the body. On the approach of cold weather the Chinese increase the number of their garments, until sometimes they are like animated bales of cotton, their arms being forced into a nearly horizontal position; nor do they take off their masses of clothing until the return of spring.—St. Louis Globe-Democrat.

He Liked Old-Fashioned Singing.

In making an hour's summary of a century of American Methodism, the Rev. O. H. Tiffany said he believed that old-fashioned singing of old-fashioned revival hymns had brought more people into the fold than all the prayers and sermons. He liked to hear people shout till the roof rang. Mr. Tiffany thought it would be a poor day for Methodism when the class-meeting was left to suffer, and its followers lost faith in a personal expression of belief in their conversion. He thought, also, that the best temperance society in America to-day was the Methodist church, and it was the surest safeguard of personal character. Mr. Tiffany liked the old-fashioned idea about plain dress, too. Taking a look into the future he saw the Methodist church marching to ultimate possession an almost unlimited power.

A boy of tender years and heart has drowned seventeen kittens, tied pans to the tails of nine dogs, brushed his father's new silk hat against the grain, and blown up a pet canary with a fire cracker—all in a month, and still his mother intends him for the pulpit.