

ETERNAL PUNISHMENT.

To the Editor of the Victoria Home Journal:

DEAR SIR,—Will you permit me to refer briefly to an article which appeared in your last issue, entitled "Eternal Punishment." I cannot say that I read it very carefully, and I am sure that few of your readers bestowed much attention to it—not, I am persuaded, on account of the subject being abstruse, but rather because of the manner in which the writer dealt with it. In fact, the first glance convinced me that it must have been the production of a very youthful, and therefore very inexperienced, writer, especially one who has read a good deal but whose powers of assimilation of such matters are not only not working properly, but seriously defective. I confess the title of the article caught my eye, but the idea that impressed itself on my mind on scanning the first paragraph was that the youthful writer was posing as a philosophical philosopher; then he stoops to pessimistic views. But the true philosopher cannot afford to be dogmatic, and the philanthropist abhors pessimism. Above all, the young writer strikes at the root of every philanthropic institution of the age when he aims a blow at Christianity. Atheism may be philosophic—it cannot be philanthropic.

There was a manifest lack of weight or solidity about the arguments advanced, in fact, as is usual with such writers, their arguments are a secondary consideration, assertion being given the precedence, and when the assertion is made, they argue from that point. Of course, it is an easy matter to prove that the assertion was true (so far as it was made).

The composition of the article, however, is good, and if he were to confine himself to a less lofty range of subjects, this writer would undoubtedly make a name for himself, as he evinces considerable originality and clearness of comprehension. He is also very courageous.

I would be the last among your numerous readers to attempt to shut off discussions of the kind "A. M." broaches, but it has fallen so "flat" that I must recommend him to study it a little more carefully before again venturing to speak of it publicly. Let him study it with a view to presenting it clearly, so his readers will be insensibly carried away with the reason of his arguments. But I am afraid this is impossible, seeing greater men than he

have striven in vain for a like object. "A. M." should begin at the bottom, or if there be no bottom (and I am inclined to believe there is not), let him begin at the top and delve down till he strikes the pure gold of truth, instead of skimming the rugged sides of cold metaphysics.

It is probably one of the evils arising out of the invention of printing that literature of every kind is spread out before our young people, who have not been sufficiently well trained in the proper selection of reading matter, and whose mental pabulum is therefore seriously impoverished by wandering over ground which, even for the most advanced and careful thinkers, contains little sustenance. It is to be regretted that many people unhesitatingly receive and promulgate as doctrine an aggregation of ideas which the savants of the present day have long ago relegated to the muck-heap.

I would not wish you to think me an enemy of progress, and I assert that it is my earnest desire to give a fair share of attention to every doctrine which purports to be for the benefit of mankind; but you and almost every one of your readers will agree with me when I say that progress in this, as in other directions, is quickened by following the clear stream of thought as marked out by the great men of the day, and not by puddling in every little turn and shallow.

LUX BENIGNA.

May 4, 1892.

COMING EVENTS.

Coming Prophetic Events, according to Daniel and Revelation, during next Nine Years before End of this Age in Passover Week, April 11, 1901. The Greatst War ever known, in 1892—Change of Twenty-three Kingdoms into Ten in 1893—Earthquakes, Famines, Pestilence—A Napoleon to be a Hellenic King in 1893, before his Seven Years' Covenant (as Syrian King) with the Jews on April 21, 1894—Their Sacrifice Restored, November 8, 1894 (Daniel vii. 24, viii. 14, ix. 27)—Ascension of 144,000 Living Christians to Heaven without Dying on March 5, 1896—Napoleon's Massacre of Tens of Thousands of Christians during 1,260 Days from August 14, 1897, to January 26, 1901—Christ's Descent on Earth and Commencement of Millenium in Passover Week, April, 1901.—Advertisement in English Church Paper.

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ANSWERS TO CORRESPONDENTS.

Q.—How old is Wilkie Collins?
A.—He was born in 1824.

Q.—How many rounds did John L. Sullivan and Charley Mitchell fight in France? A.—Thirty-nine.

Q.—In what year did the telephone come into general use? A.—In 1876; in August, 1877, the whole number of telephones in the United States was only 780.

Q.—How many battles were fought between the Union and rebel troops during the late civil war? A.—Including engagements of a minor character, 156 fights occurred during 1861; 564 in 1862; 627 in 1863; 779 in 1864 and 135 in 1865. Total, 2,261.

Q.—Who is the author and where are the words found, "To teach the young idea how to shoot," so often quoted in reference to teaching and school teachers? A.—The author was James Thompson, and the lines, "Delightful task to rear the tender thought, to teach the young idea how to shoot," will be found in the "Seasons," near the close of the poem on "Spring."

Q.—Can you give the horse power of the earth in its movement around the sun? A.—Not exactly, but any competent student can reach an approximate measure of the force required to propel the earth in its orbit around the sun; the mean density of the earth is known to be 5.67 times that of water, and its exact size and weight have been ascertained. Now this mass moves at the rate of 99,000 feet in a second, and any good mathematician and physicist can work out the number of horses it would require to keep such a ball in motion.

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