

TERMS AND NOTICES.

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SAINT JOHN, N. B., SEPTEMBER 17, 1880.

CHRIST, THE MIRACLE OF THE NINETEENTH CENTURY.

Yes, that pure and lofty character of Jesus is a supernatural work. A moral miracle set before the eyes of men, that seeing they may believe, and believing they may be saved. No natural forces produced it, no human mind conceived it, no cunning artist wrought it, no genius ever lived who could create it, no enthusiast dreamed it into being. There it hangs in matchless beauty, as spotless purity, in unearthly glory, all its own—God's own work, perfect, divine, marvellous. "God hath in these last days spoken unto us by his Son."

Look upon it and hear the voice of God the Father as distinctly as Adam heard it in his Edenic home. Look upon it and see the "brightness of the Father's" glory, and the "express image of his person." Look upon it and see the veil that hides the unseen world withdrawn—the greatest wonder of the universe revealed.

How has Jesus affected the thought of the world? Enter the world's great libraries. Glance at the countless volumes which have direct or indirect reference to him. What other distinguished character of history has set the civilized world to writing about himself as Jesus has? Friends and enemies alike unconsciously pay him this unequalled homage. Started by his teachings, we can no longer make in the world's literature, you ask, who this man who has thus provoked the world's thought and engaged the intellects of the greatest of men for more than eighteen centuries, and never so universally and emphatically as to-day?

How strangely, also, has this man interwoven his history and his teachings with the world's progress in every field of discovery, activity and enterprise. Sit down with a map of the world and volumes of universal history before you. Mark well the centers of progress and power, where the wheels of industry are the busiest, and ships of commerce plow the waters, and air furnishes its adornments, and wealth provides its comforts, and the spirit of invention evokes new marvels of development and opens new channels of prosperity. Where are these centers of advancement and power? Invariably where the story of this wonderful person's life has been told and accepted, where his teachings have been declared and adopted. Other nations and peoples linger in the olden times, where the coincidence is well-nigh perfect, whatever causal relations may exist between the two facts.

Following the same line of investigation we pause a moment to consider the influence of Jesus upon the institutions and the moral life of the world. It is far below the truth to affirm that this man has caused the greatest revolution in society that the world's history records. The institutions which he originated, the truths which he first revealed, have well-nigh revolutionized the world. The establishment of a society unequalled in the history of nations, either in speculative philosophy or "practical statesmanship." More than Plato conceived in his ideal republic, Christ conceived into historic fact. What the lawgivers of Athens, and Sparta, and Rome could not do, he has done. His society exists and gathers to itself vast increments of strength with each succeeding age, while others crumble and decay. He introduced a new and perfect system of morals which has now gained almost universal acknowledgment. He made clear to men the two most fundamental and most vital truths that affect the institutions of society and the conduct of nations and of individuals—the fatherhood of God and the brotherhood of man. He not only declared these truths, but manifested them in his life in such a way as to force humanity to feel their majesty and weight.

There is no longer place for cowardice or fear; no place for the trembling soul of despair, nor for the helplessness of self-learned science shutting its eyes with perturbation and wilfulness to this supreme miracle of time. God has spoken; let man be glad. God is speaking to-day through his Son, Jesus Christ. Hear his solemn voice of prophecy and promise filling all the future with the gleaming light of hope. "And I, if I be lifted up, will draw all men unto me."

Yes, glorious Conqueror, earth's redeemed millions shall all acknowledge thy sovereign power. That day, long promised and long looked for, shall surely come, when the "kingdoms of this world" shall "become the kingdoms of our Lord and of his Christ;" when his enemies shall bow subdued at his feet, and his followers shall be exalted to share the glories of his conquests. By faith I see that day of triumph approach.

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steps of light;
Thy finished, all in white, robes
Thy light with death and sin,
Flung open wide the golden gates
And led the victors in.
What rush of halliciahs
Fills all the earth and sky;
What ringing of thousand tongues
Bespeaks the triumph hymn;
O day for which creation
And all the spheres were made!
O joy, for all its former woes!
A thousand-fold repeat!

I covet for all of you a supreme faith in this supreme miracle, that you may war a good warfare, and be crowned as victors in that great coronation day.—The Rev. Dr. Payne, of Ohio Wesleyan University.

THE TRIUMPH OF LOCAL OPTION IN THE HOUSE OF COMMONS.

Twenty-seven years ago, on the first day of June, 1853, about a dozen earnest friends of temperance met in an upper room in Manchester, and formed a United Kingdom Alliance of Great Britain and Ireland. The object of the society was expressed in these words: "To call forth and direct an enlightened public opinion to procure the total and immediate legislative suppression of the traffic in all intoxicating liquors as beverages." It declared that "the legislative prohibition of the liquor traffic is perfectly compatible with rational liberty, and with all the claims of justice and legitimate commerce." The methods adopted for the enlightenment of public opinion were, 1. Lectures and public meetings; 2. Essays, tracts, leaflets, placards, and periodical publications, including a weekly organ, the *Alliance News*, and a *Quarterly Review of Social Science*; 3. Memorials and petitions to Parliament, to the Government, to various local authorities, and to religious bodies; 4. Home to home canvases, to elicit the opinion of heads of families and other adult members; 5. Conferences of electors, ministers of religion, Sunday-school teachers, the medical profession, and other important and influential bodies. The Alliance has continued to grow in influence until it is the first temperance society in the United Kingdom in point of influence and income. At present the receipts are more than \$100,000 annually.

In 1857 a draft of suggestion for a Local Option Bill was made, and in the following year a bill was introduced into the House of Commons by Sir Wilfrid Lawson, Bart., member for Carlisle, and Thomas Bayly, Esq., member for Manchester. The first reading of the bill was carried, but the second reading was defeated by a large majority, only forty members voting for it. In 1859 ninety-four voted in its favor, and two hundred against it. In 1870 the vote stood 115 votes for and 140 against; in 1871, 136 to 208; in 1873, 90 to 240; in 1874, 92 to 218. The Parlia-

ment elected in 1874 has often been called the "Publican Parliament," because it was so strongly committed to the interest of the liquor traffic. A few months ago a new Parliament was elected, in which a great triumph of the Liberal party was secured, placing Mr. Gladstone once more at the head of the Government. Sir Wilfrid Lawson, a son of the Sir Wilfrid who first introduced the Local Option Permissive Bill, is a member of the House, and has charge of this matter. On June 18 the bill was brought before the House, its final vote. On the division the vote stood 229 yeas to 203 nays. Mr. Gladstone and Lord Hartington voting against it. Before it can become a law it must pass the House of Lords, and receive the signature of the Queen. Its final triumph is assured, though it may not be as soon as we may wish. The House of Lords is very conservative, but no important measure ever fails, after being adopted by the Commons, and a veto by the Queen has not been known for years.

This is a very important victory for temperance. Should the bill finally become law, as is now expected, there are many places which will at once prohibit the traffic, and temperance sentiment will have time to grow strong. In the end the traffic will be prohibited throughout the kingdom of Great Britain.

Its success is a proof of the propriety of persistent effort in a certain direction. For twenty-seven years the temperance people of Great Britain and Ireland have been working for Local Option. All the temperance associations of the kingdom have cordially united for this purpose, and they have asked nothing of Parliament looking to prohibition except Local Option. Repeated failures have not discouraged them. Means have been taken to agitate and build up public opinion in favor of this bill. Great petitions, containing hundreds of thousands of names, have been presented to the House each year, and in this way the triumph has been secured.

Here is a lesson for the temperance workers of America.—*Car. of N. Y. Christian Advocate.*

HINTS TO LADY TRAVELLERS.

We all like to have our comforts about us in travelling; but an overplus of luggage, at all events in western travelling, hampers largely against comfort, and the real art would seem to be to know what you require, and to carry that in as small a form as possible. I will begin by suggesting a few forms of home manufacture. First, a shawl bag, which American ladies much affect. It is made of flannel cloth or grey twilled linen, cut half a yard wide and three-quarters long, and sewn into circular ends bordered with cord, the crash lapping over an inch where it joins, and buttoned over the underside. It is ornamented with three bands of applique leaves worked with crevels or flosses, scalloped at the edges, and these are sewn on before the bag is made up. The crash is lined, and has two small pockets for odds and ends inside. 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