

marking your candidate, so that you have opportunity of making yourself intelligent before entering the holy place of the enclosure or the most holy place of the individual booth where the choice is registered. By the way, I dislike that word booth. It is rather the citizen's chair of State, his regal throne where he exercises the power, before which governors, congressmen, senators, presidents, and kings tremble. A booth or stall in appearance, it is indeed a palace royal in reality, for sovereignty has passed from the king to the citizen, from the throne to the election booth.

The man in this booth can make or unmake the king, while none can unmake him except himself.

There is but one ballot, which includes all candidates of all parties; the name of the party being put exactly opposite the candidate in every instance, while the voter is requested to put his X of approval in the square at the right of his candidate's name.

The selector is not allowed to occupy his booth more than fifteen minutes, and if his decision is not made at the end of that time he loses his vote. Once inside the election enclosure, he must deposit his ballot before he goes out. He has but this one chance, and will not be allowed to return. The people of Massachusetts are universally satisfied with this Australian method of voting, judging from this its first trial. There is little chance for bribery or intimidation, and a certain measure of intelligence and judgment is required in order to enable one to pass the process successfully.

It was the quietest, the purest, and the most dignified election that the commonwealth of Massachusetts ever knew. That is the opinion which competent observers here telegraphed to the New York papers, and they put it none too strong.

There were some very amusing incidents and some laughable blunders made in connection with the first trial, notwithstanding the fact that mock elections were held in many places in order to familiarize the voters with the new method in advance. There were some men who went to the polls with the intention of voting, but who retired without doing so after having declared their contempt for the complicated system of voting. One man declared he would have nothing "to do with this heathen Australian now-fangled notion of conducting an election."

While the system required the voter to put his X against the name of his favorite candidate, there were men who would make one long X cover every name on the ballot—Republican, Democrat and Prohibitionist. There were men who put an X against every name, and men who cast their ballots without any X, losing their votes, of course, in every case. One ignorant young man refused the proffered instruction, saying: "I need none of yer assistance. Don't yer s'pose I know?" as he deposited his ballot without any cross at all.

One man having exhausted the fifteen minutes allowed to him by law was ordered to leave the enclosure, but refused to do so until he had cast his vote, saying: "I came here to vote, and I'll do it if it takes all day." The officer disposed of him.

The Prohibitionists have rolled up a vote of nearly fifteen thousand, an increase of several thousand over last year, and they are correspondingly encouraged.—*New England Evangelist.*

### SPIRITUAL LIFE.

Christian parents should specially be careful how they strive for the worldly advancement of their children at the hazard of their spiritual interests. It fills one at times with a kind of despair to see how those who profess to regard religion as all important, subordinate it to almost every other thing in life; how educational accomplishments, and choice of pursuits and friendships and alliances are discussed and fixed without this over-

coming into serious view. Were it bodily infection it would fill them with alarm, but spiritual danger is lightly passed by. It is one great reason why Christianity makes so little progress and why Christian families are constantly melting away into the wordliness around them; while the parents have to see their children lost, not only to vital religion, but even to that strength of mind and steadiness of purpose which are necessary to any firm position in life. Both worlds frequently slip from the grasp in the miserable attempt to gain the false glitter of the present, and the bitter waters of disappointment sweep, like the sea of Sodom, over the ruins of fortune and fame coveted at the cost of consistent principle. Let the kingdom of God and His righteousness be sought and maintained in the first place; if worldly position follows, it will be honorably borne and usefully employed; and if God does not see fit to give it, there will be sufficient compensation in the pure and imperishable treasures with which he can fill the soul.—*The Christian at Work.*

### THE SEVEN BIBLES.

The seven Bibles of the world are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindoos, the Zendavesta and the Scripture of the Christians.

The Koran is the most recent of the five, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments and from the Talmud. The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced further back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindoos, but they do not, according to late commentators, antedate the twelfth century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings, Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ; Moses lived and wrote the Pentateuch 1,500 years before the birth of Christ; therefore, that portion of our Bible is at least 800 years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work of the Scandinavians, was first given to the world in the fourteenth century.—*Orange (N. J.) Journal.*

### THE SITE OF CALVARY—WHERE IS IT?

New light is coming as to the sight of the "holy places," so called, in Jerusalem. The "second wall" of Josephus has lately been discovered fifteen feet below the present surface of the city. The discovery was made in digging the foundations of a new hotel. Christ died outside this wall; but it has not yet been actually demonstrated that the traditional site, so long the scene of thronging crowds of visitors, is within the walls. All that is certain is that the trend of the wall, so far as discovered, appears to be outside the traditional site. Few who have studied the subject believe that the cross stood where the Greek and Latin churches suppose. The point will not be finally settled until the course of the second wall is traced; but all the probabilities are against the traditional site. Even now the nominal sepulchre is in the heart of the town, only five minutes walk from the Prætorium; and Jerusalem, nineteen centuries ago,

must have been very much larger than it is at present. But, is there any other locality which seems likelier? Yes! As is known, Dr. Merrill, the present American consul at Jerusalem, makes out a strong case for a skull-like knob immediately outside the Damascus Gate, and which has for long been an object of interest to visitors, because containing a cave known by the name of Jeremiah's Grotto. Some may remember that when General Gordon, of Khartoum, paid a visit to the holy city he devoted much of his time to an investigation of the question now under consideration, and it may interest them to hear it that he came to the conclusion that the spot referred to was the true scene of the crucifixion. What a catastrophe it would be to the Papacy to have it proved that they had been worshipping for centuries at an empty shrine. The Crusades would then be shown to have been a fight for a shadow, and the imposition of the sacred fire would be proclaimed to all the world.—*Christian at Work.*

### Married.

SHULTZ-WOODWORTH.—At the house of the bride's mother, Faxon street, Cornwallis, Nov. 26, 1889, by E. C. Ford, Palmer D. Shultz, Esq., and Miss Laura J. Woodworth, all of Cornwallis.

DORR-Lewis.—At Woodville, Dec. 26th, by J. A. Gates, Roger W. Doty, of Weymouth, to Miss Ella A. Lewis, of Woodville.

VAUGHN-MARSTERS.—At Halifax, Dec. 23rd, 1889, by W. H. Harding, Mr. Albert Vaughn, of Newport, Hants Co., to Miss Beattie Marsters, of Sumnerville, Hants Co.

### Died.

VAUGHN.—At Newport, on Dec. 8th, Brother John Vaughn, in the 81st year of his age. His death was very sudden, being caused by a fall. He leaves a large circle of friends and relatives to mourn his loss. The funeral services were conducted by the writer. The words of the Son of Man were used as a basis for my remarks: "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—W. H. HARDING.

DEWAR.—Sister Gertrude Dewar died at the house of her parents, Montague, Dec. 19, 1889, aged 18 years 6 months and 27 days. She was the eldest daughter of Joseph Dewar, Esq., and was greatly beloved by all who knew her. Being pure, gentle and kind, her life was, to a great extent, spent in striving to make others happy. More than two years ago she united with the Church at Montague, of which she continued a faithful member until she gave up the earth-life, in hope of a glorious immortality. All her sufferings were borne with meekness and patience, waiting for the rest which remains for the people of God. May the bereaved ones be prepared to meet her in the permanent home—the Father's house, where sorrow and pain will be forever excluded. O. B. E.

LEWIS.—At Woodville, on the 17th inst., Solomon Lewis, aged 76 years. Soon after Brother Crawford came to this place as a missionary, Bro. Lewis was captivated by the simplicity of the gospel and gave his heart to the Saviour. The remainder of his days were spent in the service of God. His voice was often heard among the saints speaking of God's goodness and expressing his desire to be faithful unto death. Over five years ago Bro. Lewis injured his spine by a fall down stairs from which he never fully recovered. But he bore his pain with patience trusting in God. During the years of his confinement he often asked for a meeting to be held at his house that he might join with his brethren in the worship of God. He died trusting in his Saviour. May the blessing of God be with his companion in her loneliness. On Lord's day a large number followed his remains to the grave. The writer improved the occasion by speaking to the people from Rev. xiii 14. J. A. GATES.