

GENERAL READING
CURIOSITIES OF NERVOUSNESS.

An interesting book might be made out of the curiosities of nervousness from a contemporary stand point. The elder Disraeli has somewhere a chapter on the subject; but, if our memory serves us correctly, his instances trench rather upon the hysterical conditions, the monomaniacs, the wild fanciful delusions of the disordered imagination, than upon the prosaic features of the distemper. He instances men who could not bear the sight of old women, and fainted dead away if a grandmother showed herself; others who if they heard a rat in the wall took it for a ghost and got up and prayed fervently; and such things. The present age furnishes more rational imaginings, born of the daily papers, emphasized by indigestion, and rivetted by the surprising eloquence of the diurnal quidnuncs. For instance, there are people living at this moment who would warmly refuse to get into bed before looking under it to make sure that no man lay there. There are others who, as the night in constant fear of fire; who, before they withdraw from their bed chambers, carefully rake out every fire place in the house, turn off the gas, inspect every room, knock on the servants' doors and inquire through the key-holes if their candles are out; and after all this bother go to bed and lie awake until dawn with their bed-room doors ajar, sniffing at imaginary fumes of burning, and ready to spring out and go raving mad should anything like a cry be raised—for these people never make any serious provision against fire should fire come. There are others, again, who will lie night after night in expectation of burglars. A distant foot-fall will court them to the window, where cautiously pulling aside the blind by the breadth of a nose (giving scope to one eye), they will peer into the gloom and mistake some shadow for the figure of a man (wrapped in an overcoat and with a horse-pistol in every pocket), intent upon the particular window whence he is being watched. Others will be kept awake by the song of the wind about the casement, or in the empty rooms around, confounding these natural sounds with the murmur of human voices in the pantry, or on the landing just outside.

These are some of the hundred night fears beyond an ordinary imagination to express. But there are day fears as numerous, if not always so agonizing. What words can convey the horror felt by a certain kind of nervous people who, making a journey on a railway, are suddenly brought to a stand in a tunnel? Nothing can comfort them. Their heads shoot through the windows, their cries lacerate the gloom, and the reassuring shouts of the guard only aggravate their fright and provoke fresh yells for immediate release. Or take the mental condition of another kind of nervous persons at sea. Every roll of the vessel means imminent death. The carrying away of a water-cask, the momentary stoppage of the engines, the cry of a man on the lookout, the escape of a sail from the gaskets that confine it to the yard, and its consequent bellowing upon the gale, the abrupt shipping of a sea, nay, the tumbling of a steward down a ladder, or the fall and smash of a few plates from the dining saloon table, will strike an indescribable horror, and lead to no end of convulsive clings and mumblings of prayer. Indeed, it would be possible to fill every page in this journal with a catalogue of the imaginative afflictions under which nervous people labour. Old Doctor Johnson, going back to touch an omitted post, typifies a host of numerous disorders which need not be mistaken for superstitions, and which assume a vast number of shapes among us in these days. Take a pavement full of people with a ladder across it from the house-top to the curb-stone. How many of the passengers will wade into the mud of the road to save themselves from passing under that ladder. When a man refuses to make his will, because he fears that by doing so he will be hastening his death, are we not to attribute his cowardice to the nerves? It is a mere convenient apology to call such misgivings superstitions.—*Popular Science Monthly.*

THE CYCLE OF THE SEASON.

DOES DROUGHT COME ONCE IN ELEVEN YEARS?

Mr. E. J. Lowe, of the Nottingham Observatory, writes to the London Times of May 17:

There can be no reasonable doubt that a cycle of the seasons exists, though its precise period has yet to be ascertained. A lengthened investigation has, however, satisfied me that the cycle is about eleven years. Thus every eleven years drought and heat are experienced, usually of three years' duration—that is to say, the drought recurring in three consecutive summers. Such a period of drought is now apparently at hand, and the summer of 1879 may be expected to be very similar to that of 1868.

Although the calculated period may be assumed to be eleven years (from the commencement of drought to that of the next), certain disturbing influences operate from time to time, and occasionally accelerate or retard the return of these droughts by one or two years. One striking fact to be specially observed is that the periods of extreme heat and cold are grouped together. The records of remarkable droughts and frosts, which have been handed down to us by the chroniclers, show that to us by the chroniclers, show that great droughts have usually been preceded by severe frosts, and as frequently followed by frosts of greater or less severity—that is to say, in the majority of instances, so far back as we may trace, all the extremes of temperature are in groups of somewhere about five years, followed by a like period in which the heat and cold are not excessive. In these series of years, midway between these periods of excessive heat and cold, when the weather is more or less free from frosts in winter, and from droughts and heat in summer, we have, for example, from 1469 to the present time, scarcely any drought recorded in the fourth, fifth or sixth years after the computed commencement of what may be termed the drought period.

In many instances the severe winter has preceded the first year's drought by a period of less than six months, and this is, therefore, a further proof that the summer of 1879 will, in all probability, be one of heat and drought.

In former days a famine was the natural consequence of a time of drought, so that a record of famine is almost a sure indication of a drought. Indeed, it will be obvious that a time of scarcity would be regarded as a far more important occurrence than a mere meteorological phenomenon, and hence famines are frequently recorded in chronicles when droughts are ignored.

In the absence of any long continued series of exact meteorological observations, it is obviously difficult to discover the precise number of days constituting a cycle of seasons, and to do this it is likewise requisite to ascertain what may supply the disturbing elements, whether planetary or otherwise, affecting any particular period and resulting in altering the duration or modifying the extremes of temperature.

If we assume that the drought of 1868 came at its appointed time, then the droughts of 1857, 1791, 1714, 1635, 1626, 1550, 1496, 1285, and 1021, likewise came at the appointed time; and upon the same hypothesis we may conclude that the droughts of 1845, 1834, 1779, 1757, 1746, 1724, 1691, 1669, 1614, 1631, 1350, 1251, 1180, 1086, and 987 were accelerated one year; and that the droughts of 1825, 1704, 1583, 1528, 1473, 1429, 1341, 1242 and 1121 were retarded by one year; and again, the droughts of 1800, 1635, 1503, 1393, 1223, and 1151 were accelerated two years, while those of 1573, 1375, 1276, and 1177 were retarded a like period. Thus, between the years 1230 and 1868, in 54 periods we have 46 droughts recorded as commencing within two years of the appointed time. But if we take the year 1862 (midway between the assumed years of recurring droughts), in 43 periods we have as many as 35 instances where the drought does not occur within from three to five years of this epoch, and of this number there are 18 instances when there are no droughts nearer than five years to this starting point; while, if we take as the assumed year, we have scarcely an instance of the drought commencing as much as five years from the appointed time. The following are instances of great frosts occurring immediately before a great drought: 1811, 1799, 1758, 1746, 1691, 1680, 1678, 1669, 1658, 1648, 1634, 1625, 1614, 1598, 1572, 1537, 1515, 1250, 1241, 1221, 1176, 1151, 1142, 1121, 1096, 1086, 1085, 1020, 987, 774, and 757; that is, there are 32 frosts in 58 periods occurring immediately before a drought. There are 27 instances of the drought continuing at least for three consecutive years, and of this number 16 occur in the last 27 epochs.

A further proof that the cycle of the season is 11 years is shown if the periods are arranged so that 100 years intervene—that is, by taking every ninth year, (that is, by taking every ninth year) we then find that for several years the droughts repeat themselves every 100 years, thus: 1800, 1700, 1600, 1815, 1715, 1615, 1826, 1726, 1626, 1836, 1736, 1636; 1857, 1757, 1657; 1779, 1679, 1579; 1891, 1791, 1691, 1492, 1393, 1293, 1193.

These droughts and frosts extend over a considerable area, and there is evidence that the maximum intensity, is not necessarily repeated over the same tract of land. Droughts occur in India at about the same time as they are experienced here, for we have recorded that they were felt in India in 1877, 1866, 1860 and 1861, 1837 and 1838, 1824 and 1825, 1812, 1813 and 1814, 1802, 1803 and 1804, 1790 and 1791, 1781, 1782, 1783, 1784, and 1769 and 1770.

At the present epoch of 1879 we have recorded a great drought in 1877 and in 1878 in Australia and China, and in 1878 in Cape Colony, Barbary, and Morecco.

THE IDEAL TEACHER.

The ideal teacher is a Christian. He is a disciple of Christ. He has chosen Christ as his Saviour, Teacher, Master, Example. Our avowed aim as teachers is to persuade our scholars to become Christians. If we ourselves have no experience in the new life we are not competent to teach others concerning it. The apostle John says, "That which we have seen and heard declare we unto you." When the Samaritans wanted to help in building the sacred temple, none but those who were willing to purify themselves were allowed to take part. So all who undertake the work of Sunday-school teaching ought to be decided Christians.

The ideal teacher, in the midst of doubters, sceptics, free-thinkers, is unmoved, as he is, "established in the faith of Christ." The ideal teacher prepares himself for his work early in the week, and is not content to leave the study of the lesson until a few minutes before school time. He studies at first without the aid of commentaries or lesson schemes; for a thought of his own will be expressed much more forcibly than the thoughts of others. After preparing his own scheme, "e is then better fitted to profit by outside helps.

The ideal teacher teaches by example. He is solicited by a companion to go to a theatre or a ball, but will not consent, for he remembers that example is better than precept. Perhaps he may not see any harm to himself in these amusements, but it occurs to him that the most pious men of all ages have looked upon them as worldly; and he would rather have the world point at him as too particular, than have the church mourn over him as too worldly.

Walking along the street, he sees one of his scholars, dressed, perhaps, in his every-day clothes, which may be none of the best. He will not pass without recognition, and will, if possible, stop and shake hands.

A finely-dressed lady, walking with a friend, saw a little ragged girl—one of her scholars—on the opposite side of the street. Excusing herself for a moment, she crossed over and spoke a few kind words to the little one. Certainly the teacher was none the worse for this act, and the scholar was much the better for it.

The ideal teacher will not forget to pray for each of his class, by name, at his own home. Not only must he be prepared to teach, but his class must be prepared to receive his teaching, and prayer is a mighty power in this direction.

The ideal teacher is punctual. If he comes late, some of his scholars will form the same bad habit. He prefers, therefore, to come about five minutes before the school is opened to welcome the class and make them feel at home, as well as to keep them in order. They will be almost certainly out of order if no one is there to take charge of them, and they will be apt to annoy other teachers, by attracting the attention of the surrounding classes.

When the superintendent rings the bell for order, the ideal teacher will have order in his class at once. Many superintendents would be grateful for this kind of assistance.

In the class, the ideal teacher will be patient and gentle. If he loses control of his temper, he loses control of his class. He will also be hopeful. He has good ground for hope. God has promised that "His word shall not return unto him void," and "they who sow in tears shall reap in joy."

While aware of the benefits of a good stock of anecdotes, he will not tell a story except to illustrate a point, or send home a lesson. There is great temptation to tell a story to keep the class quiet. This is not right. Let us keep this in view: that our aim is the salvation of our children.

If any scholars are absent, the ideal teacher will try to visit them. If he can do so the same afternoon, so much the better. A visit from a teacher to a sick scholar will often give the teacher more influence than all the talking in the school. If the scholar is inclined to play truant, the certainty of a visit will often bring him to school when he might otherwise stay away.

In this paper nothing of an impossible character has been presented. Let us aim high. Perseverance will do much; prayer will do much. Let each teacher take as a motto Paul's words: "Seek that ye may excel to the edifying of the Church." Aim to be the ideal teacher.

WHAT IS THE MATTER?—Your hair looks dry and dead, it breaks off, and is falling out. You dress it with an alcohol and oil mixture or some well advertised Hair Restorer. The hair is poisoned, it is killed. If you would restore it, cast away these things, go buy a bottle of Bearine which can be had of any Druggist, and we will guarantee a change for the better at once.

If any of the readers of this paper are growing deaf, let them get at once a bottle of Johnson's Anodyne Liniment. Rub well behind the ears and put a little into the ear with a feather.

FAMILY READING
THE LATE PETER CARTWRIGHT.

While he was yet a young man, he exhibited those peculiar traits of character that afterwards gave him the reputation of a "clerical wag." He was travelling the Barren Circuit in Kentucky, a portion of which embraced Cumberland County. A lady, a member of the Baptist Church, had died, and her pastor lived too far off to be present at her funeral. Learning that the young Methodist preacher, Peter Cartwright, would pass through the neighborhood on the day she was to be buried, it was decided to invite him to preach on the occasion. His sermon was plain, pointed, and won upon the hearts of the people, and Mr. Cartwright was requested to leave an appointment for preaching on his next round. The entire community turned out to hear him. And the meeting, which was protracted through several days, resulted in the conversion of about seventy persons.

As there seemed to be no inclination on the part of and of the converts to join the Methodist Church, no opportunity to do so was offered them.

In a few weeks a meeting was held in the same church by a Baptist preacher, the pastor of the church, when all who were converted under the ministry of Mr. Cartwright related their experience and were received as candidates for baptism.

The large audience, together with the candidates, adjourned to the Cumberland River, where the ordinance was to be duly administered. Just as the preacher was about to conduct one of the converts down into the water, a voice was heard coming from the hill-top, crying "Stop, stop, stop!" Every eye turned in the direction, when a horse, covered with sweat and foam, with an excited rider, appeared in sight. The rider was Peter Cartwright. In a few moments he was dismounted, and standing in the midst of the excited crowd.

"You would not go with me, my children," he said to the young converts, "and unwilling to be separated from you, I have come to offer myself to the Baptist Church, that we may live together in the same communion and fellowship."

"Thank God!" rolled up from many voices. "We've got the preacher, too."

Mr. Cartwright was requested to relate his Christian experience, which he did in a concise manner, referring to his awakening, his repentance and his conversion, after which he was pronounced a Christian, and the right hand of fellowship extended to him by the church. "As Brother Cartwright is a preacher, I will baptize him first," said the preacher.

"I do not propose to be baptized," replied Mr. Cartwright. "I was baptized in infancy by sprinkling."

"You were neither a proper subject for baptism when you were sprinkled, nor is sprinkling the scriptural mode," said the preacher.

"I beg leave to differ with you," said Mr. Cartwright. "I can prove from the Bible, not only that sprinkling or pouring is the scriptural mode, but I affirm that the word of God nowhere teaches immersion as a mode of baptism."

"I would like to hear you on that subject," said the preacher.

Mounting a stump by which he was standing, yet holding his horse by the bridle, Mr. Cartwright announced as his text: "Therefore, we are buried with him by baptism into death." For three hours he held the assembly in breathless silence, while he showed that Christ was baptized by sprinkling; that John the Baptist never immersed any one; that Philip administered the ordinance to the eunuch by sprinkling; that the Philippian jailer, with his family, were baptized by sprinkling in their own house; and that buried with him by baptism "has no reference to water baptism, but to the baptism that puts us into Christ." "For know ye not," said he, "that as many of you as were baptized into Jesus Christ, were baptized into his death. Therefore, we are buried with him by baptism into death." "The baptism," he added, "that puts us into Christ, is the baptism of the Holy Spirit." "For by one Spirit," says the apostle, "are we all baptized into one body."

He concluded by showing that God gives us the true mode of baptism in the pouring out of the Holy Ghost, which he calls baptism. The effect was overwhelming. A stillness like that of death pervaded the assembly. No reply was offered by the preacher. The silence, after a few moments, was broken by a large, rough-looking young man, who turned to the preacher, said: "Will you take Bro. Cartwright?" "Not with his views," replied the preacher.

"I am sorry," said Mr. Cartwright, "that we cannot live together. I have done every thing in my power to go with you, but they will not take me, and now we must part."

Turning to the preacher, the young man who had previously addressed the Baptist preacher, said to him:

"Brother Cartwright is right. If you don't take him, you can't get me." "Stick to that, Bill," said Mr. Cartwright.

"I will stick to it, and so will all of us."

To Mr. Cartwright the sequel was full of interest. The entire number of converts joined the Methodist Church, and on the banks of the Cumberland received baptism, by the office and ministry of their spiritual father, in the scriptural mode, which is sprinkling or pouring. A society was at once organized, whose influence has been felt more than two generations.—*Southern Methodist.*

WHO WILL OBEY?

BY DR. W. C. PALMER.

Feed my lambs! The call is imperative, but the work to be done is delightful. It is Jesus, the great Shepherd, that gives the command. It is he alone that has been encouraging the hearts of his servants in the ingathering of these lambs into the fold, that have occurred during the fall and winter months, in so many different localities of our beloved country. Showers of blessings have descended, and the wilderness and the solitary places have been made glad, and the desert has been made to rejoice and blossom as the rose. A large number of persons have united with almost every branch of the Evangelical Church. It may not be generally known, but the beloved "Society of Friends" have been holding revival services, and hundreds have been added to their membership.

In the M. E. Church, perhaps, a hundred thousand probationers have been received within its pale, and it becomes a question of deepest interest and may we not say of some solicitude, what manner of instruction and treatment the babes in Christ shall receive, knowing, as Paul said of the Corinthians, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers."

Many years since, Rev. Samuel Merwin, one of the noble generals that has led many an army of Immanuel's legions to glorious victory, urged the young converts to obtain a Bible or pocket Testament to carry with them, and as opportunity offered to read it, as it contained minute instructions how we may always be victorious. He stated that he never knew one to backslide who carried the word of God with them, and made it their daily study. It is Bible Christians that our poor world needs. Shall these young converts become Bible Christians? that is, "strong in the Lord, and in the power of his might?" Shall they learn to use the "Sword of the Spirit, which is the word of God? Shall the newly-enlisted ones honor the God of the Bible, by making it the first book in the morning, and the last book at night? If so, "an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

We knew one who was frequently invited to give advice to the youthful disciples, who recommended keeping short accounts, never letting a day pass without having a full settlement with heaven before retiring to rest, so that sudden death would be sudden glory. Another recommended studying Peter's arithmetic, or sum in addition, as recorded 2 Peter i, as a certain recipe for final perseverance, where he commands, "giving all diligence, add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. For if these things be in you, and abound, they make you, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." He then adds, "If ye do these things, ye shall never fail." We here realize the fact that obedience is necessary, if we would be winners of the prize of endless life.

A brother who went with his family to camp-meeting had two children converted. Before leaving the encampment they united with the church on probation, and partook of the Sacrament of the Lord's Supper. On returning he was accosted by his brother, who shook his head and exclaimed, "Quick work! quick work! converted, joined the church, and partook of the sacrament all in one week! Where will your children be in six months?" He replied, "I do not know, but by the help of the Lord we will keep them at the feet of Jesus."

On returning home he told his wife what had occurred. The family consisted of himself, wife, his daughter Manilla, about ten, and Chester, a little boy of eight, and a pious servant woman. He proposed to his wife to have class-meeting over the supper-table, and prayer-meeting before retiring, saying, "these dear children can't backslide so far in one day, but we may bring them back before going to bed."

The effect of such training was, Manilla grew up an earnest and devoted Christian, and became a helpmeet for one of the ambassadors of the court of heaven. Chester, boy-like, was a little offener out of the way, but he too retained his piety, and became a class-leader and steward in the Church of God.

BIBLE

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