

Sunday Reading.

CONCERNING FALLEN ANGELS.

The Theory That All Human Derangement Comes From the Devil.

It is certain that at some period before the creation of the world, and up to that time the angels were on trial and were susceptible of death, because of sin, as "the wages of sin is death." Some had stood the test, and remained obedient to the restrictions and commands of their maker; who consequently became exempt from all future liability. Others had failed, and incurred the death penalty, and yet await its execution, to be awarded at the judgment in the last day; hence we read: "For it God spared not the angels that sinned; but cast them down to hell." (11. Peter 2: 4.) The Scripture explanation is, that they are to be cast into hell at the end of the world; using the present for the future tense, so common in Scripture. Now, these fallen angels having no hope of happiness or immortality themselves, they are confined to the animosity and sweet morsel of revenge in seeking to make every one else unhappy and hopeless like themselves, and whom God desires to be happy and live forever.

It was the will of God that the angels and their leader, who became devils, should have continued to inhabit his abode, which is not in this world, until its re-creation—the world to come; but they desired to change their estate for the Eden world as soon as they saw it finished. It was a world of such beauty and charming delight that called forth the highest joy of the angels, of which Job speaks thus: "The morning stars sang together, and all the sons of God shouted for joy." (Job 38: 7.) Of course there was nothing wrong in such a desire, and which every angel of heaven indulged; they were informed by the Creator that the earth was to be their final abode; yet not to commence then, as it was to pass through a terrible history, and of such derangement that would render its re-creation a necessity. While such an explanation was satisfactory to some of the angels, it was not to others; and these determined on the change at once and immediately; "and they kept not their first estate, but left their own habitation" for that of the world. This self-will of the angels, in opposition to the plan and will of God, made them devils. That no provision has been made for their recovery and salvation, seems to leave no other inference than that, in the estimation and providence of God their Creator, there was none available for the purpose.

The biblical history of angels shows them to be so much like men, that they can eat the same food, and were always taken for men. There is, however, no intimation that they are male and female. From which fact it would follow, like Adam, each was a distinct creature; and that they sang the world's dedicatory hymn shows their creation to have been prior to the creation of the world. When they come to men they are God's messengers, and are recognized as such by the Lord himself, and receive his titles. If there had been no sin, there had been no death, with its concomitants of pain and disease; and lastly, had not our first parents, or one of their succeeding generations, obeyed the devil and disobeyed their Creator, the human family would still have access to the tree of life, the antidote for ossification, and consequently have lived forever. Hence all possible forms and phases of physical derangement among mankind are the work of the devil and devil-possession, in harmony with this natural philosophy. In harmony with this natural philosophy is the Scriptural doctrine which attributes the power of death to the devil. This, being the culmination of physical derangement, carries with it the power of disease, the forerunner and accompaniment. It in nowise alters the case if any or all the satanic possessions and powers have been transmitted through every one of the two hundred generations of mankind; if the devil introduced them then they are his inheritance, and to cure any of them, according to Scripture, is to cast out devils.

CITIES OF REFUGE.

Their Counterparts Formerly Found in Many Parts of England.

In Scotland there still exists a sanctuary for debtors in the Abbey and Palace of Holyrood, with its precincts, says London Tid Bits. The sanctuary is placed under the control of a bailie, appointed by the Duke of Hamilton. When a debtor retires to the sanctuary, he has twenty-four hours' protection, but in order to extend the privilege longer he must be enrolled on the books of the Abbey. The sanctuary affords no protection to a criminal or fraudulent debtor, or to a Crown debtor.

Another sanctuary exists in Hawaii, called the Rock of Refuge. If a criminal reach this refuge before he can be captured, he is safe so long as he remains there. His family can and usually supply him with food until he is able to make his escape, but he is never allowed to return to his own tribe. In China, the Buddhist religion allows men to become priests at an advanced period of life for the purpose of escaping from impending justice. In some instances, Buddhist temples are regarded as inviolable sanctuaries for transgressors of the law.

Formerly there were many sanctuaries in England, just as the Cities of Refuge were appointed by the laws of Moses for one who had killed another intentionally, to prevent the relations of the slain taking the law into their own hands, as the Arabs still do in such cases. The church of St. John at Beverley, in Yorkshire, was thus privileged in the time of the Saxons; St. Burvan's, in Cornwall, by Athelstan, in 935;

Westminster Abbey, by Edward the Confessor, as Broad Sanctuary still commemorates by its name; St. Martin-le-Grand, London, in 1529. This immunity for crime being much abused, it was limited by the Pope in 1503, at the request of Henry VII. of England, and much reduced in 1540.

Among other places in London where persons were free from arrest were the Minories, Salisbury Court, Whitefriars, Fullwood's Rents, Mitre Court, Baldwin's Gardens, the Savoy Clink, Deadman's Place, Montague Close, and the Mint. This security was abolished in 1697, but lasted in some degree till the reign of George II. in 1727.

ARE THEY HYPNOTIZED?

A Singular Theory to Account For People Sleeping in Churches.

Sleeping in church is by no means an uncommon occurrence, and the fact that people so often go to sleep in church is usually put down as a proof that the clergy are poor preachers. This, however, is far from being the real cause. I am inclined to think, says Josiah Oldfield in the "Vegetarian," that a sort of hypnotism is far nearer the truth.

Hypnotists usually proceed to act on the brain through the eye, but in churches the ear is the organ which is chiefly affected. Ordinarily, the result is produced by a peculiar stimulus applied through the optic nerves by long-continued gazing upon a bright spot. The iteration of the same sensations seems to produce a species of temporary paralysis of certain brain centres. In a similar way the services of the church act upon the brain chiefly through the ear.

The whole arrangement is very scientifically correct. At first the periodicity of the alterations is short; then there is a little music while the people sit; they stand for a few moments; they kneel and speak; they stand and sit; they sing and so on; gradually, however, the periods lengthen and the variations are less, till—apart from one or two small breaks—the people are put into a state of silent listening to a monotonous voice pitched in a specially soporific key, reciting words with which by constant repetition they have become perfectly familiar. They thus require no effort of mind to follow, but are more and more lulled by the sequential rhythm of sound into a state bordering on the hypnotic, so that by the time the sermon is reached an irresistible somnolence too often pervades a large portion of the congregation.

An incidental proof of this is seen in the fact that when several clergy are officiating, and one has a voice wholly out of harmony with the others—an out-of-tune voice—the hypnotizing tendency of the service is prevented.

In the same way, when there is only one priest or deacon officiating, and his voice jars and breaks the harmony, the people have not the same tendency to sleep during his sermon, however poor a preacher he may be.

A Chinese Indictment.

In a Chinese tract the following objections are urged against Christianity; it is presumptuous in the barbarians to endeavor to improve the inhabitants of the Celestial Empire, inasmuch as they themselves stand so much in need of improvement. They have shown a lack of benevolence, by importing among the Chinese a poisoned drug, and thus injuring others for the sake of personal gain. They have sent fleets and armies to bereave other nations of their positions, to which they have absolutely no right; therefore they cannot lay claim to be regarded as upright. They allow men and women to associate together and walk arm in arm in the streets; therefore they condemn themselves as falling short in a sense of propriety. By rejecting the ancient doctrines they have shown themselves to be possessed of little wisdom. Veracity appears to be the only good quality which they can in any measure boast of. Therefore, lacking as they do four of the five cardinal virtues, how should they be able to improve others? Besides, they have shown lack of reverence for the inventors of the art of printing by recklessly trading on printed paper, while others have spent much money to circulate books for the amelioration of the age. Moreover, these self-constituted exhorters of the world are void also of filial piety. They forget their ancestors as soon as they are dead, put them into simple boxes, which are only one inch thick, and do not sacrifice to their souls; nay, they will not so much as burn a strip or two of gold foil for their future welfare. Finally, they admit persons that have the advantage of wealth and rank to office without examination, and do not leave open the way for the promotion of the poor and lowly born. On all these accounts these foreigners appear to be inferior to the Chinese, and, therefore, in no way competent to instruct them in better ways.

Protecting St. Paul's Cathedral.

The most heavily insured building in England is the Cathedral church of St. Paul, being insured for \$95,000, in ten offices. Great precautions are taken to prevent this church being injured or set fire to by lightning, on a plan suggested by the Royal Society as far back as 1769. The seven iron scrolls which support the ball and cross are connected with other rods, used as conductors, which unite them with several large iron bars descending obliquely to the stonework of the lantern, and connected by an iron ring with four other iron bars to the leaden covering of the great cupola, a distance of 50ft. Thence the communication is continued downwards by the rain-water pipes to the lead-covered roof, and thence again by leaden water-pipes, which pass down into the earth, partly through iron and partly through lead. The clock and bell towers are similarly protected. It Moscow cathedral were insured, to cover the cost of erection the policy would require to be for two and a half millions sterling.

NEWS AND NOTABILITIES.

Easter Sunday in 1894 will be March 25th.

The most powerful influence to-day in opening China to foreigners is that of the women medical missionaries now stationed in that country.

The first girl brought up by her own parents, with unbounded feet, in all central and western China, is Miss Mary She (Stone) whose mother was a Bible woman before the daughter was born. She is now nineteen years of age, and is studying medicine at the University of Michigan.

Dr. John G. Kerr, of the Presbyterian Board, in Canton, China, has, during his forty years of service, personally given over a million of attendances to the sick and suffering, performed over 35,000 operations, and trained 100 or more of the native Chinese in surgery and medicine.

Evidence was given in London lately, before the Opium Commission by Rev. James Legge, Professor of Chinese at Oxford, who resided many years in China and Malacca as a missionary. He declared he had never heard a man who had a good word for the opium habit. The drug did evil and only evil.

The acorn does not become an oak in a day; the ripened scholar is not made by a single lesson; the well-trained soldier was not the raw recruit of yesterday; there are always months between the seed-time and harvest. So the path of the just is like the shining light, which shineth more and more unto the perfect day.—R. B. Nichol.

Mormonism has taken a considerable hold in New Zealand, mainly among the Maoris, the latest statistics showing the sect to have 3,176 members in the colony, of whom but 232 are Europeans. The annual conference was held recently, and hundreds of Maori members, including leading chiefs, attended. Twenty mormon elders are at present in New Zealand trying to spread the faith.

One most destitute and dark section of the city of New York has about 60,000 persons living in it. Aside from a colored congregation worshipping in a hall, and an episcopal mission, the pastor of which has recently left, there is but one protestant church in this section—a Methodist, the services being conducted in the German language. There is also but one Roman catholic church, well to one side of the field.

Episcopal social life in Boston will this winter be much different than it has ever been before. Dr. Donald at the Trinity parsonage will have a wife at the head of his house, so that the social life, which did not exist in Dr. Brooks's time, will open the house of the parishioners, while the fact that Bishop Lawrence has a family, and has a young daughter who is one of the season's buds, will give the head of the church in Boston a social as well as ecclesiastical importance.—Journal.

At the suggestion of Martin Luther, the first protestant hymn-book was published in 1524, under the title of "Sacred Songs." The book contained thirty-eight German and five Latin hymns, and the music was arranged for four voices by Walther. Prominent among them was the hymn which we know as "A sure stronghold, our God, is He," and which was composed by Luther on his way to the Diet of Worms. Coleridge says: "Luther did as much for the Reformation by his hymns as by his translation of the Bible."

The Salt Lake City Tabernacle choir has a wide reputation. The singers are the best selections from the mormon population of the world. Those chosen devote their entire time to this work. They are in daily practice, and sing only the best class of sacred music. Their singing is a great feature of worship in the temple. Their leader, Evan Stephens, began his life as shepherd boy on the mountains of South Wales. His musical training is the result of his individual study, with no tutor other than his own genius.

One of the most interesting events of the Congress of Religions in Chicago was the kissing of the presbyterian sisters by the High Priest of Shintoism. These motherly church ladies, some of them buxom, others bespectacled, approached the Rev. Shintaro Reuchi, when he had finished reading his paper, and held out their hands to him. He bowed low and then with great courtesy put his hands on the shoulder of the lady first in line, and kissed her plumply on the cheek. "She was too surprised to remark," and ere the others had recovered their self-possession, three had submitted passively to the same pleasing ceremonial.

A Domestic Crisis.

A chinamen's tact in overcoming his wife's scruples is the subject of an anecdote related by Mr. Burt of the China Inland Mission. He says: "At one of our stations we made up our minds to open a preaching place in another township, and pay the expenses out of the church funds; but it so happened that we could not get the hall or room where we proposed having it. We had among our members an old evangelist who had decided that they must open a hall somewhere, and that it should not be paid from the church funds. He settled the place where the hall was to be, but before he arranged the financial matter there was a little difficulty. His wife, Miss Tress Yang, was of an extremely economical disposition, and might object to his paying the rent of the hall. He got some of the elders to go home with him when he interviewed his wife on the subject. He said to her, 'Miss Tress Yang, do you love the Lord Jesus?' The lady looked up in surprise, as she knew her husband was well aware that she loved Jesus. 'Yes, of course I do,' she replied. 'Miss Tress Yang,' he repeated again, 'do you love the Lord Jesus?' 'Yes, you know I do.' 'Miss Tress Yang, do you love the Lord Jesus enough to keep house on three dollars a month instead of four?' 'Why do you ask?' 'Because we want the dollar to pay for a room in another village, where we wish to preach the Gospel.' 'Oh, yes, if that be the case I love the Lord Jesus enough to do with three dollars a month.'"

Messengers of Help For the Week.

1—"O Come, let us worship and bow down. Let us kneel before the Lord our Maker." "Enter into the gates with thanksgiving and into his courts with praise; be thankful unto him, and also his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." Psalms 95, 6 and 100, 4, 5.

2—"He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding." Proverbs 15, 32.

3—"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding and I shall keep thy law; yea, I will observe it with my whole heart." Psalm 119, 33, 34.

4—"Thy hands have made me and fashioned me; give me understanding, that I may learn thy commandments." Psalm 119, 73.

"The entrance of thy words giveth light, it giveth understanding to the simple." verse 130.

"Order my steps in thy word and let not any iniquity have dominion over me." verse 133.

"In thee, O Lord do I put my trust; let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape; incline thine ear with me and save me. Be thou my strong habitation, whereunto I may continually resort. Thou art my rock and my fortress." Psalm 71, 1, 2, 3.

Renounced Titles and Riches.

The example of Princess Marie von Schwarzenburg in taking the veil has been followed by two of her friends, the Countess Blanche Thun-Hohenstein and the Old-Countess Leopoldine Salm-Reifferscheidt. The Old-Countess is just nineteen years of age. The prefix "Old" is an ancient prerogative of the Salm family. The three young girls took the veil together. The ceremony was performed by Cardinal Count Schenborn, at Smichow, near Prague. After the Benediction, Sister Benedicta, Sister Placidia, and Sister Agnes, for they have renounced name, title, and riches, were led to the door of the convent, which closed upon them for ever. The Order they have joined is one of prayer and meditation, and its members never come into the world again.

A Gentleman

Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For

20 years past, my wife and I have used Ayer's Hair Vigor, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of Ayer's Hair Vigor—nothing else.' "In 1868, my affianced was nearly bald, and the hair kept falling out every day. I induced her to use Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarun, Bastrop, Tex.

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