

The Three Great Revivals in England.

The remark is not new, the fact is obvious: England has passed through three great evangelical revivals. The first, the period of the Reformation whose tones were latent here, even before the notes of the great German revolution reached our shores, and called forth the pen of a monarch, that monarch a haughty Tudor, to enter the lists of disputation with the low-born son of a miner of the Black Forest. What that Reformation effected in our country we all very well know; the changes it wrought in opinion, the martyrs who passed away in their chariots of fire in vindication of its doctrines, the great writers and preachers to whose works and names we frequently and lovingly refer. Then the second great evangelical revival, the period of Puritanism, whose central interests gather round the great civil wars. This was time, and these were the opinions which produced some of the most massive and magnificent writers of our language, the whole mind of the country was stirred to its deepest heart by faith in those truths, which to believe enables human nature, and enables it to "endure as seeing Him who is invisible." There can be no doubt that it produced some of the grandest and noblest minds, whether for service by sword or pen, in the pulpit or the cabinet, that the world has known. Lord Macaulay's magnificent glowing description of the English Puritan, and how he attained, by his evangelical opinions, his stature of strength, will be familiar to all readers who know his essay on Milton. The third evangelical revival has produced greater and more lasting results than either of the preceding. The story has less, perhaps, of the interest of some of our most passionate human events; it had not to make its way through stakes and scaffolds, although it could recite many stories of persecution, and it unheated no sword. "The weapons of its warfare were not carnal," and on the whole, it may be said its doctrine "distilled as the dew;" yet it is not too much to say that from the revival of the last century came forth that wonderful manifold reformation and holy machinery of piety and benevolence we find in this active operation around us to-day. All impartial historians of the period place this most remarkable religious impulse in the rank of the very foremost phenomena of the times. The calm and able historian, Earl Stanhope, speaking of it as "despised at its commencement," continues, "with more immediate importance than wars or political changes, it endures long after not only the result, but the memory of these has passed away, and thousands who never heard of Fontenoy or Walpole, continue to the precepts and venerate the name of John Wesley." While the latest - still more able and equally impartial and quiet-historian, Mr Lecky, says, "Our splendid victories by land and sea must yield in importance to this religious revolution; it exercised a profound and lasting influence upon the spirit of the Established Church, upon the amount and distribution of the moral forces of the nation, and even upon the course of its political history." - Sunday at Home.

"By Jingo." - The Rev. Isaac Taylor writes to the Guardian. - In today's Guardian there appears a letter from Mr. J. H. Hunt, in which he asserts that the derivation of the word "Jingo" cannot be ascertained at present with anything like certainty. Mr Hunt will be glad to learn that the word means "God" in the Basque language, and is used by the Basques as a common adjuration. It probably came to us through the Basque sailors - being, I believe, at first a nautical oath. The dialectic forms of the word are given as Jingo, Jingo, Jaines, Jaines, Ginea, Yinka and Yainko. See Salaberry, "Vocabulaire de Mots Basques," p. 172; and Franciscus-Michel, "Le Pays Basque," pp. 49, 400, 401. Michel gives instances from popular Basque songs of the use of the word as an adjuration. It is an error to suppose that the imprecation, "You be jiggered," has any connection with the adjuration, "By Jingo." To "be jiggered," is an imprecation from the West Indies, and refers to the suffering caused by the chagot insects which burrows in the feet of the barefoot negroes.

THE HOTTEST SPOT ON EARTH. - One of the hottest regions on the earth is along the Persian Gulf, where little or no rain falls. At Bahrain the arid shores have no fresh water; yet a comparatively numerous population contrive to live there, thanks to the copious springs which burst forth from the bottom of the sea. The fresh water is got by diving. The diver, sitting on his left arm, the hand grasping his mouth. Then he takes in his right hand a heavy stone, to which is attached a strong line; and, thus equipped, he plunges in and quickly reaches the bottom. Instantly opening the bag over the strong jet of fresh water, he springs up the ascending current, at the same time closing the bag, and is helped aboard. The stone is then hauled up, and the diver, after taking breath, plunges again. The source of these copious sub-marine springs is thought to be in the green hills of Oman, some five or six hundred miles distant. - N. Y. Independent.

MURDER OF A FARMER. - On Wednesday night the body of a man named Robert Stewart, a farmer who lived between Fraserville and Springville, South Montaguian, was found in the middle of the road a little north of Bewdley. Evidence of a fearful struggle existed in the immediate vicinity surrounding the body but nothing was found to indicate who the perpetrators of the dastardly deed had been. The body was very much bruised, and the skull broken in several places, showing that the robbers must have been most determined characters. When Mr Stewart left Fort Hope, having sold his grain, he was known to have in his possession over one hundred and fifty dollars in cash, not one cent of which was found on his body. The authorities are industriously looking for traces of the perpetrators of the outrage.

Ravens and Magpies.

In the Leech valley there is a belief that the ravens never drink during June, because in that month they fed the prophet Elijah. In North Germany, Swabia, and Tyrol, a superstition prevails, that if the eggs are taken from a raven's nest, boiled, and replaced, the old raven will bring a root or stone to the nest, which he fetters from the sea. This "raven stone" is very valuable, for it confers great good fortune on its owner, and has likewise the power of rendering him invisible when worn on the arm. The stone is found in the nests of magpies as well as ravens, and as it makes the nest itself invisible, it must be sought with the aid of a mirror. In Pomerania and Rugen the method is somewhat different. The parent birds must have attained the age of 100 years, and the would-be possessor of the precious "stone" must climb up and kill one of the young ravens, who must be a cock bird, and not over six weeks old. Then the aggressor descends, taking careful note of the tree. The old raven immediately returns with the stone, which he puts in his son's beak, and thereupon, both tree and nest become invisible. The man, however, feigns for the tree, and on reaching the nest he carries off the stone in triumph. Rugen folks declare that this feat can only be accomplished by the help of the devil, and that the man's soul is the price paid for such assistance. The Swabian peasantry maintain that the young ravens are nourished solely by the dew from heaven during the first nine days of their existence. As they are naked, and of a light color, the old birds do not believe they are their progeny, and consequently neglect to feed them, but they occasionally cast a glance at the nest, and when the young ones begin to show a little black down on their breast by the tenth day, the parents bring them the first carrion. - All the Year Round.

His Way of Doing Good.

Up in New Hampshire is a well-known eccentric individual, a self-constituted curer of all ills, a sort of universal panacea-body-and-soul-head-heart-and-conscience doctor, who, with all his eccentricities, has a fund of active wit that is hard to beat. Not long ago the "doctor" was called upon by the witness stand. The opposing counsel, who is said to sometimes "wet his whistle" with "liquid pizen," knowing the doctor's peculiarities, ventured in cross examining to first show him up a bit. The result will be appreciated.

"What is your business?" pompously queried the counsel.

"My business is to do what little good I can to my fellow-men," modestly replied the doctor.

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Barber Shop. PROF. J. LEWIS recently of the City of Toronto, Ontario, has removed to the McIntosh Block, Toronto, near King and Queen Streets. He has a first-class Barber Shop, where he is engaged in shaving, hair-cutting, hair-dressing, etc. He is in the best style. He has also a first-class Barber Shop, where he is engaged in shaving, hair-cutting, hair-dressing, etc. He is in the best style. He has also a first-class Barber Shop, where he is engaged in shaving, hair-cutting, hair-dressing, etc. He is in the best style.

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