The Sign of Jonah.

I.

By the Rev. CHARLES HARRIS, M.A., F.R.G.S., St. Lawrence, Thanet.

THERE is a very striking suggested explanation of the story of Jonah which no one has yet mentioned in these columns, and which appears to me to be worthy not only of consideration, but of careful investigation on the part of those whose attainments fit them for the task. If proved tenable, it would certainly clear away some difficulties. It comes to us from the side of Archæology, and I believe owes its origin to Mme. Zénaïde A. Ragozin, to whom it was suggested by a passage in Lenormant's *Legende de Semiramis*. Briefly, it stands as follows:—

1. We learn from the Assyriologist that the Assyrian word for 'Nineveh' and the Assyrian word for 'fish' are almost identical; the former being NINUA, the latter NUNU.

2. The archaic form of the written name 'Nineveh' in cuneiform is obviously hieroglyphic, and plainly represents the outline of a *fish*, surrounded by lines which may indicate a tank or enclosure, thus—

Nineveh is, therefore, the great Fish City; and possibly the origin of the name and figure may be referred, in some connexion more or less remote, to the Babylonian Ea-Oannes, the ancient fish-god who was believed to have given mankind the earliest instruction in the arts and sciences, and to the later Canaanitish fish-god Dagon, and fish-goddess Derketo. Here is a question which would repay a thorough and scientific inquiry.

The solution of the story which is now offered, however, amounts to this: that the fish which swallowed Jonah was none other than Nineveh, the great fish-city itself; out of the depths of which place, menaced on all sides by physical peril, and overwhelmed by the crime and wickedness around him, he uttered the cry for deliverance so poetically expressed in chap. ii. We have then, on this assumption, a story in the form of an Oriental parable, with a kernel of actual historical truth, encumbered with certain foreign additions resulting from long tradition and repetition, whether oral or written; the scribes in the latter case being presumably ignorant of the real history which lay at the root. This may account for the introduction of the incidents in chap. i., which would seem necessary to scribes of a later age (to whom the name NINUA would carry no etymological meaning), in order to account for Jonah's being found in the belly of a fish—an incongruity which must have struck men even in those days. Such is the suggested solution, and it would be a great thing to have it either confirmed or disproved by thorough and competent research.

II.

By Sir J. W. DAWSON, C.M.G., LL.D., F.R.S., Montreal.

In the August number of THE EXPOSITORY TIMES, I observe a reference to the apparent severance between criticism and 'common sense,' illustrated, among other things, by letters sent to the editor of *The Biblical World* by 'American' (meaning, I suppose, United States) scholars, in answer to a question respecting our Lord's reference to Jonah in Matthew xii. 40.

Has it occurred to these scholars to inquire as to the sense in which Jesus understood the story of Jonah, on the supposition that the passage is genuine, and that He believed He was referring to a real event, or one so regarded by His audience?

He must have supposed either that Jonah's case was one of mere suspended animation, and therefore natural, or He must have regarded the prophet's deliverance as wholly miraculous.

He could scarcely have cited it in the former sense, though such a view might be physiologically possible, for in that case He would have justified the assertion of those who afterwards held that He was not dead when placed in Joseph's tomb. If, on the other hand, He regarded the prophet's escape as miraculous, it was surely a much less miracle than His own resurrection, for Jonah was not crucified nor transfixed with a spear, nor reported on as dead by a Roman officer. Still

more, Jonah had not ventured to predict his own wonderful adventure before it occurred. Had he done so, the Sadducees, who seem to have viewed his story as historical, would have condemned him as a fraudulent pretender just as they condemned Jesus. Yet Christians are supposed to believe in the resurrection of Christ. 'If Christ be not risen, then is our faith vain.'

It seems plain, therefore, that if the 'eminent scholars' reject the story of Jonah, they must *a fortiori* deny the more incredible pretensions of Jesus of Nazareth. But they may plead that the statement in Matthew xii. 40 is wrongly attributed to Christ. Matthew, however, who, when at the receipt of custom, was no doubt familiar with many such evasions, will not let them escape in this way. His reference to the repentance of the Ninevites, especially when coupled with that to the Queen of Sheba, implies quite as certainly the historical truth of Jonah as does His reference to the three days. It is true that a preacher may cite as illustrations fictitious or allegorical personages, but he must not cite them as analogical evidence. Let him try this before an audience of unbelievers, and he will find them muttering: 'That proves nothing, the thing never happened.' Is it any wonder that in such circumstances ordinary men believe that, as you put it, they must 'make their choice between the critics and Christ?' The Sadducees logically rejected Jesus as a pretentious impostor. Yet it would seem that in so far as the case of Jonah is concerned, they were nearer to the kingdom of heaven than the 'eminent scholars' of to-day. What can plain men do when our religious guides deny so many statements of alleged facts to which Christ commits Himself? In still another sense this is the case. There is something pathetic in the appeal of Jesus. He understands how remarkable was the conversion of the Ninevites by the preaching of a wandering dervish like Jonah, and contrasts this with the manner in which 'His own' received Him not. He realises the long and painful journey of the Queen of Sheba from South Arabia, and contrasts it with the conduct of men who at first derided His heavenly wisdom; and when they found His doctrine making way among the people, conspired to murder Him. Our 'eminent scholars' are insensible to this pathos, and treat Jesus still more scurvily, for they coolly sit in judgment on Him as to whether or not He understood what He was speaking about.

The truth is, that neither the common people nor those of scientific habits of thought can find any standing-room on the gossamer wires on which critical rope-dancers attempt to balance themselves. I have in my long pilgrimage had much experience of the modes of thought, both of the people at large and of advanced scientific thinkers, and I know this to be the case. The critics may do little harm to believers, because they have an evidence within, even the Spirit of God; but they will win no converts, and will drive many to unbelief. I know with what scornful loathing scientific minds reject the attempts to reunite the higher criticism with Christianity. They know that if they believe the one they must reject the other; and the hard-headed working man is exactly of the same mind.

Still, truth must prevail even though the heavens should fall. But what is the truth? In so far as the Book of Jonah is concerned, it is a simple, straightforward story, evidently written in a spirit of humility and self-abnegation, and with honesty of purpose. Irrespective of the miracle or providential intervention which it records, it is natural and probable, and it fits in with the contemporary history of Israel and Assyria so far as known. It is replete with high moral and spiritual teaching, and, like Luke's narrative of St. Paul's voyage, throws much precious light on the life and habits of the time. It seems probable that the critical maw will have to disgorge Jonah, and that he will live to preach to successive generations of men, albeit of more culture and more logical minds than those of our day, after the memory of his detractors has perished.

As I do not take in *The Biblical World*, perhaps you will kindly ask its editor to add the above to the answers he has received, not as that of an 'eminent scholar,' but of a humble student of nature and of man, and of the Bible as the one and indivisible 'Word of God.'

LESSONS ON PROPHECY.

GIVEN IN THE Y. M. C. A. BY SIR WILLIAM DAWSON.

The object of Sir William Dawson's recent Sunday afternoon lectures was stated to be to direct the attention of Christian young men to the study of scripture prophecy, and to the help and benefit attending such study, The whole bible was referred to as essentially prophetical in its character. The Old Testament, from the early chapters of Genesis onward, looked forward to the coming Saviour, and the patriarchs and holy men of the Old Testament times lived in the faith of this coming event. Christ and his apostles not only appealed to the Old Testament prophecy as evidence of Christianity, but predicted the great apostacy and the subsequent second coming of Christ and revelation of the sons of God; and the closing book of the New Testament contains the prophetical foreview of the divine programme to the end of the world.

The attention was then turned to the chronological indications of prophecy, and to the fact that these point to a very early collapse of the Gentile powers which have arisen from the disintegration of the Roman Empire, and to the close of that long period known and designated by Christ himself as the 'times of the Gentiles,' The character of these last times, whether calamitous or otherwise, was then inquired into, and its relation of the 'signs of the times,' at present.

Our general place in the prophetical programme of the world's history being thus ascertained, present interests and duties were referred to, more especially the duty of watchfulness and the importance of avoiding all alliance or connection with anti-Christian doctrines or practice. The apostolic injunction with reference to the ungodly agitations and propaganda of our time is, 'Blessed is he that watcheth and keepeth his garments'; and with reference to the apostate Church, 'Come out of her, my people, that ye be not partakers of her sins.' The time in immediate prospect, according to the testimony of prophecy, is to be one of intense conflict, in which the agencies of evil and of good will put forth their utmost energies, a time of judgment on old established iniquities, and of openings of new avenues of usefulness, a time therefore of which we can truly say, it will be one of much trouble and evil, but one also of much blessing and opportunity, more especially to the Israel of God, whether regarded from a merely ethnical or from a spiritual point of view, Respecting the details of the period immediately consequent on the close of the 'times of the Gentiles,' there is much difference of opinion among students of prophecy, though there is less than is commonly imagined; but there can be no doubt as to the final culmination of the whole in the kingdom of Christ and the revelation of the sons of God, when nature and man will equally rejoice in the removal of the 'curse,' and the introduction of the blessings of the New Jerusalem. The last lesson was mainly devoted to the illustration of the unanimity yet variety with which the prophet Daniel, our Saviour himself, and the Apostles Paul, Peter, John, Jude, and James, picture this final state of blessedness and glory, and on the conduct and character which become Christians in view of it. 'What manner of persons ought we to be in all manner of holy living and godliness!'

The lessons throughout were full of references to history and the bearing of prophecy on it, and to the fulfilment of prophetic indications in our own time.

The McGill Y.M.C.A. will make an attempt to have Sir William deliver a course of Sunday afternoon lectures after Christmas.

mill-hands, Douglas. I don't see how it is possible for poor people to economize. We are really better off than they are, for there is something we can do, and so often doing something is the greatest help and the greatest good that can come to us, especially when we are in this kind of trouble. It won't take me long to have everything ready and give up the house. Of course, we must do it at once. If father had not left it in trust for the children, how easily we could sell it! I wonder what we can do? Do you know at all'—she looked at him hesitatingly a moment—'how much we will have to live upon?' For some reason she felt shy about asking him these questions. They had never occurred to her before. The large cheque he deposited for her every month more than covered any expenses she might have.

'We'll have plenty to live upon, Louise. Things can't last long this way with me. In a couple of weeks we may be running again. It would never do in the world to give up the house. It would look dreadfully, in the first place, and, in the second place, where could we go? Taking another around the corner just like it would not help us much, would it? and I don't see what else we could do.'

(To be continued.)

DAILY STEPS UPWARD.

TUESDAY, OCT. 30.

If I am right, Thy grace impart
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way!
Alexander Pope.

I will instruct thee and teach thee in the way which thou shalt go.—Ps. xxxii., 8.

O gentle God! O let me strive alway
Still to be wise, and good, and follow Thee!
Jens Baggesen.

Mr. Moody says: 'The son of a mother who lived down in the southern part of Indiana came up to Chicago. He was a moralist. My friends, a man has to have more than morality to lean upon in this great city. He hadn't been here long before he was led astray. A neighbor happened to come up here and found him one night in the streets drunk. When that neighbor went home, at first he thought he wouldn't say anything about it to the boy's father, but afterward he thought it was his duty to tell him. So in a crowd in the street of their town, he just took the father aside, and told him what he had seen in Chicago. It was a terrible blow. When the children had been put to bed that night he said to his wife, "Wife, I have bad news. I have heard from Chicago to-day." The mother dropped her work in an instant and said: "Tell me what it is." "Well, our son has been seen on the streets of Chicago, drunk." Neither of them slept that night, but they took their burden to Christ, and about daylight the mother said: "I don't know when or where, but God has given me faith to believe that our son will never come to a drunkard's grave." One week after, that boy left Chicago. He couldn't tell why—an unseen power seemed to lead him to his mother's home, and the first thing he said on coming over the threshold was, "Mother, I have come home to ask you to pray for me;" and soon after he came back to Chicago a bright and shining light. If you have a burden like this, fathers, mothers, bring it to Him and cast it on Him, and He, the Great Physician, will heal your broken hearts.'

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The Thanksgiving meeting in the Métis Manse on the first day of the new year was well attended. After religious exercises in connection with the occasion, the pastor gave a sketch of the voyages of Jacques Cartier, the discoverer of old Canada. He stated that the young people under his charge had given to the Aged and Infirm Ministers' Fund the amount raised by them during the past year —$4.43. Rewards for proficiency in Scripture History were presented to fifteen young persons. A Thanksgiving collection in aid of the Fund just mentioned was taken up. The blessing was then pronounced, after which all present met at the invitation of the pastor in the exhibition part of the Manse. This had a very gay appearance. On the walls were displayed the flags of thirty different nations, of which those of Liberia, Greece, Ecuador, and Uraguay were quite new. There was also a large number of chromos and engravings. Among the latter were several scenes in the present Zulu and Afghan wars which, of course, attracted a good deal of attention. The engraving of Ward's picture of "The Sleep of the Marquis of Argyle,"—one of the ancestors of our Governor-General—just before his execution, which took place by beheading on the 27th of May, 1661—was also viewed with great interest. On the tables was an abundance of specimens of ladies' work, and of carving in wood by young men. There were also a few curiosities, one of which was a Bible printed in 1641. In the centre of the principal room was an imitation statue of Jacques Cartier, by the pastor—a copy of the statue by Rochet. It represents the famous sailor standing. His right hand rests on his waist, and his left on two maps which are lying on a coil of rope. Behind him is an anchor. There were in all 48 exhibitors, several of whom were French Canadians. To each one a beautiful *souvenir* of the occasion was presented. Refreshments were then distributed among the friends present. Hitherto, such things were prepared by the pastor's mother—now in her 80th year. On this occasion she was utterly unable to do anything in that way, owing to a long and very severe illness from which she has not yet fully recovered. A few friends, however, who wished this feature to continue, came forward with an abundant supply. After singing "God Save the Queen," the meeting—to use an expressive Scotch word—"skailed."

Among the visitors was the priest who examined with considerable interest the things exhibited.

The exhibition was kept open a week. During that time it was seen by a large number, not a few of whom were French Canadians. Sometimes the language was that of *la belle France*.—Com.

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ONWARD:

A PAPER FOR YOUNG PEOPLE.

W. H. WITHROW, D.D., EDITOR.

TORONTO, NOVEMBER 26, 1898.

[illegible] take the League attractive to young people we do not sometimes, unwittingly perhaps, decorate with poison ivy.

Because a tableau is beautiful, a comic recitation amusing, a certain entertainment "taking," we must not forget to inquire: "Are they wholesome? Is there any poison here?"

Many half-informed people confound beauty with goodness, saying because God is author of all beauty, therefore all things beautiful are wholesome and usable.

Think a moment. God has made no more beautiful vine than the poison ivy when the autumn frosts have tinged its shining leaves with rainbow colours, but he has also made it poison. Ignorance of its poisonous character does not prevent you from being poisoned by it. Ignorance of the insidious poison in some ways of attracting young people will not prevent their being harmed.

Not long since a member of a sister evangelical church, a lady active in the auxiliary of the Young Men's Christian Association and other philanthropic societies, gave a party at her home. We met her eagerly searching for brandied candies to serve with the refreshments, because "everybody likes them so, and I want them to have a good time." Wasn't she decorating with poison ivy?

In the year's work that is before us, shall we not, dear fellow workers of the Epworth League, make sure that our "attractions" be such as shall do our young folk good, and not harm all the days of their lives? Beware of poison ivy!

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What Stamps the Gentleman.

among the more technical matter, there are lively and interesting accounts of men and manners, and of the hardships of foreign travels. It is in the accounts of Germany that we find most that interests us, for of France and Italy of last century we know already much from many writers. Yet Burney adds to our knowledge even of these. It is pleasant to read how at Bologna in 1770 he met "with Monsieur Mozart and his son, the little German, whose premature and almost supernatural talents," he writes, "astonished us in London a few years ago, when he had scarce quitted his infant state." The account that he gives of the games, as he calls them, that he witnessed at Figline almost surpasses all that we hear of the Passion plays of Ammergau. In the great square of this small town, in the valley of the Arno, the story of David and Goliath was represented by 1,500 peasants, who had been three months in training. "The two armies of the Israelites and Philistines met, marching to the sound of ancient instruments. They were all dressed *all' antica*, even to the common men; the kings, princes, and generals on both sides were sumptuously clad, and all on horseback, as were several hundreds of the troops." There are advances and retreats, speeches are made, Goliath's head is apparently cut off, a pitched battle is fought, and "David is brought in triumph at the head of the prisoners and spoils, mounted on a superb chariot." At Vicenza Dr. Burney saw a procession of boys, headed by a priest, passing along the streets, and singing very well as they went. "They were," he writes, "a kind of religious press-gang, who seize all other boys they can find in their way to the Cathedral, in order to be catechized." At Naples, in the opera-house, he saw in a pantomimic dance "the humours of Vauxhall Gardens taken off. There were introduced Quakers and sailors." Vauxhall must, in Burney's time, have had almost a European reputation; for on the Boulevard of Paris he saw "the new Vauxhall, as they call it, but it is no more like ours," he adds, with patriotic pride, "than the Emperor of China's palace." In Naples the chief performer on the violin, when he came to visit Burney, carried in his own hands his instrument through the streets. On this he remarks:—"In Italy the leader of the first opera in the world carries the instrument of his fame and fortune about him with as much pride as a soldier does his sword or musquet; while in England the indignities he would receive from the populace would soon impress his mind with shame for himself and fear for his instrument." Our author does not fall into the common faults of travellers, who either go through Europe grumbling at everything, or else are for ever exclaiming with Sterne, "They order this matter better in France." If in London no respect was shown for a fiddle, at all events life and limbs were more highly valued than anywhere abroad. When towards the end of his tour he arrived at Potsdam he writes:—"I could not help observing that foot-passengers were here, as well as in every other city of Europe, except London, exposed to accidents from being mixed with horses and carriages, as well as from the insolence and brutality of their drivers, for want of a foot-path. Perhaps England is the only country, at present, where the common people are sufficiently respected for their lives and limbs to be thought worth preserving." Again and again does he long for all the conveniences of English travelling—the good roads, the easy carriages, the comfortable inns, and the civil landlords. Nowhere did he suffer more than in Germany. His journey from Munich to Vienna down the Iser and the Danube, and onwards from Vienna through Prague and Dresden to Berlin, required the fortitude rather of a soldier than of a middle-aged musician. From Munich he started on a large raft of fir-trees. There were many other passengers for whom a booth had been built. He, however, at a charge of four florins had a little cabin made for himself:—"It was of green boards, which exuded as much turpentine as would have vanquished all the aromatics of Arabia." He suffered at first from heat, and then from cold rains and winds. The inns in the villages where they moored for the night were so miserable that he was forced to sleep in his hut, though it let in the rain and the wind. He nearly perished from cold. The stock of food that he had laid in was spoilt before he reached the journey's end, and fresh supplies were scarcely to be had. There was little but the blackest and sourest bread. To add to his misery, when at last he arrived at Vienna he was plagued by "a remarkably troublesome Custom-house examination." All his books were taken from him, though they were merely musical or geographical, and were detained for a fortnight. He was told that "if a single book had been found in his *sac de nuit*, its whole contents would have been forfeited."

In his journey from Vienna to Berlin he met with still greater hardships, being exposed in an open post-wagon to all the inclemency of the weather. "I did not meet," he says, "with a chaise or carriage of any kind that had a top or covering to protect passengers from heat, cold, wind, or rain in my whole journey; and so violent are the jolts, and so hard are the seats of German post-wagons, that a man is rather kicked than carried from one place to another." Everywhere he suffered from extortionate and insolent postmasters, bad horses, bad inns, worse provisions, and the importunity of numberless beggars. The great Frederick had increased the general misery by his wars. Dr. Burney travelled through a famine and plague-stricken country. "The half-starved people, just recovered from malignant fevers, little less contagious than the plague, occasioned by bad food and no food at all, offered the most melancholy spectacle I ever beheld." Dresden he found almost in ruins from the bombardment which it had suffered. "It is now," he wrote, "only a dwelling for beggary, theft, and wretchedness." Not a boat of any kind, whether for business or pleasure, could be seen on the Elbe. The traffic up the river was interrupted by some commercial disputes with Austria; and down it by the King of Prussia's fortress at Magdeburg. One curious custom he found still kept up. The gates of the city were always shut during divine service. He was told that at the time of the Reformation the people had been unwilling to attend the Reformed services, and that they had thus been shut in to stop them from wandering in the fields at sermon-time. He made a most melancholy entry into Berlin. His driver lost his way early in the night when at no great distance from the town, and landed him in a bog. There they stuck for seven hours in an open carriage, with a cold and furious north wind blowing and rain heavily falling. In the most forlorn condition he arrived at the town-gate, where fresh misery awaited him. He was first detained three-quarters of an hour before he was taken to the custom-house like a criminal, with a soldier in his carriage to guard him, who carried his musket on his shoulder and his bayonet fixed. Here he was kept in the yard more than two hours in his wet clothes, shivering with cold. At the gates of Potsdam he had to submit to a still stricter examination—the most minute and curious which he had ever experienced in his travels. "It could not," he continues," "be more rigorous at the postern of a town besieged." How delightful did he find the change when he passed from the territories of these German despots to the free city of Hamburg, where his baggage was not looked at and nothing more than his name was asked! He delighted, too, in seeing "the streets crowded with people who seem occupied with their own concerns. There is," he adds, "an air of cheerfulness, industry, plenty, and liberty in the inhabitants of this place seldom to be seen in other parts of Germany." Amsterdam he entered with still greater tranquillity, not a single question being asked about either himself or his baggage. There, too, "was all the appearance of a brisk commerce and an affluent people." When we read the histories of great kings and great conquerors, such as Frederick the Great, we are nowhere told of the daily miseries that they caused by their foolish and petty regulations. We hear much of the wisdom of the measures they adopted to extend commerce, but we are not reminded of the far greater wisdom of those who, like the citizens of Hamburg and Amsterdam, let travellers freely come and go unquestioned and unvexed.

EXIT—THE MUD MAJOR.

IT is with profound regret that we have to chronicle the approaching decease of the Mud Major in the fifth year of his age. Indeed, before these lines are before the public the fatal edict may have gone forth and he may be nothing but a name. Although he could not hope to escape the common lot of humanity, yet the untimely end of one so young is calculated to excite our sympathy and to call forth a few melancholy and appropriate reflections. His career was indeed a chequered and a fitful one. His origin was peculiar, his lineage uncertain, and his future still more so. He appears to have sprung, fully armed and equipped, from the brain of one of those omniscient civil legislators who by the provisions of our sacred Constitution are supposed to be suddenly imbued with all manner of military knowledge and perfectly qualified to administer our army, although they may never have devoted a single moment of their innocent and blameless lives to the study of a single military question. The surprise excited by the sudden appearance of the new warrior was quickly followed by speculation as to what were to be his duties and functions. The regiment could already boast of four mounted officers on parade—the colonel, two majors, and the adjutant—and to ask for more would, to the old school at any rate, have savoured of heresy. But it presently appeared that on regimental parades he was not to be mounted—at least not much, only in fact as an exception and in the absence of the legitimate field officers. Otherwise he was to remain a centurion, marching on foot as before and having men under him; in other words, he remained to all intents and purposes a captain. Of what use, then, were his new rank and his new title? The answer must be sought for in one of those beautiful intricacies of our military system known only to the initiated, and not understanded of the common people. On all duties not of a regimental nature, such as those of field officer of the day in a garrison town, or indeed where he was brought into any contact with officers of other regiments, he blossomed out in all his glory as a major, and there was none to gainsay him. So marvellous and inscrutable a combination of the major and the captain, so happy a union between the mounted and dismounted, demanded some distinctive appellation, some enduring title that would hand down to posterity a lasting memento of the legislative ability that had called it into existence. The service has ever shown itself able and willing to meet a demand of this nature, and

Apt alliteration's artful aid

having been invoked, he received the euphonious name of Mud Major. He was now launched into existence, but his path was from the first beset with perils and pitfalls. A word of explanation is here necessary for the civilian reader, who must understand that the institution of the most exalted order of the Mud Major amounted to nothing less than the immediate promotion of the two senior captains in every battalion in the army. It was held

by the field officers of the older persuasion that these newcomers had not yet earned and were not yet ripe for such advancement, which was therefore calculated in an eminent degree to impair the dignity and majesty of the hitherto sacred rank of major. The newcomer was open to objection on the score of want of weight, and the record may be taken in its dual and twofold sense. Physically and corporeally he was not up to the standard of solidity and portliness with which the custom of war in like cases had from time immemorial invested the rank of major. It used to be an old saying in the service that one major was equivalent —in the fleshly sense of the term—to two subalterns, and it is said that there was once seen the spectacle of two slim and youthful subs. indulging after a guest night at mess in an exhilarating waltz, both clasped in the waist-belt of one gallant field officer. In the social and moral sense of the term he was also weighed in the balance and found wanting. He had not yet arrived at those years of discretion which were indispensably necessary for the due and proper fulfilment of his new and arduous duties. He was not yet emancipated from the social lusts that war against the warrior. He was tied and bound by the fascinations of picnics, balls, parties, lawn-tennis, and bread-and-butter misses. These things militated against the proper performance of his duties, which were too often discharged in a more or less perfunctory manner. Notably was this the case with regard to the mess—that mainstay of the British officer, an institution which is declared by no less an authority than the Queen's Regulations to be of the utmost importance. The major of the past, though not perhaps actually president of the mess committee, was nevertheless always present both in body and mind, always noting shortcomings, and keeping things generally up to the mark. Not so the Mud Major. He was not yet old enough and experienced enough to grasp the full importance of this branch of his profession. When the solemn hour for mess had struck more than five minutes ago, long after the last notes of the bugle had died away, he would enter the mess-room in anything but the gastronomical and reverential frame of mind that the occasion demanded. Fresh from the ride, the lawn-tennis ground, or the cricket just concluded, he was looking forward with cheerful anticipation to the ball or party to come. The soup might be cold and the wine hot, but he cared for none of these things, and treated them with an indifference melancholy to contemplate. He was occasionally allowed, in virtue of his new rank, to tell off the prisoners at the orderly-room; but his decisions were not always as those of Solomon, nor was the colonel invariably of opinion that a second Daniel had come to judgment. His spurs formed a necessary but withal most embarrassing portion of his equipment. On certain occasions it behoved him to wear these useful and murderous appendages, and on certain occasions it did not. The exact line of demarcation was found difficult to draw, and some bright genius suggested at length that a compromise might be effected by which he was always to wear one, thus getting rid of the difficulty in an effective and masterly manner. The suggestion, however, does not appear to have found favour with the authorities, doubtless on the ground that it savoured of levity. From spurs to horses is but a step, and here again the Mud Major did not always figure to advantage. A grateful country had placed him in a position which demanded that he should provide himself with one of these noble and useful animals; while the opportunities afforded him for appearing mounted, on duty, were decidedly few. It was hardly to be wondered at, then, that the purchaser frequently studied economy as much as appearance, and that consequently his charger was not invariably of that symmetrical shape and fiery nature which we are accustomed to see in picture-books and illustrated papers. Under all these depressing circumstances, it is hardly a matter of astonishment that his career has not been of a nature to justify its continuance, and that he is doomed. We would willingly have allowed him to draw his last breath in peace, but the interests of the service must override such considerations. There can be but little doubt, as we have already remarked, that the dear departed has exercised an unfortunate influence in the army, and has weakened the authority and prestige of field rank. His successors will have to walk circumspectly and discreetly if they wish to restore them.

Let us now turn to other matters for a moment. Considering the brief span of life vouchsafed unto the deceased, we may safely call his departure the end of the beginning. But is it not possible that it may also be the beginning of the end of some of our precious military reforms? We all remember the flourish of trumpets with which the system known as "deferred pay" was ushered in. A new and glorious era had dawned for Thomas Atkins. No longer was he to be turned out into a cold and heartless world without a penny in his pocket. No; in future, when his time came to turn his breechloader into a pruning-hook, he was to have handed to him a goodly sum of money, averaging about 15*l.* or 20*l.*, which had been accumulating at the rate of 2*d.* per diem during his period of service. Armed with this sum, it was thought that he might obtain for himself a partnership, or a comfortable situation, or a wife—always supposing he did not possess one or more of the commodity in question in various parts of the world. Thus he would have every opportunity for re-entering civil life in an honourable and respectable manner, and would live happily ever afterwards. Such was the beautiful and beneficent theory propounded. Unfortunately in practice Private Thomas Atkins did none of these things. As a rule he went to the nearest public-house and got exceedingly drunk, a line of conduct highly reprehensible in itself and conducive to the rapid disappearance of his deferred pay. Having thus in every sense of the word taken out his twopence and given them unto the host, he departed into civil life, doubtless a sadder, but not a much wiser, man. Therefore has it, with all confidence, been ordered that deferred pay should cease; accordingly it too has departed, and we have seen the last of a "reform" that has cost the country thousands, without a single return or result of any kind to show for it. Speaking as taxpayers ourselves, we think it is earnestly to be wished that our civilian army reformers would confine their energy to the officer and leave the soldier alone. It comes so much cheaper. We know that, whatever may happen, no one will raise the officer's pay, or even suggest such a thing. When, therefore, the official mind is boiling and bubbling with the desire to reform something or somebody, when, in fact, it becomes necessary to show that work of some kind is being done, then we would respectfully suggest that it will be found much more economical, and quite as beneficial to the nation, if the officer, not the private, be made the subject. A change of uniform or even of facings, the institution of a new rank which involves the purchase of a horse, saddle, and all the concomitant gear—any of these confer inestimable benefit on trade, and do not cost the country one penny, inasmuch as the long-suffering officer has to pay for them himself. We hope, in our capacity as taxpayers, that future army reforms will be in the direction we have indicated. The last attempt has not, as we have shown, been very successful, but others may be more happy. There may be possibly something inherently antagonistic in the ranks of captain and major which prevents their assimilation, and has thus caused the failure and premature decease of the Mud Major. But the resources of official ingenuity are boundless, and we shall doubtless be soon favoured with some other novelty equally startling and possibly more successful. Whether it be a mixture of a lieutenant and a major-general, or a cross between a surgeon and a quartermaster, we shall await its appearance with respectful curiosity and follow its course with unflagging interest.

THE RELIGION OF SOUTHERN ITALY.

IT is difficult to form a clear conception of the religious life of the Neapolitans, and still more difficult to write about it. It is easy either to idealize or to ridicule it; to ascribe to the worshippers before the bedizened shrines feelings that they do not possess, and to credit them with virtues they but rarely display, though they may certainly be shown to be the logical consequences of their creed, or, on the other hand, to close one's eyes to all the real emotion that the festival evokes, and to fix them only on the grotesque form in which it is expressed. Both conceptions are equally false. Like most of us, the lazzaroni of Naples rarely live up to the blue china which is brought forth on great occasions. The woman who kneels sobbing before the altar to-day, or who dedicates her choicest possession to Sant' Antonio may very likely be found haggling for greens to-morrow in a way that is hardly honest, and using the names of the saints in a manner that denotes anything rather than devotion. But is it not so with us all? Let us then be mild in the judgment we pronounce on the devout Neapolitans; in such a case mercy is only justice in disguise.

It cannot be denied, however, that many of the forms in which the religious aspirations of the poorer Neapolitans are expressed do appear strange and even absurd to the foreigner. The greater his own respect for the Roman Catholic Church is, the stronger his aversion to them is likely to be. To the freethinker they may appear only an amusing comic show; to the believer they savour not only of superstition, but of blasphemy. Thoughts which he is accustomed to keep hidden in his inmost heart, memories which, when he can recall them, bring quiet to his soul, are here paraded in rough and even vulgar symbols with noise and clamour through public places. The ways of the South Italians certainly are not our ways, and it requires a long acquaintance with them to enable us to perceive how much simple piety exists among them, and how fondly it clings to the local usages which shock us as irreverent and grotesque.

The Roman Catholic Church is all things to all men. For the highly refined it has the writings of Cardinal Newman, the pictures of Raphael, and the music of Mozart and Beethoven; for those of a coarser intellectual fibre it has the ranting monk, the highly coloured wooden doll, with its cheap and gaudy finery, and the tunes that seem to have been the booty of a pious raid upon the music-halls, though the present Pope has done much to discourage the use of frivolous music in the churches. It appeals to the taste of all classes, because it is not its object to educate the taste, and the works that move us most deeply often make no impression upon those whose intellect and whose senses are equally untrained. Goethe said that miraculous powers had never been attributed to a great work of art, and those who have seen the paintings and images to which an extraordinary potency is ascribed will rarely credit them with any great æsthetic merit. The colours in the South Italian churches chiefly frequented by the poor are too glaring to please a Northern eye. It is only natural that their brightness should make a different impression upon those whose lives are passed in dusky slums and squalid hovels. It is the same with the processions made in honour of a local saint. The most serious stranger can hardly refrain from a smile at many of their incidents, and yet if he looks

round, he sees that the cheeks of the old women who kneel beside him are wet with tears.

It seems almost impossible to describe such things truly without appearing irreverent, and yet they cannot be passed over in silence by any one who desires either to form or to give an accurate picture of any phase of the lower society of Naples. The church is the centre of the whole life of the lazzaroni. Not only are its precepts the only law which they consider morally binding, but its festivals are their holidays and times of union. It is on such occasions that courtships are begun or brought to a happy conclusion, that old friends are brought together and old misunderstandings cleared up; that neighbours who have been separated meet once more, and scattered families again unite. Besides this, the whole arrangements for the festival are usually to so large an extent in the hands of laymen, that its humours must be regarded as an expression rather of the character of the people than the teaching of their priests. Moreover, misrepresentations of such scenes by foreigners who have been prevented, either by their ignorance or their prejudices, from understanding their true meaning have been so common that it can hardly be considered either unnecessary or indiscreet to dwell upon them.

In some of the churches to which those in ill health repair it is customary for the suppliants to suspend an image of the foot, the hand, or whatever part of the body is diseased, to the side of the shrine. This practice is not confined to Italy. Every reader of Heine must remember the use he makes of it in his *Pilgrimage to Kevlar*. Such a grotesque assortment of wax or metal deformities looks strange enough to those who see it for the first time to excite a more or less intelligent curiosity; but when such a visitor rushes to the conclusion that certain forms of heathen worship still survive in Southern Italy, he shows more imagination than judgment and a greater knowledge of pagan than of modern Roman Catholic customs.

It is hardly possible to convince some persons that the Italians are not in the habit of inflicting corporal punishment on their saints whenever matters do not go as smoothly with them as might be desired. Even Hegel seems to sanction this tradition, though, if we remember rightly, he attributed a Spanish origin to the young lady who burnt a candle before her private Madonna for every new lover who paid his court to her, and, as with her decreasing charms they fell away one by one, put out the accustomed light, until, when the last had vanished and was spent, she felt that no resource was left to her except to give her saint a good whipping. It is impossible to say what a young lady will not do, especially such a young lady, and it would be necessary to examine every South Italian upon oath in order to be able to say with absolute certainty that nothing of the kind had ever occurred. But the condition of mind that it would imply is so incongruous with all we know about them that it would require the most conclusive proof to convince us that such an event ever happened. On the other hand, it is easy enough to explain the way in which the story arose. Local jealousy is stronger in Italy than almost anywhere else, and the likes and dislikes which village entertains for village and township for township may often be shown to have lasted for centuries. Thus the antipathy between Ravello and Amalfi probably dates from the time when they were independent Republics, whose alliance was sought by Genoa and Pisa. Now that all their power and glory have passed away so long that hardly a memory of it would remain but for the churches, the ruins, and the learned tourist, the old hostility remains as fresh as ever, and so does the affection between Ravello and Maiori, a small town on the sea-shore. The inhabitants of the two last-named places attend each other's festivals, and intermarriages between them are by no means uncommon. The girl from Ravello who accepted a husband in Amalfi would not be likely to have a good time of it, at least at first. But such things happen rarely, if ever.

These hostile villages, as they can no longer meet in the open field with sword and spear, as they would often like to do, are all the more ready to pelt each other with unsavoury words and stories. One township is denounced as stupid, another as superstitious, and a third as being more clever than wise. Hence it is not unlikely that a stranger coasting along the shore may be told that in such or such a place the villagers gave their patron saint a whipping, instead of the obligatory fireworks, on his anniversary, but he will not be well advised if he repeats the tale in the hamlet itself, as it is there more likely to be considered an insult than a jest. Many Italians are ready to assert that their neighbours beat their favourite saints, but hitherto we have been unable to find a single one who was present at such an operation, and it is always spoken of as a sign of over-sharpness or stupidity.

Another story that has gained some currency in England has a somewhat better foundation. It is said that in hours of danger the fishermen throw an image of the Madonna, which is attached to the boat by a string, overboard, in order that she may save them in her effort to save herself. Now, it seems to be true that in some villages of Calabria and Sicily the fishermen do take an image of their patron saint—who is very rarely the Madonna—with them, and if a sudden storm arises, they bind it to the prow of the boat, not in order to frighten the saint, but that he may lead them safely to the port. Such an act must be regarded as a sign of confidence rather than irreverence.

It is true that the Italians indulge in exceedingly bad language when excited, and that on such occasions they do not spare their saints; but this habit is more common in Central than in Southern Italy, the men of Lucca being said to excel all others in blasphemy. The habit is, of course, reprehensible; but the single expressions must not be taken too seriously. They are the traditional ornaments of discourse, conventional flourishes of rhetoric, which merely denote that the speaker intends to rise to a higher and more impassioned style. The good people of Lucca do not desire to inflict any injury on their saints, any more than the Englishman who makes use of the word by which we used chiefly to be known abroad seriously intends to consign his own person to a hopeless doom. When the Neapolitans indulge in original and spontaneous cursing, they are sometimes very racy as well as improper. The following story is told among the foreign residents of Naples. One of them when boating saw a man engaged in driving a pile. The sun was hot and the work was hard; so after a time the labourer paused, and fixing his eyes on the stake before him with the greatest malignity, he exclaimed, "Accursed be the mother of the kid that did not eat you up when you were a sapling!" There is something Neapolitan about the incident, but perhaps it savours too strongly of American humour to deserve entire credence.

But cursing of this kind, it is clear, cannot be a part of any religion; it is in itself a rebellion against religion, and does not therefore properly speaking belong to our subject. The ceremonies and usages to which reference has been made are of an entirely different character, and those who spread extravagant stories about them seem to forget under how strict a discipline the Roman Catholic Church is placed. Nothing can be done without the sanction of the parish priest, and an enlightened self-interest, even if he had no higher motive, would compel him to interdict many of the practices that are said to be common; for it stands to reason that worshippers who began by beating their saint would not be unlikely to conclude by beating their parson. The lower clergy of Southern Italy are not highly educated, but they stand under the control of a hierarchy which cannot be accused of a want of either tact or culture, and so such excesses as those of the Salvation Army are impossible. Much allowance is made for popular feeling, and much respect is shown for local usages. Many things that seem to us grotesque are not only permitted but sanctioned; but, however flagrantly the rules of good taste may be broken, the moral law and the teaching of the Church are strenuously enforced.

SLAVERY IN FIJI—THE OTHER SIDE.

ON the 19th of June we published an article on slavery in Fiji, which drew a gloomy picture of the present state of the islands, attributing this state, partly at least, to two causes—the enforcement of the very objectionable custom of *lala*, or Fijian *corvée*, and the arrangements for taxpaying, which render it difficult for natives to dispose of their labour as they please. We need hardly say that no statements of such a kind would be published in the *Saturday Review* unless they came through channels believed to be trustworthy; and it is almost equally unnecessary, but may perhaps be as well, to add that it is impossible for any one in England to ascertain for himself the absolute truth as to matters at such a distance. There is, however, one advantage in making public allegations of the kind—provided that they do not take the form of personal attacks on individuals—the advantage that, if they are mistaken or insufficient, they are pretty sure to attract official or semi-official contradiction and explanation, and that between the two the truth is pretty certain to be made clear.

We have received in this case from Sir Arthur Gordon a long and energetic, though very temperately worded, letter of protest—the more important passages of which, especially Sir Arthur's account of the institutions and practices incriminated, we purpose giving here *in extenso* and *verbatim*, the whole being in any case too long for publication, even if it were not the unalterable and well proved rule of this *Review* not to admit correspondence as such. In the first place, Sir Arthur disputes the complexion put by the writer of the article on the institution of *lala*. "'Lala' is defined by the writer as 'the right possessed by the chiefs to collect indiscriminate taxes at their own will, and for their own uses.' It is nothing of the sort. What its real nature is, I will proceed briefly to describe. It is, I presume, almost unnecessary for me to observe by way of preface, that the organization of Fijian society is communal, that many interests are shared in common by each family of a village, and that action with regard to such interests is usually collective, and not individual. 'Lala' is that custom which regulates the employment of communal labour for communal purposes. With a single exception, 'lala' relates to the supply of labour alone, and confers no claim whatever to the exaction of contributions of property, animate or inanimate; nor does it relate to individuals. A single man cannot, separately from others, be subjected to 'lala,' for which his labour can only be required when called out together with the whole available strength of the village. By ancient custom, and by the provisions of Regulation No. 4 of 1877, the use of 'lala' is restricted to the following purposes:—House-building, planting gardens, road-making, turtle-fishing, and the supply of food to strangers visiting the village; this last case being the one exception, to which I have before referred, to the rule that labour alone can be called for. In this instance, of course, provisions are contributed, and no return expected for them. The object of the custom is obvious—that of lightening at the expense of the community what would otherwise be a heavy burden on a single individual. In all other cases it is enacted (also in accordance with traditional usage) that any one

receiving the benefit of the 'lala' must provide food or payment for those working on his behalf. One of the commonest uses of 'lala' is for house-building. The house of one of the villagers is in decay, or a young man is about to marry, and a new house is wanted for the new family. In either case it is clear that, if the householder has to cut the necessary wood and build the house by his own unaided efforts, he cannot do so either so expeditiously or in so satisfactory a manner as if help from a large number of other men is afforded him in his work. He, therefore, goes to the town chief and asks for a 'lala.' The town chief has himself no power to order one; but he consults his elders, and, if the case deserves consideration, applies to the Buli of the district, who fixes a suitable day or days for the work. One party puts up the woodwork, another provides thatch, another reeding for the walls, and the house is speedily completed. The man assisted himself provides food for the workers, and, of course, when, in its turn, a 'lala' is ordered for rebuilding the house of one of those who has assisted him, he takes his part in it. There are obvious differences between them; but, on the whole, the 'lala' more nearly resembles an American 'bee' than a *corvée* of forced labour for a feudal superior. The house of the ordinary Fijian is usually a very good one. That it is so, is entirely due to the 'lala,' which gives to all in turn the help of the whole community. That such gatherings should be under the regulation of the chief native authorities of the district is only natural, and is indeed necessary, to avoid confusion. The chief can also, no doubt, order a 'lala' for the rebuilding of his own house, or to aid him in any of the other objects for which 'lala' can legally be required; but it is far more frequently exercised for the benefit of the commune than for that of the chief individually. There is, moreover, one important difference between 'lala' work done for a chief and other 'lala.' By the same Regulation, No 4 of 1877, to which I have before referred, the 'lala' due to a chief may be, at any time, commuted for a money payment, and when once such commutation has been accepted, the right surrendered cannot be resumed; the Regulation expressly enacting that, in such case, 'the people and their children are for ever free' from any obligation to do 'lala' work for the chief again, although not from the obligation to assist each other in the manner I have above described. It is, therefore, not the case that 'lala' now exists 'without restrictions,' or that by means of it 'whatever the chief wants, in town or country, he gets, and his people have to pay.'"

Sir Arthur next proceeds to deal with the allegation that the property of the natives "may be and generally is seized by the chief," admitting that such abuses may occur or have occurred, but urging that if they ever occur they are contrary to custom and law both, and when detected would be at once punished, both detection and punishment being made easy by the fact that each Roko Tui, or superior chief, has by his side a European magistrate. As to the statements respecting the actual condition of the natives, Sir Arthur disbelieves them. But here we have to point out that he has been for some considerable time absent from Fiji; whereas the statements, whether true or false, on which the article on "Slavery in Fiji" were based, were, unless our information is deceptive, fresh and at first hand. But Sir Arthur's speech for the defence again acquires importance when he deals with the question of the labour system, and its connexion with taxation. "Shortly, the case as to the existing labour laws stands thus. There is absolutely no restriction on the engagement of labourers resident in the same district as their employer, and the word 'district' is interpreted very liberally. But, for reasons which it would take too long a time here to explain, planters prefer, and always have preferred, when possible, to draw their supply of labour from other islands and from distant districts. Where engagements of this nature are entered into, the engagement is limited to a year's duration, and the departing labourer has to show, before he leaves his own district, that he is not already under engagement to some employer in that district;—that he is not liable to appear as an accused party, or a witness in any pending judicial inquiry;—and that, if married, he has made arrangements to prevent his wife and family from becoming a burden on the community which he is about to leave. Few will assert these precautions to be superfluous or exaggerated, but I readily admit that they are likely to diminish the number of labourers recruited for service at a distance from their homes, for it was precisely those who had a quarrel with a local employer, who had reason to wish to evade appearance before a magistrate, or whose homes were embittered by domestic dissension, who were least unwilling to engage for long periods in another island. Strange as it may appear to some, it is, nevertheless, the case that the Fijian is much as other men are. If he has to work at all, he prefers doing so according to his own will and convenience, for his own benefit and that of his village, with his family and friends about him, to hard and regular work on a distant plantation, among savages from the New Hebrides and Solomon Islands, whom he despises. The extreme desire to get away from home, and the fields he partly owns, which he is supposed to entertain, is a myth, and the tale of the villager offering four pounds in money to the chief to be allowed to go to work in another island is one which will hardly be listened to, except with amusement, in Fiji. No; if the chief received money at all, it was from another quarter. I have known a minor chief dismissed for taking bribes from a planter to induce men to engage, and I have heard that the planter deducted the sums in question from the men's wages, on the plea that the money had been advanced for their benefit. Can it be that this is the same case? In such and no other sense can money be said to be paid to chiefs by *labourers*. It may be observed, however, that, if the chief can really take the money of all other men, when and as he chooses, as has been before alleged, the imagined bargain in this case is a curiously inconsistent and unnecessary transaction."

Then, after hinting with some fulness that anxiety for cheap labour rather than philanthropy is at the bottom of at least some complaints as to the present system, Sir Arthur goes on:—

"I have neither time nor space, now and here, to enter into an explanation of the system of native taxation. The causes which led to its adoption, the objects it was intended to effect, and the practical working of the scheme, are all set forth in detail, and at considerable length, in the *Journal of the Colonial Institute* for 1879.

"I will only notice the statement that, 'if the native were free to work for wages as he pleased, and could pay his share of the tax in money, he might be considered a free man; but the Government of Fiji wills it otherwise. The tax must be paid in produce.' It is untrue that produce must be paid in all cases, for the tax of all those engaged in labour on estates is paid in money. They receive money-wages, and there is no reason why they should not pay in money. But to exact a money payment from the natives of the interior, who, while they often possess much property, seldom possess coin, or the means of converting such property, rapidly and at a fair value, into coin, would be an intolerable hardship; and the old poll-tax, to which the writer would revert, was in fact an engine of the most grinding tyranny, the memory of which is hateful to the whole Fijian race, and the intolerable oppression of which led to the institution of the present system.

"For more than twenty years I have striven, however feebly, to protect the rights and interests of native populations under my rule from being sacrificed to the wants and convenience of a stronger race: I have paid the penalty for doing so, ungrudgingly, though it has cost me not only an easily-gained popularity, but other things more prized. Nor have I underrated the odds against the causes I have espoused, or at any time felt oversanguine of permanent success. But I confess that to see one's work caricatured, and held up to condemnation, not by local scribblers, but by such a journal as the *Saturday Review*—to find one's action and motives misunderstood and misrepresented by men who, if they only knew the whole facts of the case, would be among the warmest supporters of the policy adopted and maintained by successive Governors of Fiji—does indeed induce a new sense of discouragement which is not far distant from despair."

In these last words Sir Arthur, whose public services no one is likely to undervalue, takes things too seriously. In the first place, a moment's reflection will show him that no reasonable person can possibly hold him responsible, except in the most indirect fashion, for the present state of a colony with which he has for several years had nothing to do. And, in the second, any impartial reader of the article to which he takes exception will see that, even if its facts be correct, the system established by Sir Arthur is not necessarily condemned, but only its working as at present administered. Again, we think that any one reading the accounts of *lala* which Sir Arthur himself gives will see that it is an institution at least liable to abuse, if not actually abused. Moreover, it must in the same way be clear that the payment of taxes in kind (which again Sir Arthur does not deny as a partial, though he does deny it as a universal, fact) *may* also be abused, though both it and the *lala*, if carefully supervised by thoroughly competent administrators, might be excellent instruments of government. The question, therefore, resolves itself very much into one of fact as to the present condition of Fiji and its government—a condition, we repeat, for which we do not consider that Sir Arthur is otherwise than remotely responsible, and with which in the former article we certainly had no intention of charging him. At any rate, we have been enabled to put both sides, always reserving of course the point as to correctness of statements of fact, which, as readers of the dropping correspondence on the subject which has appeared for some months in the *Times* will easily perceive, is in a very unsettled condition.

A RUN OF LUCK.

THE new sporting drama, *A Run of Luck*, by Messrs. Henry Pettitt and Augustus Harris, produced at Drury Lane on Saturday, possesses all the characteristics of its predecessors and is not likely to enjoy less popularity. With novel and ingenious effects, thrilling situations, a succession of exciting incidents, and a magnificent spectacular display, success at Drury Lane seems assured. The playgoer who recalls the first timid essays of realistic enterprise, the real horns, real cabs, and the like, may well feel bewildered by the marvels of invention and mechanical skill now presented at Drury Lane. The distance seems almost immeasurable between the most audacious scenic effects in *Flying Scud* and *Formosa*, and such tableaux as the meet of fox-hounds and the race for the Goodwood Cup in *A Run of Luck*. Mr. Harris has certainly illustrated his dramatic creed with unflinching conviction. That creed was expressed in an article that dealt with popular melodrama and the "legitimate" drama. "The successful drama," Mr. Harris wrote, "must be realistic, for to be realistic is to be true to nature, and to be natural is to be artistic." The successful drama, in a word, not only must be artistic, but

that we find pottery and implements of bronze or stone in tumuli or cairns that have never been disturbed. And we can understand that covered or inverted cinerary urns may contain what are unmistakably the ashes of the cremated corpse. But now and again it has been possible to identify the skeletons of adults and the skeletons of children. Such preservation much be very much a question of soil. The land of Egypt, where the earth is notoriously almost as dry and as pure as the air, has been found to be the surest custodian of everything its inhabitants committed to it. The most ancient and most interesting piece of wrought iron in the world was exhumed from one of the pyramids, and is now in the British Museum. While, owing to the interfusion of acids, the driest and best-drained limestone has been found anything but favourable to the conservation of metals. It would appear that antiquarians are greatly indebted to the sterility of rainy Scotland, and occasionally to the antiseptic qualities of its peat bogs. Nothing, for example, is more curious than Dr. Anderson's analysis of some objects dug up from a cairn at Collessie, in Fifeshire. Among the fragments of bone, burned perfectly white, he had no difficulty in detecting portions of a human skull and spine. But among these charred bones was a thin and tapering blade of bronze, with the holes for the rivets which had attached it to the handle. On the surface of the bronze were dark-coloured patches, which attracted his attention. These were carefully and scientifically manipulated, and then submitted to the microscope, when the dark patches resolved themselves into wood and cow-hair; and so it is assumed that the sword-blade had escaped the fire, and that the sheath had been of wood covered over with cowhide.

Of course where only objects of stone or bronze have been discovered there can be little or no doubt as to the date of the deposit. But, according to Dr. Anderson, there are other and invariable characteristics which are so constant as to become typical, and are consequently equally conclusive. Chief among these is the peculiarity of the forms of decoration. "The distinctive ornamentation of the Iron Age was a system of curvilinear decoration—the curves not being parts of circles—the distinctive ornamentation of the Bronze age is a system of rectilinear decoration, associated with occasional circles or parts of circles." What is more remarkable is, that "the distinctive ornamentation of the Bronze age is associated with a very remarkable development of sepulchral pottery," which is conspicuously absent from the later deposits of the Iron age, so that the art of the potter would seem to have retrogressed. Occasionally the antiquary is puzzled as to the probable uses of the articles disinterred. Certain carved objects in stone, with holes for fastenings, which have very much the appearance of starched shirt-cuffs, are supposed to have served as wrist-guards. This may be all the more likely, that the bronze shields disentombed are far lighter than the later Highland targes. They appear to have been thrown out in the hand, in place of being passed over the arm, and must have been inefficient for parrying heavy blows. There is no absolute uniformity in the general appearances of these burials of the Bronze age. But all are characterized by the presence of the sword blade or of some other weapon or implement in bronze. While the cists, whether in the artificial mounds or in natural hillocks, are either small or large, according as they were meant to contain ashes or the unconsumed body. And the forms of the funereal urns have been classified in four distinct varieties. But whether weapons or tools, Dr. Anderson remarks that all "have this characteristic in common, that they are always well made, substantial, and purpose like." That they were made in Scotland, and not imported, is clear from the fact that they are now and then to be found lying upon the very moulds in which they were cast. It is noteworthy, too, with the elaborate and artistic gold-work that it is all of nearly equal finish and merit, whether dug up in the remote islands and counties of the north or in the richer districts near the English border. Yet ages afterwards the Scotch Highlands were peopled by savages, while the Lowland districts were fairly prosperous and civilized. We have referred chiefly to the weapons, which were naturally laid in the grave with the warrior who wielded them. But Dr. Anderson goes into interesting detail as to the stone tools, which appear to have been generally discovered by accident while the land was being broken up or the bogs reclaimed. There are two kinds of axes, perforate and imperforate, the imperforate being much the more common. They are wrought out of all sorts of material—granite, gneiss, porphyry, basalt, and sandstone. They vary greatly in size, but all have a shaft-hole; some are sharpened and either single- or double-edged, while others have both the edges blunted. A great variety of stone hammers has been dug up, some of the specimens being elaborately decorated; while we are let into the secrets of their careful polishing by the occasional discovery of grinding-stones which have seen no little service. Comparing the shapes of these axes of stone with those of our modern axes of iron, Dr. Anderson comes unhesitatingly to the conclusion that the one is as much a product of thought and culture as the other. With them, as with the weapons, "we find the workmanship of the best examples faultless, the polish perfect, and the edge as regular and finely drawn from the face of the instrument as it is possible to make it with the aid of machinery and scientific appliances."

Perhaps one of the most interesting of the chapters is that on the Circles and "Standing Stones" for which Scotland is famous. These circles and clusters of upright slabs are to be found everywhere, from the sources of the Aryan immigration from Central Asia to the seaward heaths of Celtic Brittany and the islands of the Orkneys. Antiquarians have broached any number of ingenious theories on the subject. But Dr. Anderson proves by positive research that all the circles or clusters of stones in Scotland were places of interment, although sometimes there was cineration and sometimes there was not. And all these burials have been associated, as in the cairns, with implements of bronze or with the decorated funeral urns. The burials of unburned bodies are by far the most common. The subterraneous phenomena are always nearly similar; the differences are in the forms of the overground monuments, which is a matter comparatively indifferent to the investigator. The most impressive memorial of the pagan past is the Standing Stones of Stennis in the Orkneys, which Scott has immortalized in his *Pirate*. There the diameter of the area is 366 feet, though only thirteen stones are now standing in the circle, which may originally have consisted of sixty. Ten are lying prostrate, among the shattered fragments of thirteen others. The tallest of those still standing is fourteen feet in height. The curious "Many Stanes" at Clyth, in Caithness, resembles rather the broken battalions of upright blocks in grey granite which have attracted so many strangers to Carnac in Brittany. The stones at Clyth are for the most part small, and they are distributed in two-and-twenty rows, averaging about a hundred and fifty feet in length. The origin of these may be fair subject for speculation to such theorists as have suggested that Carnac was an open-air temple for serpent-worship, for in the marshalled battalions of the stones at Clyth no traces have been found of any interment.

BOOKS UPON BOOKS.*

WHEN a book is written about other books and is not critical it is bibliographical, at least, or nothing. Many books profess criticism, but have it not; and many profess bibliography, and are written by men who do not know signatures from catchwords, and have no eye for style or date. Of such were the credulous people who so long upheld the genuineness of the Oxford St. Jerome; and of such are unfortunately but too many writers of the present day. To succeed as a bibliographer a man must, besides a natural power of distinguishing, have an eye which comes to the work as a correct ear comes to the study of music; but he must also have a wide education, must know all the dead and most of the living languages; he must be enough of an artist to recognize an artist's touch; he must have an extensive knowledge of all kinds of books in different libraries; and, above all, his memory must be unerring. With these qualifications he may begin to learn watermarks, founts of type, lines in a page, and all the mysteries of early printing, paper-making, and binding. These are but the preliminaries of bibliography, and must be acquired apart altogether from any literary or critical study of books. If they can afterwards be combined, well and good; but at the beginning they are independent. The man who, like Hill Burton, can write pleasantly about old books is not to be trusted for scientific bibliography; and Dibdin, with his ignorance of things in general and his wretched style, is often after all a safer guide. But Oldys and Davies, who could combine knowledge and easy writing, published very little that will interest the bookworm. Cotton and Maitland are too dry, and hardly up to the latest lights. A book like the late Mr. Henry Stevens's *Recollections of Mr. James Lenox*, though it gives us little or no bibliographical instruction, is certainly well calculated to show us how to acquire it, and is very entertaining besides, as is so often the case when a writer is willing to tell stories against himself. Mr. Lenox was a book-collector in New York, a man of wealth, but without knowledge or experience. He fell into the hands of an experienced but, then at least, needy book-dealer, the same who details his recollections of Mr. Lenox in the present volume. Mr. Stevens gives a little autobiography of himself on the title-page, and, as he only died last year, we may confine our notice of his career to the information there afforded. He came from Vermont, was a bibliographer and lover of old books, a Fellow of the Society of Antiquaries and of the Geographical and Zoological Societies, "Black Balled Athenæum Club of London" (*sic*), and traded in books relating to America and other works of interest to the collector. His death took place too recently to allow of any estimate of his place in literature and bibliography; but many readers have missed the warm letters he wrote to literary papers on the subjects he had made his own, and particularly a form of controversy for which no name appears in books on rhetoric, but which may be briefly indicated by the mere mention of "parallel columns." With this competent antiquary as his agent here Mr. Lenox soon found his library growing in value and extent; and when he died in 1880, and left the whole collection to the city of New York, his name was recognized as that of a public benefactor. "This was the man," says Mr. Stevens enthusiastically, "with whom I had the good

* *Recollections of Mr. James Lenox, of New York, and the Formation of his Library.* By Henry Stevens, of Vermont. London: Stevens & Son. 1886.

The Literature of Egypt and the Soudan, from the Earliest Times to the Year 1885 *inclusive.* By H.H. Prince Ibrahim-Hilmy. Vol. I. London: Trübner & Co. 1886.

A Bibliography of Printing. With Notes and Illustrations. Compiled by E. C. Bigmore and C. W. H. Wyman. Vol. III., T—Z inclusive. London: Quaritch. 1886.

The Gentleman's Magazine Library. Edited by G. L. Gomme, F.S.A. *Archæology.* Part I. London: Stock. 1886.

stands forth as an inventor. His Madonna is not the Queen of Heaven, but a gracious type of earthly motherhood. She sits nursing her child, intent solely upon her maternal cares. Strong and massive in figure, she seems to show how life is handed on through the generations. It would appear that Civitali paused on the threshold of his undertaking and caught the primary idea suggested by his model. That idea was so striking, so satisfying to his mind, that he was absorbed in the endeavour to give it full expression, and he contented himself with refining the process of the natural life.

After reading all that M. Yriarte has to say, the fact remains that Civitali was not a great man, though he certainly exercises an exceptional influence, and demands a special recognition. Those who have not seen his works at Lucca may have felt the attraction of his bas-relief, an allegorical figure of Faith, in the Bargello of Florence. Those who would recall him more clearly to their minds may see some fragments of his work in the South Kensington Museum, notably an exquisite frieze from a tomb, and a tabernacle which probably formed part of an altar in the Cathedral of Lucca. More doubtful in its attribution is a statue of the Virgin kneeling in prayer (No. 7559 in the same collection), which M. Yriarte assigns to Civitali on the ground that the form of the cap is peculiar to his work. However that may be, the work does not bear the traces of his careful finish, and must have formed part of some large group which was destined to be seen at a distance.

Though Civitali was not a great man, he was a consummate workman, and summed up all the distinctive traits of a period when art was simple and didactic. He took current compositions and gave them a new grace; he adopted current motives and endowed them with a subtle charm. If he has not a clear place in the history of art, his works have a distinction, a virtue of their own. Those who have once seen them will wish to recall them and linger over their memories and recall their intimate suggestiveness. In this process M. Yriarte's pleasant volume will give them welcome help.

SAMUEL ADAMS.*

NONE of the leaders of the American Revolution exercised a stronger influence on the course of events during the years that immediately preceded the War of Independence than Samuel Adams, the foremost man of the Boston town-meeting. For Boston town-meeting directed the action of Massachusetts, and Massachusetts led the rest of the colonies. At every stage in the gradual growth of estrangement and separation his power of managing his fellow-townsmen gave him a decisive voice, and up to the date of the Declaration of Independence his career is virtually the history of the birth of the American nation. Mr. Hosmer brings out clearly and forcibly the importance of each successive step by which his fellow-countrymen led Adams to demand complete separation. It was owing to him more than to any other that they turned away from the idea of a grant of Parliamentary representation; he suggested the non-importation scheme, and he first, and as early as 1769, publicly hinted at independence as the probable consequence of the existing difficulties with Great Britain. The papers he drew up as clerk of the Assembly of Massachusetts formulated the demands of the malcontents, and his constant letters to the newspapers guided and stimulated public opinion. Some bond of union between the widely scattered members of the patriot party was, he saw, absolutely necessary, and in spite of the coldness of his colleagues, who sneered at the scheme, he originated and organized the Boston Committee of Correspondence, which was immediately imitated by other towns, and gave new strength to the spirit of resistance. In the destruction of the tea cargoes his influence was evidently dominant; he led the "tea-party," and appears to have given the signal for the riot. As delegate to the first Congress, he vehemently opposed the adoption of a policy of concession, and was believed by the Tories to manage the "faction" both at Philadelphia and in New England. Mr. Hosmer's account of these and other transactions is written with remarkable fairness and moderation. However strongly he disagrees with the part taken by any of the advocates of the claims of England, he looks at their proceedings from their own standpoint, and his estimates of Francis Bernard and Hutchinson are just and generous. One of the best-written passages in his book is a sympathetic record of the expatriation of the Boston Tories, men who, with the exception of "their one great mistake," were, he says, "not at all inferior in worth of every kind to those who drove them forth." Nor is his fairness less conspicuous in his treatment of the character and conduct of Adams himself and of the other leaders of the Democratic party. Self-denying, incorruptible, and persevering as Adams was, he was by no means an altogether heroic character. That he was "the narrowest of Puritans" was probably as much his misfortune as his fault. A more serious charge against him is that he was not a man of honour, that, as we read here in words that certainly do not err on the side of severity, "he could employ upon occasion a certain fox-like shrewdness, which did not always scrutinize the means over narrowly, while he pushed on for the great end." His complicity in the affair of the Hutchinson Letters is beyond doubt, and Mr. Hosmer, who justly condemns that disreputable transaction, does not attempt to palliate his guilt. After the outbreak of the war, Adams's career becomes of less importance, and is wisely treated at no great length. A consummate manager of men, he was perhaps scarcely a statesman. His true sphere was the town-meeting, and what are aptly called here "his town-meeting ideas" unfitted him to take a statesmanlike view of the necessities of a national Constitution. Mr. Hosmer's wearisome insistence on the identity between the New England town-meeting and the Anglo-Saxon folk-mote, as he chooses to write it, comes of a blind following of Professor Freeman. With what the Professor has or has not said or written about such matters we have nothing to do here. As, however, the subject fills several pages of the volume before us, we may remark that the folkmoot was to some extent composed of representatives, and that therefore the town-meeting, which is a primary assembly, is not a reproduction of it. The town-meeting is the gathering of the men of a township; it represents an ancient institution which still exists here in the venerable form of the parish vestry. With the exception of the repetition of some rather bombastic references to this assembly, of a slight tendency to diffuseness, and of an ugly habit of introducing all quotations with "Says Hutchinson," or whoever the speaker or writer may be, we find nothing but good to say of Mr. Hosmer's work. It is a careful and well-considered account of a man who played a foremost part in the struggle for American independence, and to whom, whatever his failings were, his fellow-countrymen are largely indebted.

* *American Statesmen—Samuel Adams.* By James K. Hosmer, Professor in Washington University, St. Louis, Mo. Edinburgh: David Douglas. 1886.

SCOTLAND IN PAGAN TIMES.*

"SCOTLAND IN PAGAN TIMES" completes a series of lectures on Scottish Archæology, delivered by Dr. Anderson in connexion with the Scottish Society of Antiquaries. As it treats of the ages of Bronze and Stone, it is more specially intended for antiquaries; nevertheless, it contains a great deal that is of general and popular interest. Necessarily the lecturer has to grope his way to his conclusions by dim and uncertain lights. But his conclusions are candidly argued out and scientifically demonstrated, so far as he carries them, by evidence that is tolerably convincing. Those who are unfamiliar with his subject will be surprised to learn how rich Scotland still is in the relics of the Pagan age. Much indeed must have been destroyed in the course of modern improvement. Cairns covering places of sepulture have been levelled; sepulchral urns have been shattered by the plough; circles of "standing stones" have been demolished and carted away to be utilized for farm buildings and fences. But much and more than enough remains to give all reasonable materials for the construction of theories which have great inherent probability to recommend them; while there are patent facts which there is no gainsaying. Dr. Anderson has conducted his careful researches on a strictly scientific method. He has gone working backwards from what is comparatively certain to the doubtful. His present volume completes a series of four. Of these, the first was devoted to "The Remains of the Early Christian Church"; the second dealt with Christian Celtic monuments and metal-work, not necessarily ecclesiastical; while the third embraced the relics of the Age of Iron. Perhaps in some respects the volume before us is the most sensational and exciting. It offers more opportunity for shrewd and ingenious speculation, while at the same time it throws unsuspected light on some of the conditions of what may be called prehistoric society and civilization. For civilized these communities must have been to a certain extent, as Dr. Anderson has no difficulty in demonstrating. Most of the remains he has investigated are connected with the disposal of their dead; but when the bones or funeral urns were occasionally deposited in subterranean chambers, it is clear that the living must have housed themselves in substantial stone dwellings. They did not burrow in the earth like badgers, or content themselves with huts or wigwams hastily run up. They were not only skilful potters and capable workmen in stone and bronze, but they appreciated elegance in art and showed considerable delicacy of execution. Their patience must have been exemplary; for the careful finish and polish they often gave to weapons that were shaped from the most uncompromising materials must have cost them infinite hand-labour. Moreover, turning over the pages of the book, and examining the numerous illustrations, which, by the way, are admirably executed, we are struck by the graceful forms of many of the pots or vases. In some instances, though not very frequently, there are well-shaped handles; while almost invariably the urns are embellished with lines or figures which are characteristic of the period. These "barbarians" had no iron, but they must have possessed gold in tolerable abundance; and many of the rings, necklets, diadems, and curiously-wrought flexible bracelets might be taken as suggestions for design at the present day, when it is the fashion to seek for models in the remote antique. It is evident that on the death of a prince or chief all that he most prized while on earth was interred with him. From which Dr. Anderson naturally infers that these people had a pious regard for their dead, which they evinced by the exercise of the virtue of self-sacrifice, and that they were bound together by the affectionate ties of family. We are struck again by what we should have presumed to be the perishable nature of some of the relics that have been discovered. It is no matter of surprise

* *The Bronze and Stone Ages.* By Joseph Anderson, LL.D., Keeper of the National Museum of the Antiquaries of Scotland. Edinburgh: David Douglas. 1886.

OPPONENTS OF CHRISTIANITY.*

By Sir William Dawson, President of Magill University, Montreal.

The history of Christianity has been that of a warfare, a struggle, and though Christians may at the present time be exposed to less of actual persecution than at some former periods, they meet with quite as much of opposition. The prince of this world is by no means disposed as yet to abdicate, though he seems to have a lively conviction that his time is short. Some of our opponents are very old. Others are new or in new forms. Of the latter, perhaps the most formidable at present are materialistic and agnostic evolution and destructive historical criticism of the Bible. I use the qualifying adjectives because among the multiform and often contradicted theories grouped under the name evolution there are some that are harmless or respectable, and there is fair and legitimate criticism to which the books of the Bible, like other books, may be subjected.

It is a favorite *ruse de guerre* with writers and speakers against Christianity to represent that these oppositions are due to modern science, meaning thereby physical and natural science; and that all or nearly all scientific men disbelieve Chris-

* The substance of an address delivered at the rooms of the Y. M. C. A. of Toronto, Sunday evening, Sept. 1st, 1889, during the sessions of the American Association for the Advancement of Science.

clearly by Harrison and Huxley in some

Creator as the living God, our Heavenly

should not be trifled with—there being "a time when God mayest be found," implies a time when our prayers will not reach Him. "Now is the accepted

the sorrow of the wicked [illegible] death, and not the mercy and joy which belong to the righteous and to the upright in heart.

Mission Fields

Revival at Aintab, Turkey.

PRESIDENT A. FULLER, D.D., CENTRAL TURKEY COLLEGE.

We are now in the fourth week of a powerful and widespread revival. The work began in connection with, and near the close of, anniversaries and annual conferences which opened with the baccalaureate sermon before the graduating class of the Central Turkey College, Sunday, June 23. The series included commencement exercises, examinations, and graduating exercises of the Girls' Seminary, annual meeting of the Native Union, the conference of native churches, pastors, and missionaries, and closed with the annual meeting of the mission, July 10. This was, of course, a great religious jubilee for the churches in Aintab. The houses of the brethren were full of pastors, delegates, and visiting brethren from all parts of the wide field. Sermons were preached in the several churches nearly every evening, and interesting discussions on religious topics drew large numbers of eager listeners during the day. All this by way of preparation.

The special revival movement began in connection with services held at the Third Church by Rev. Haratune Jananyan, who has shown throughout great skill in adapting modern revival methods to the conditions and circumstances of this land.

tianity. These, however, are groundless assertions. The experience of fifty years and acquaintance with very many scientific men of different types in different countries, enables me to say that very many of the most distinguished scientific men are Christians, and I know many others who, if not Christians, may be said to be "not far from the kingdom of God." The utterances of a few popular or prominent men should not be taken as expressing the views of their whole class. The best and ablest of scientific men have all along been Christians and Christianity has helped to make them what they were and are; while science itself, though it may have been used to give new forms to old objections, has been on the whole the handmaid of religion.

As examples of oppositions, supposed to be based on science, we may refer to those of positivists and agnostics, as they have recently been presented so ably and clearly by Harrison and Huxley in some of the reviews, where also they have been sufficiently answered. Such discussions, I believe, must do good, and will result in a clearer perception of truth and a more intelligent faith. It is in any case encouraging that they centre around the Word of God, which is thus shown to be still a formidable power and not a thing of the past.

One curious admission which has appeared in these discussions is that of the necessity of some kind of religion or substitute for religion, while it is apparent that those who reject theism and Christianity are at variance among themselves, and fail to find any good substitute for that they avowedly reject, except by falling back on some portions of its doctrine.

In the recent articles referred to, the Positivist combatant believes in the religion of humanity, that is in setting up an ideal standard of human nature, based on historical examples as something to live up to. His agnostic opponent thinks this futile—stigmatizes man as a failure and as a "wilderness of ages"—and would adore the universe in all its majesty and grandeur. They thus rehabilitate very old forms of religion, for it is evident that the most ancient idolatries consisted in lifting up men's hearts to the sun and moon and stars, and in worshipping patriarchs and heroes.

Thus we find that there can be no form of infidelity without some substitute for God, and this necessarily less high and perfect than the Creator Himself, while destitute of His fatherly attributes. Further, our agnostic and positivist friends even admit their need of a Saviour, since they hold that there must be some elevating influence to raise us from our present evils and failures. Lastly, when we find the ablest advocates of such philosophy differing hopelessly among themselves, we may well see in this an evidence of the need of a divine revelation. Now all this is precisely what the Bible has given us in a better way. If we look up with adoring wonder to the material universe, the Bible leads us to see in this the power and Godhead of the Creator, and the Creator as the living God, our Heavenly Father. If we seek for an ideal humanity to worship, the Bible points us to Jesus Christ, the perfect Man, and at the same time the manifestation of God, the Good Shepherd giving His life for the sheep, God manifest in the flesh and bringing life and immortality to light. Thus the Bible gives us all that these modern ideas desiderate and infinitely more. Nor should we think little of the older part of revelation, for it gives the historical development of God's plan, and is eminently valuable for its testimony to the unity of nature and of God. It is in religion what the older formations are in geology. Their conditions and their life may have been replaced by newer conditions and living beings, but they form the stable base of the newer formations, which not only rest upon them, but which without them would be incomplete and unintelligible.

The lesson of these facts is to hold to the old faith, to fear no discussion, and to stand fast for this world and the future on the grand declaration of Jesus—"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

should not be trifled with—there being "a time when God mayest be found." the sorrow of the wicked ... death, and not the mercy and ... hid...

HELPFUL HINTS FOR WORKERS

The Lay Element in Christian Work.

By Rev. W. K. Shortt (Independent), Canada.

The present is an age of great activity. In hundreds of different forms, work, physical and intellectual, is being prosecuted. But besides the avocation at which each may toil, spiritual work is required.

In order for a Church to be right it must be a working Church. The idea that only the minister should be engaged in Church work, has happily in great measure passed away. Others may now preach, exhort, pray. In fact, it is being more and more realized, that a Church which works not is a dead Church. Speaking on this subject, Mr. Spurgeon forcibly remarks, "The better anything is while alive, the worse it becomes when dead. The only thing that can be done with it is to bury it out of sight; and a dead Church is the most loathsome thing upon the face of the earth."

There are different kinds of work, but at least one form suited to each. There is official work as that of the deacons and Sunday-school teachers; and again there is an official work in which all may engage. There is a sphere in connection with prayer meetings and special services, in which part might be taken more freely and frequently than is often the case. A word of exhortation, a testimony from experience, a few words of prayer, and spontaneous snatches of sacred song, from those who have been accustomed to leave all to the usual three or four, would prove a source of enlivenment and benefit all round. Sometimes sinners have been touched and won by a few words thus simply spoken, that an elaborate sermon had failed to reach.

Again, opportunities for speaking a word for Christ, in private, should be improved. Dr. Guthrie lamented not speaking to a Highland chieftain, whom he met at a friend's one evening; for that night the chieftain died.

Sometimes a tract may be given, or a book lent or some kindness shown, that will tend to bring another to Jesus; and again non-attenders may be invited to church and provided with seats, and so brought under good influences.

We need to fit ourselves in this working in the cause of Christ, by seeing that our own experience is clear; for "the joy of the Lord is your strength."

We need also constant study of the Word, combined with fervent prayer. We need tenderness and sympathy, and we require to guard against discouragement. Let us "stand fast" as Wellington said to the British at Waterloo; remembering who is on our side, not only hosts of Christians and the seraphic legions of heaven, but above all, Jesus. Let us have faith. All can do something; but it is easier in some ways commencing young. Dr. Cuyler observes that if young converts do not commence speaking for Christ, within thirty days after their conversion, they are apt to become tongue-tied. Youth is proverbially impetuous, but let the impetuosity be in the right direction. We want those who will do and dare for Christ. Even a little child has been instrumental in leading others to the Christly life. A letter addressed by one little girl, in her childish effort, to "some sick soldier at Nashville," during the late American war, led to the conversion of one who subsequently became a Sunday-school superintendent, and earnest worker.

None need say, "I cannot do anything." Rather should the determination be formed, "I must do something for Christ." One may blunder at first but practice makes perfect. So it was with Moody, and many others.

It is said that when Baptist churches are founded in Germany by Rev. Mr. Oncken, he requires as a condition of membership, the promise to engage in some work. That may not be our way, but we need it impressed on our people that the Lord expects spiritual work.

There is much to move us to engage it heartily. We may think on its transcendent greatness. If one be not living for this, what is he living for? Here that work which will last for eternity He may remember the shortness of the time. "The night is coming when no man can work." We are urged by the needs of the perishing. By the instrumentality of Christians comes the knowledge of the truth; by them Christ is brought before men. But they must show that they are in earnest. This is the call which is resounding throughout Christendom—"Work for God, strengthen the brethren, feed the lambs, save sinners;" and we may remember for our comfort, "Work done for God, it dieth not."

RABINOWITCH, ON THE MOUNT OF OLIVES, SADLY GAZING ON THE HOLY CITY. p. 82.

RABINOWITCH AND THE JEWISH MOVEMENT IN SOUTH RUSSIA.

JOSEPH RABINOWITCH is about forty-seven years of age, though, as the result of study and work, he looks a little older. He is five feet eight or nine inches in height, is of fair complexion, and has a ruddy countenance. He has a short grey beard, though the greater part of his hair has fallen from his head. He walks with a stick, being lame on his left foot. In ordinary conversation on Divine things he spreads his hands and arms like eagles' wings, and then, loudly and rapidly, he pours forth his sentiments in torrents, compelling the attention of his listeners. Every muscle of his face, and every member of his body, seem to aid him in expressing his meaning. His eye is as full of fire as his voice is of energy, specially when either the Bible or the love of Jesus is the topic. He has a strong will, a sanguine temperament, a simple faith, a gentle spirit, and a kind and tender heart.

Rabinowitch is a thorough Jew of the Eastern type, and though perhaps not a model leader for German or English Jews, he seems admirably qualified for a leader of Jews cast in his own mould. He has been steeped in Rabbinism, and his thought and form of expression will long run in Talmudical and Cabalistic lines. For instance, the Lord Jesus Christ is designated "Son of *Man*"; the word Man is אדם= Adam, and is composed of three letters—Aleph, Daleth, and Mem. These three Hebrew letters form the initials of Abraham, David, and Moses. From Abraham kings were to come; from David was to come the King Messiah, who was to be the prophet like unto Moses. In dealing with the passage, "Hear, O Israel, the Lord our God, the Lord is *One*," the word *One* is אחד=echad, and the three letters form the initials of the words, *Truth, Life, Way*; thus we have the One God, the truth, the life, and the way; and Jesus says: "I am the way, the truth, and the life."

On the same Cabalistic principle, the first three letters of the Hebrew Bible teach the doctrine of the Trinity, Beth, Resh, and Aleph, being the initial letters of the words Son, Spirit, and Father. We, however, showed our friend that, ingenious and interesting as this system might be, it was rather uncertain and dangerous, for the same letters might be taken as initials of other words directly contradicting the points supposed to have been proved.

Rabinowitch has a wife, a Jewess, still living, and they have three sons and three daughters. He was married about thirty years ago, and his eldest son is now about twenty-nine. This son, once an infidel, is now a believer in Jesus, resides in Odessa, and has an agency in some French company. One daughter is married; but her husband is still a doubter. His six children and wife are all believers. The youngest child, a boy, is about nine years old. A brother of Rabinowitch was baptised by the late Dr. Ewald, about thirty years ago.

Though not a regularly qualified solicitor, Rabinowitch says he was licensed by the Russian Government authorities to practise as a lawyer amongst his own people, and now, as a matter of course, all his clients have forsaken him; but if they had not, this Jewish reform movement would occupy all his time and strength.

His mind was greatly exercised and agitated during and after the last Russo-Turkish war, as to the temporal well-being of his people. How could Jews be settled in Russia or Roumania, when houses could not be held in the name of a Jew? A Lutheran pastor had once called his attention to the 105th Psalm, and it now came back to his mind with much force, specially verses 23, 24, 25, and 26. "Israel also came into Egypt; and Jacob sojourned in the land of Ham. And He increased His people greatly; and made them stronger than their enemies. He turned their heart to hate His people, to deal subtilly with His servants. He sent Moses His servant; and Aaron whom he had chosen." He then read verse 42: "He remembered His holy promise, and Abraham His servant."

Rabinowitch reflected, surely this is a parallel time of suffering and of promised deliverance. As yet he thought of nothing beyond relief from distress, and promoting the people's temporal welfare. The sad and desperate condition of his people led him to entertain the question of agricultural colonies, which, if successful, would partially relieve the suffering. He first conceived the idea of forming an agricultural colony in Bessarabia; but the Jews themselves would not encourage this. Those who were usurers and public-house keepers preferred to remain as they were, and the better class of Jews were hindered; so this scheme fell through.

He now (1882) resolved to go to Palestine. Arrived in Jerusalem, he gazed on the holy city and the Temple site, deeply moved by the ruin and desolation all around; even the devout Jew, weeping and praying at the wailing place, could be frightened away by an Arab woman.

He was now led to meditate upon 2 Chronicles xxxvi. 14-16. "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem. And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place. But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy."

This passage, he remembered, was in the last chapter of the last book of the Hebrew Bible, and the words "no remedy" impressed his mind with overwhelming force. "No remedy," even in the study of the Talmud, though some considered otherwise. He then thought of the New Testament and its teachings, and received impressions, as by a light from heaven, that probably all the sufferings of the Jews, and the desolation of the land of Palestine, were to be traced to the people's continued rejection of Christ; and that all the hopes of the nation probably centred in Jesus, the crucified One. He returned home with his mind full of this new light. His wife at first opposed his views because she did not understand them; but his children soon accepted them. He now began to regard the teachings of the New Testament as Divinely inspired as were those of the Old, and the Lord Jesus Christ as the true Son of God, the way, the truth, and the life. To know the Son, he says, is to know the Father, and for this reason his special delight is in the Gospel of St. John. He says the Jews think they can understand the Son through the Father; but Jesus says: "No man cometh unto the Father, but by Me." "He that hath seen Me hath seen the Father."

In answer to the question, "When did you definitely trust in the Lord Jesus Christ for salvation?" he replied, "A year ago last RoshHashana (Jewish New Year), that is, about a year and a half ago.

On his return from Palestine, he began to converse with the Jews about Mr. Oliphant's schemes of colonization; but these, he said, would not lead them back to Palestine. The Jews gathered round him to talk about the Holy Land; but, at first, he did not speak to them of Christ. Many of the Jews thought that Rabinowitch would himself form a

colony, and lead them back to Palestine. Soon after this, Rabinowitch began to tell his brethren that he thought the only one who could lead them back to their land would be the Messiah, and to set them looking in the right direction for their Messiah, he told them a little story by way of illustration. A number of Jews travelling by a four-wheeled conveyance in a little town in Poland, lost one wheel, but still pursued their journey. They overtook another carriage driving on in front, and asked if they had seen a lost wheel on the road. The driver replied, "You foolish man, you must go back, and not forward, to find your lost wheel." The four wheels were Abraham, Moses, David, and the Messiah. The fourth wheel, the Messiah, had been lost; the Jews must go *back* to find it. Finding this, Israel's four-wheeled chariot would run with safety. Some of the Jewish prayers for the New Year Rabinowitch regards as simply a protest against Christianity. The Jews, he says, find it difficult to think of the Messiah as a servant, and they don't wish to believe in the preaching of John. They do not regard his voice as a warning trumpet. They regard as good Jews those who properly eat Sabbath meals; and all as Christians who eat pork.

When Rabinowitch began to think that he ought to be an avowed and open believer in Christ, he was much perplexed with the number of sects amongst Christians, and hesitated to join any of them. He says, as the Jordan must be crossed to reach Canaan, so Jesus is the way to spiritual possession and rest. As to the Lord's Supper, Rabinowitch says that the members of the New Covenant do not celebrate this, except as a Passover Supper. They do not yet see their way to celebrate it at other times; but this they hope to do when they have been baptised.

He says, the Lord Jesus Christ did not command His disciples to remember His resurrection, but to remember *Him*.

Neither he nor his followers at present see the necessity of keeping Sunday as the Sabbath, but continue the observance of the Jewish Sabbath. He thinks, however, it is very likely that at some future time they may observe Sunday as the Sabbath.

Circumcision is still observed, but is not at all considered as necessary to salvation.

As to his preaching, he proclaims the love of God in Christ, but states that repentance must also be preached. He seems to have much faith in sacraments, which may be owing to his somewhat close contact with Lutheranism.

The movement of which Rabinowitch is the leader seems, as far as man can judge, a real work of the Spirit of God, and should not be interfered with by any church or missionary society, with the idea of absorbing it, or controlling it. The leader should be encouraged and helped, but his independence should be strictly preserved.

It is in print that a Lutheran pastor has proposed to a committee in London that Rabinowitch should be employed by their society as missionary to the Jews. We rejoice to see the committee declined, though only on the ground that Rabinowitch was not then baptised. Rabinowitch has, however, since then been baptised in Berlin; but we trust that society will not alter its decision. He has been baptised, not into the Lutheran Church, nor into the Anglican Church, but simply into the Church of Christ, by an American minister, and any missionary society absorbing Rabinowitch would incur the tremendous responsibility of paralysing the entire movement.

At present Rabinowitch is in possession of a large pile of letters received from Jews from all parts of Russia and Roumania, inquiring into the movement, its rules and its doctrines, with a view to joining it, or starting another and a similar one.

As to his projects, his heart seems much set on a school for boys and girls, and he stated in conversation with me that there were plenty of children ready to come. He would himself be the teacher, and would teach Christ out of the Old Testament and the New. He so rejoiced at the prospect of a school, that he exclaimed, "When mine eyes shall see this, I shall live; it will seem that all is done."

His heart is also set upon an agricultural colony. He thinks that for the sum of 4000 roubles (about £400) a year he could get land that would soon support about 100 Jewish families. But for the school and the colony he will require the consent of the Government authorities, which he has not yet obtained.

All Christians would do well to pray much for this brother, and render him all needed pecuniary help; but they would do equally well in leaving him absolutely free to carry on his work as the Lord may direct him. The movement is unique and exceptional, and should be allowed to work itself out to the glory of God and the greatest possible blessing to the Jewish people. Rabinowitch possesses a very gentle, humble, loving spirit, and quickly responds, even to tears, to assurances of Christian affection; but he does not desire to identify himself with any sect, but wishes to take his Christianity from the New Testament, and grow out of old habits and doctrines into new ones, as the Holy Spirit may teach him in his continued and prayerful study of the entire Word of God.

It would be premature and unwise to pronounce upon the issue of this movement; but the bare possibility that it may develop into national restoration and blessing, and the return in glory of our Lord Jesus Christ, should lead all Christians to watch it with loving sympathy and prayerful solicitude. As to absorbing or controlling the movement, the cry should be, "*All hands off.*"

JOHN WILKINSON.

HAMPERED; OR, THE HOLLISTER FAMILY AND THEIR TRIALS.

BY MRS. A. K. DUNNING.

CHAPTER VIII.

THE PICNIC.

LAURA was an early riser, and to her the most glorious hours in all the day were the very hours which her sisters passed in sleep or in morning day-dreams.

She had quite forgotten her slight vexation of the night before when she drew back her curtain and looked out upon a landscape from which the first sunbeams were just lifting a veil of silvery mist. Active work was before her. The breakfast must be served as well as circumstances would permit, and some arrangements were to be made about providing the dinner.

How to prepare an elegant or tempting meal from very slender sources is an art which requires much study. It has been said that almost any one can cook well who has a full supply of the best materials, but that it takes a genius to produce the effect where the means are lacking. Laura felt the importance of doing her best in the present crisis, and hurried down to consult with Aunt Jemima upon ways and means. Even as she did so, she smiled as she thought how utterly incompetent was the person who was most deeply

interested even to give a wise suggestion upon any point of domestic management.

Cora was locked in profound slumbers when her sister lingered to take one glance at her ere she went down to begin the daily struggle.

"Ah, well! when she comes to have a home of her own, if that time ever comes, she will have to learn things," thought Laura, as she turned away. "I would like to have her help a little about the parlours, but I will not disturb her; it would only make her cross."

The table was arranged to a nicety, and Laura viewed it with content. "I will get some fresh flowers," she said to Janet. "Flowers add so to the general effect, and they are so beautiful."

"Why do you mind about that?" said Janet, who had just come down, and was still but half awake. "Gentlemen never care much for such trifles, and it is such a bother to get them."

"Oh, it is nothing," said Laura. "Just give me the scissors and my garden hat. It will not take me long to run down into the garden."

"I would go," said Janet, doubtfully, "only——"

"Only it would never do for you to soil your pretty new muslin," said Laura. "My dress is a cambric, and I will pin up the skirt, so that it need not come to grief."

Mr. Barrows had not slept as well as usual. He had tried in vain to lose consciousness, but the cup of coffee in which he had indulged had kept him waking. He was glad to rise early, and went out to take a morning walk in order to quiet his nerves and gain an appetite for breakfast.

"How quiet it is here," he thought. "Truly this might be called 'The Delectable Hill.' Not a creature abroad. I have only to commune with my own heart and be still."

Even as the thought was passing through his mind, he raised his eyes and perceived Laura gathering flowers. She bent eagerly down over the bushes, only intent on filling the hat which hung from her arm with the prettiest and the best. The stooping posture had brought a fresh bloom to her face, and as the sunbeams played about her neat figure, and lighted up her smoothly-braided hair with a morning glory, she was a maiden fair to see.

Mr. Barrows sprang to her side. "Let me assist you," he said. "I used to beg to help my mother with the flowers when I was quite a boy. It carries me back to my youthful days. I almost wish that I could be a child again."

"I would not wish that if I were a man," said Laura, as she frankly accepted the proffered help. "I do not think I could wish it now, being only a woman."

"You are very humble," said the gentleman, laughing. "Only a woman!"

"No, I am not," said Laura. "I think it is as good to be a woman as to be a man, perhaps better."

"Why then did you speak as if a man had the nobler part?"

"Because I should think every man would rejoice in being out in the world doing his part."

"And being only a woman, you cannot go out thus into the world; is that what you mean?"

"Perhaps. A man certainly has larger opportunities, and can choose his own work better than we can. But I must attend to my work, such as it is," she added, with a laugh, as she hurried to put a few more flowers with her collection and went into the house.

"What a sensible little woman she is," thought the gentleman as he sauntered once more through the pleasant grounds. "I should like to know her better."

Cora was a little late for breakfast. She came in with a slightly conscious air, for she had bestowed unusual pains upon her dress. It was an expensive material, very fashionably made. To tell the truth, it had been Mrs. Mortimer's, but, being a little too small, had been given to Cora.

She at once took it upon herself to arrange for a day of pleasure. A long drive was proposed, a sort of impromptu dinner in the woods, and a row upon a lake, which was held in high favour by the young people of the place. Every one was enthusiastic. Mr. Hollister agreed to secure a conveyance large enough for the whole party. The girls began to gather up shawls and wraps. Laura made it her business to put up a tempting little repast.

Cora's dress was not suitable, but she refused to change it.

"You will be sure to tear it, dear, in the woods," pleaded Laura, "and it would be a pity, for it is so becoming."

"I will be careful not to catch it upon the bushes," was the reply.

"But it may be injured in the boat, or you will take cold," persisted the elder sister. "And it does not seem to me that it is quite suitable for a picnic."

"Do mind your own affairs, Laura," said Cora, with an offended air. "The very idea of having you attempt to advise me in the matter of dress! I would not be seen, even when no one is here, in the things that you wear."

Laura said no more. She was not only sensitive, but she was deeply hurt. Cora well knew that she had so encroached upon the family resources by her own expenditures as to make it impossible for her elder sister to get the new spring dress that had been promised her. It had cost Laura somewhat of a struggle to make the sacrifice, but she had cheerfully done it. It was rather too hard now, however, to bear this taunt from the very one who had been benefited by it.

Mr. and Mrs. Hollister had been prevailed upon to join the party. It was not often that Mr. Hollister inclined to go with the young people, though his physician had advised him to spend much of his time in the open air. But he was feeling rather better than usual that day, and he greatly enjoyed the society of Mr. Barrows.

There was room in the large break for all the young people. A smaller and more comfortable carriage had been provided for Mr. and Mrs. Hollister.

Laura had been busy up to the last moment, for she had been rather hurried. She was very happy. It was so seldom that she could persuade her father and mother to take a day of rest that she considered it as quite a triumph. She had put every shawl and basket in its proper place, and now stood in the doorway to see them off.

Mr. Barrows had been very merry. He had acted almost like a boy through all these preparations. He had joked with Cora, had hindered Laura, and had teased the younger girls, till Mrs. Hollister had laughingly threatened to call him to order.

"Come, Miss Laura!" he said, turning to the girl who stood beside him. "The others are all ready. Get your hat, or you will be late, and we will not brook a moment's delay on any account."

"You need not fear that I will detain you," said Laura, with a quiet smile, "for I am not going."

"Not going!" he echoed; and a shade of disappointment was apparent both in his voice and manner. "And why not, pray?"

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THE TIMES OF JOSHUA.

JOSHUA'S WARNING.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

Being a synopsis of the lecture delivered by him in Stanley street Church in connection with the International Series of Sunday-School Lessons.

JOSHUA XXIII., 11 to 16.

Joshua's whole admonition here is so plain and practical, and so completely in harmony with the familiar truths of the New Testament, that in teaching from the passage one requires merely to point out its parts and their New Testament parallels. It is interesting, however, to observe that the aged leader of the Israelites, after a long and unusually varied experience of God's dealings with His people, sums up the whole of the practical wisdom that God had given him in his long pilgrimage, with reference to the dangers which beset God's people in their spiritual life. It is well also to observe that the admonition is addressed to advanced Christians, like most of the teachings in this book after the passing of the Jordan; and it may require some explanation to those who are only babes, or not yet God's children.

Love the Lord is the key-note of the whole, as it is of our Lord's teaching (Matt. xxii, 37.) Joshua makes this practical by saying "take heed" that you love Jehovah your God. We are not to be careless as to God or, thoughtless, but to remember all that he has done for us, in order that our hearts may be filled with love to him, (verses 3rd, &c., also verse 14th.) Paul uses the same method in Romans v, 8 and 2nd, Cor. v, 15. Thus the freshness and fervor of our love to God are in some degree voluntary and dependent on the heed which we give to his gracious dealings with us, and the clearness with which these are before our minds. True love to God is not and cannot be a blind, thoughtless emotion. It is an intelligent love, and inseparable from the knowledge and appreciation of his mercy as our Saviour, and of his goodness as our daily guardian and friend. How easy should it be to love God when we think of all his kindness to us!

Love not the World—is here, as in the New Testament, the next part of the exhortation. The remnant of the Canaanites were still in the land. Though idolatrous and sunk in moral debasement, they were in many respects attractive, and had probably more of the refinements and arts of life among them than the Hebrews, and their false religions were rendered attractive by taste and artistic skill. There was danger therefore that the Israelites would mingle with them and learn their ways. The consequences this would lead to Joshua plainly sees—(1) God would not any longer drive the Canaanites out before Israel. (2) The Canaanites would become snares and traps to deceive them. (3) They would thus become scourges to their sides and thorns in their eyes. (4) They would bring God's wrath upon them. Precisely the same evils flow from that conformity to an unconverted world which is denounced in the New Testament (2 Cor. vi., 14, &c., 1 John ii, 15, Rom. xii., 2). The Christian who conforms to the world loses power to advance Christ's kingdom. He falls into the snares of the evil one. He suffers loss and injury. He brings on himself God's chastisements.

God's wrath is revealed against backsliding.—As all good things promised have come to pass, so all evil things threatened will be fulfilled, and they will "perish quickly" from the land. The great sin which provokes this wrath is the "serving of other gods"—the forsaking of Christ for lying vanities—the following of the "lust of the flesh, the lust of the eyes, the pride of life," which are the great idolatries of the world (1 John, v., 21; 1 Cor. x., 14; Col. iii., 5). The Lord threatens now, as then, that individuals or communities which fall away into such things, shall "perish quickly" (Rev. ii., 5 and 16, Ch. iii., 3 and 16.)

The security against all this is to "keep ourselves in the love of God" (Jude 21). He has delivered us out of Egyptian bondage, and brought us through the wilderness into the good land of His favor. Let us take heed that we love him with all our hearts. Then shall we have peace ourselves, and power to teach others to love and serve.

[illegible] TO THE FEET.

MARCH 15.

GOD'S CARE FOR THE UNPROTECTED.—Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. —*Ex.* 22, 22-24.

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THE TIMES OF JOSHUA.

PREPARATION FOR THE CONQUEST OF CANAAN.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

Being a synopsis of the lecture delivered by him in Stanley street Church in connection with the International Series of Sunday-School Lessons.

JOSHUA, V. CHAPTER, 9. TO 15. VERSE.

This passage includes two distinct topics, though both are connected with the beginning of the conquest of Canaan and the preparation of the Israelites for it. Either might furnish sufficient scope for a Sunday-school lesson. We may endeavor, shortly, to notice both. The first is,—The close of the desert dispensation, and the beginning of that of Canaan; the second is,—The appearance of the Captain or Prince of the Lord's Hosts as the ally of Israel.

Under the first head we have the following subjects:—

The Rolling Away of the Reproach—This takes place most appropriately in the circumcision of all the young people who had not been circumcised in the wilderness, and in this the renewal of the covenant with Abraham, which includes circumcision on the part of Abraham and his children, and the possession of the land of Canaan, given to them on the part of God. (Gen. 17, 8, 11.) Thus Israel ceases to be an Egyptian slave or a desert wanderer, and becomes a Prince of God and the possessor of Canaan. The Lord does this for His people when He brings them into the rest and peace of a higher Christian life, circumcising the heart (Deut. x. 16) with that "circumcision which is of the Spirit" (Rom. 2 29). The slavery of sin and the reproach of inconsistency and shortcoming are then rolled away.

The Keeping of the Passover.—Israel can now again commemorate God's great salvation, as the Christian can the death of Christ—our passover sacrificed for us (I. Cor. v. 7.). The remembrance of the great deliverance from Pharaoh is kept up in Gilgal, and it is in the spiritual Gilgals of life that we can best fulfil Christ's command—"Do this in remembrance of me."

The Eating of the Produce of the Land.—After the privations of the desert comes the abundance of Canaan, its unleavened bread, not of the "old," but present produce of the fields, and its roasted ears; both great luxuries to a desert people; and it was the time of harvest when Israel entered Canaan. In the deserts of unbelief and murmuring Israel looked back on the granaries and flesh-pots of Egypt. Now he has presented to him the full measure of God's plenty in a land which is his own, and can realize the blessings of the fruition of God's promises, which are always sure to all who trust in them.

The Manna ceases.—It was bread from Heaven—Angel's food (Psalm 78, 25.)—a wonderful provision of God for a desert life; but it was but "light bread." (Num. 21, 5). The abundance of Canaan was far better. Thus God can give great and heavenly aids and consolations to his people in time of their difficulties and complaints, but he has better things to give in the times of deliverance and of the fulness of love and joy.

On the whole, the topics of this first head bring vividly before us in contrast with the Egyptian bondage and the privations of the desert, the blessings which God has in store for those who fear Him. They also illustrate the position of the Christian when God's favor shines upon him, and his feet stand firmly in the wide places of God's gracious fulfilments of promise; and when he is being encouraged and strengthened for new conflicts and victories.

The second main subject directs our attention more especially to the conditions of these victories and the fitting of God's people for them. We have here the following topics:—

The Watchful Leader.—Joshua must have been abroad, perhaps inspecting the defences of Jericho, or guarding against any surprise on the part of the Canaanites, when he meets an unknown man with a drawn sword, as if about to make an immediate attack, and his first question is, "Art thou for us or for our adversaries?" The Lord will have his people watchful and ready to challenge all doubtful men and measures. (Mat. 24, 42.); (Mark 13, 34.); (1 Cor. 16, 13.) It is in this attitude that we shall be most ready to welcome the Lord himself. He connects these things in his advice in Matthew 24th, where the coming of the thief to break up the house is connected with the coming of Christ. The connection is deserving of thought as a practical matter.

The Captain of the Lord's Host.—Joshua's visitor is not an enemy but a friend and ally, and the best of friends. He is the Prince or Captain of the heavenly hosts,—unseen yet powerful auxiliaries, by whom, perhaps, it was that Jericho's walls were thrown down. We need not enquire whether this was a created archangel or the Son of God himself. If the former his authority is a delegated one, like the leadership of Joshua himself. Further, while Christ is the true "Captain of our Salvation" (Heb. 2, 10.), even he, like his prototype Joshua, had an angel sent to "strengthen" Him (Luke 22, 43) in the conflict of Gethsemane. It is a blessed thought that in God's service His power is with us; but it gives vividness and depth to this, when we consider the angelic armies always at his command. (Heb. 1, 14, Heb. 12, 22.) Above all the Captain of our Salvation, the man Christ Jesus, brings God near to us, and gives us boldness in our approaches to the Throne of Grace. Joshua's vision is therefore nothing else than a special revelation to him, in part, of that great truth of an incarnate God, which the Gospel has fully revealed to us in these last days, (Heb. 1, 2.) (Heb. xi. 40), (John xiv. 9). We must see by faith the Divine Man, the Son of God, before we can go up confidently and successfully to storm the cities of the adversary; but with Him even the youngest and weakest may enter fearlessly the battle of life. He says to us, even more plainly than to Joshua, "Lo, I am with you alway" (Mat xxviii., 20.), and He has promised the Holy Spirit to "teach us all things," and to give us all needed "power" (John xiv. 23), (Acts 1, 8).

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Withdraw from La Banque Nationale the
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Mr. DANSEREAU answered that Mr. Midd
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could not say what he did with it.

The CHAIRMAN requested that each one of t
questions which Mr. Dansereau had refused
answer in Montreal be formally read to hi
again as his refusal to answer these questio
was a grave matter which involved Mr. Dans
eau's personal liberty.

Mr. DANSEREAU still refused to answer the

NARCISSE TRUDEL, contractor of St. He
des Tanneries, and SILFRED DELISLE, notary
the same place, were examined, relative
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er estimated the value of the Tann
ies property in July last at 15 or 16 cents a foo
and the Leduc farm at $850 or $900 per arpen
The latter put the Tanneries property at 9 o
10 cents a foot, and the Leduc farm at $1,000 o
$1,200.

FROM TORONTO.

(*Special to the Witness.*)

APPOINTMENTS.

TORONTO, Jan. 18.

The Lieutenant-Governor made the following
appointments on Saturday : Duncan McFarlane
Montreal, to be Commissioner for taking affida
vits for courts in Ontario; J. G. Davids
M.D., Bowmansville, to be associate coroner
Counties of Durham and North Cumberland.

FIRE.

Bratley & Cline's mills, Listowell, were bur
yesterday morning. Loss not ascertained;
surance $7,000.

THE ELECTIONS.

It is unperstood that Mr. E. J. Senkl
County Attorney, is already out in the Min
terial interest in Brockville, in place of M
Buell, M.P., appointed County Judge in pla
of the late Judge Steel. An Opposition cand
date will soon be named.

GAS CO.

Letters patent have been issued, incorpora
ing the St. Thomas Gas Co., capital stock $3
000, at $50 per share.

QUIET ELECTIONS.

The elections are passing off quietly.

MARKETS

continue inactive; no movement in flour
ported; prices seem unsettled.

CITY ITEMS.

— The attention of our Masonic readers is
pecially directed to an advertisement in
columns of to-day relating to the death of la
Grand Master Wilson.

— Mr. Patterson, Secretary of the Dominio
Board of Trade, arrived in Ottawa yesterda
to make the necessary arrangements for t
annual meeting to be held there to-morrow.

— It is stated that a tavern-keeper on S
Charles Barrommee street, has lost three chil
ren lately from small-pox, and that two mo
are lying ill. During a great part of the tim
the establishment has been open to customer

— The inquest on the remains of Zotiq
Daigneau, the brakesman who died in
General Hospital from injuries received
Soixante, ended to-day by the jury bringing
a verdict of "Accidental Death."

— Those who haven't yet heard Father M
phy, the eloquent lecturer, can do so by atten
ing the concert of the St. Patrick's Society t
morrow (Tuesday) evening, at the City Conce
Hall.

— It is stated that Mr. Bark, recently acqui
ted on the charge of collecting money withou
authority, has brought an action for damage
in the sum of $50,000, against Messrs. Cooper
Fairman & Co., and James & Son, the prosecu
tors.

— Rev. Mr. Affleck, the celebrated temper-
ance lecturer, will on Tuesday evening lecture
on "Poets of Poverty," under the auspices of
the Grand Lodge of B. A. O. of Good Templars
in Association Hall. The address will combine
instruction and amusement.

— A gentleman coming up Colborne street,
on Saturday night, was asked by some rowdies
for money, and, when he refused, was pounced
upon, cruelly beaten and rolled in the snow for
several minutes. The fellows immediately
after made themselves scarce, and thus escaped
arrest.

— On Saturday evening the employees o
Mr. Geo. Roberts, builder, waited upon thei
foreman, Mr. Alex. Cathcart, at his residence on
Dumarais street and presented him with a very
handsome gold chain and seal, valued at $53,
also an address, to which Mr. Cathcart made a
very appropriate reply. The employees after
congratulating their foreman and singing a few
songs dispersed.

— As the proposed amendments to the City
Charter will come up for discussion to-night
in the Council, it would be well if the city
fathers would pass at once the portions relating
to sanitary matters, in order that it might be
passed into law at the present session of the
Legislature. Measures ought also to be taken
even at the present session, to have a sanitary
bill passed for the whole Province, so as to en-
able the municipal authorities to act with vigor
in preventing the spread of contagious diseases,
or for removing any causes which might tend to
sickness.

SELLING LIQUORS WITHOUT LICENSE.—Sarah
Wilson, of Craig st., widow of John Slevin, was
fined $50 and costs or three months' imprison-
ment this morning for selling less than three
half pints of liquor at a time.

POSTAL.—A statement has just been prepared
of the amount of mileage per week being per-
formed on post routes, within the Montreal
Postal division, on the first January, 1875. The
total is 10,877 miles. This is exclusive of rail-
way mail service.

James the

...es of the late Mrs. CATHERINE SUL...
...on at their Rooms, Nos. 126 and 128 St. Peter street,

On TUESDAY, 26th inst.,

those very valuable PROPERTIES situated on ST. LAWRENCE ST, CHARLES BARROMME and LAGAUCHETIERE STS.

1st—The TWO STONE and WOOD SHOPS, Nos. 84 and 86 St. Lawrence Main street, having a frontage of 41 feet on St. Lawrence street, and 43 feet frontage on St. Charles Borrommee street, with a right of passage on both streets, with Stables and Sheds. The depth of lot is 143 feet—being part of Cadastral No. 626,

2nd—Two Two STONE DWELLINGS, Nos. 54 and 56 St. Charles Borrommes street—40 x 70—with Sheds, being part of Cadastral No. 640.

3rd—One WOODEN HOUSE, stone foundation, corner of Lagauchetiere and St. Charles Borrommee streets—74 x 38—with Sheds, &c.; part of No. 640.

4th—Two STONE DWELLINGS, Nos. 472 and 472½ Lagauchetiere street—39 x 81—with Stables and Sheds; part of No. 640.

The three last-mentioned properties are in one block, and will be sold either in one lot or separately. The increasing traffic in this locality makes these properties a desirable spot for investing, and well-worthy of the attention of capitalists. We would also remind intending purchasers that these properties will be sold without reserve, in order to wind up the estate. Plans and conditions may be seen at the Auctioneers'.

Examination of Titles at Messrs. Jobin & Coutlee's. Terms liberal.

Sale at ELEVEN o'clock.

BENNING & BARSALOU,
Auctioneers.

NEW BOOKS.

The Ugly Girl Papers, or Hints for the Toilet, $1.

A Foregone Conclusion, by W. D. HOWELL, $2.

Ulrich von Hutton, his Life and Times, by STRAUSS' $3.25.

Little Dinners, and How to Serve them with Elegance and Economy, by MARY HOOPER, $1.50.

The Shadowed Home and Light Beyond, by Rev. E. H. BICKERSTETH, $1.50.

Catholic Reform—Letters, Fragments, Discourses, by Father HYACINTHE, $2.25.

Our New Crusade, a Temperance Story, by E. E HALE, $1.25.

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THE CHANGE IN POSTAL ARRANGEMENTS between the United States and Canada enables me to offer the NEW YORK WITNESS to subscribers on both sides of the line at the same rates, namely, $1.20 for WEEKLY, and $3 for DAILY, postpaid through. These rates are in American currency. The WEEKLY will be found the most suitable of NEW YORK WEEKLIES.

JOHN DOUGALL
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GEMS OF BEAUTY!

WHITESIDE'S SLEIGHS AND CUTTERS FOR THE CHILDREN.

Sold at all toy stores.

SELLING OFF!

The remainder of our fall stock below cost.
Pea Jackets from $4.
Men's Strong Working Pants, at $2.
Call and see for yourselves.

CHARLES HUSTON, 175 St. Joseph st.

JUST RECEIVED

An addditional supply of

SHEEPSKIN RUGS AND MATS, all Colors.

JAMES BAYLIS.

CURTAINS, FURNITURE

COVERINGS, POLES, CORNICES, &c., &c.
In great variety.

JAMES BAYLIS.

NURSE GIRL WANTED; about 14 years of age. 87 German street.

LOST, last week, a Purse containing about $23. The finder will be liberally rewarded by leaving same with IRELAND, GAY & Co., 39 and 41 St. Peter street.

A LARGE FROT ROOM with board. 24 Cathcart st.

WANTED, a Thorough Servant; Protestant preferred. Apply at 1130 St. Catherine st.

FURNISHED or Unfurnished Rooms to let at 100 Bonaventure street.

WANTED, A servant girl at 680 Dorchester st.

THE Mr.

---

4 O'CLOCK EDITION

NEW YORK, January 10, 3 p.m.—Gold, 112¼; Exchange, 9¾.

FROM LYN, ONT.

FIRE.

LYN, Jan. 11.—On Saturday at 2 a.m. a fire broke out in Curtis Hotel here; the building was totally destroyed. Loss $1,200.

FROM TERREBONNE.

(*Press Despatch.*)

COLLEGE TOTALLY DESTROYED BY FIRE—LOSS ESTIMATED AT $100,000.

11.—The Masson College

MEMORIAL STONES.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

Being a synopis of the lecture delivered by him in Stanley street Church in connection with the International Series of Sunday-School Lessons.

JOSHUA, CHAP. IV, VERSE 4 to 9.

The best order in which to consider this passage will be to notice : (1) The memorial stones themselves; (2) Whence they were derived ; (3) Where they were set up ; and (4) the use to be made of them.

The Stones of Memorial.—It was a good custom of the people in old times to set up some permanent mark, usually a stone or heap of stones to keep up the remembrance of any great event, especially of any great deliverance. God himself here enjoins this ; but it was not unknown before. Jacob set up a memorial stone on the spot where God visited him in dreams by night on his dreary journey from his home to a strange land. (Gen. 28, 18.) The stones in the High Priest's breastplate were memorial stones, and like those now referred to represented the tribes of Israel. (Exod. 39, 7). In a subsequent generation Samuel set up Eben-ezer, the "Stone of help," in memorial of a victory over the Philistines. (1 Sam. 7, 12). In early times, when few other means were available, such stones constituted a great help to the keeping up of the remembrance of God's wonderful works, which might otherwise have been lost sight of, and the keeping up of such remembrances is most important for the growth both of faith and gratitude.

Whence were these stones derived ? They were brought from the bed of Jordan, before it returned to fill up all its banks, and from the place where the feet of the priests who bore the ark had stood. They may have been very ordinary stones in themselves, but they came from a very remarkable place, from the depths that could not be passed without God's help. So our gratitude to God comes from the depths of our great needs. When the floods of great waters are ready to overwhelm us, and when we cry to God for deliverance, and he hears us, then it is from these depths that we carry up stones of memorial. This truth is contained in our Lord's remark on the woman that was a sinner. (Luke 7, 47.) She brought her offering of gratitude from the depths of her great sins, from which she had been delivered. It is a blessed use of sins forgiven evils and dangers escaped, when we bring from them memorial stones to perpetuate the memory of God's goodness. Christians themselves are for this reason compared to memorial stones—living stones—built into God's spiritual house to praise him. 1 Peter 2,5.

The Place where they were set up. They were set in Gilgal, the place of the "rolling away" of the reproach of Egyptian slavery,(Ch.4.19.) the first encampment of Israel in the promised land,—a place of joy, of congratulation and thankfulness. The strong men who carried the stones of memorial, went up straight from Jordan and deposited them in the midst of the camp, before the people could enjoy any of the fruits of their journey and it is a good rule to be thankful for our blessings even before they are enjoyed. It was the Lord's practice to give thanks *before* breaking bread, and Christians are to give thanks always for all things (Eph. 5, 20), and especially for great and signal deliverances. The placing of these stones was a public act, and our gratitude is thus to be made known to our fellowmen (Psalm 26, 7). They were placed permanently ; for gratitude to God is not to be a fleeting thing. His mighty works are to be kept in lasting remembrance.

Beside the stones thus publicly set in Gilgal, others were placed in Jordan itself, and were covered again by the waters. (Verse 9.) These were to remain as evidence of the place whence the other stones had been taken. They were hidden stones of memorial, as the others were public ones. God's people have their hidden sources of thankfulness known to God and themselves and not to the world ; and these will give the meaning known only to him who receives it, to the new name written in "the white stone," which God will give as an everlasting memorial in Heaven itself. (Rev. 2, 17.)

The use of the Memorial Stones.—They were not only to keep up the remembrance of the great deliverance, on the part of those who had passed over Jordan, but to transmit it to their children (verse 6.) The children would ask the meaning of these stones, and this would give the opportunity to tell the story of the crossing of the swollen Jordan. Notice here the duty and blessing of telling God's great deeds to the children, and the importance of presenting God to them in His merciful and loving aspect as the Father reconciled in Jesus. Notice, also, how important it is to encourage children to ask questions as to religion, and to stimulate and gratify their desires for knowledge of spiritual things, and to make such knowledge pleasant and easy to them. Observe, also, that God cares that the children should know of his mighty deeds, and how this agrees with our Saviour's saying, "Suffer the little children to come unto Me."

Specially, let us observe that if the Israelites were to tell their children what God had done for them, we are to tell what God has done for us. We have greater and more blessed things to tell of our Jesus than they had of their Joshua ; and we can tell of the personal deliverance we have experienced through Him, and of all the blessing and guidance He has given us. The more we can tell of this the better will we be fitted to teach the children. It was after the Israelites had passed through the wilderness and over the Jordan, and stood in Gilgal, with the reproach of Egypt rolled off them, that they could tell how the waters were cut off before the ark. So those who have attained to peace in Christ, who have entered into the rest of God that is found in complete union with Him, can best take the children to the stones of memorial, and tell them of their God and Saviour. It is to be further observed that the passage of the Jordan is not to be taken here as an emblem of death and the entrance into Heaven, but rather of passing from darkness into light, or from depression and distress to peace in Christ. The comparison frequently made of the crossing of the Jordan to death is not scriptural, and rather hinders the right application of this and other parts of the Book of Joshua.

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1875, 1875, 1875,

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KID GLOVES! KID GLOVES!!—One Splendid Lot KID GLOVES, worth $1.25; choice for 75c.
JOSEPHINE'S 1 and 2 Button, Double Stitched Seamless Glove. Beautiful shades.
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Two Hundred LADIES' SKIRTS, at desperately low prices.

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TABLE LINENS—great bargains. PIANO COVER $4.50 to $20, Scarlet, Ponceau, Crimson an Green. TABLE COVERS, $1.25. LACE CURTAINS, new patterns. LACE DOYLIES, LACE ANTIMACASSARS, WOOL ANTIMACASSARS, TABLE NAPKINS, CURTAIN HOLDERS, CORNICE HANGERS, CORNICE FRINGES. CUSHION TASSELS, 45c to $1. WINDOW CORDS & TASSELS, WINDOW HOLLANDS, WINDOW MUSLINS,

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437 & 439 NOTRE DAME STREET.
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OTTAWA HOTEL.

LIFE AND TIMES OF JOSHUA.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

Being a synopsis of the lectures delivered by him in Stanley Street Church in connection with the International Series of Sunday-School Lessons.

Joshua is remarkable as an example of a man of faith and action, qualities without which no man can be truly useful in God's higher work in the world. The chief points of his character and life may be studied under the following heads:—

Joshua's Name.—Originally Hoshea, meaning welfare or salvation, was changed to Jehoshua, the salvation of Jehovah, or Jehovah the Saviour, by Moses, on occasion of Joshua's going as one of the spies into Canaan, and intimates his leading position among those spies. (Num. 13. 16.) The same name softened into Joshua and Jesus is that of our blessed Lord, given to him because he "shall save his people from their sins." (Matt. 1. 21.) Joshua is thus a type of Christ, in his capacity of victor over sin for his people.

Joshua's Antecedents.—He was of the tribe of Ephraim and the son of Nun, of whom nothing is known. Where in Exodus 33.11 Joshua is said to be "a young man," the true meaning may be that he had been an officer or soldier in an Egyptian auxiliary force. This would account for his selection to lead against Amalek, for his position among the spies, and for his being a special attendant or servant of Moses. God prepares men in this way for special services.

Joshua's Faith.—This appears eminently in his resistance with Caleb to the cowardly advice of the spies. Trusting in God he was willing to enter Canaan and ready to brave the anger of his panic-stricken and infuriated countrymen. He was one who followed the Lord wholly. The Israelites in general had faith to leave Egypt and to follow Moses, and their faith may have sufficed for the salvation of their souls, but was not sufficient to secure them peace and rest in this world. Caleb's and Joshua's was of this higher kind. (Heb. 3, 8 and 4,8.)

Joshua's Encouragement and Victories.—He was selected by God's command to lead Israel after Moses. (Num. 27, 18, Deut. 31,14.) He was encouraged by God to cross the Jordan. (Josh. 1,1.) Joshua's encouragement is of a special kind. He is admonished three times to be "strong and of good courage," and for three distinct reasons. First, God promises that he shall divide the land of Canaan to Israel. (Josh. 1, 6.) This is the courage of hope. Second, he must be courageous to observe all the law of God, "turning neither to the right hand nor to the left," as thus only can his way be prosperous. (Verse 7.) This is the courage of obedience. Third, God will be with him whithersoever he goes. (Verse 9.) This is the courage of faith. Under God these three kinds of courage are enough to overcome all our enemies, and by them Joshua overcame and divided the land.

Joshua's Patriotism and Self-Denial.—Joshua was one of those men to whom the work God has given them is greater than their own private interests. In this he showed his fitness for his work; for only that man whom God enables to place his work above himself can do anything very great or good. Inferior men put themselves forward. Joshua, after completing the greatest work in human history up to his time, retires from the headship of Israel, and when he had divided the land, asks for himself the rocky hill of Timnath-Serah.

Joshua's closing testimony.—When old and stricken in years he gathers all Israel at Shechem, and narrates the great history of which he had been an eye-witness, and shows that every word of the promise has been fullfilled—not one thing has failed. He renews the old admonition to be strong and very courageous and dwells especially on that which sad experience had shown so often to fail, the courage of obedience, as opposed to that yielding to apparent expediency and the example of an idolatrous world, which was then and still is the greatest weakness of God's people. After warning them that they can keep no pledge in their own strength, he exacts a pledge of obedience from the people, which we are told they kept all his days and the days of the elders that outlived him,—the longest time perhaps that any Church or people has kept its vows to God unbroken. So Joshua died, and his glorious epitaph is—the highest that any man can have—Joshua "*the servant of the Lord*;" and he could say as a servant, what his great antetype could say as a son, "I have finished the work which thou gavest me to do."

Joshua is an example of the faith and courage which will enable us to overcome the world, the flesh, and the devil, and give the cause of God the victory. May many Joshuas be in preparation among the children of the Sunday-schools for the time to come.

A LAMP TO THE FEET.

THE CROSSING OF THE JORDAN.

BY PRINCIPAL DAWSON, OF M'GILL COLLEGE.

Being a synopsis of the lectures delivered by him in Stanley Street Church in connection with the International Series of Sunday-School Lessons.

(JOSHUA, CHAP. III, VERSE 14 to 17.)

We may consider:—First, the circumstances; second, the miraculous crossing; third, the practical lessons taught.

The circumstances.—The host of Israel, after conquering the country at the east of Jordan, halts on the banks of that river, now unfordable, apparently waiting till the flood of the river should abate, to enter Canaan. Jordan is usually fordable in places; but in spring and early summer, the melting snows of Hermon cause it to rise above its usual bed, which is about 90 feet wide, and flood its lower plain or intervale, which is half a mile broad, and beyond which is the steep, high bank leading up to the general level of the valley in which it runs. Joshua's expression "The Jordan is full up to all his banks," literally expresses this state. The host must wait till the river falls, giving time to the Canaanites to concentrate against them, or must journey far to the north in order to cross. So the march of Israel seems arrested, and the Canaanites have a breathing space. Here God intervenes to give His people a passage, and to strike with consternation their enemies.

2. The Crossing.—Joshua under Divine direction prepares for the miracle, for God will have us to work even though He must intervene to render our work effectual. Joshua and the people rise early, break up their encampment (verse 1) and march to the bank of the swollen river. The word is passed that they are to be ready to march at once when the ark shall move, and that it must march in advance so as to be seen of all, for the ark as the symbol of God's presence is the true leader of the host. So we must follow and keep our eye on Christ, who is our propitiation. (Rom. iii. 25.)

The priests bearing the ark descend the river bank till their feet dip in the water; then Jordan recedes and makes way for them, till they stand on dry ground in the middle of its bed, and the hosts of Israel rush across the dried up bed; the armed tribes form the western shore in front. The miracle here is in some respects more remarkable than that of the crossing of the Red Sea, as implying the arrest of a swollen river in its course. The narrator informs us of some of the details. The water did not, as sometimes supposed, stand up in a heap immediately above the ark, but was arrested at a point "very far" above the crossing, near the city Adam, supposed to be the modern Damieh, and near Zaretan, supposed to be the modern mountain or spur Sartabeh, where the Jordan valley becomes narrow and is closed in by high cliffs on either side. There the stoppage of the water would be, naturally-speaking, easier, and a much wider space would be left free for the crossing of the great host with all its baggage, though the appearance would be less striking than on the supposition previously referred to. But God's miracles are not usually sensational, but only very effectual for the ends in view. Man would have them to be sensational, and false miracles are often of this kind. No other explanation is given in the narrative, and it would be useless to speculate as to other natural agencies which may have been employed. God may work miracles either with or without apparent natural means.

Practical Lessons.—The main lesson is that when God commands us to do what is naturally impossible, he will furnish the means. He does not send us on a warfare on our own charges. When Christ calls us to forsake all and follow him, the difficulty may seem as great as the passage of the swollen Jordan to the Israelites, but God being with us we shall pass over. When Christ commands His people to take up the cross, this is impossible to flesh and blood, but all things are possible to Him. When He sends us forth to conquer the world for Him, He himself will go before us; and His presence secures safety and victory. This lesson is put in two ways in this narrative.

(1) God's lesson to Joshua, (Verse 7): "This day will I begin to *magnify* thee." God magnifies His servants by the blessing which He sends. This is said in the highest sense of Christ himself (Phil. ii.,9), "God hath highly exalted him"; and all His true servants are in like manner glorified in his service. Men may gain worldly glory and honors by doing great things in their own strength; God alone can give the higher glory of doing what is beyond human power. This is the glory of him who overcometh, (Rev. 7, 7.) God's power, acting in and for us, can alone give us power over others for their good.

(2) Joshua's lesson to Israel.—"Hereby ye shall know that a *living* God is among you." This idea of the living God, as presented by this miracle, is a very precious one, in contrast with idols and vanities which fill the heart in God's stead, but which can give no help in time of need. (Acts 14, 15, 1 Thess. 1, 9,) and as bringing before us the help of the ever living and ever present Father and Lord. (Psalm xl., 2.) Paul expresses the same sentiment with Joshua when he says (1 Timothy, iv., 10), "For we both labor and suffer reproach because we trust in the living God." The conviction of an ever present, risen and *living* Saviour, is that which can alone give strength for Christian warfare; and the evidence of a living God ever with and ready to help His people is to be found not only in the miracle of the crossing of Jordan, but in all the history of God's people. As the ark stood in the midst of the Jordan, dividing the waters, so Christ now stands beckoning us to follow Him through all the rivers of labor, peril, or suffering that may be between us and higher attainments and more successful work here, or the heavenly rest at last.

the British and Belgian Liberal models. I
policy will be peaceful and conservative. Th
Prussian military system is to be adopted
There will be a thorough financial reform
home commerce will be developed, includin
railroads, and amnesty will be granted to pol
tical offenders.

DON CARLOS.

The father of Don Carlos has given his a
legiance to Alfonso, and it is thought Do
Carlos will be compelled to lay down arms c
go into exile.

CITY ITEMS.

LOITERING CABMEN.—(*Editor Witness.*)—Th
cabmen are still on the sidewalks as usual, an
are allowed to wander away from the stanc
provided for them. A member of the Corpora
tion tells me that it is not allowed that the
should impede the traffic by loitering on th
sidewalk. If so, why don't the police do the
duty in the matter? I wish we had an itine
ant such as Greenwood, of London, England
who would open the eyes of Montreal on man
abuses.—Yours truly, LIVERPOOL.

I.O.O.F.—At the regular meeting of Mour
Royal Lodge, No. 1., held last evening, the fo
lowing officers were installed by R. W. Distri
Deputy-Grand Sire Varey for the ensuin
term:—J. H. Field, J.P.G.; W. Marriage, j
N.G.; T. C. Lauder, V.G.; John Moore, Sec
R. B. May, Treas.; J. Sternberg, Warden;
Gale, Conductor; W. Smallpiece, R.S.N.G.;
Graham, L.S.N.G.; W. B. Garcia, R.S.V.G.;
Phillips, L.S.V.G.; W. W. McDonnell, R.S.
Geo. Courtney, L.S.S.; J. Chaules, J.G.; G.
Heron, O.G.; I. Levy, Chaplain; John Good
Organist.

MEAT SEIZURE EXTRAORDINARY.—Mr. Mo
marquet, Meat Inspector, writes to us
follows:—"On Saturday last I was called up
by a farmer named Joseph Longpré to exam
the carcass of a hog which he had bought fr
a man named Narcisse Lacombe, of Lavalt
On examining the carcass, I found two la
abscesses, one situated near the bladder—
other just under the skin; and it being
opinion that the flesh of the animal must
poisonous, I immediately confiscated it. I n
also state that the medical officers are of
same opinion." It seems to be the opinion
some *habitants* that the people of Montreal
buy and eat anything brought to them irresp
tive of quality. Such meat as that above
ferred to is most poisonous, and if poss
the seller of it should be punished, and mad
sustain the loss consequent on its seiz
The numerous and large seizures of Mr. Mo
also Meat Inspector, at his appointment
year, showed to what an extent the vendin
unhealthy meat was carried on, and it is
satisfactory to know that at least some ef
has been made to restrict its sale; but it m
not be forgotten that had not Mr. Longpre,
buyer in this case, made the complaint, the
seased meat in all probability would have b
eaten, and the cause of any disease arising fr
the impure food, attributed to bad drainag
other causes of disease not unknown in
prosperous city.

FINANCIAL.—There has been a pretty act
demand for stock loans since the bank tra
fer books opened, and rates have ranged fr
6 to 7 per cent. on call, and 7½ to 8 per cent.
time. Some think that the tightness will
only temporary, but others are of the opin
that, while loans may be more easily procu
in a few days, rates will not recede to what t
have been, for some months at least. Sterl
Exchange is steady, at about 109 3-8, and s
of round amounts have been made betw
banks at a fraction under. Gold Drafts
New York are firm and in demand at ¼ pre
um. Gold in New York opened at 112 3-8,
declined to 112¼. Sterling Exchange was
changed at $4.86.

The Stock Market here this morning was
active, without any material change in pric
The dulness was partially owing to the fact t
to-morrow will be a bank holiday, when trans
books will be closed. Sales—28 Merchants
116½, closing 116½ to 116¾; Montreal 18
to 186; Commerce 133 to 133¼; Telegraph
to 190 ex-div.

ST. ANN'S WARD.—Mr. Devlin's Commit
No. 2 will meet at Reform Headquarters, co
er McCord and Ottawa streets, this Tues
evening at half-past 7.—Point St. Charles Co
mittee at Royal Hotel.—*Adv.*

...RED BEEF, in Rolls
... TONGUES, DRIED BEEF.
BONELESS BACON, SPICED BEE
SUGAR CURED HAMS.

HART & HOWARD.

ST. HELEN'S ISLAND PARI

PUBLIC NOTICE is hereby given that the Spec
Committee on the St. Helen's Island Park are p

TIMES OF JOSHUA.

THE FALL OF JERICHO.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

Being a synopsis of the lecture delivered by him in Stanley street Church in connection with the International Series of Sunday-School Lessons.

JOSHUA 6TH, 12TH.

Joshua's orders from the Captain of the Lord's Host.—Canaan was a land of walled cities. These had excited the admiration and fear of the spies long before. (Num. 13, 28.) Israel had now arrived in the vicinity of the first of these cities, and one of the largest and most formidable. It must be taken before any further progress could be made in the conquest of the land. This is the problem now before Joshua; but it seems to have been solved by the heavenly visitor noticed in last lesson—the Prince of the Lord's Host. The division of chapters v. and vi., and the explanatory verse about Jericho's being straightly shut up, prevent some readers from seeing this. The Captain of the Lord's Host directs Joshua to take the shoes off his feet. He does so, and waits the further communication to be made, just as Moses at the burning bush (Ex. 3, 4). There we are told that Jericho was "straightly shut up." It was, in short, blockaded by the host of Israel, who probably expected to have to reduce it by starvation; but the Lord, who visited Joshua, suggests a more speedy process. He goes on, in chap. 17, verses 2 to 5, to explain what was to be done, and what would be the result. Read now the whole passage from verse 13 of chap. v. to verse 6 of chap. vi., and the connection will be apparent. The Captain of the Lord's Host came on his fruitless errand, but he assures Joshua that the city will fall, and this evidently by His means. The Lord's Hosts are to pull down the walls and Israel is to walk in through them.

Joshua's Faith and Obedience.—These are strongly marked by the fact that he asks no assurance or pledge of the truth of the promise, but proceeds at once to obey, and in like manner the people show their faith by their cheerful compliance in the tiresome, and seemingly useless, marches around Jericho. At length the seventh day comes, and now they compass the city seven times, and Joshua confidently announces its fall and gives direction as to the disposal of the spoil, in this again showing his strong faith in the promise. So when the last blast of the trumpets sounds, the people's faith rises to the occasion, and they shout with a great shout, and are ready to storm the disabled city. The walls are said literally to have fallen or crumbled under themselves, not to have fallen out or in, as they might have done by an earthquake. The expression suggests the idea that they were pulled to pieces as if with invisible hands, thus connecting their fall with that Host of the [illegible] which was to aid Joshua. These facts serve to e[illegible] for us the force of the comment in t[illegible]stle to the Hebrews (Chap. 11, 2-30.)—By [illegible]h the walls of Jericho fell down, after they [illegible]e compassed about seven days. This work [illegible] faith is an instructive commentary also on t[illegible] statement of our Lord that faith can remove mountains. (Mat. 17,20.) It can do so because it commands the power of God, just as the faith of Joshua and Israel secured here the aid of the Lord's hosts. The fall of Jericho was in this a great lesson to Israel, and one just as much needed now.

Spiritual Jerichos.—Jericho may be taken as a type of *organized opposition to Christ*—that which builds itself up behind the walls of Associations, Institutions, Hierarchies and Temporal powers. God alone can effectually pull down such strongholds; and he will do so through the faith of his people. They may have to make many long and apparently fruitless marches, and to blow their trumpets in vain many times, but faith and perseverance will bring them to the last trumpet blast, and to the shout of victory, and we shall see the walls crumble and shall be able to march up, every man straight before him.

The lesson is very suitable to our time. The strongholds of error and evil rise on every hand, but they are doomed of God in His sure word of prophecy. (Rev. xviii., 1 to 4.) It is most dangerous to take refuge in them. Those who do so will share the fate [illegible] of the gerous to build or repair the citadels of superstition, on which God's curse has been pronounced (verse 25th). Christians should hold them and all things contained in them as doomed and devoted. We are happily not now required, like Israel of old, to inflict death on their defenders. In our dispensation the law is, "they that take the sword shall perish with the sword" (Matthew 26, 52). "The weapons of our warfare are not carnal, but are mighty, through God, to the pulling down of strongholds" (2nd Cor. 10, 4). Armed with the Sword of the Spirit, and having faith in God, we shall in His might destroy them all. We should strive to impress on the young who are coming forward to fight the battles of the Lord, the great truth that the strongholds of evil are doomed, and that in the name of faith they may be overthrown.

NOTE.—The translation "ram's horns" is generally regarded as incorrect. The trumpets used were probably metallic, and similar to those referred to in other parts of Scripture, and which in the New Testament are used as symbols of God's announcement of judgment. (1 Thess. 4, 16.) The armed men who went before the ark may be a special division of light-armed troops, or perhaps the soldiers of the tribes from beyond Jordan, of whom the same expression is previously used. The expression "fell down flat" does not quite give the force of the original, which is "fell under itself," as if it crumbled down into a heap of stones, as if by its own weight or by being pulled in pieces.

MONTREAL KITCHEN MARKET.

PARIS, Jan. 22.—The ... the Spanish frontier have seized a convoy of arms destined for the Carlists.

ALFONSO'S ADDRESSES.

MADRID, Jan. 23.—King Alfonso issued two proclamations to-day; one is addressed to the inhabitants of the Basque Provinces and Navarre. To them the King says that he longs for peace, but will fight for his rights; that he is the representative of the dynasty which their fathers swore to obey; that he is a Catholic, and will see that full justice is again done to the Church, and if they will lay down their arms they will see prosperity revive in Cuba, and will regain the freedom they enjoyed under Queen Isabella. He offers full amnesty to all who comply with his terms. The other proclamation is addressed to the army, from which the King demands abnegation and energy.

BARCELONA THREATENED.

The Carlists are still threatening Barcelona in large numbers. No attack has yet been made, although daily expected.

APPEAL TO THE CARLISTS.

MADRID, Jan. 24.—King Alfonso has made an appeal to Carlists to cease the insurrection. He offers them amnesty and their rights will be respected as citizens if they abandon the war.

ENTHUSIASTIC RECEPTION OF GEN. GARIBALDI.

ROME, Jan. 25.—Garibaldi has arrived here, and has met with an enthusiastic reception. The workingmen drew his carriage through the streets, which were thronged by crowds, who cheered him enthusiastically.

UNITED STATES.

NEW TERRITORY.

WASHINGTON, Jan. 21.—The Senate Committee on Territories have under consideration the project of forming a new Territory out of the northern half of Dakota, and will report favorably. Three names have been suggested for the new Territory (which will contain 71,200 square miles), Ojibway, Algonquin, and Pembina. The committee will report in favor of the last. The capital of the new Territory will be Bismarck, a little town at the present western terminus of the Northern Pacific Railroad. One of the reasons for the erection of a new Territory is that the members of the Legislature of Dakota and others having business at Yankton, the Territorial capital, residing in Northern Dakota, are obliged to travel 1,300 or 1,400 miles to reach their destination. The average annual cost to the Federal Government of a Territory is about twenty-seven thousand dollars.

THE RECIPROCITY TREATY WITH THE SANDWICH ISLANDS.

In the negotiations for a reciprocity treaty with the Sandwich Islands it has been decided to omit coffee, jute, and hemp from the free list heretofore proposed, but to retain cordage in the list of articles that may be admitted from Hawaii free of duty.

SAN DOMINGO.

SAN DOMINGO, Jan. 8.—All here is quiet and peaceful since we have the assurance that the Government of Baez is finally at an end, and cannot be restored. Foreign capitalists are investing here largely in various enterprises. Among others a French company has invested $600,000 in works for extracting dyes from native woods; reducing for instance one hundred tons of logwood to fifteen tons of extract for exportation, and several [illegible] have been started near the city with a promise of success.

President Gonzales, by a liberal policy, is steadily gaining confidence and esteem of all parties; no one is allowed free scope to his own views.

THE RECIPROCITY TREATIES.

WASHINGTON, Jan. 20.—A memorial extensively signed, is being transmitted to the Senate from business communities in Michigan and other Northwestern States, protesting against the ratification of the so-called Reciprocity Treaty with Canada, for the following reasons:

First. They believe its effect would be to discriminate against our own manufacturers of those articles admitted free, inasmuch as the Canadian producer is free from the onerous taxation of our people, which enhances the cost of our production.

Second. They believe its effect would be to build up a manufacturing empire in British America, along the border, and to paralyze our great manufacturing industries, throwing out of employment a large number of workmen, or compelling them to accept the Canadian scale of wages.

Third. They believe it would retard emigration from Canada to the United States, and attract capital and emigration from the United States to Canada.

Fourth. Finally, that it would postpone indefinitely the time of annexation of British America to the United States, as the Canadians would have acquired all the benefits accruing from annexation without assuming any of the burdens dicted. The treaty with the Hawaiian Islands may have a better chance for ratification, but it can hardly be squeezed through.

IMPRISONMENT.

NEW YORK, Jan. 23.—Judge Benedict this morning in the case of Customs Inspector David P. Paris, found guilty of smuggling, sentenced him to two years' imprisonment.

SUICIDE.

William Sampson, formerly in the employ of the Department of Charities and Correction, committed suicide on the ferry boat, on Thursday night, by shooting himself through the head with a revolver. Sampson, among others, was discharged several weeks since, consequent on an *expose* of certain transactions in the Department.

THE EUROPEAN STEAMERS.

The European steamers sailed to-day; the number of passengers carried was not as large as usual on Saturday, but the cargoes were up to the standard.

DESTRUCTION OF BUOYS.

Steamboat pilots report that the ice in the harbor has swept away nearly all the buoys, thus increasing the difficulties of navigation, and exposing shipping to a serious risk and danger.

SPECIE EXPORTS.

Exports of specie from this port during last week were three million six hundred and eighty-two thousand six hundred and sixty-eight dollars, including three million two hundred and eighty-nine thousand seven hundred gold coin, and three hundred and fifty-one thousand six hundred and eighteen dollars gold and silver bars.

THE TOMPKINS SQUARE MATTER.

[illegible] of workmen was held to-

when the above committee ceased to exist, will be competent for other men like Mr. Ross, if such there be, to add their means and influence to his.

THE WORKING GIRLS' ASSOCIATION.

This Association, composed in the main of devout working girls, with the enthusiastic assistance of a few ladies, has been in operation now for a year or more, and has perhaps been too little known to the public. The very attractive reading-room has been maintained near the corner of Bleury and Craig streets, which is open every evening and largely frequented by factory operatives and others, especially on nights of their monthly meetings, which have increased constantly under the guidance of their able President. The room has been of late uncomfortably crowded by an attendance of about sixty girls. Fresh faces are seen at the room every week, as is to be expected when so many are working to that end.

This Association has brought to light many sad stories, many sad evils, the greatest of which are the boarding-houses. "We don't take lady-boarders" is the greeting the girl gets as she wearily walks street after street in the respectable parts of the city. No, for woman's pay is less than men's—and so she wanders heart-sick, till her slender purse compels her to take refuge in some undesirable house, far from her work-shop. The president tells us of girls three in a room, 10 by 7, of others crowded in with families of children,—untidiness, noise and scolding is the atmosphere that awaits them as they come from their work-rooms. Can we blame them that they hurry out from this to seek air and amusement on the streets? It would be better to help them now when they are trying to help themselves. We were told of a gentle, refined girl who came into the Reading Room, where her sad face attracted attention. A few kind words soon drew the cause of her burden from her. "There is no room,—no place for me in the world" was her piteous complaint—mother dead, without friends, courage almost gone and heart-sick, earning $1.50 per week at one of the factories, $3.00 by work half the night. She was strengthened and comforted. She became strong and patient, and is now happy in remunerative employment among Christian friends. Everyone coming to the room is heartily received by the girls. Strangers in the city are helped to employment, directed to their church, and never lost sight of It is said that God has blessed the reading of His word in their rooms to the conversion of several of the girls. This association has thus well met one of the wants of the city by its Reading-Room, which we hope will be more generally supported than it has been hitherto owing to its being known to so few. And again these vigorous young workers come to the front to remedy another evil—the want of a cheap and respectable boarding-house for girls—which they hope to make self-supporting after first cost is met. Unless these houses are nearly self-supporting they cannot multiply to meet the demand. It will be with interest that we will watch the working out of this effort. One element of success it possesses which is too often lacking. The boarders in the house are the members of the association; their aim will be not to get as much for their money as they can, but to make it go as far as it can. As the curtailing of expenses will be to their own credit, and as a lady in her own house will do many things and endure many inconveniences she would not in a boarding-house, so these girls feel in regard to their proposed house. The circular which we print to-day has been sent to some of the gentlemen of the city, explaining the work and probable expenses, and asking for the means to furnish. We trust the public will respond heartily to this call on their sympathy and purses. The expenditure is not much for the good to be accomplished and the plan is worth a fair trial.

THE CITY DRAINAGE.

ITS PRESENT CONDITION — ALTERATIONS AND IMPROVEMENTS NEEDED.

The following is the report prepared by Mr. Macquisten, the City Surveyor, on the city drainage, and which was presented at the late joint meeting of the Roads and Drainage Committees :—

TO THE CHAIRMAN AND MEMBERS OF THE ROAD COMMITTEE :—

GENTLEMEN,—In accordance with the Resolution of your Committee, passed on the 16th December last, instructing me to report on the drainage of the city, I beg to submit the following Report, with plans, sections and estimates of proposed improvements.

The sewage of the city is all discharged into the River St. Lawrence at the following points, viz.: on the south side of the Canal, at Britannia and Forfar streets, and at the waste weir of the Canal near the Montreal Warehousing Company's Elevator; the outlets at Britannia and Forfar streets are of brick egg-shaped sewers of 3 x 2 feet; that at the waste weir an egg-shaped sewer of 6 x 4 feet. On the north side of the Canal the first point of discharge is at the Elgin Basin, the sewer at this point is 8 feet in height; descending the river the next outlet is in the Basin, opposite the foot of Lacroix street, where a 6 by 4 feet sewer discharges. At Monarque street there is the outlet of the Coteau Baron sewer, about 8 feet in height at its point of discharge. Opposite the Jail the Colborne Avenue sewer discharges; its outlet is 9 feet in height, by 9 feet at its greatest width.

Opposite the Adams Tobacco Factory, the Fullum street sewer, 6 x 4, is discharged.

The foregoing are the principal outlets; there are, however, three small outlets, one of a wooden box sewer at Longueuil Ferry, one opposite Jacques Cartier Square, and another of a sewer which passes below the Lower Basin of the Lachine Canal.

PRESENT MAIN SEWERS.

The Craig street sewer, which discharges at Lacroix street and at the Elgin Basin, was cleaned last year between St. Denis street and St. Lawrence street for the first time between these points since 18[illegible] cubic yards of sediment

...in addition to her ordinary subscription to the Church's funds!"

THE TIMES OF JOSHUA.

SACRIFICE AND BLESSING.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

Being a synopsis of the lecture delivered by him in Stanley street Church in connection with the International Series of Sunday-School Lessons.

JOSHUA 8, 30-35.

Place of the Event in the History.—This has been disputed on the ground that it would be difficult to reach Mounts Ebal and Gerizim before the conquest of the land, and that the service recorded would be more appropriate after the conquest. Hence it has been a favorite scheme with interpreters to place these events in chapter ix., or even after chapter xi. These doubts, however, seem to proceed from entire ignorance of those political, military and religious exigencies of the case which must have been fully before the mind of the writer or compiler of this book. In Deuteronomy Moses had commanded that immediately after passing over Jordan, the people should repair to Ebal, and there write on stone the words of the law. (Deut. 27.2.) This was evidently to constitute a formal taking possession of the land and defiance of the Canaanites. It was,therefore, the duty of Joshua at once to attend to this; and to do so without delay seems to have been his object in moving upon Ai, which commands the most direct way to Ebal, rather than entering the land by way of Gibeon or Jerusalem. Further the distance is only about 30 miles, and by going at once to Ebal; and taking possession of the land in such a manner as to show that Israel intended to remain permanently, he drew out the strength of the Canaanites to meet him in the field, as recorded in chapter ix. It must also have led to the surrender of the Gibeonites, recorded in the same chapter. It is evident, therefore, that every consideration of military and political expediency and of religious obediencer equired Joshua to march to Ebal at once. So that this part of the history must be in its correct place. He must, however, have left a considerable garrison at Gilgal to secure his possession of the Jordan fords, and this place, no doubt, continued to be his military headquarters, as appears in chap. 9, 6. The historical displacement of this event by critics, also impairs its theological application as an illustration of taking a stand on God's side, which should be done at once, and not after waiting till victory declares itself.

The Writing of the Law.—The detailed directions for this had been given in Deut. 27th. It was probably an abstract of the Law that was thus written, and as, according to the directions of Moses, the stones were to be plastered and thus smoothed for the writing, the fineness of the old Assyrian writing shows that a long inscription may have been written. Some think that special stones were employed, but the narrative here and the directions in Deuteronomy seem to imply that the rough stones of the altar were to be plastered for the purpose. The objects of the writing were:—(1) To take formal possession of the land by making the laws of Moses the law of it. (2) To renew the public consecration of the people to God, and their vow to obey His law.

The Sacrifice.—This is first a burnt offering for expiation, and then a peace offering of love and gratitude—a type of the great fact that pardon precedes peace. The altar of rough unhewn stones prescribed by Moses is also an emblem of a truth. It shows that God will not be served with the devices of human art. Even under the ritual dispensation of Moses a few rough stones suffice for his altar and the open air for his temple, if the spiritual worship is there. (Deut. 27, 5.)—Our Lord taught the same doctrine to the woman of Samaria at this very place.

Blessing and Cursing—The place was an appropriate one, being that wherein Jacob had purchased his parcel of ground,and where he had dug his well. The narrow valley between the two abrupt hills of Gerizim and Ebal is a place where, according to recent travellers,the voice of a speaker could be heard by many thousands, and the hills are so near that, as Tristram proved by actual experiment, the commandments could be recited antiphonically with perfect ease by two persons stationed on opposite sides of the valley. The view from Mount Gerizim also stretches over a large part of Central Palestine. Moses had probably never seen this spot; but he must have known it from the traditions of Israel, perhaps from plans and documents handed down from the time of Jacob, and, under divine guidance, he indicated it beforehand as the place for the important ceremony which it witnessed under Joshua. With respect to the blessing and cursing, it may be remarked that most prominence is given to the curses in Deuteronomy, most prominence to the blessings here. The performance is better than the promise in God's dealing with His people; His prohibitions if obeyed always develop themselves into blessings in the end. Further, it is to be observed that the curses are denounced against those moral offences which were particularly rank in Canaan, and they amounted to a severance of the people from these vices and those guilty of them, and to a declaration of war against these evil practices. (2 Cor. 6, 17.)

The Lesson Teaches that we should declare ourselves on God's side, and take our ground in opposition to all evil at once and decidedly. We cannot successfully prosecute any higher work for Christ,unless on this principle of consecration to his service in advanee, of declaring war against his enemies, and of seperating ourselves from all things opposed to God. To return to the points stated at the beginning, it is this that gives force and significance to the pubic act of consecration of Israel and defiance of its enemies, at the commencement of the work of conquest.

LETTERS FROM READERS.

delicious.

THE TIMES OF JOSHUA.

ACHAN'S SIN AND PUNISHMENT.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

Being a synopsis of the lecture delivered by him in Stanley street Church in connection with the International Series of Sunday-School Lessons.

JOSHUA 7, 19-26.

The principal truth in this passage is that sin destroys prosperity and withdraws God's favor; but this central truth is surrounded by many others, and it is necessary to consider the preliminary circumstances.

The Spoil devoted to God.—Jericho being the first city taken, and a rich city, it was expedient to consecrate its spoil to God—that is, as God was the King of Israel, to the public service. This was the more fitting, as God's power was especially put forth in its capture, and, as the treasury of Israel was probably by no means full; and also to prevent the people from acquiring a taste for plunder, which would have demoralized them. For this last reason the spoil other than metallic things was to be burned. Everything, therefore, in the city was "devoted," as the word used in chap. 6, verses 17 and 18 properly means. No Israelite could appropriate to himself any of these things without sin. Taking into account the circumstances of the Israelites, it is perhaps wonderful that the law was so generally obeyed. There was, however, one defaulter, and his sin, until detected and punished, is regarded as the sin of all Israel, and intimates to us that God holds communities liable for the unpunished sins of their members.

The Failure at Ai.—This was a small place, and it was thought that a small force could take it. But its people sallied forth and defeated the three thousand men sent against them, and great discouragement was the result. Joshua appeals to the Lord, and receives the answer that the children of Israel have taken of the devoted things. The crime is defined in verse 11,—they had "taken of the devoted things;" they had "stolen" from the public treasury; they had "dissembled," or been guilty of falsehood. Joshua is directed to bring the tribes and families before God, probably by casting lots, and so to discover the guilty person.

Folly in Israel.—The word in verse 15th is moral folly rather than intellectual—but the two are closely allied, and the word "folly" is often and filtly used in the Bible for sin, in view both of its nature and consequences. Achan's special folly is the sin of appropriating to his own use the public property, and that which God had devoted to destruction. He had thus violated a trust committed to him, and had sinned against both God and his brethren. What he had taken was not very great, a fine "mantle of Shinar" which should have been burned, and gold and silver to the value of about $150, which should have gone into the treasury of the Tabernacle. It is not the amount of such sins so much as the nature of them that God regards. Man is often disposed to disregard small peculations from public funds, but God punishes a whole nation for one such sin, and this not of large amount.

Achan's Confession. The culprit is appealed to by Joshua, in the name of the Lord, to confess his sin,—not that he may escape punishment, but that the Lord may be glorified, and the people delivered from the guilt of it. Achan does not deny or try to conceal his crime, nor does he ask for mercy. He confesses all, expresses deep contrition, and his only explanation is "I coveted them"—a sorrowful confession of a sin which has always prevailed greatly in the world, insomuch that "the love of money" is and has been the "root of all evil." (1st Tim. 6, 10, Luke 12, 15, and the connection.)

Achan's Punishment.—This is very severe, and goes beyond the limit set to such punishments in Deut. 24, 16. It must be observed in explanation of this that his sin was not against an individual man, but against the whole nation. It had led to national humiliation and defeat, had indirectly caused the loss of valuable lives, and had perilled the cause of the nation. It was treason against the Divine King of Israel. It is a mistake to suppose that dishonesty with regard to public interests is a less crime than with regard to private interests, simply because we have more feeling for an individual loss than for one that is divided among many. God does not so regard it, and this justly, since it may be far worse, as implying want of patriotism and loyalty as well as want of honesty, and as producing more widespread evils, in demoralizing the community and in doing injury to many innocent persons, as well as in exposing the people which tolerates such things to God's judgments.

Achan's Monument.—A great heap of stones. Memorial stones of a very different character from those of Gilgal, and intended to warn future generations against his crime. It is in the Valley of Achor—the valley of "trouble," because Achan troubled Israel, and from this trouble, rather than from the terrible fate of the man, the place was named. Achan stands in the Jewish Church like Ananias and Sapphira in the Christian Church, as a monument of divine wrath against sins of coveteousness and falsehood,—sins which generally go together, and against which God specially desires by these examples to warn his people. (Col. 3, 5).

The Lessons taught here are all sad and humbling, but not the less necessary. We are warned against covetousness; against betrayal of any public trust; against using or tampering with anything that God has devoted to destruction. We are also forcibly taught the true yet terrible doctrine that God in his providence holds nations, communities and families responsible for the sins of their members, and visits chastisements on them accordingly. Thus any public sin not condemned by the community, however large, in which it occurs, will surely bring trouble upon the whole. How often are families sorely troubled by the sins even of children. How often are churches and nations troubled by the sins of individuals.

We cannot be too strongly impressed with the holiness of God, and his abhorrence of moral evil, or with the greatness of individual and corporate responsibility in such matters, or with the danger of giving way to selfishness and coveteousness.

A LAMP TO THE FEET.

...er advertisement.

HOME RULE.

The Regular Monthly Meeting of the Montreal Branch of the Irish Home Rule League will be held in the St. Patrick's Hall, corner of Alexander and Craig Streets, on TUESDAY EVENING NEXT, the 2nd of February, at EIGHT o'clock, sharp.

Subscriptions for 1875 will be received at this meeting.

A large attendance is requested, as an able and very important letter from John Martin, Esq., M.P., Secretary of the parent Association, to the President, will be read, and other important matters brought before the meeting.

The friends of Ireland generally, as well as the members, are requested to attend and assist the cause of Home Rule for Ireland.

Able and eloquent speakers will address the meeting.

P. J. COYLE,
Rec.-Sec.

THE MOTHERS' MEETING FOR PRAYER

will be held in the Young Men's Rooms, Radegonde street, on WEDNESDAY, Feb. 3rd, at THREE; also, one in the Young Women's Rooms, 47 Metcalfe street, at the same hour. As this is called the children's day all mothers are earnestly invited to bring their little ones.

INSOLVENT ACT OF 1869.

In the matter of JAMES HUSTON, of Princeville, P.Q., Trader, Insolvent.

The undersigned will sell by public auction, at the store of the Insolvent, in the Village of Princeville (Stanfold Station, G.T.R.),

On WEDNESDAY, 17th Feb., at 12 o'clock noon,

The complete and well-assorted Stock-in-Trade of this estate, consisting of

DRY GOODS, READY-MADE CLOTHING,
HARDWARE, GROCERIES,
BOOTS and SHOES, &c., &c.

SHOP FIXTURES, including Fire-proof Safe, value about $6,500.

The store is well situated in the Village. The Book Debts, Notes, Mortgages and Real Estate, will be sold as per future advertisement.

Terms made known day of sale.

Full information can be obtained on application to PERKINS & LAJOIE, 97 St. James street, Montreal.

Inventory and Stock can be seen on application at the store in Princeville, Q.

ARTHUR M. PERKINS,
Assignee.

BENNING & BARSALOU,
Auctioneers.

INSOLVENT ACT OF 1869.

In the matter of JAMES HUSTON, individually, and as having carried on business in the City of Montreal, under the name, style and firm of HUSTON & EVELEIGH, Trader, Insolvent.

The undersigned will sell by Public Auction, at the Insolvent's place of business, No. 159 St. Joseph street, in Montreal, on

FRIDAY, 12th Feb., 1875,
At ELEVEN o'clock, A.M.,

The Stock of DRY GOODS, READY-MADE CLOTHING and BOOTS and SHOES belonging to the above Estate.

Stock-in-Trade, value about	$10,600 00
Shop Fixtures, "	737 00
Book Debts, "	478 71
	$11,815.71

The balance of the Lease of Store to 1st of May, 1875, will also be sold.

Terms made known day of sale.

Inventory may be seen and full information obtained; on application to PERKINS & LAJOIE, No. 97 St. James Street, Montreal.

ARTHUR M. PERKINS,
Assignee.

BENNING & BARSALOU,
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The Entire Balance of this Valuable Stock will now be cleared at LESS THAN HALF the original cost.

STE. MARIE BROTHERS have much pleasure in calling the attention of their numerous customers and the public generally to this

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EVENING SILKS,
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The Stock comprises a full selection in the following lines—

PLAIN & FANCY DRESS GOODS,
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CRAPE CLOTHS,
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PARAMATTAS, &c., &c., &c.
BLACK & COLORED WATERED MOREENS,
PLAIN & FANCY FLANNELS,
TABLE LINENS,
SHEETINGS,

THE TIMES OF JOSHUA.

THE DIVISION OF THE LAND.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

Being a synopsis of the lecture delivered by him in Stanley street Church in connection with the International Series of Sunday-School Lessons.

JOSHUA 18, 1-10.

We may consider as preliminary:—

The Circumstances of the Removal to Shiloh.—The land had been conquered, most of the strongholds of the Canaanites taken, and no enemy able to cope with Israel was in the field. The Tabernacle at Gilgal, on the threshold of the land, was in an appropriate place so long as the battle was an unfinished one. Now it is removed to a central place in the tribe of Ephraim, where it remained till the time of Samuel. The name of the place denotes rest, and indicates the idea that now the people had attained to their promised rest, which, however, like the Sabbatism of Adam in paradise, was soon interrupted by sin, and Shiloh itself was destroyed (Jer. 7, 12),—a type of that failure of Israel referred to is Hebrews 4, 8.

Joshua's Expostulation. "How long are ye slack to possess the land?"—that is to settle permanently in it. The people had been accustomed to a a nomadic life in the desert, and they seem to have preferred to live in the same way in Palestine, and to have been slow to settle themselves in the towns and villages, which probably were in many cases being re-occupied by the Canaanites. Two tribes and a half had been provided for east of the Jordan, and Ephraim, Joshua's own tribe, had with Judah assumed somewhat of a settled character, but the other tribes were still in the main nomades, or concentrated about the camps at Gilgal and Shiloh. This was not the intention of God. They must divide the land and attach themselves to it locally as settlers. Joshua takes practical action in the matter. He has the land surveyed and causes the people to cast lots for the several districts. We see here man's slackness even to take the good gifts offered by God. We see also, the root of the many beautiful references in the Bible to the "lot of inheritance" given by God. Ps. 105, 11; and 16, 5.

The Division of the Land.—His presents two interesting aspects. (1.) The acknowledgment of God's hand in it; God is appealed to as determining the lot of the inheritance of each tribe and family. (2.) The brotherly kindness and order of the division. We read of no greedy and selfish appropriation, or of any complaint, except that of Ephraim referred to in Chap. 17th. Joshua himself sets the example of unselfishness in remaining to the last and asking for a rocky hill, and all Israel seems to have quietly acquiesced in the division. Thus the Israelites dwell as brethren in unity—an example to us. (1 John 4,7.)

The Land as an Emblem to us.—Canaan, as we have already seen, is the type, not of heavenly rest, but of the higher Christian life with its peace and confidence. This is beautifully explained in Hebrews 3rd and 4th, where we are told of a rest into which we may enter in Christ, and which is contrasted with the wilderness journey of Israel, and with their perishing in the wilderness. The coming out of Egypt is a type of leaving the world and receiving Christ as our Saviour; but in doing this we may enter on a desert journey, in which life is to us a wilderness—a hard struggle—with little peace; and we may pass our whole life in the wilderness like the mass of the Israelites, losing for our present possession the good land the Lord has provided for us. To enter into present peace and rest requires a faith like that of Caleb and Joshua, or like that which animated the younger generation of Israelites who entered with them into Canaan, though those of weaker faith may be saved even if their bodies perish in the wilderness. This spiritual significance is a main reason why so much importance is attached in Scripture to the possession of the Promised Land. It was to be held under God, and for His service, as the place where His worship was to be perpetuated, and it was held on this condition, and as a token and emblem of God's gracious care of the people, giving them rest and peace so long as by faith they held fast to Him. This tenure is implied in the original promise to Abraham, in the blessings and curses in Deuteronomy, and in Joshua's address at the end of this book. This is in like manner the tenure of all Christian gifts, graces and possessions. We should, like Joshua, survey these things as presented to us in God's Word and Providence, should not be slack to occupy and enjoy them, and should hold all as stewards of God, from whom we derive them. (Matt. 21, 43.)

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OLD NEWSPAPERS,

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POSTAL RECIPROCITY.

Those desirous of sending the WITNESS to their friends in the United States, postage pre-paid through can do so now at the following rates:—WEEKLY, $1.20; TRI-WEEKLY, $2.60; DAILY, $4.20.—In consequence of the change in the Postal Law between Canada and the United States, there will be no postage to pay on the other side of the lines. Under the previous postal arrangements there was a charge of one to two cents on each paper from Canada.

TWO Canvassers wanted, in the Sewing Machine business. Good salary. Enquire of M. N. LLOYD, 376 Notre Dame st.

FURNISHED ROOM and Board in a private family, for a gentleman and wife, near the English Cathedral. Adress H.K., this office.

DOUBLE ROOM to Let, with Board, suitable for a lady and gentleman, at 271 Bleury st.

LOST.—On Saturday, a black and white Collie Dog. Any one returning him to 381 St. Paul st. will be liberally rewarded,

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WANTED Immediately, a first class General Servant, at 24 Richmond Square.

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ROOM for a Lady, also three other rooms. 499 Sherbrooke street.

WANTED, a good Milliner and Dressmaker, at 43 Beaver Hall.

WANTED, at 289 Peel street, a Protestant Girl, to do Sewing, who is willing to assist in the Housework

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TO LET, comfortable well-furnished and heated Room with Board No. 4 Corner St. David and St. Joseph streets. Terms moderate.

LOST.—On Sunday the 21st inst., a Gold Ear Drop set with Violet Stones, either in St. Joseph street Cars, or down Place d'Armes Hill, St. Urbain and Vitre streets. The finder will be liberally rewarded by leaving it at No. 121 Vitre street, Montreal.

BOARD.—To Let, handsomely furnished Single and Double Bedrooms, suitable for married couples, or Single gentlemen with excellent table and every modern convenience, at 70 Victoria street.

WANTED a good respectable Girl about 14 years of age, to assist in the care of children, 748 Palace street.

A Young Lady of experience whose object is a House would engage as Governess in a family, upon quite moderate terms; English, French and Music. Address "W." WITNESS Office.

A SHORTHAND WRITER, accustomed to Office work, will be disengaged on 1st April. Address "A.J.P." WITNESS Office.

WANTED, a position as Bookkeeper, Accountant, or Auditor, Secretary to a Company or Manager of any works or business by an Englishman of considerable experience in Canada and the old country. Testimonials of the highest character can be furnished. References—Dean of Montreal and the Revd. James Carmichael. Address W. G. W., WITNESS Office.

The Block of Four Lots forming the corner of Drolet and Roy streets and a wide lane, being Nos. 97, 93, 9 and 109 on plan, Cadastre 903, each 20 x 72, opposite the proposed R.C. College, and the new brick store and terrace, all of which are occupied by proprietors These are very desirable lots. The locality is bein rapidly built up, the streets are well laid out, graded and drained. St. Denis street, on which city cars ar running, is only 100 feet distant. Perfect title. Pla on view.

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JOHN J. ARNTON, Auctioneer.

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TANNERIES VILLAGE,

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The Subscriber will sell at his rooms, on

MONDAY, MARCH 1st,

the splendid emplacement Tanneries Village, adjoining the new church, being Cadastre No. 1195 97 fee front on the Main street, 156 feet on Church stree corner lot, both frontages well adapted for store and dwellings. The terminus of the City Passenge Railway and Buses is opposite this lot, making it o easy access to the city, winter or summer. Commute —Perfect Title.

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GLAD TIDINGS!

Both of our buyers write to say they have so far been very fortunate in meeting with excellent valu in staple goods, particularly in Linens.

THE TIMES OF JOSHUA.

CITIES OF REFUGE.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

Being a synopsis of the lecture delivered by him in Stanley street Church in connection with the International Series of Sunday-School Lessons.

JOSHUA 20, 1-9.

This passage raises the question of the nature and principles of the divine law regarding murder.

The Patriarchal Law. — The first great crime was the murder of Abel, and similar crimes seem to have been rife in the Antediluvian world. Hence the violence which prevailed is stated as a principal cause of the judgment of God on the men of that time. Hence also the very stringent law given to Noah after the flood, "Whosoever sheddeth man's blood, by man shall his blood be shed." (Gen. 9. 6.) Under this law no distinction is made between wilful and accidental homicide, and any one was empowered to slay the murderer wherever he could be found. This law was intended to check the tendency to violence, and also to carelessness and recklessness of human life and suffering, and to provide means of punishment even when no regular administration of justice existed. This law of Noah was in force among most ancient nations, and is that still in force over all those darker regions of the earth to which the subsequent Scripture revelations have not extended. It vindicates the sacredness of human life even in the rudest and most lawless states of society, and asserts man's dignity as created in the image of God.

The Mosaic Law.—This, under God's sanction, mitigated the severity of the primitive law, in connection with the provision of courts of justice which might distinguish between purely accidental and culpable or intentional homicide. Wilful murder was punished with death, and even God's altar could not save the criminal. (Exodus, 21, 14.) Nor could any fine or compensation be taken in satisfaction of such a deed (Num. xxxv. 31.) But a distinction was made in favor of the manslayer through inadvertence, a refuge was to be provided for him, and a trial to ascertain the [illegible] he could remain safely in the city of refuge and could be liberated at the death of the High Priest.

The Refuge Cities.—No formal action is taken in this matter, though Moses had fully detailed what was to be done and had apparently already set apart the cities on the east of Jordan (Deut. 19), until the Lord spoke to Joshua on the subject, and he is directed to bring the matter before the assembled tribes. It is at once attended to, and six suitable cities appointed, Kedesh, Shechem and Hebron on the west of Jordan; and Bezer, Ramoth in Gilead and Golan on the east. The first and last of the Eastern cities are not so certainly known as the others, but they were probably in the south and north of the land east of Jordan.

The Sacredness of Human Life.—In the patriarchal law given to Noah, this is most fully asserted, and is placed on the high ground that as man is the image of God, slaying him is a defacing of God's image, an act of sacrilege against God himself. (Gen. 9, 6.) This sacredness of human life is maintained by the law of Moses in the case of intentional murder, since even God's altar cannot shield the criminal from death. Hence, all human rights of sanctuary to murderers, and commutation and pardoning of the sin of murder are contrary to an original law of God, and to a fundamental relation between Him and man. We cannot take too high ground as to this sacredness of human life.

The Guilt of Sins of Inadvertence.—So strong a view of this is taken by God that in the original law to Noah no distinction is made between sins of inadvertence and sins of actual intention. One reason tor this may have been the great difficulty of distinguishing between purely accidental homicide and that which proceeds from culpable carelessness or artfully concealed intention. Even the law of Moses, which fully recognizes this distinction, provides for a trial, and gives up the manslayer to death, unless the act has been "unawares"—that is by mistake—and "unwittingly," without the knowledge of the actor; and when this is proved, the man-slayer has to remain a prisoner in the city of refuge till liberated by the death of the high priest. We learn from this that while God distinguishes between wilful and unpremeditated or careless sins, He holds the latter as not unimportant, and will call us to account for neglect of the life and welfare of our brother, or for recklessness and carelessness of his interests, as well as for intentional injuries. The law of God takes much higher ground here than the average Christian morality of the time, and young people should be informed of this. (1 Timothy, 1, 13 and 14.) (Matt. 5, 21 to 26.) We must not say like Cain, "Am I my brother's keeper?"—or "pass by on the other side," when our brother, or even our enemy, is in distress.

Spiritual Parallels.—Much use has been made of the analogy between the cities of refuge and Christ as our Saviour. There is, however, no good Scripture warrant for this. Prov. 18.10. and Psalm 18.2, sometimes quoted in this connection, refer to the people of God taking refuge from persecutors; and Hebrews 6.18, though referring to Christ as a refuge, does not seem to allude to these cities. This analogy is to be used with caution, since Christ is not held out as a refuge from the consequences merely of sin, nor as a refuge from the punishment of some sins and not of others. In these respects the differences should be insisted on as much as the resemblances. Another analogy is that between the duration of the confinement to the city of refuge till the death of the high priest, and the emancipation of the people of God by the death of our High Priest Jesus Christ. Until Christ's death the Church, though composed as now of pardoned sinners, was kept in the bondage of ordinances. After His death and resurrection it is set free from these bonds and goes into all the earth with an unfettered Gospel. (Gal. 3.22 and 23.) (Gal. 4.9.)

The principal truths taught in the passage are—(1) God's estimate of the sacredness of human life. (2) His estimate of the guilt of sins of ignorance, neglect and inadvertence against our brethren. (3) The manner in which He reconciles strict justice with mercy under the law, and in a still higher sense in Christ.

For Sale.

ed being 45. Of the more noted houses licenses have been refused, are "The Vineyard." Taylor's saloon and Doyle's tavern, while the "Fountain" was only granted a license on the understanding that no musical entertainment was to be allowed on the premises. It is thought that owing to the increase of $60 on shop licenses, several will not be taken out, which will make a further decrease.

NEW INSTRUMENTS.

The Queen's Own Rifles' Band have received their splendid new set of instruments lately ordered from England.

NEW PRESBYTERIAN CHURCH.

The Presbyterians purpose building a fine structure on the site of the present East End Presbyterian Church.

TEMPERANCE ELECTORAL ASSOCIATION.

Circulars are out to-day, addressed to the friends of temperance, calling for the formation of a Temperance Electoral Association, The Toronto Temperance Reformation Society, a wealthy corporation, are initiating the movement.

DRUNKEN MISCHIEF.

A party who rents an office in the Exchange Building entered it last night in a state of intoxication, and while lighting a lamp, let it fall, breaking it to pieces and setting the flooring on fire. A prompt application of water, by persons who happened to be near, prevented an extensive conflagration, while the cause of the danger was lodged in the police station.

(*Press Despatch.*)

THE TRAINS.

The Grand Trunk, east and west, all going all right as yet; have not heard of any trains being stuck. Toronto, Grey & Bruce the same. Toronto and Nipissing, no trains running to-day; all cancelled; heavy snow storm all over the road. Northern Railway, the mail train north is cancelled for to-day; the express south left Thornhill at 10.12 a.m.; the mail south has not left Meaford. Great Western and Toronto branch running all right. Wellington, Grey & Bruce, considerably delayed north of Guelph; if storm continues will have to stop running to-day.

AN INTERESTING LIFE INSURANCE DECISION.

CHICAGO, Feb. 26.—Judge Blodgett in the U. S. Circuit Court has decided that a life insurance company is competent to restrict its liability in a case of death brought on by the insanity of a holder of its policy, which contains a clause declaring the company not liable in such cases. This decision is in opposition to any previous decisions.

PENALTIES FOR KIDNAPPING.

PHILADELPHIA, Feb. 26.—Mayor Stokley has just issued a proclamation giving notice that the Legislature of Pennsylvania has passed an act which this day received the approval of the Governor, defining the offence of kidnapping. The act imposes a fine of $10,000 and imprisonment for a period not exceeding twenty-five years on all persons found guilty of kidnapping children. Heavy penalties are also provided in cases where persons harbor or conceal stolen children. A provision in the act says:—"This act shall not apply to the detaining or concealing of any child taken or carried away before the passage of this act, when the person or persons so harboring or concealing shall within thirty days after the passage of this act surrender up such child to the custody of the nearest magistrate or justice of the peace, or to the sheriff of any county within the Commonwealth." This proviso has reference to the Ross case.

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MEN'S SEAL, PERSIAN LAMB AND BEAVER COATS.

THE TIMES OF JOSHUA.

THE ALTAR OF WITNESS.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

Being a synopsis of the lecture delivered by him in Stanley street Church in connection with the International Series of Sunday-School Lessons.

JOSHUA 22, 21 to 27.

The Separated Tribes.—When Israel had conquered the kingdom of Bashan and the other territories east of Jordan, the Pastoral tribes of Gad and Reuben, and the half tribe of Manasseh, asked that they might have this part of the land. Moses at first objected strongly, Num. 32—7 to 15, believing that they desired to settle there, and not to aid in the conquest of Canaan; but on their promising to go over armed before their brethren and aid them in their wars, Moses consented. They faithfully kept their promise, and now that Canaan is conquered and divided, Joshua dismisses them to their homes, with thanks for their fidelity, solemn counsels that they should love the Lord and walk in his ways, a blessing, and a large share of the spoil. (Verses 1 to 9.) So far we have a beautiful illustration of fidelity and brotherly love.

A Good Intention Misunderstood.—The soldiers of the separated tribes, returning homeward, became impressed with the fear that they might be disowned by the majority of the nation, and that their children might fall off from the unity of the great family of God, and they resolved to erect on the bank of Jordan a great memorial altar, which should always look westward, as a monument of the unity of the people. The intention was good, but it had in its execution certain elements of evil. It was done merely on their own impulse, without consulting the other tribes, or asking counsel of the Lord. The monument being an altar, had the appearance of establishing a separate worship—of forming the symbol of a sort of sectarian division. Hence it was grievously misunderstood by the majority of the people; and the family of Aaron especially seem to have been filled with jealousy and indignation. So they prepared to make [illegible] about to close in a disastrous civil war.

Peaceful Counsels.—When misunderstandings occur, it is well that matters should not be hurried with the impetuosity of anger, but that all means should be taken to preserve peace. So it was on this occasion: An embassy of leading and trusted men is sent to the apparently rebellious tribes. Phinehas, the spokesman of the delegates, speaks boldly and decidedly, but in a pacific spirit, and the supposed offenders calmly and affectionately explain their objects, and show that their intentions were the reverse of that supposed. Thus a soft answer turns away wrath, and peace and confidence are restored. A beautiful example this of Christian settlement of differences.

The Nature of the Supposed Offence.—This can be learned from Phinehas' accusation and from the reply. They were supposed to "turn away from following the Lord" —to "rebel against the Lord." The accused disclaim all such intention, adding that they did not intend to offer any burnt offering or meat offering on their altar, or peace offering. This would have been a crime against the unity of worship instituted in Israel, and it was to avoid rather than to promote any such disunion that they had built their altar.

The true Nature of Religious Unity.—It is not unity of place, for the tribes are separated by the Jordan. It is not merely corporate unity. There was little of this, but rather tribal independence among the Israelites. It was unity in God as being all his people and children. It was unity of sacrifice as having all one altar of atonement for sin and one mediator before God, represented by the high priest. So in the Christian dispensation, God's people are one, not as being in one nation, one place of worship, one ecclesiastical corporation, but as being all children of one Father and members of one family, however separated in other respects; and as having one sacrifice of atonement, offered by the one high priest, the only Mediator Jesus Christ. Thus anything which sets up any other standard of unity than oneness Christ, tends to evil, and ultimately to dissension. Anything that places any human action or contrivance in place of Christ's one sacrifice is absolutely anti-christian. These things were so in the old dispensation as well as the new.

We are thus taught to be very jealous of anything which supersedes Christ's work, or takes its place; but to be tolerant of outward manifestations either of union or separation, if they preserve this great essential of unity in its full integrity. The true nature of Christian unity is explained in Ephesians, 4th chap., 3rd to 6th verses.

We are further warned of the danger of misunderstandings among brethren, and the necessity of frank and friendly explanations toward such difficulties. (Matt. 18, 15.)

rency. The WEEKLY will be found the most suitable of NEW YORK WEEKLIES.

JOHN DOUGALL

NEW YORK DAILY and WEEKLY WITNESS,

No. 2 SPRUCE STREET

TRACT HOUSE, New York.

TO LET,

A first-class Double House, Furnished, for 1 or 3 years; with all modern improvements; hot air furnaces, hot and cold water bath, &c., also Stable, Coach-house, Garden and Orchard attached. Situation, 91 Upper St. Urbain st. Can be seen from 3 to 5 p.m.

WANTED, a large furnished bedroom, with use of kitchen. Address, stating terms, H. J. D., this office.

WANTED, a good Tailoress; permanent employment and good wages given. Apply at 439 Wellington st.

WANTED to purchase now or for the 1st of May, 1876, a comfortable cottage of say 7 rooms, within the city limits; state locality and terms. Address "H. R," WITNESS Office.

WANTED, two Out-door Salesmen or Canvassers in Sewing Machine business; good salary. Apply to Gardner Sewing Machine Co., 376 Notre Dame st.

TO LET, Furnished Rooms and Board, in a private family, to a gentleman and wife; no other boarders. Address, K. K., WITNESS Office.

WANTED, a good Plain Cook; reference required. Apply, between ten and two, at No. 40 Mansfield street.

WANTED, a strong active young man, as Assistant Storeman. Apply to JOHN MACLEAN & CO., St. Peter st.

WANTED, 1st May, two desirable Unfurnished Rooms, with use of kitchen. Address 50, WITNESS Office.

WANTED, a General Servant at 73 Mansfield st.

LOST or Stolen, on Saturday evening, a small Black Terrier Pup, with long ears and hair, brown spot over the eyes; also marked with brown hair on the breast and four feet; answering to the name of "Jeff." The finder will be suitably rewarded by bringing him to 166 St. Joseph st.

A young Scotchman, just out, is desirous of obtaining a situation as Invoice Clerk or Assistant Book-keeper; first class references can be produced. Apply X, Office of this paper.

WANTED, a Woman to do general housework in a small American family. Apply to No. 365 Mountain st., City.

WANTED, a Thorough Servant. Apply at 14 Brunswick street, from 10 to 12.

WANTED, for an office, a smart lad who writes a good hand and is quick at figures. Apply in applicant's writing to drawer 333, Post-Office.

LOST.—Gold ear-drop, set with stones; finder will be rewarded. Apply 35 St. Urbain st.

WANTED.—Plain Cook and Housemaid. Apply to Mrs. BERNARD, 1,002 St. Catherine st.

BOARD.—To Let, handsomely furnished. Single Bedrooms, with board, at 70 Victoria

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WANTED, for Paint and Oil Business, a man having some experience. Address to Drawer 97 P.O., Montreal.

MACHINE.—Board wanted on the 1st May, at Lachine, by a Gentleman. Address, R, P.O. Box 725, Montreal.

WANTED, a Junior Assistant in the retail drug trade, to go into the country. Apply to Messrs LYMANS, CLARE & CO.

A Large Double Front Room, with Board, at 16 University st.

TO PRINTERS.—Wanted, a good steady Job Printer, to whom liberal wages and steady employment will be given. Apply at 47 St. John st.

WANTED, Three first-class Operators on Wilcox & Gibb's Sewing Machine; also, Sewing Girls. Apply 81 St. Joseph st.

WANTED, by a respectable Young Woman, a situation as Wet or Dry Nurse, where her passage would be paid to England. Apply to Dr. SCHMIDT, 509 Craig st.

Association Hall, Craig st. Business Institutions, &c. Visiting Brethren cordially invited. By order,

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A MEETING OF THE YOUNG

PEOPLE'S SOCIETY of the American Presbyterian Church will be held in the Lecture-room of the Church on TUESDAY, March 9, at 8 p.m.

PERSEVERANCE TENT,

No. 1, I. O. of R.,

Will hold a Grand Social Soiree on TUESDAY, Mar. 9, in Union Hall, Craig st.

Tickets, 25c., may be had from the members and at the door. Tea at 6.30 o'clock. Chair to be taken at 7.30 o'clock. An excellent programme may be expected.

MORE LINENS!

The following Linen Goods were unpacked and marked on Saturday, March 6th, 1875:

Linen Crumb Cloth, 2¼ yards wide, 90c per yard.
" " " 3 yards wide, $1 per yard.
Linen Crumb Cloths, 2¼ yards square, $2.17 each.
" " " 2½ by 3 yards, $2.35.
Table Napkins, 75c per dozen.
Table Napkins, 23 inches square, $1.13 per dozen.
Bleached Table Cloths, 2 yards square, $1.10 each.
Splendid Full Bleached Union Damask, 50c per yard.
Colored Cotton Table Covers, 50c each.
Best quality Stair Linen, only 13½c.

See our window with Linen Goods and prices ticketed in plain figures.

One case very superior Linen Damask Towels splendid makes.

DRESS GOODS.

Just to hand, a few new Dress Materials, very choice goods.

We are still offering our stock of superior Dress Materials at reduced prices.

NEW PRINTS

Our new Prints are perhaps the most choice patterns ever shown in Montreal. They are selling rapidly. Special attention invited to our French Cambric Prints at 17½c, as being worth 22c in the regular way. Our intention is to sell a very large quantity of Prints at a very small profit. See our Common Prints, all at 7½c.

likely to open flood-gates of litigation, and so lead to the destruction of the credit of our city, involving indirectly that of the Province also?

As you publish "the only Religious Daily," can you not claim that yours is a "Religious Institution" and therefore entitled to exemption from taxation?

A CATHOLIC TAX-PAYER.

THE QUESTION OF PRESBYTERIAN UNION.

The throwing out of the Union bills by the Committee of the Legislative Council at Quebec, has aroused a general feeling of sorrow among Presbyterians. A petition has been prepared, copies of which was signed by large numbers, yesterday, at the different churches. It is as follows:—

To the Hon. the Legislative Council of the Province of Quebec:

The petition of the undersigned members and adherents of the Canada Presbyterian Church humbly showeth, that.

Whereas, the proposal to unite the Presbyterian Churches of the Dominion into one ecclesiastical body, under the name of "The Presbyterian Church in Canada," has been under consideration for a number of years, and has been constitutionally resolved upon by the parties to said union;

And, whereas the said Churches now only await the legislation requisite to convey their respective properties to the United Church, in order formally to consummate the union, your petitioners would be grievously disappointed if any delay were interposed by any branch of the Legislature to the accomplishment of the wishes of said churches constitutionally expressed, and crave your honorable House to sanction the three bills bearing on said union now before your hon. House, which have already been approved by the Legislative Assembly.

And your petitioners, &c.

A mass meeting is called, as per advertisement, to meet in St. Paul's Church to-night, when a definite course of action will be decided on.

Noon Advertisements.

TO LET,

PEW No. 110 CHRIST CHURCH CATHEDRAL.

Apply by letter to 34 DUROCHER ST.

A Large Front Room can be had with board; suitable for a married couple, or two gentlemen, at 30 St. Denis street.

ELECTROTYPER WANTED.—A person accustomed to electrotyping and stereotyping by steam preferred. Apply at this office.

WANTED, immediately, a good Thorough Servant. References required. Apply at 93 Union Avenue.

WANTED, an office in a central part of the city. Rent, moderate. Apply Box 481, P.O., Montreal.

A Comfortable Room, with Board, suitable for a Married Couple or a Gentleman. 59 Aylmer st

COOK WANTED.—Wanted a respectable girl as Cook; first-class references required. Apply between 10 and 12 a.m. to MRS. MORRICE, 10 Redpath street.

A respectable, quiet Young Man can be accommodated with a neat, comfortable Bedroom, with Breakfast and Tea, and use of Parlor, in a private house, 5 minutes walk from P.O. Apply at WITNESS OFFICE.

WANTED, a General Servant. Apply at 247 University street.

REPORTER.—Wanted, a Berth as Reporter, by an experienced hand. Speaks French, writes shorthand and a good scholar. Good testimonials. Address "Excelsior," 13 Vitre st.

WANTED to rent, for the summer, a good Cottage at Longueuil; near the water; furnished or unfurnished. Address, with particulars, A.B., WITNESS Office.

FURNISHED BEDROOM to let, double or single, at 20 Latour st.

WANTED, by a Young Man, Warm Room, with Board, and use of Bath, in a private Protestant family, where no other boarders are kept. References exchanged. Address, stating terms, "Home," this office.

WANTED, a General Servant. Apply No. 20 Richmond Square.

WANTED, a Protestant Housemaid. Must have good references. Apply at 1100 Dorchester st., west of Guy.

FRONT BEDROOM, with Board, for Married Couple —1st March. Address, stating terms, "Hard." WITNESS Office.

WANTED, a General Servant. 1283 St. ... he ... street.

WANTED, by a first-class Watchmaker, a situation has had 16 years good experience in England and can give first-class references. Address G. F. Post Office, Waterloo, P.Q.

subjects. that ac- he realm. e simply ould not itutional ple with t which ent and ', also a d others e source, itanism r since. ne mere German he had he Syl- ibility; which n, more of the gather uld be osition. doubt- which atican ussian other t day, which

the farther off the river appears till it disappears, and they at last perceive that it was all an illusion, and so were they under an illusion with regard to Protestantism. The more you see the more certain you are that those bitter waters you thought were there, do not exist at all. It was an illusion. When he was in the Church of Rome, he looked much at those divisions among Protestants, but when amid the latter the illusion vanished, and he saw the reality of a unity in diversity.

He was addressing perhaps 1,500 of a congregation; no man before him had the features of another man, or is his counterpart, and yet they formed a congregation; so of the world, all the diversified nations and peoples in the earth, of all shades of color and appearance, were all created in the image of God, and yet no two of them were alike. What manifest diversity in unity; and the same with mind. Protestants were all one in Christ; they are united in all things which He has ordered them to believe, and all He has specified they do; but Christ left man as a free agent, to follow the dictates of his conscience and intelligence in minor things.

PROTESTANTISM IS LIBERTY,

but Roman Catholicism is slavery. You, its followers, are bound to be one, not by the light of God's Word, nor by the dictates of your own intelligence, but because you are not allowed to follow the voice of your own intellect—you are commanded to believe what the Pope tells you, and implicitly obey him. Protestants, to know the truth, go to Christ, and are thus sure not to be deceived; by prayer they raise themselves on the wings of faith and love to the foot of the Throne of God, where they drink the pure waters of wisdom, light and life. There, at the feet of God, they hear they are the children of God; that they have a Brother in Christ, who has made them free indeed; that they are temples of the Holy Ghost who ... in all their ...

THE TIMES OF JOSHUA.

CALEB'S HISTORY AND INHERITANCE.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

Being a synopsis of the lecture delivered by him in Stanley street Church in connection with the International Series of Sunday-School Lessons.

JOSHUA 14-6.

Caleb speaks to Joshua forty-five years after their memorable return from the espial of the land to Kadesh-barnea, and seven seven years after the entrance into Canaan, and when most of the land except a few strong fortified places had been subdued. He is now 85 years old, but the Lord has "kept him alive," and he is still as strong as ever to cope with those terrible Anakim, before whom the heart of the people had melted. He reminds Joshua of the promise of Moses, and now he claims its fulfilment. He asks Hebron and its borders for his inheritance, though the Anakim still hold that ancient and strong city, and have to be driven out. Joshua blesses Him in the presence of the children of Judah, who appear to have come with him; Caleb, though probably a Kenezite by birth or descent, being an adopted member of their tribe. The request is granted, and Caleb is left free to conquer for himself the city and land of Arba, the father of Anak. (See chapter xv., 12.) It may be remarked here that this interview was probably subsequent to the first great inroad of the Israelites into the South, after the battle of Gibeon, Chap. x., and that the final conquest attributed to Caleb and the men of Judah, in Chap. xv. and in Judges 1st, was at a later time, and not completed till after Joshua's death. We may notice here the following points:

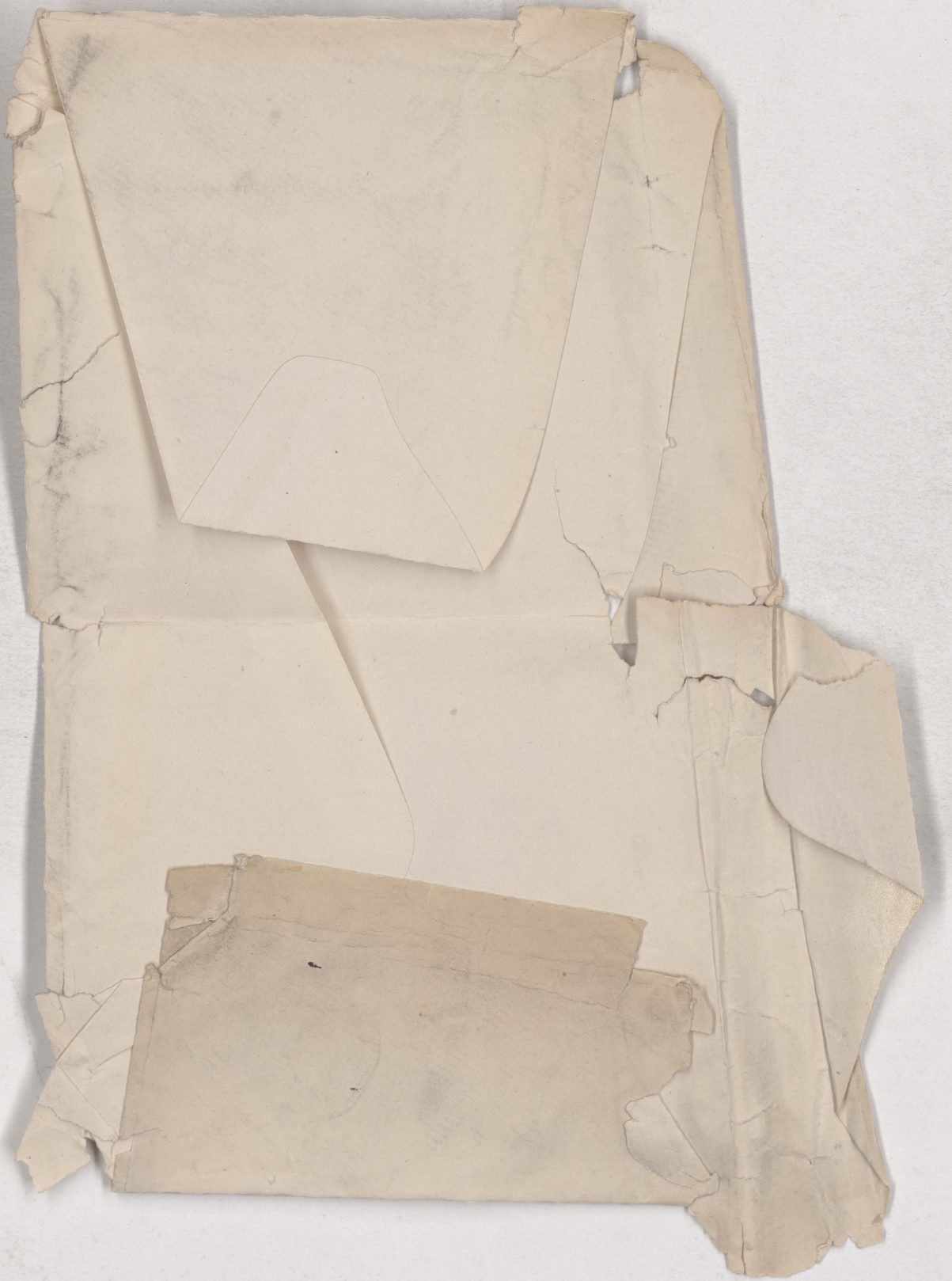
Caleb's History. From Caleb's being called a "Kenezite' or "son of Kenaz," from its being said that he received a portion *among* the sons of Judah, from the emphasis attached to his following the "God *of Israel*," and other considerations, it seems plain that he was a proselyte, probably of Edomitish descent, one of those converts from abroad, who at various times were incorporated with Israel. When we first hear of him he had attained to the rank of a chief in the royal tribe of Judah. He had survived the desert wandering, had been engaged in the seven years' war against the Canaanites, and now appears as a monument of God's faithfulness to his faithful servants.

Caleb's Character.—His name is, perhaps, expressive of this. It has been interpreted, one who "seizes vehemently," a tenacious man, holding fast to what he thinks right, and so Caleb proved himself to be. It required no small courage to hold fast to his testimony in the time of the spies against the panic stricken and furious people, who threatened to murder him and Joshua, (Num. xiv., 10), and now in his 85th year he is as ready as ever to go up against the last stronghold of the stalwart and terrible Anakim. Joshua might well bless such a man, for such men are the strength of any people, and God himself blesses and honors such men.

Caleb's Preservation and Success.—The Lord had kept him alive through all the desert wandering, through all the struggles of the war. God had thus kept him, not his own care of himself, for Caleb was not a man to spare himself or to evade any duty or danger. He had seen the good land, not as a furtive spy, but as a conqueror; had lived to see the realization of all that he had in faith anticipated forty-five years before, and to know the faithfulness of God in all that He had promised; and now he claims as his that portion of ground on which his feet had stood, and where the inhabitants had chiefly moved the terror of his fellow spies. The simple force with which he expresses all this in the passage before us cannot be surpassed or added to by any comment. It may be observed that Caleb says Moses "sware" unto him. In Numbers xiv. 24 and Deut. i, 36, the authority of God for this promise of Moses is given, and in Joshua xv. 13, the command of the Lord is spoken of as confirmed to Joshua. To Caleb it is Moses that speakes; but to Moses the command is from the Lord, so that thery is here on contradiction.

The Secret of Caleb's Persistence and Success.—This is thrice stated in the passage, that we may be sure not to miss it, in verses 8, 9 and 14th. He "wholly followed Jehovah, God of Israel." He did so in his truthful report, and he had done so in his whole life, patiently and firmly, with no fear of man before his eyes, neither following the despair of his brethren nor terrified by their anger, nor by the power of the Anakim, but trusting in and fearing God only. He was a faithful follower, believing implicitly in his God and Saviour. He was a patient follower, waiting long without doubting. He was a hopeful and cheerful follower, bringing no "evil report," but knowing that with God's blessing all things would go well. He was an obedient follower, recognizing no law or will except that of Jehovah. He was thus a whole-hearted follower of God, as distinguished from a halting, hesitating, double-minded man. He thus stands forth as a pattern of the Christian soldier in the Church militant, and as an example of complete consecration to God. To such men the best promises of the New Testament, as well as of the old, belong. See as to this our Saviour's words, in John xiii., 25 and 26; Paul's in Ephesians, vi., and 10 to 18, and Heb. xii., 1; and John's in Revelations, ii. 26, and iii. 21. The great leading lesson here is, therefore, that which is so often repeated in the passage itself:—"*Follow the Lord wholly.*"

Specimens
&
Notes &
Bible Lessons



A KING DESIRED.

BY PRINCIPAL DAWSON, OF M'GILL COLLEGE.

(*Being a synopsis of a lecture in connection with the International Series of Sunday School Lessons.*)

1 Sam. 8, 4-2.

Samuel was a painstaking and just judge. He went on circuit every year throughout the land, and he could call the people to witness the justice of his rule (ch. 12,3), and they had enjoyed peace and prosperity for a long time under it. But he had committed a grave error in making his sons judges in his old age. The office which he held was not hereditary, and his sons were not called to it nor qualified for it. Even good men often mistake in this way, taking into their own hands arrangements which God has retained to himself, and blinded by partiality towards their own children or relatives. Perhaps this has always been, and is one of the chief faults of good men. In the present case it led to the taking of bribes and perverting of judgment, and consequent demoralization and discontent; and the elders of Israel, influenced by this and perhaps also by their belief that further conflicts with their enemies, the Philistines and Ammonites, were imminent, resolved to demand a change of government.

Deputation of Elders.—They came to Samuel at Ramah and respectfully, though firmly, presented their request. In doing so they must have felt that they would greatly wound the old man. To a man who had so long ably and honestly ruled the nation, and who had been so signally called of God to his high office, it must have been a heavy blow to find that a change was desired, and this not by a fickle rabble, but by the men who were the leaders and heads of the nation. Such sorrow is more or less the lot of all who attain to high places in the world. They find their good deeds forgotten and their errors remembered, and that men have become weary of them, when they are themselves conscious of rectitude and well-deserving. Men so reward their servants. Only God acts otherwise. On the other hand, the fact that the elders, instead of rebelling against Samuel's authority, present their request directly to him, implies the sincere respect and implicit confidence with which they regarded him, and their indisposition to take any violent or revolutionary course.

Their Request and its Reasons.—They desire a King, a thing not unlawful in itself, and expressly contemplated beforehand in the laws of Moses. (Deut. 17, 14.) Further, the expression in Deuteronomy is exactly that which they use, "a king, like as all the nations that are about." Further, the law provides that if they desire a king God is to select him for them, and not they themselves. It is clear, therefore, that these elders have the law of Moses before them in making their request, and they apply to Samuel as the existing divinely appointed judge and prophet. Their personal reasons, Samuel's age and his sons' unsuitableness, are addressed to him to remove any unwillingness on his part to present their request to the Lord.

Samuel's displeasure and his prayer.—Samuel naturally thinks there is no reason for a change, and he believes that the theocracy established by Moses and the patriarchal rule of the elders themselves, are much better than a kingdom. But he gives no immediate answer, and, as is his wont, refers the matter to God in prayer. In this his piety and his greatness are alike apparent. His immediate impulse must have been to refuse to aid in the matter in any way—but he does not allow the feeling of the man to rule, he does not allow the duty of the judge. His views were with the public decidedly against the change. He laments all the evils which may flow from it, exaggerated, perhaps, by his own personal leaning against the measure; but he knows that God is the Supreme Judge, and that His will must be followed, whatever the wisest man may think. Samuel's example here is that which all men in responsible positions should strive to follow. It is a good rule when we are displeased or annoyed to pray to the Lord before doing anything else.

The Lord Disapproves, yet Permits.—The words in the three last verses of our lesson contain one of the most remarkable illustrations of an obscure point in God's moral government, His permitting even in His own people courses which he yet sees to be of evil tendency. The only authoritative explantion of this is that which our Lord gives [Matthew 19, 8] when he explains some of the provisions of the law of Moses by saying that they were "because of the hardness of the hearts" of the people. The Lord has thus in His mercy to accommodate himself to our weakness, to employ tutors and governors to bring us to Him, to remember that we are but dust. He says in effect to Samuel: Hearken unto the people. Let them have a king to reign over them, like the other nations; but let them bear in mind that in leaving the position of freedom in which I have placed them, for servitude to an earthly ruler, they are descending to a lower position. They are rejecting not the judge merely, who has been raised up for them, but God Himself, who has given them so much better a form of government than that of the nations whom they unwisely envy. All this appears in the protest which Samuel is directed to make to them, and which is given in the 11th and following verses. They are, in short, proclaiming themselves to be unworthy of the liberty with which God has made His people free, and voluntarily placing themselves under a yoke of bondage to man. Yet the desire which they express shows that this is the only condition they are fitted for, and God permits them to place themselves in it, just as a father might permit a wilful child to carry out some unwise plan far enough to learn its evils from experience. The Lord had intended to exempt them from the evils of the despotic government which prevailed in the nations around, but they had proved themselves unworthy of it, therefore he allows them to be placed under subjection. So the Lord says to His disciples, "The kings of the Gentiles exercise lordship over them, but ye shall not be so." (Luke 22, 25.) Still this lordship is a thing morally indifferent, and when men need it God permits it. He only forbids the selfish ambitions which may associate themselves with it. This principle explains many of the differences in government which God permits in the world and in His Church.

They have not rejected you, but they have rejected Me.—These words nevertheless imply that our wishes for low rather than high things, and our choice of our own ways rather than His in matters that though lawful may not be expedient, are not indifferent to our Heavenly Father. He would like us to rise to the level of His best things, not to be content with the least and lowest. He would have us not to follow the "nations round about," but to follow Him. He would have us to reject none of His agencies or institutions, however unlike those which seem expedient to the world, and he warns us here that in doing so and following expediency rather than the divine guidance, we are sure to fall into evil, and to lose much good. Further, when we follow wilful ways and fall into trouble in consequence, and are constrained to "cry out" we are warned that the Lord "will not hear us in that day," (v. 18) for he cannot deliver us from all the temporal results of our sins and errors, though he may no doubt overule them for our spiritual good just as the kingly office in Israel was made the means of much good to the nation in the days of the greater and more godly kings, and the oppressions of bad kings were also made a means of turning men to the Lord. We cannot expect to understand fully the method of God's moral goverment; but taken in connection with the fact that he desires above all things the moral elevation and eternal salvation of His people, the lesson is rich in instruction on this great subject, and in practical guidance for times of doubt and difficulty, and a main truth taught is that God's plans are better for us than our own schemes or those of an evil world; but that we need much grace to enable us to follow God's plans.

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BUILDING LOTS.

FOR SALE, a fine parcel of land divided into Building Lots, neatly fenced, and containing Ornamental Trees, fine wall of water, &c., beautifully situated on "Quin Farm," close to the Park and convenient to Ferry.

Will be sold cheap.

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It is surprising how some Montreal people will waste their money. We know for a certainty that numbers of people for the sake of getting a few months' credit are now paying 16c for the exact same Prints and Regattas as we are selling at 11½c, from 3c to 5c per yard for Horrockses' Cottons more than our prices, from 10c to 50c per yard more for Black Silks than we sell the same qualities at, and the same holds good with all other classes of goods.

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We could double our trade in one month if we chose to give credit, but we have no idea of ever giving way to the Montreal old fogy way of doing business. The history of the Montreal dry goods trade is a disgrace to the city, and if we succeed in placing the trade on a better basis by introducing the modern and more successful way of conducting a retail trade it will be a grand thing for the city.

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Beautiful fine Grass Cloth for Dresses or Costumes, 13½c.

Splendid Bleached Table Damask, 45c.

Good Table Napkins, from 75c per doz.

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Colored Cotton Table Covers, 50c each.

All-wool Printed Table Covers, $1.10.

All-wool Printed Cloths for Table or Piano Covers, two yards wide, only $1.55 per yard.

All-wool Plain Colored Cloth for Table or Piano Covers, two yard wide, in Green, Crimson, Scarlet, Maroon and Browns, very superior quality, only $1.95 per yard.

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We have to thank the public for giving us last week the largest week's trade we have ever yet had.

1,000 WHITE VESTS, at 75c.

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1,000 D. B. LINEN COATS,

AT $1 25,

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FOR GULF PORTS.

The Quebec and Gulf Port Co.'s SS. "ALHAMBRA," Capt. Angrove, is intended to leave Montreal on WEDNESDAY EVENING, 9th June, for Shediac, Charlottetown and Pictou.

Shippers will be notified when and where Freight will be received.

Through Bills of Lading to St. John, Halifax, all stations on the Intercolonial and Windsor & Annapolis Railways, Richibucto, Port Hawkesbury, Summerside and Georgetown.

The SS. "SECRET," Capt. Davison, is intended to leave Quebec on TUESDAY, 8th June, at Two o'clock p.m., for Father Point, Gaspe, Percé, Paspebiac, Dalhousie, Chatham, Newcastle, Shediac and Pictou.

Through Tickets to St. John, Halifax, Portland, and Boston.

For Freight or Passage. Apply to
J. A. DUPONT, Agent, **303** Commissioners St., or **STEVENSON & LEVE**, Genl. Pas. Agts, No. 202 St James street.

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IN 100 LBS. AND 25 LB. KEGS IN OIL.

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Have removed to No. 646 PALACE STREET, opposite St Andrew's Church.

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THE BIRTH OF SAMUEL.

BY PRINCIPAL DAWSON, OF M'GILL COLLEGE.

Being a synopsis of a lecture prepared for his course in connection with the International Series of Sunday School Lessons.

1 Sam. 1.21—23.

Samuel is the greatest personage of the times of the Judges, and the connecting link between this period and that of the Kings. He is an eminent prophet, a great religious reformer, and a deliverer of the nation from the yoke of the Philistines. The Lord gave him to his mother in answer to prayer, and of this his name, meaning "asked of God," is a memorial —a beautiful name and a testimony to the Scripture doctrine of the efficacy of prayer. Prayer gave Samuel not only as a gift of God to his mother, but a still greater gift to the people of Israel and to God's people in all times.

The Prayer of Faith.—Elkanah and Hannah were both pious persons in a careless and unbelieving age. Hannah had a great grief in her childless condition, and on one occasion when she with her husband visited the tabernacle at Shiloh, this grief weighed heavily on her (Chap. 1.v. 7), and the kind words of her husband failed to console her. She went with her grief to God, and, entering the tabernacle alone, she "prayed unto the Lord and wept sore." So overcome was she with emotion that she attracted the attention of Eli, who thought she was under the influence of wine. Like some persons in our time he could not understand the workings of the human spirit when bowed down before God in grief. But Hannah vindicates herself. She is "a woman of sorrowful spirit," and has "poured out her soul before the Lord." Eli perceives his mistake and prays that her petition may be granted. The woman's faith in God as the hearer of prayer, is beautifully shown in the simple statement in verse 15—"So the woman went her way and did eat and her countenance was no more sad." Her believing prayer had already removed all her grief and given her in anticipation all she desired. It is well to think of this as an instance of the consoling and joy-producing effect of true faith.

The Prayer Answered.—In due time Hannah has the desire of her heart, and our lesson shows her so soon as the child is weaned preparing to fulfil her vow of dedicating him to the Lord. It is a beautiful picture to see her leading her boy to the old priest Eli, and saying—"I am the woman that stood by thee here praying unto the Lord. For this child I prayed, and the Lord hath given me the petition that I asked of Him." Thus the child is given to the Lord, a rich sacrifice of thankfulness is offered for him,—more than the law in Leviticus 12th requires; and Hannah records her joy and triumph in a beautiful song of praise—a true psalm, which reminds us of some of those of David, and in a later time of the thanksgiving of Mary, the mother of the Lord. Thus the sorrowful and praying mother now appears as one whose heart rejoices in the Lord, and whose month is full of praises.

Lending to the Lord.—The Lord claimed all the first-born as His own, but allowed them to be redeemed. (Exod. 13, 15.) In Hannah's case her vow binds her to give her child to the direct and immediate service of the Lord in His tabernacle. She calls this a loan to the Lord. He is lent to the Lord as long as he lives. And it would almost seem from the expression at the end of the 28th verse, that the infant Samuel himself confirmed this loan on the part of his mother by "worshipping the Lord." For the Lord in the Old Testament "[illegible] and sucklings." (Psalms 8, 2; Matt. 21, 16). No child is too young to worship God acceptably and to serve Him in some way, and such the Lord desires to serve him. (Matt. 18,3). Lending to the Lord is the best of all investments; "verily he will repay;" and so according to the blessing of Eli (Chap. 2, verse 20), Hannah obtains three other sons and two daughters in return for her [illegible] him in him. Eli obtains a true son to comfort [illegible] gree for the [illegible] age, and to make up in some degree for the [illegible] kedness of his own sons. Israel obtains one of [illegible] greatest prophets, and the reformer who raised [illegible] religion from that low condition in which it was [illegible] the time of Eli to the higher state in which we find it in the time of David.

The lesson is a very special encouragement to prayer, a remarkable instance of the blessing of having believing parents, and an encouragement to children to come to Christ and devote themselves to His service, especially when they know that their parents have already in faith so lent them to the Lord.

pany's steamer Secret has been postponed till Tuesday next on account of the ice.

A despatch from Channel, Nfld., May 8th, states that the steamship Strathtay, of Dundee, from Greenock ... arrived there with her bow stove in ... and her fore compartment full of water; received the

The Polynesian reports that at 7.25 p.m. on the 25th April it passed Cape Ray at 10 p.m.; met field ice. On the morning of the 26th met a large field of closely-packed ice stretching from N.N.W. to S.S.W. On 27th ice too thick to proceed; was detained in the ice from that time to 1.30 p.m. on the 6th May. April 22nd, passed the ship Giant's Causeway, bound west; from May 2nd to 6th sighted several steamers and sailing ships in the ice. The pilot reports weather foggy, and saw no inward bound ships between Father Point and Quebec.

The Lake Champlain reports, Thursday, April 22, it saw ship Lake Erie 30 miles west of Cape Race.—The 24th passed Cape Ray, and saw ships Glenbervie and Abeona.—On the 25th passed the Glenbervie in the ice 30 miles N.N. West of Cape Ray.—May 2, saw ship Lake Ontario or Lake St. Clair, off the Bird Rocks; passed a number of ships on the Banks outside of the ice.

The Dominion reports she was ice-bound in the Gulf of St. Lawrence, and had to leave her steerage passengers at quarantine owing to four cases of measles on board.

Weather mild and raining; light north wind.

The SS. Caspian arrived at Halifax at 4 o'clock on Saturday afternoon, with 46 cabin and 129 steerage passengers.

Steamers Athenian and Abyssinian arrived in port this morning; the former will leave for Montreal this afternoon.

Steamers Rocket and Meteor arrived from Montreal this morning with a trio of barges.

The Montreal and Acadian Steamship Co's. steamers Valentia and Venezia arrived this morning, and proceeded for Pictou.

The SS. Lake Champlain arrived at 5 p.m.

PORT OF MONTREAL—May 10.

ARRIVED.

SS. Prussian, Ritchie, Liverpool, H. & A. Allan, general, 1775 tons.

SS. Manitoban, Wylie, Glasgow, H. & A. Allan, general. 1542 tons.

SS. Lake Michigan, Larmont, Glasgow, Thompson, Murray & Co., general, 880 tons.

CLEARED.

Brgte St. Luce, Emberly, Charbonnear, Nfld., Lord, Magor & Munn, Provisions, 122 tons.

—Arrived out, SS. City of Chester and Abyssinian, from New York.

DETROIT, May 8 and 9.—UP—Steamer D. W. Rust and Bges; schrs. Sharley, Crawford; tugs Jno. Martin and J. H. Clark; schrs. Chevalier, Mary Merritt, Annie Craig and Alexander. DOWN—Tugs Brockway, Parker, Masters, McClelland; arrived, schrs. Duncan City and Craftsman.

FREIGHTS.—The *Shipping and Mercantile Gazette*, of April 22, says:—Canadian freights are quoted as follows:—Quebec to London, 77s 6d, one-third floated, two-thirds bright deals; 76s 3d all bright deals, 80s one-third timber, remainder bright deals 77s 6d. Saguenay to London, 70s. Miramichi to London 70s. Richibucto to London or Liverpool, 75s Buctouche to West Coast, 75s.

...ed to attend the meeting on TUESDAY EVENING, at 8 o'clock, in the Association Hall, Craig st. Business Initiations, &c.

Visiting Brethren cordially invited.
By order.

ST. ANDREW'S LODGE

A. F. & A. M., No. 33, R.Q.

The Regular Communication of the Lodge will be held in the British Masonic Chambers, Notre Dame street, on TUESDAY, 11th May, at 7.30 o'clock p.m. Brethren of sister lodges are cordially invited to attend.

By order of the W. M.

D. NEWTON, Secy.

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Men's Rubber Overcoats, good qualities, $2 each, or $19 per dozen.

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Men's Patent Twill Umbrellas, $1.50 to $2 25.

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Ladies' Fine Silk Umbrellas, $5 to $8.

Ladies' Alpaca Umbrellas, $1.25 to $2.

Ladies' Patent Twill Umbrellas, 75c to $1.50.

Buy all your Rubber Coats and Umbrellas, at

S. CARSLEY'S,

The Book of Ruth is not only the most touching and beautiful of all stories, but it is a whole Bible in itself. It implies all the history of God's previous dealing with his people, and all the spiritual blessings it had produced, and it looks forward even to the coming of Messiah himself, while its lessons of piety to God, and justice and kindness to man are of the highest and holiest kind. Our lesson takes one of the finest parts of the story, and that on which the point of the whole depends, the resolution of Ruth the Moabitess to adopt the faith, and the allegiance of Jehovah. We may first consider here:

The Position of Naomi and Ruth.—Naomi's name means sweetness or pleasantness, but at the time when our lesson introduces her, she had drunk the very dregs of the bitterness of sorrow. Driven from her home by famine she had gone with her husband and two sons to sojourn in the land of Moab. There the husband and sons had died, and now the bereaved woman returns to her native land poorer than when she left it, and deprived of all that she had loved. Hence we are told (verse 19) that when she returned to Bethlehem all the city was moved with surprise and sorrow. Hence also her despairing lament, "Call me not *Naomi* (sweet), call me *Mara* (bitter); for the Almighty hath dealt very bitterly with me." The Lord's chastening hand had deprived her of every earthly stay, and left her in the depths of destitution. She feels the full depth of the bitterness, and does not yet see that God has better things in store for her, yet she bows with simple piety under His afflicting hand.

The Decision of Ruth.—Naomi's daughters-in-law seem both to have loved her, and to have both been tender-hearted and dutiful women. When she resolves to go back to Israel, they both arise to go with her, and when she advises them to return to their own kindred they lift up their voices and weep; and Naomi bears good testimony to them, when she says (verse 8), "The Lord deal kindly with you as ye have dealt with the dead and with me." There is a difference, however, between the young women. Mere human kindliness will go far, but only so far; it requires something higher to go farther. Hence the weeping Orpah kisses her mother-in-law and returns; but Ruth cannot go. She has in her heart not merely the warmth of a human affection, but she has learned to leve and believe in the God of Israel, and she cannot return to the idolatry of Moab. In strong, earnest terms she expresses the resolution to which she had come—the people of Naomi shall be her people and the God of Naomi her God. The way may be hard and long,—but "whither thou goest, I will go." The home may be a mean and poor one,—but "where thou lodgest, I will lodge." Death itself may be their lot,—but "where thou diest, I will die." So the two lone women went and came to Bethlehem, resolved to love and trust each other, but above all to trust to the sheltering wings of Jehovah the God of Israel (verse 12). It is a solemn thing to think that this turning point of Ruth's life has its parallel in nearly all lives. Somewhere in every life there is a point where the broad and narrow way diverge, where a decision is made to cleave to idols or to trust in Jehovah—to go in the way that leads to destruction or in that which leads to everlasting life. How blessed to be able to decide like Ruth. How like is this decision to that which our Lord refers to when he speaks of leaving house or father or mother for his sake (Mark 10.29), or where he says that those who do the will of his Father are his brethren and sisters and mother (Matt. 12. 48.) Ruth decides exactly as Christ would have us decide.

The Results of a Right Decision.—When Ruth made her decision, she might have had some Scripture precedents to rely on. She may have known of the faith of Abraham and the patriarchs, and of the great things Jehovah had done for his people; and she evidently felt that, however little she might have in this world, she could be more than rich in the love of God, and in the end an infinite gainer. She had not that definite promise, of "an hundredfold more in this life and in the world to come life everlasting," which Christ gives; but she had enough to show her the right way, and she walked in it; and she became an example to us of what God will do for all who trust in Him. She was but a Moabitess, an alien to the Jewish race, and brought up among a heathen people, yet we find in the course of her history that, though poor and obliged to labor hard, she found favor in the eyes of the people among whom she had come. All that she had done and sacrificed became known and appreciated. All the city knew that she was a virtuous (literally "brave" or "capable") woman (ch. 3 v. 11.) Many no doubt could say, like Boaz (ch. 2, 12), "The Lord recompense thy work." Farther, she becomes the wife of Boaz, a "mighty man of wealth," and able to comfort the declining age of Naomi, and to become a mother in Israel. We might suppose that this was enough to make up her "hundredfold" in this life, with the sure hope of the "life everlasting." But the Lord had other mercies in store for her more than she could then know. Her son Obed, whose name, "one that serves," was, no doubt, an index of his character as a servant of God, and a "nourisher of the old age" of Naomi, was the father of the pious and patriotic Jesse, and Jesse was the father of David, Israel's greatest king, and the sacred poet, whose songs still cheer and elevate the hearts of men and express their highest heavenward aspirations; and David was the ancestor not only of a line of kings, but of that greater King who shall rule all nations. So in the good providence of God, Ruth's decision made her not only the wife of a good man and the mother of a godly race, but the mother of kings, an ancestress of the Lord's, Christ himself a teacher and example to all times, and an honored name in all nations of the world. It may be said that the Lord cannot so reward all his servants. Not, perhaps, all in the same way; but he is able to reward all as richly—to give an hundredfold more in this life for all that they may lose for him, and in the life to come that happy everlasting life, which no human measure can gauge, and before which all the possessions and honors of this world are as nothing. What God did for Ruth He will do for all who trust in Him in sincerity and in truth. Let us then decide for Christ, and let those who have decided walk in hope, and know that however dark the prospects may appear, such decision and perseverance will lead to blessing and true happiness.

It would be wrong to leave this lesson without the thought that Ruth is the principal figure in this book, and that in her person it presents to us the ideal of the high position of the God-fearing woman in the family relation. Ruth's name, meaning "friendly," epitomizes this. She is the friend of God, and the friend and helper of God's people. The next lesson introduces us to Hannah, another godly wife and mother of the same age.

Monday.....26	12,000	Monday.....27	12,500
Tuesday.....27	11,900	Tuesday.....28	12,500
Wednesday....28	12,000	Wednesday....29	12,500
Thursday.....29	11,900	Thursday.....30	12,500
Friday.....30	12,000	Friday, May.... 1	12,600
Saturday, May.. 1	12,200	Saturday..... 2	12,900
Total.....72,000		Total.....75,500	

TRI-WEEKLY.

Total per week..... 8,976

TRI-WEEKLY.

Total per week.....10,390

WEEKLY.

Per week.....17.000

WEEKLY.

Per week.....14.400

The Daily Witness.

MONDAY, MAY 3, 1875.

MORNING SUMMARY.

Is This New Month May or November?

New Orleans has defaulted in the interest on its city debt.

A $150,000 Fire has ravaged Montpelier, Vermont.

Atlantic Cable Messages have been reduced in price from one dollar to fifty cents per word.

A Prohibitory Liquor Law, which it is stated was never enforced, has been repealed by the Michigan Legislature.

More than $50,000 has been subscribed by St. John, N.B., to bring in a supply of non-union labor, and it is expected that the fund will reach $100,000.

The Cuban Insurgents are reported to have been successful in one or two engagements, and to be engaged in burning sugar plantations.

Bribery seems to have been attempted in the Louisiana Legislature, as a New Orleans Grand Jury has brought in true bills against five persons accused of it.

The Ocean Steamers sailing from New York on Saturday carried more than 1800 passengers, of whom nearly two-thirds were in the steerage.

A Negro who had killed a police officer was taken from prison by an unruly mob which broke open all the doors and drove off a large police force, and lynched, at Nashville.

Mr. Power, M.P. for Mayo County, has been engaged to lecture on Ireland in the United States for six months. It is not probable that he will induce much emigration to the Emerald Isle.

The Hon. Mr. Huntington tendered his resignation in consequence of the suits alleging fraud against him in connection with the sale of some copper mines, but the Premier refused to accept it as he saw no reason to doubt his honesty.

Rumsellers have again triumphed in their peculiar manner, a saloon-keeper in St. John, N.B., having fired the brains of two men with liquor, and then turned them out while in a quarrel, when one named Rogers shot the other named Seely, who is not expected to live.

The Ill Feeling which has long existed between French and English fishermen off the Newfoundland coast, seems to be on the increase, and [illegible] grounds in order to prevent disturbances.

The Carlists seem to be meeting with reverses, as despatches state that the blockade round the provinces occupied by them has again been completed, and that a portion of their army on the Navarrese frontier has revolted, and demanded peace and submission to Don Alphonso.

The Speaker of the Nova Scotia Assembly, Mr. Dickey, has resigned on account of the resolution recently passed, requesting him to do so. He seems to have been an incompetent man, but public sympathy is said to be with him because of the unnecessarily harsh treatment which he has received.

Belgium has answered Germany's last note in a very courteous tone, and although there is nothing very definite contained in the despatch it is said to be so highly satisfactory at Berlin that it will terminate the controversy. What Bismarck has attained except a display of his power to cause a commotion in Europe does not seem very clear.

Port de Paix, on the north coast of Hayti, at the east end of the island, has been the scene of some disturbances, the British Consul having been assaulted and wounded. The hot-headed captain of an Imperial gunboat wished to bombard the town, but was dissuaded by the Consul, who came on her to Jamaica. The Commander of the Navy in that part of the world has sent a war steamer to Port au Prince to demand explanations and indemnity under penalty of immediate retaliation on Port de Paix. Both will probably be given without delay, as it is not likely that the outbreak was anything but an expression of feeling from an unruly mob.

The Bill for the Suppression of Religious Orders, which has been introduced in the Lower House of the Prussian Diet, provides that existing establishments shall receive no new members, and that their present organization must be dissolved within six months of the passage of the bill. Those organizations which are engaged in educational work are permitted to prolong their existence for four years, in order to allow of other arrangements being made probably, and those employed in nursing the sick may live on sufferance, but are liable to be dissolved at any moment. Any associations continuing will be subject to official supervision, and conventual property will not be confiscated, but temporarily administered by the State, only until it can be disposed of for the benefit of those interested, it may be supposed.

MONTREAL EAST.

The candidature of Mr. Taillon for the representation in the Quebec Assembly of Montreal East, in succession to Mr. David, has assumed definiteness through his speech on Friday evening last. When it was first spoken of it was assumed that Mr. Taillon was the standard-bearer of the Conservative party, and his indorsation by the *Minerve* gave the supposition so dangerous a significance that the *Nouveau Monde*, which seems to have constituted itself his chief backer and election agent, made haste to repudiate its confrere and vehemently to declare that the candidate was chosen, without the least reference to the opinions of the latter, by independent electors. The Bishop's organ has recognized, however unwillingly, that to continue to openly uphold the section of the Conservative party in which alone it can place confidence to realize its peculiar schemes in regard to education, &c., would be fighting a losing battle, as this section has got so begrimed with a career of corruption culminating in the Land Swap as to be beyond the skill even of the Programmist press to whitewash. Meantime it would appear to have donned the clerical garb and is busy through its organs doing penance in the shape of displays of consuming zeal for religion manifested in attacks upon the orthodoxy of its opponents—a course highly agreeable to the clerical party, which seems to find that dis- [illegible] good "defenders

THE JUDGES AND SAMUEL

GIDEON'S ARMY.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

Being a synopsis of the lecture delivered by him in Stanley street Church in connection with the International Series of Sunday School Lessons.

JUDGES 7, 1—8.

Gideon accepting the commission given him, summons the people together on the next inroad of the Midianites. Only a portion of three tribes, however, answered to his appeal. He seems to have been disheartened, and again asks God for a sign, even dictating what it shall be, in the wetness or dryness of his fleece of wool when exposed to the dew. (Ch. 6,36). God gives the sign, but takes a different view as to the number of the army.

Moses, Law as to War.—In Deuteronomy 20th, v. 8, it is provided that when Israel goes out to battle, proclamation is to be made that whoever is fearful and faint-hearted may return to his home. The armies of Israel were thus to be composed of volunteers, men of tried courage; and they were enjoined not to fear though their enemies should be numerous and provided with chariots [illegible] now required to make this proclamation to his little army, already to human apprehension quite too small. The proclamation is made, and the result is that more than two-thirds of the whole leave. The reason given for this course is noteworthy—"lest Israel vaunt themselves, saying mine own hand hath saved me." The same reason is implied in Deuteronomy, when the priests are enjoined to say to the people. "The Lord your God is he that goeth with you to fight for you." A great principle is involved in this; namely, that in the path of duty to God, we need not count forces, or consider consequences, but may go forward boldly in God's strength (1 Cor. 1, 26, &c.), while self-confidence and want of faith are both sources of failure.

The Water-test.—The numbers are still too large, though there are only ten thousand to cope with the innumerable soldiers of Midian; and a still further separation is made by a new test. The men go to the water to drink, and those who lift water to their mouths with their hands are to be retained; those who kneel down and drink directly with their mouths are rejected. This reduces the number to three hundred. As to the effect of this test, it is probably of the same nature with the first. When the thirty thousand looked out from their camp at Harod, and beheld the Midianites covering the plain, they might well have despaired of success. Hence the greater number were ready to go away, and only the more resolute and determined remained. So in the second test, those that drank hurriedly, lifting the water to their mouths, were probably the more energetic and active men, all of them fit to be leaders rather than followers in war. Thus, if the Lord will save by few—these few are "called and chosen and faithful" (Rev. 17, 14). God is not on the side of the multitude who walk in the broad way, nor is He on the side of the few merely because they are few, but because they are His faithful ones, and walk in His narrow way, and fight in His strength. He calls us to fight the fight of faith, and it would not be the fight of faith if the numbers and outward advantages were on our side. (2 Tim. 6, 12.)

God's mode of Saving by Few.—When the time of trial came, Gideon's army is instructed to adopt a plan which makes the Midianites fall into a panic, and fight with one another, and then all the men previously rejected and multitudes more swell the number of the pursuers, and utterly destroy the marauders. So it has ever been in God's Kingdom. He has had the minority on His side; but He has enabled them to hold up His standard in the world and to divide his enemies, (Ps. 27, 3; 33, 16; Luke 12, 32; Heb. 11, 32; Rom. 8, 37.) Christ's people may be a little flock, few and feeble, and the little flock may be in the midst of wolves; but it is the Father's good pleasure to give them the Kingdom. We shall be more than conquerors, and through faith shall subdue the kingdoms of this world. The great lesson to us here is that God can save by few (I. Sam. 14. 6). We are too often puffed with the idea of numbers, of powerful and wide-spread organizations, and of man's influence and achievements. We vaunt ourselves and say our own hand hath done it. In such a spirit we cannot hope for the highest success, but rather shall we be blessed of God when we are humble, willing to suffer with the people of God, and ready to take sides with the right even if its defenders be few, trusting in God for success. This was the spirit of the Old Testament saints, always comparatively few in the midst of more powerful heathen nations, and often a small minority even in their own nation. It was the spirit of the little flock of disciples whom Christ sent forth to conquer the world. It was the spirit of our forefathers in Reformation times. It should be the spirit of Christians now. Thus Gideon's army is a type of God's armies in all times of the history of the Church down to those latest times, still future, when we are told that the hosts of Gog and Magog shall compass the camp of the saints about (Rev. 20, 8) till fire shall come down from heaven and destroy them. We should not despond if we are few. "Fear not, little flock" is Christ's encouragement; so the

Church of Philadelphia which had "little strength" (Rev. 3. 8) is one of the most commended, and has the promise of victory because it had kept Christ's word, and had not denied his name.

Damasks all THIS WEEK.

Also, the same make in Table Cloths.

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S. CARSLEY'S Cheap Sale of Scotch Half-Bleached and Full-Bleached Linen Sheetings.

These Linen Sheetings wear four times as long as Cottons and cost no more.

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Bleached Table Napkins, from 75c. per doz.

Bleach Table Cloths, two yard square, 85c. each.

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The Lower Part of a new Tenement House in Durocher st. Apply to A. JOYCE, 16 Phillips' square.

THE RECTORSHIP OF ST. STEPHEN'S CHURCH, CHAMBLY, will become vacant on the first of May next. Clergymen wishing to apply for the appointment are requested to address the Churchwardens, from whom full information can be obtained.

Chambly Canton, P. of Q, April 14th, 1875.

PROTESTANT CATECHISM FOR THE YOUNG, 6c.

MANUAL OF THE ROMISH CONTROVERSY, 50c

At GRAFTON'S, St. James street.

About the 1st of May Mr. Grafton expects to occupy the store at the corner of Craig street and Victoria Square.

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WANTED, a Copperplate Printer. Also, a Message Boy. Apply to GEORGE BISHOP & CO., Engravers and Lithographers. 169 St. James street.

TABLE-MAID wanted. Apply 709 Dorchester st., with references.

VACANCIES—Holyoke Place, 253 Bleury street.

WANTED, a situation by a man and wife, as Butler and Cook; first-class testimonials can be furnished. Address C.E.D., WITNESS Office.

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WANTED, Furnished Bedroom, with board, in a pleasant locality, by a lady and gentleman; where no other boarders preferred.

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WANTED, to Rent or Purchase, in the Western part of the city, a House, with commodious outbuildings, with about two or three acres of ground. Address J.W., Box 334½, Post Office.

GENTLEMAN can be accommodated with Furnished Bedroom, in a private family, with use of parlor, breakfast and tea. 94 Charles Borrommee st.

WANTED, a good General Servant; no family. Apply from 7 to 8, 177 Ontario street.

WANTED, a Housemaid. Apply 10, 29 St. Catherine st.

THE TIMES OF JOSHUA.

ISRAEL'S PROMISE.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

Being a synopsis of the lecture delivered by him in Stanley street Church in connection with the International Series of Sunday School Lessons.

JOSHUA 24, 14.

We have to consider here Joshua's charge, and his own and the people's pledge, as containing a summary of the essence of the religion of the Old Testament, with a profession of faith in connection with it. The lesson is connected with the detail of God's mercies in the previous one by the opening words "now therefore," what God has done for us being the ground of what we are to do for Him.

In Joshua's charge we have the following points:

Fear God.—Joshua had in his previous address exhorted the people to *love* God, now he admonishes them to *fear* Him. These things are not inconsistent, unless our fear be that slavish dread which springs from a bad conscience or misapprehension as to God. Love casts out such mistaken or evil fear (1 John 4.18), and we have not received the spirit and bondage of again to fear, but the spirit of adoption. (Romans 8.15) The true fear of God, so often referred to in the Old Testament, includes worshipping him (Gen. 42.18; Ps. 5.7) and professing to be his people, obeying him and adopting his [illegible] of our lives (Deut. 6. 2 and 13 and 24; Deut. 10. 12 and 20; Prov. 1.7); and throughout the Old Testament and the New, it is connected with our duty to man. "Ye shall not oppress one another, but shall fear thy God." (Lev. 25.-17) Thus God, as the sole object of worship and veneration, is called the "Fear of his people." Jacob swore by "the Fear of his father Isaac" (Gen. 31.53).

Serve God.—This follows from fearing Him, and includes every form of obedience to Him, and carrying out faithfully and earnestly all that He gives us to do. Joshua himself is emphatically the "servant of the Lord" (chap. 24, 29.) In like manner it is the special dignity of Moses, Daniel, Paul and all eminent saints to be the "servants of God." There may be many forms and degrees of service, but to be of any religious value they must be those which He has commanded and no others, and it is the life-work of all God's true people to serve Him. In this service alone is there true liberty and freedom from the bondage of Satan, Our Lord quotes this command in His contest with Satan (Matt. 4, 10.)

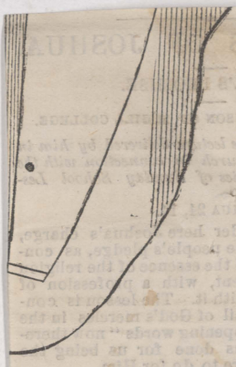
The Manner of the Service.—This is in "sincerity and truth." No other service is acceptable to God or can be. All our service of God is to be in simplicity and godly sincerity (2 Cor. 1-12), and our Lord admonishes us that God who is a spirit must be worshipped in spirit and "in truth" (John 4. 24). It is a mistake to suppose that in the Old Testament any form of ritual worship, without sincerity and truth, could be of any avail before God. He cannot under any dispensation of religion accept insincere worship or falsehood, either in heart or doctrine. All such things are abominations in his sight (1 Cor. 5. 8).

Put away False Gods.—God will not accept a divided allegiance. We cannot serve God and mammon. We must choose which we will serve, for we cannot hold to both. This is the principle of Joshua's admonition, as it is of our Lord's (Matt. 6, 24.) In connection with this Joshua puts clearly before the people the solemn nature of their engagement before God, and warns them of the consequences of a false profession and of backsliding, (verses 19 and 20.) It deserves notice here that the two idolatries to which Joshua refers in verse 15th are parallel to those now current in the world. The old worship of their fathers, that of the Teraphim, was similar to the modern adoration of saints and images, and, like it, supposed by many to be compatible with that of the true God (Gen. xxxi. 19). The other worship, that of the Amorites, was the adoration of the Sun-god Baal, or the worship of the forces of nature, corresponding to the materialism and mammon worship of modern times (Rom. 1. 25). Both kinds of idolatry have great attractions for mankind still.

The People's Response.—It is hearty and voluntary, Joshua telling them to choose. They do not say as in our version, "God forbid," but more earnestly, though without invoking God's name—"Far be it from us" that we should forsake the Lord. It is inspired by gratitude for the kindness of God, which they recount, and not by fear of punishment. It is public and unreserved, and it specially recognizes God as their God: "Jehovah *our* God will we serve, and His voice will we obey," literally "to His voice will we hearken." This noble covenant shows the strong ground of faith and love occupied by Israel in the time of Joshua, and warns us against timidity in professing our adherence to Christ, against allowing our hearts to wax cold in gratitude and love, against a divided allegiance between God and the world. It invites and encourages to holy fear of God, to zealous and earnest service of Him, and to watchfulness against insincerity and hypocrisy. The same sins which led Israel astray in the times succeeding that of Joshua are still rife in the human heart, and require the same vigilance as then.

Joshua's own Resolve.—He anticipates the possibility that the people may reject God, but though he should be left alone he will continue steadfast, and he pledges himself in faith for his family as well, "As for me and my house we will serve the Lord." This is the determination of God's true servants at all times. Their allegiance does not depend on the fashion or the current of the time, or on the influence of others. They are united directly to Christ, and cleave to Him though all should oppose; but such a resolution must be taken not in our strength, but in His, else we may fall like Peter (compare Mark 14. 29 with Rom. 8.35 and 38).

A LAMP TO THE FEET.



KE, NOV. 27th, 1874.

EVERY GENTLEMAN WILL ADMIT THAT ONE F THE MOST NECESSARY ARTICLES OF DRESS IS A SHIRT, AND TO HAVE A WELL-FITTING ONE IS HIS PRIDE. SINCE THE DAYS WHEN SHIRTS WERE FIRST WORN, VARIOUS HAVE BEEN THE STYLES INTRODUCED, AND VARIOUS THE EFFORTS MADE TO FURNISH AN ARTICLE WHICH WOULD SUIT THE FANCY, AND MEET WITH THE ADMIRATION OF THE MOST FASTIDIOUS. WE HAVE HAD SHIRTS WITH OPEN FRONTS, AND SHIRTS WITH CLOSED FRONTS, BUT THERE HAS ALWAYS BEEN AN EVIDENT WANT. NOW THIS WANT "TOOKE'S PATENT SHIRT" SUPPLIES, IT IS WITHOUT EXCEPTION THE *NE PLUS ULTRA* OF SHIRTS, AND IS SURE TO BECOME A MOST POPULAR FAVORITE. IT IS AN ACKNOWLEDGED FACT, ADMITTED BY ALL WHO ADMIRE A WELL-MADE SHIRT, THAT THE BEST MADE ARE THOSE WHICH OPEN IN FRONT FOR THIS VERY GOOD REASON, THEY SET BETTER ON THE WEARER THAN THOSE WITH THE FRONT IN ONE PIECE, AND OPENING EITHER ON THE SHOULDERS OR BACK. BUT THEN EVEN SHIRTS OPENING IN FRONT ARE SUBJECT TO MUCH RUFFLING BY BUTTONING AND UNBUTTONING IN PUTTING ON OR TAKING OFF. "TOOKE'S PATENT SHIRT" IS A PROTECTION AGAINST ANY OF THESE ANNOYANCES. IT OPENS BOTH FRONT AND BACK, AND IS SO BEAUTIFULLY MADE THAT THE FRONT HAS EVERY EASE, AND WILL REST PERFECTLY FLAT ON THE WEARER. IT COMBINES THE SHIRT OPEN IN FRONT WITH THE ONE OPEN BEHIND, WITH THIS IMPORTANT ADDITION THAT WHEREAS THERE ARE INCONVENIENCES WITH EITHER OF THE FORMER, WITH IT THERE ARE NONE AT ALL. THIS, AN IMPORTANT FEATURE IN ITS FAVOR, IS ONLY ONE OF THE MANY WHICH GIVES IT A HIGH STANDARD OF EXCELLENCE. THE FRONT IS MADE AFTER THE STYLE OF A *DOUBLE BREASTED COAT* IN THIS PARTICULAR, THAT IN CASE F SOILING OR WEARING OUT OF THE EDGES AND BUTTON HOLES ON ONE SIDE, IT CAN BE BUTTONED ON THE OTHER. IT IS ALSO MADE OF THE *BEST FOUR-PLY LINEN*, AND CAN BE IRONED BY ANY LAUNDRESS WITHOUT BLISTERING. EVEN IF IRONED CROOKED IT WILL NOT STRAIN. NO IRONING BOARD IS REQUIRED. IT IS AS SIMPLE TO IRON AS ANY ORDINARY ARTICLE OF DRESS.

ANY ONE WHO ONCE WEARS ONE OF "TOOKE'S PATENT SHIRTS" WILL NOT FANCY OR WEAR ANY OTHER STYLE MADE.

ORDERS TAKEN FOR ANY NUMBER, AND PERFECT FIT IN EVERY CASE GUARANTEED.

TOOKE'S

SELF-FITTING SHIRTS

AT

ing His Service in the Future.—"Fear not," he says, (verse 20) "ye have done all this wickedness, yet turn not aside from following Jehovah." It is the natural tendency of sin to harden the heart and alienate it from God, and the more we sin the more we are apt to become morose and stubborn, "hateful and hating," both with reference to God and man. It is the triumph of God's grace that it breaks down these barriers and invites us return to Him, who is rich in mercy and ready to forgive. The same invitation is extended to sinners, and to backsliding saints,—in this case more especially to the latter, who are spoken of as turning aside out of the right way and are cautioned by the truth that the service of God [illegible] but such causes us to serve and obey Him. Samuel strengthens his advice by several reasons.

Those who Turn Aside from God necessarily follow Vain Things. (verse 21.)—In religion and morals we cannot remain neutral. We are spoken of as on the road and going in one way or another. If we turn aside from God's path we necessarily pass into other roads. These are characterized as vain,—literally "empty," or destitute of all power or benefit. For this reason they cannot profit nor deliver those who trust in them. This may be affirmed of idols or false gods, for they have no reality; of external and ritual worships, for they cannot please God nor profit us; of worldly pleasures, which only lead to disappointment; of the treasures and ambitions of the world, which neither satisfy nor endure. It is folly to forsake God for such things. Rom. 1. 21. Eph. 4 17.

God will not forsake His people, (verse 22.)—This is Samuel's second reason for not turning aside. If success depended on our own deserving we might well despair of attempting to follow after God. But God has chosen us, not we Him. It has pleased Him to provide salvation for us and to make us His people. Therefore, for His own name's sake, He will not forsake us. This is the blessed ground of our assurance, (Eph. 1. 4; 2 Thes. 4, 13.) Our encouragement to come to God, to return to Him, to confide in Him, must be that He first loved us, that He so loved us as to send His own Son that we might be saved (1 John, 4, 10). This was the only Gospel in Samuel's time; it is the only Gospel still.

The Great Things Already Done are the Earnest of that which is to Come.—What God has already done for us should awaken love and gratitude, should incite to service from the heart and service in truth or in all honesty and sincerity. In this way every good thing that God has given is a double good as tending to draw us closer to Him. We should often call to remembrance all God's benefits to us, that our hearts may be truly drawn to Him. This argument takes its highest form in the New Testament, where God's great work of redemption in Christ is urged as the ground of our faith. (1. Peter, 1. 18).

Those who Reject God's Kindness shall be Consumed.—This would happen both to the Israelites and their King in whom they trusted, and their history shows that it did happen when they rejected God. The word used means to be "swept away"; and this is the fate, sooner or later, of peoples and kings who turn aside from God. They trust in vain things which cannot save and neglect the only source of power and deliverance, and, therefore, they fade like leaves and are swept away. They fall into evil and have no refuge in the time of need. The expression here is not God shall sweep you away, but "ye shall be swept away," for this is the inevitable result of doing wickedly in the face of God's offer of salvation. The only safety is in the "good and right way."

Samuel trusts to Prayer and Teaching as the means of averting evil. —He says [verse 23] "God forbid that I should cease to pray for you; but I will teach you the good and the right way." It would be a sin on his part should he cease to use these means. In this he takes the same ground with Paul in his 1st Epistle to the Corinthians [1 Cor. 9, 16], and the same responsibility rests on all Christians. God will answer the prayers of his people on behalf of those who are not in the right way, but he requires them also to teach—to point out the way and to give the light of His own Word to enable men to walk in it. Like Samuel let us not cease to pray and to teach, and as the word used for teach means more literally to show or "point out," let us show it to others by walking in it ourselves. This is the lesson to teachers, while the lesson to those who are taught is equally strong as to the spirit in which they should receive the truth, and their own prayers that they may be enabled to receive and act on it. If it would be a sin on the part of Samuel not to pray and teach, it must be an equal sin in the children of Israel to reject teaching, and harden their hearts against God.

A LAMP TO THF FEET.

JUNE 21.

JESUS WAS SMITTEN FOR THE TRANSGRESSION OF HIS PEOPLE.—He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.—*Isa.* 53, 7-8.

Fuel, Stoves, &c.

ALBION COAL.

The HALIFAX COMPANY (Limited) are prepared to contract for the sale of ALBION MINE COAL.

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HORSES, CARRIAGES, &c. SIDE.

We will offer a very handsome Bay Horse, good the saddle and broken to harness, at our sale TO ROW, at W. Patterson's stables, 490 Craig st. Sale at TWO o'clock sharp.

ELWES, CREIGHTON & CO., Auctio Ball.

A RESPECTABLE Servant, who can be well mended, wants to go the sea-side or coun Nurse and Housemaid. Apply 951 Dorchester st.

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LOST, this morning, either in the Ottawa Hotel James st., Place d'Armes Hill, or St. Urbain st $5 bills. The finder will be rewarded by returni same to 37 St. Urbain st.

BOARD, for two or three young men, in a priva ily. 43 St. George st.

WANTED, a good General Servant. Apply at toria street.

es range

VACANCIES for two Gentlemen. 83 St. Elizab

me st.

...IOTERS.

ANTIGONISH, N.S., June 21.—The trial... Caraquette rioters will commence on t... August next.

FROM OTTAWA.

(Press Despatch.)

BUSH FIRES.

OTTAWA, June 21.—Very extensive bu... prevail all over this section. Renfrew ... danger on Saturday evening, but is cons... safe now. The smoke is so dense that ... hardly see across the street. Heavy ... ported up the Bonnechere river.

FROM MANOTICK.

(Press Despatch.)

Sunday evening ... place, owned by Mr. Edward ..., ... with about four tons of cheese, were des... by fire. Owing to the headway which ... had reached before being discovered, n... the contents could be saved. Origin ... fire unknown; no insurance.

FROM QUEBEC.

(Press Despatch.)

POLITICAL.

QUEBEC, June 21.—Political meeting ... yesterday the order of the day; all s... have passed off orderly. After mass at St. ... ba De Sillery, the electors of the district ... number of about six hundred were add... by Messrs. Connolly and Garneau, the ... dates, Hon. Hector Fabre, A. P. Caron, ... and John Roche, Esq.

SKETCHES STOLEN.

A gentleman connected with the *Ca... Illustrated News* had his portfolio of s... stolen while crossing the ferry on S... evening.

BUSH FIRES.

The country around Quebec is hidde... view by the dense smoke from bush fire... weather continues very dry, and rain is ... wanted.

PERSONAL.

Lieut. Rawson, a younger brother of t... Mr. Rawson, the assistant minister of th... lish Cathedral here, has been appointed ... of the ships of the Arctic expedition.

SIZE OF THE PRESBYTERIAN BO...

Last evening Rev. Dr. Burns preache... large congregation in Cote street Churc... the text

"Be ye thankful." Colossians 3rd. and latte... of 15th verse.

After making reference to the various ... which had taken place since 1817 betw... Presbyterian bodies of the world, he ga... size of the four Canadian Churches which ... here last week. Summed up, they ag... ed 6 colleges, 46 Presbyteries, over 620 mi... over 1,100 congregations and 90,000 com... cants. By the last census, there were ... Dominion, 237,000 Baptists, 21,000 Con... tionalists, 1,500,000 Roman Catholics, 4... Methodists, and 550,000 Presbyterians—c... erably the largest Protestant denominati... the Dominion; though God forbid they s... be puffed up with pride at this. Mere in... of numbers did not involve a corresp... increase of power. In the fatherland th... ferent Presbyterian bodies had 276 Pres... ies, 4,000 churches, 42,000 officers and 1,1... communicants. There were many Pres... ians on the continent of Europe. Ther... 330 ministers, and 384 charges. In the U... States there were eight Presbyterian b... 84 Synods, 475 Presbyteries, 11,521 con... tions, 8,400 ministers and nearly a milli... communicants, with an annual revenue o... 200,000. The aggregate for the whole ... was as follows: 146 Synods, 1,180 Presby... over 20,000 churches, nearly 20,000 min... and a population of 34,000,000. Add th... therans, who were akin in their style of ... ship, to the number of 20,000,000, and there ... be a grand total of 55,000,000, conside... more than half of the 107,000,000 of Protes... This would show also that Presbyterianism ... not a plant indigenous to Scottish soil, a... incorrectly been held, but that it grew ... flourished alike in the four corners of the ... He concluded by calling for increased exe... from the united Canadian Church to spre... Gospel.

A "Presbyter" writes as follows in reg... the statistics published by us last week: ... report for Canada Presbyterian Churc... 700 members; now the report read show... 702, as reported. Several congregations ... mission stations had not reported, so th... actual membership of that branch was ... 0,000 communicants, and of the whole ... Church of over 100,000 communicants. ... total of ministers reported, 634, are only ... on the roll of Presbyterian pastors of s... charges or professors of theological ... leges. But besides these there are a ... number who are really ministers of ... Church, as others reckon, that is re... ministers and preachers not pastors of ... latter class, there were over 50 in the Ca... Presbyterian Church alone; so that we ... add over 100 to the number reported, ma... about 750 ministers and licensed preachers ... sides a large body of students who also pr... the Gospel, chiefly during the summer, brin... the whole staff of preachers to over 800. T... represent a constituency of about 60... Presbyterians."

CITY ITEMS.

— The employees in Messrs. Tees fa... now get a Saturday half holiday.

— Four hundred and fifty immigrants ... came out by the SS. "Prussian," arrived a... Tanneries yesterday morning on their w... various parts of the Dominion; about 1... them were Mennonites going to join ... brethren in Manitoba.

— A subscriber states that a female ser... who took part in the pilgrimage to the chu... es yesterday returned with her feet so swo... and blistered that the unfortunate woman ... obliged to perform her duties to-day b... footed.

— A correspondent states that some gen... men while meeting a procession on Upper ... Lawrence street yesterday were ordered to r... their hats. Such conduct, he thinks, is m... likely to create a breach of the peace than ... vent one, and asks is he obliged to sal... every man he sees dressed differently from himself.

— Out of the 800 men employed in the Grand ... Trunk Works at Point St. Charles, about 600 are ... suspended till the 5th July. Generally, hitherto ... the men have had their holidays in the winter ... and will no doubt appreciate the change inau... gurated this season. About 20 of the employees ... at Mr. McDougall's foundry have been sus... pended for the time being.

ECONOMY.—The Road Department are i... many places where new sidewalks are required ... laying down two-inch planks instead of three ... as heretofore.

PRESENTATION.—On the arrival of the Allan ... steamer "Prussian" off Quebec on Friday las... the passengers presented to Captain Ritchie a... address expressing their admiration of hi... abilities and his vigilance as a seaman, more pa... ticularly manifested during five days of the pa... sage when the ship was enveloped in a deep fo... and was surrounded with icebergs. The Captai... made an appropriate reply. It is proposed als... to make the Captain a gift which will be pur... chased in England.

THE CRICKET MATCH—(*Editor Witness.*)—... SIR,—Doubtless, many of those interested i... cricket were much surprised at the result of th... match on Saturday. I should like it to b... known that, as captain of the Montreal player... I protest most strongly against the decisions ... the St. George's umpire. I should like to se... a single cricket match between two of th... Montreal Cricket Club and any three of the S...

THE TIMES OF JOSHUA.

SECOND FAREWELL ADDRESS—GOD'S DEALINGS WITH HIS PEOPEE.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

Being a synopsis of the lecture delivered by him in Stanley street Church in connection with the International Series of Sunday-School Lessons.

JOSHUA XXIV., 1 to 13.

We have here a second farewell address of Joshua, preparatory to a renewal of the covenant with Jehovah, and in which Joshua dwells on God's merciful dealing with his people from the time of Abraham, as an incentive to consecration of themselves to Him. The whole address in this chapter is a sort of gospel according to Joshua.

God's Election of His People.—God calls Abraham, whose family at the time "served other gods," and who had no more claim to God's favor than any other children. Thus God's sovereign call begins his connection with his people. God has just as much chosen in our time the people who shall receive his truth, and the individual to whom it shall be effectually sent, as in the time of Abraham. He hath mercy on whom he will. It is not we that have chosen God, but God that has chosen us. (1 John, 4. 10; Rom. 11. 17.)

God Redeems His People from Bondage.—Joshua purposely avoids dwelling on the bondage in Egypt. This, like our bondage to Satan, came of man's sin; but he does dwell on the deliverance, because this was of God's grace. God sent Moses, the prophet of freedom. He weakened and eventually destroyed the adversary. So God sends His Gospel of redemption in Christ, and he weakens the hold of Satan and casts him from his throne in the heart. This is his gracious doing. (Romans 5. 8; 1 John 5. 11; 1 Peter 1. 3.)

God will not leave his people in the Wilderness.—This part of the history also Joshua passes over slightly. "Ye dwelt in the wilderness many days" is all that he says of the forty years, though in later times of declension in Israel, we find prophets and psalmists dwelling on it. (Psalm 106. 13.) So the Christian may be left for a time in a dry and thirsty land; but he will be delivered out of it, and it will seem scarcely "many days" when it is passed, and it will work out a blessed spiritual training. (2 Cor., 4. 17.) The afflictions of the direst sort are from God, and are a salutary chastisement to his people. (Heb., 12. 6.)

God delivers from False Brethren and Open Enemies.—Balaam was a worshipper of the true God, and in a certain sense one of his prophets, and he was had in great reputation, yet he would curse God's people, for his own selfish ends; but God caused him to "bless them still." So apostate Churches and anti-christian powers pour vain curses on the people of God, who will turn them all into blessings. The Amorites were open enemies and made no profession to fear Jehovah. They fought against the truth with violence and worldly policy, but God destroyed them from before his people. These things are a type to us of what God is doing in His providence and will continue to do yet more effectually, until he finally establishes his onw kingdom, and God's people may now in view of what he hath done and in reliance on his promises, sing the song of Moses and of the Lamb (Rev. 15.3.)

God's people reap what they have not sowed.—Canaan with all its cities and orchards and vineyards and pleasant fields was given to them—cities that they built not, vineyards and olive trees that they planted not. So God provides for his people. Our Lord says nearly the same things to his disciples. (John 4.37.) When we consider how much has been done for us by the great Sower, Christ himself—how much that has been sown and planted by others before us, we enjoy, we should be profoundly thankful to God. This feeling, which Joshua's recital was intended to produce in Israel, it should still more produce in us. Thus, the great lesson here is our indebtedness to God for every blessing, and especially for redemption, and the profound gratitude which should animate us. The further lesson of consecration to God's service comes in the following verses.

We may note that the mention of the "hornet" here refers us back to Exodus 23. 28., and Deuteronomy 7. 20, where it had been promised that God would send this insect to distress the Canaanites. The hornets or large wasps of warm countries are often very troublesome, and a literal plague of hornets appears to be referred to here. Some, however, think that it is used as a figurative term for the panic which seized the Canaanites on the approach of Israel.

WANTED, a Cook; one willing to wash and iron. 103 Union Avenue.

WANTED, a Young Girl for light housework. Apply at No. 4 McGill College Avenue.

WANTED, by a young man, Single Room with board, in the neighbornood of St. Denis st. Address X., WITNESS Office.

WANTED, a middle-aged person to take care of two children and assist in light housework; references required. Apply 37 Berri street, between 10 and 1 o'clock.

WANTED, at 64 Victoria st., a smart Young Girl as Nurse for one child.

WANTED, a Thorough Servant. Must have good references. Apply at 20 Mansfield st.

COUNTING-HOUSE.—A thoroughly reliable Man, with best of references, will be open on the 1st of April for a situation as manager of the above, or could influence capital if required. Address for one week. "Counting House," this office.

LOST, on Saturday morning, in Craig st, between St. Lambert Hill and Victoria Square, a Parcel containing Two Gold Rings. The finder will be suitably rewarded by returning the same to J. C. PINGAL, Watchmaker and Jeweller, 712 Craig st.

WANTED, by a highly respectable Person, a situation as Housekeeper; no objection to leave town. Apply to 180 St. Dominique st.

WANTED, by a lady, in an established dress-making business, a Partner with a small capital; one who understands the business preferred; excellent position, and now doing a steady respectable business. Address "Dressmaker," WITNESS Office.

GENERAL SERVANT Wanted, with good references. 180 Mountain st.

WANTED, a Smart Man, with a capital of about $1,200 to $2,000, as Partner, in a good paying business; will treat with those only meaning business. Address, with full name, Y.Z., Box 581, P.O. Ottawa.

FURNISHED Single and Double Bedroom to Let, without board. 951 St. Catherine st.

WANTED, sewing by the month, in a gentleman's family. Address "Seamstress WITNESS Office.

GOOD FURNISHED ROOMS, after 1st May, at 800 Craig st., corner St. Antoine, for Gentlemen only. Apply J.P., this office.

Messrs. Langevin and Blanchet had received from Messrs. Couture and Jobin $6,000 of the $28,000, nted by the Government, in settlement of their im, as contractors for the construction of section of the Intercolonial, the Hon. J. G. Blanchet desthrough the press that there is any truth in the ort, and publishes letters from the contractors, ting that they never, directly or indirectly, paid ney to the hon. gentlemen in question.

THE ICE-BRIDGE.

On Saturday afternoon, while some fifty persons and eral horses were on the ice-bridge, it broke loose d floated up the river with the rising tide. All were fely landed some distance above the city. This rning the quay at the mouth of the river remains n, the river in front of the city being full of floatice.

OBIT.

. J. Ricken, chief engineer of the Quebec and Lake John Railway, died yesterday of erysipelas. Weather very fine; light south wind.

COOKSTOWN.

(Press Despatch.)

OBIT.

COOKSTOWN, March 22.—Thos. Cook, one of the first tlers, and after whom this place was named, died his residence, on Saturday morning, aged eighty.

FROM LONGFORD.

(Press Despatch.)

KILLED.

LONGFORD MILLS, March 22.—On Saturday morng, William Graham, teamster, in the employ of omson & Co., was instantly killed in the Township Dalton. While drawing logs to the river, he slipd under the load, and his head was crushed.

PARLIAMENTARY CORRESPONDENCE.

(By Telegraph from Our Own Correspondent)

OTTAWA, March 23.

THE INSOLVENCY BILL.

As anticipated the Insolvency Bill will have o undergo a good deal of discussion before it passes the House, nearly all Saturday until beween eleven and twelve being occupied in discussing the first clause which confines its operaions to traders, and even then it was only passed on promise of consideration of some uggestions which may cause more debate on he third reading. Everyone seemed anxious o do as much as possible for the farmers, but he difference of opinion was as to whether the ill, if extended to them, would be an dvantage or an injury. There was some atempt to discuss the desirability of having a ill on the subject at all, and some expressionf epinion that it should be only periodical; but Ir. J. H. Cameron pointed out that such disussions were out of order when the principle ad been affirmed by the second reading of the ill. The division of opinion was not at all on arty lines, the Premier, Mr. Fournier and Ir. Blake, agreeing with Sir John Maconald and Dr. Tupper that there should e a law, and that it should not extend non-traders, as it would be an injury themselves personally, and a still greater one the country. The House was pretty noisy uring the debate, testifying its approval or

THE JUDGES AND SAMUEL

THE CALL OF GIDEON.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

Being a synopsis of the lecture delivered by him in Stanley street Church in connection with the International Series of Sunday School Lessons.

JUDGES 6.11—18.

The Midianite invasion seems to have resembled the inroads even yet made into the more settled parts of Palestine by the desert tribes. It was not a regular conquest, but a periodical inroad of countless hordes of robbers, plundering the produce of the fields and driving the unhappy people to take refuge in caves and hill forts. Under this terrible oppression the Israelites continued for seven years. The circumstances in which Gideon appears in the passage before us illustrates the state of the country. It was usual to thresh corn with oxen in threshing floors in the open country, but this was now too dangerous, and Gideon was beating out with a stick or flail his scanty store of grain in the midst of the vineyards, where such an operation would not be suspected by the Midianite marauders, or at least would be hidden from their view.

The Angel of the Lord.—To Gideon thus employed appeared a stranger who sat down under an oak, as if to watch what he was doing. The stranger salutes him with the usual benediction, "Jehovah is with thee," and adds the epithet, "thou mighty man of valor," referring either to Gideon's bodily strength, or to some act of bravery which he had done. Gideon answers in a tone of discouragement, "If Jehovah be with us why has all this befallen us?" This is the lament of good men always in the ages of depression and calamity of the Kingdom of God. We have too much reason even now to ask the same question, and to consider how far the evil depends on our desertion of God. Gideon calls the stranger Lord, "Adonai," as a term of respect, but when the reply is given the narrative says it is Jehovah that speaks. This marks a recognition on the part of Gideon, that it is really Jehovah who speaks through this His messenger.

Gideon's Commission.—He is to go in this his might. The might in which he was to go was that expressed in his previous reply. It was the might of his faith and the might of his sympathy. He believed that Jehovah had delivered Israel; but that now He had given it into the hands of the Midianites and that Israel was powerless to deliver itself. He had faith in God, but despaired of man. But the Heavenly Messenger adds a new motive, "Have not I sent thee?" The Lord makes him His apostle of deliverance, and will be with him to help and sustain. It is in such might that great men ever go up to victory for God.

Gideon's Character.—God selects his agents according to their fitness, and here we have a very direct and plain case of selection of a man not distinguished by any previous public position or importance. We can see some of the elements of Gideon's character in the lesson, and others in subsequent parts of his history. He was humble and disinterested. He describes himself as of a poor family, and the least in that family; and he feels that Israel is hopelessly crushed under the oppression in so far as its own power is concerned. He feels strongly for the oppression of his countrymen and laments it. He is willing to risk much for there deliverance. When he receives the divine commission, and at a subsequent period he shows his want of personal ambition by refusing to be a king over Israel. (Judges 8. 22.) He is a man who retains the faith of Jehovah in times of apostacy, and who mourns over the religious decadence of his people. He is further a man of energy, resources and ingenuity, as shown by many passages in his history. Like Moses he is a man naturally diffident and slow to be stirred up to any great adventure, but patient and persevering when he enters on it. This element in his character causes to him like Moses (Ex. 4) to require a sign from God, and this is given to him. His demand for this is like that of Moses, and not like that of the Pharisees who doubted not their own sufficiency, but the divine mission of Christ. (Mat. 12. 38) God gives direction to those who distrust themselves and trust Him, but not the proud and unbelieving (1 Cor. 1. 22 to 24.)

The Source of his Success.—Jehovah goes with him—"I will be with thee," is the promise to him as to Moses (Ex. 3. 12), and to Joshua (Josh. 1. 9), and to the Apostles (Mat. 28. 20.) This last is a promise that holds in the case of all God's faithful people contending for his cause, especially in evil times. It extends to the end of the world.

We see generally in this lesson God's intervention in behalf of His people when they cry to Him in their distress; his own selection of the instrument of their deliverance; the fitness of that instrument; and the secret of his success in his faith in a present and leading God. In our own lives and the history of the Christian Church we may recognize the same truths.

A LAMP TO THE FEET.

APRIL 12.

GREAT GAIN.—But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out.—1 *Tim.* 6, 6-7.

Building Societies.

PROVINCIAL PERMANENT
BUILDING SOCIETY.
SIR HUGH ALLAN, PRESIDENT.

New Subscribers are now received. This is a good and safe investment. The Society paid 10 per cent. last year, and has a considerable reserve. Office until 1st May next, at 175 St. James street; will then remove to No. 96 St. Francois Xavier st.

GEORGE B. MUIR,
Secy.-Treas.

Magazine and News Depot,
187 St. Peter street.

TO LET

That large, beautiful House, with cut-stone front, opposite St. George's Church on St. Janvier st. Apply within, or at 16 St. Janvier st.

FURNISHED COTTAGE TO BE

LET, for the summer months. Apply at 78 Aylmer st., between 3 and 5 o'clock.

THE SUMMER TERM OF MRS.

(Rev.) P. D. MUIR'S School will commence on MONDAY, the 12th inst. 372 Aqueduct st.

NOTICE,

The undersigned intend to apply to the Corporation of the City of Montreal for permission to erect a Steam Engine on their premises, situated 102 College street, St. Ann's Ward.

SAMUEL WHITEHOUSE,

Montreal, 9th April, 1875.

CHILDREN'S CARRIAGES.

ALEX. D. DALY.

426 & 428 NOTRE DAME STREET,

Agent for the celebrated makers, Messrs. Richardson McKee & Co., Boston and New York.

Children and Doll's Carriages, from $1.50 to $50.

Boys' Waggons, Boys' Carts.

Rocking Horses, Velocipedes, &c.

I have on hand the largest stock of these goods in the city. Retail at wholesale prices.

Children's Carriages neatly and promptly repaired.

Please call and inspect.

Fifth door West of ST. PETER STREET.

BOILER TUBES.

GAS TUBES.

For Sale Cheap in lots to suit.

COPLAND & McLAREN,

Corner Grey Nun and Wellington streets.

WANTED, Work to take down Windows or Stove Pipes. Address H., this office.

WANTED, a Thorough Book-keeper, for one or two hours per day. Address, stating terms, S. 20, WITNESS Office.

WANTED, Plain Cook. 69 McGill College Avenue.

WANTED, a General Servant, for a small family. Apply 65 Aylmer street.

WANTED, Salesman for a first class Hat and Fur Store. Apply 367 Notre Dame st.

WANTED, by a good Laundress, a situation as such. No objection to a public laundry, or a hotel, or going to the States. Apply at 539 Dorchester street.

WANTED, a Thorough Servant. 510 St. Catherine street.

WANTED, by a respectable Girl, a situation as House or Table Maid. Apply at 92 St. George street.

BOARD Vacancies Also Day Board. 45 Aylmer st.

WANTED, a Bread Driver. Apply to JAMES GREIG, 196 St. Antoine st., between two and three o'clock.

WANTED, by a first class laundress, families' washing to do at her own house. Apply at 88 Amherst street.

WANTED, by a young man, a place as assistant-Cutter or Trimmer. Address, Cutter, WITNESS Office.

LOST, on Sunday evening, either on McGill street or College street, a Gold Locket, blue enamel on one side, containing a likeness. Finder will be rewarded by leaving it at this office.

WANTED, Board and Bedroom by a married couple; terms moderate. Address "Permanent," WITNESS Office.

FOUND, on the 6th inst., a little Tan Colored Slut, with collar. Apply at 25 Sanguinet st.

A Young Man of quiet habits wants board where few boarders are kept. Address stating terms, which must be moderate, A.M., 16, WITNESS Office.

WANTED, a Cook for a small family; fair wages. Apply at No. 2 McGregor street head of Simpson.

WANTED immediately, for a month or six weeks, two or three Rooms, with board, for two ladies, a gentleman, and a lad of twelve. Address, with full particulars, C., Drawer 522, P.O.

WANTED, a young man of good address, speaking English and French. Address R 19, WITNESS Office.

WANTED, a sewing girl by the week. 8 Brunswick street.

BOARD Wanted, by a young man; in a private family preferred, where no other boarders are. W. H. M., this office.

WANTED, by a gentleman on first of May, a good-sized, well-furnished room without board, in West end of city. Address W, drawer 322, P. O., city.

WANTED, a first class salesman, speaking French and English, for a hat store; must be acquainted with the business; and also a saleswoman Apply J. LEVY, corner McGill and Notre Dame st.

LOST or Strayed on Saturday, 10th April, from 444 Sherbrooke street east, a black and white puppy dog. A reward is offered for information at the above address.

WANTED, on 1st of May, by a young gentleman, a nicely Furnished Room with Board in a private family, where not more than one or two boarders are kept; West of Mountain street preferred. Address, C D, THERIAULT, 319 St. Antoine street.

WANTED, a Salesman. Apply to JAMES A. CONLVY, 93 Mountain st.

WANTED, Day Board, by a gentleman, near St. Catherine street. Address, Cathcart, WITNESS Office.

BOARD Wanted in a private family by a single gentleman. Address, X Y.Z., WITNESS Office.

WANTED, two Cabinet Makers. Apply to R. M. MASON, 88 Prince street.

WANTED, a Thorough Servant; good references required. Apply at 20 Brunswick st.

WANTED, a Protestant Cook to do washing and ironing; must be a good baker. Apply at 58 Drummond street.

WANTED, half of a house, or three unfurnished (clean) rooms, with private entrance. E. B., WITNESS Office.

WANTED, a Table-maid; one well recommended. Apply at 80 Redpath street, between 11 a.m. and 2 p.m.

THE DEATH OF ELI.

BY PRINCIPAL DAWSON, OF M'GILL COLLEGE.

Being a synopsis of a lecture in connection with the International Series of Sunday School Lessons.

1 Sam. 4. 12-18.

The lessons of this passage relate chiefly to God's dealings in judgment with the sins of the people—a mysterious and terrible subject; and one rather for the deepest consideration of the aged than for the very young. Yet it has teaching for both.

National and Family Sins bring Appropriate Punishments.—At the time referred to Israel for its sins was more or less subject to the Philistines; but an effort is made to assert national freedom, apparently without seeking counsel from God, or asking his blessing, and a battle is fought. The Israelites suffer a reverse, and then some sagacious leaders, wise in the wisdom of this world, suggest that the Ark, the visible emblem of God's presence, shall be brought to the battle-field, which was not far from Shiloh. But a guilty people and guilty priests, though they may find a temporary encouragement, find no safety in the presence of this sacred symbol, and a great defeat is sustained. The whole country is again at the mercy of the Philistines, while Hophni and Phinehas, braver, perhaps, in battle, than pure in temple service, lie dead on the field, and the Ark is carried off as a trophy by the enemy. Eli himself, overwhelmed with the magnitude of the calamity, falls from his seat and dies. Thus God permits a crushing and shameful disaster to befall his people, and a terrible blow to fall on the family of the high priest—marking thus with his displeasure the misconduct of priests and people; and it should be noted that in Eli's case the great sin for which he is punished is that of weak compliance with the evil deeds of others for the sake of quiet; and especially that of neglecting to exercise parental authority in ruling his children—a besetting sin of our own time as well as of that of Eli.

Neither Sacred Men nor Sacred Things can Save the Wicked.—The Ark was the most sacred thing in the world, constructed under God's special direction, and guarded with every care and precaution. It was the very kernel of the holy tabernacle, and the immediate symbol of God's presence. It had been held in veneration for more than three hundred years, and had witnessed all the miracles of the exodus, and the entrance into Canaan, and had itself been more than once the symbol of the divine power. Superstitious men might well think themselves safe under its protection, and even the heathen Philistines were appalled by its dread presence. Yet the Ark could not deliver those whom God had given up, and the superstitious veneration for it, which caused it to be sent for, only aggravated the intensity of the calamity. The nature of the people's hope is seen in verse 3rd, where they say "It may save us," trusting thus in the Ark and not in God. The difference between superstitious veneration for relics and true religion may be well seen by comparing the conduct of the people on this occasion with that of David when he fled from Jerusalem and refused to have the Ark brought with him (2 Sam. 15.24.) The priests too who bare the ark were the chosen of God, the descendants of Aaron, men who had a better warrant for the divine character of their office than any other priests not of the line of Aaron. They belonged to the true divine succession, and no taint rested on their official claims; but they were bad men, and as such they were the greater objects of God's wrath, just because of their influence and official position (Matt.23. 14.). Hophni and Phinehas and men like them cannot save. They must themselves perish. So the justice of God can be appeased by no rites, no sacred things, no sacred offices. It demands the death of the sinner, or the intervention of God's own substitute. Any attempt to obtain salvation otherwise is mere senseless superstition. It is easy to see that were this not so, sacred rites would become only a cover for the moral evil which God hates. We learn here that even God's own ordinances may become a snare to us if we trust in them rather than in him. The ark was intended as a token of God's presence, but not to be itself an object of worship or of faith.

Judgment begins at the House of God.—In times of ignorance God overlooks many evils. (Acts 17, 30). So in the case of the ignorant and those who have few opportunities, he has long patience. But his chastisements descend promptly and severely on his own people, when they betray their trust, like Eli, or on those who profess to be his servants when they know him not, like Hophni and Phinehas. Nay as in the sad and sorrowful fate of the wife of Phinehas (verse 19), those who are themselves true to God, but connected with his enemies are drawn down into the general ruin in so far as this world is concerned. The heathen and the hardened may be on the broad road that leadeth to destruction, but the hypocrites and the false professors are in the same way, and nearer its end; and those who fail in duty to God, or are connected too closely with evil men or evil systems, are sure to receive chastening at his hand (Rev. 2, 5; 2, 16; 3, 29; Heb. 12, 6). God's procedure in these respects is the same under the New Testament as under the Old.

Parents and Children are Mutually Blessings or Curses.—How great a blessing are faithful children to their parents! What a contrast between the son of Hannah and the sons of Eli! How wide too beyond their own families the influence of a prophet like Samuel, and of covetous and sensual priests like Hophni and Phinehas! On the other hand faithful parents train up faithful children. Children may learn from this how important their own conduct may be, and at the same time how rigidly God requires that their parents should train them up in His fear.

God's Cause may suffer by the sins of men, but He will vindicate it.—The honor of the God of Israel is gravely compromised by the sin and folly of his people, which betray the Ark of his Covenant into the hands of the Philistines; but it is only for a time. He has already prepared a Samuel to raise up his standard again. Nor will the Philistines long triumph. They will soon be glad to restore the ark which they have taken (Chap. 6), and after a time Samuel will overthrow them on the very field of their present victory, and will give to the place the name Eben-ezer, the Stone of Help, which is here given to it in anticipation (1 Sam. 7.12). Thus God works out his own purposes through all the failures of men, and happy are they who rejecting the example of false professors, and undaunted by the heathen who rage against God, serve him in faith and overcome in his strength.

SHIPPING NEWS

also reported that the revivalists ignore the Scriptural teaching with regard to repentance. trust if these allegations are true, a friendly rem strance will induce the missionaries hereafter avoid these obstacles to their success." The Arc bishop concludes by quoting from Luke 9th chapte 50th verse, and says: "I rejoice when Christ preached, whether regularly or irregularly, and trus the clergy will endeavor to deepen the salutary in pressions produced by the revivalists."

DREADFUL ACCIDENT.

LONDON, May 23.—A despatch to the *Times* fro Vienna says a dreadful accident occurred on the riv Mur, at the town of Indenburg, Province of Tyr A ferry boat, having on board a number of Cathol pilgrims *en route* to visit the shrines on the other sic of the Mur from Indenburg, sank in the middle of th stream. Fifty-nine of the pilgrims are known to hav been saved, but seventy-six are missing, all of whor are believed to be drowned.

MOODY AND SANKEY.

LONDON, May 24.—Great crowds of people continu to attend the revival meetings of Moody and Sankey Services were held yesterday in the Town Hall an Opera House. Over fifty thousand persons were pre sent, and a thousand visited the enquiry rooms. Th criticisms of the newspapers, especially the *World* and *Standard*, upon the movements of Moody and Sankey are virulent and incessant. The House Visiting Committees, organized by revivalists are severely denounced.

ENGLAND, GERMANY AND FRANCE.

In the House of Commons to-day, Mr. Disraeli, replying to a question by the Marquis of Hartington, said it was the Government that had advised the Queen to make representations to Germany respecting the relations between that power and France. These representations were of such a nature as to correct misconceptions and assure peace. England had received a satisfactory reply, but it could not be to the public convenience to lay a copy of the correspondence on the table of the House.

There will be no session of Parliament on Wednesday next, Derby day.

WANT OF CONFIDENCE MOTION REJECTED.

LONDON, May 24.—In the House of Commons to-night, Mr. Fawcett, member for Hackney, moved "that in the opinion of the House, the Government's measures of reform taxation are insufficient, and not in accordance with its promises, and the delay in the matter impedes the progress of the country." Motion rejected, 175 to 245.

PAUL BOYTON.

Boyton will leave Boulogne in his safety dress, and paddle to Cape Gris Nez, where he will go ashore in the evening. The next day, at three o'clock in the morning, he will enter the water for his second attempt to swim across the Channel. He will strike out for Folkestone, which he expects to reach before six o'clock on Friday evening.

CHANTILLY RACES.

PARIS, May 23.—Chantilly Spring Meeting was brought to a close to-day with the annual race for the Prix Du Jockey Club and French Derby dash of a mile and a half for three-year olds. Twelve ran. The race resulted in the success of Salvator, against which 6 to 1 was laid, with Nougat and St. Cyr running dead heat for second place. Nougat was favorite, 2 to 1 being laid against him, while as low as 5 to 2 was laid against St. Cyr.

SENSATION IN BERLIN.

BERLIN, May 22.—The action of the Belgian tribunal at Liege in dismissing the charges against Duchesne, of plotting to assassinate Bismarck, causes a sensation here. It is generally believed that the finding of the tribune will not be regarded by Germany as a settlement of the matter.

CHURCH AND STATE.

The Upper House of the Diet to-day passed the bill abrogating articles 10, 16 and 18 of the constitutionl regulating the relations between Church and State in Prussia. The vote was 68 yeas to 25 nays.

POLITICAL MEETING.

MADRID, May 23.—An important political meeting has been held here. It was attended by nearly 600 gentlemen who have held seats in the Cortes, either as senators or deputies. A resolution was unanimously adopted that on the opening of the next Cortes a constitution shall be submitted, formed on the basis of a compromise of all Monarchical and Liberal parties.

ACCEPTED.

The resignation of Gen. Echeghues, commanding the Army of the Centre, has been accepted.

RELIGIOUS PROCESSION DISTURBED.

BRUSSELS, May 23.—As a religious procession was passing through the streets to-day, it was assailed by the populace and its ranks were broken up. The police, with drawn swords, charged on the rioters, ten of whom were arrested. Members of the procession took refuge in neighboring houses and subsequently dispersed.

SUSPECTED CONSPIRACY TO ASSASSINATE BISMARCK.

VIENNA, May 24.—The *Presse* publishes a report that a person named Weisinger, who attempted to extort money from Father Bekx, General of the Society of Jesus, has been arrested. He is suspected of offering to assassinate Bismarck, and is supposed to have accomplices. A judicial enquiry will be instituted. The *Presse* states that a meeting of the Emperors of Austria, Germany and Russia has been finally decided on and will probably take place at Ems.

SUSPENSION.

MADRID, May 24.—The publication of the *Imparcial* has been suspended by Government for a fortnight. Government troops are retreating on Igualda in good order. Their losses are slight, although Carlist attacks have been incessant.

CRIMINAL LAW.

BRUSSELS, May 24.—The *Echo du Parlement* says the Belgian Government intends to introduce in the Chambers a bill making the intention to commit a crime punishable as the offence, even if unexecuted.

UNITED STATES.

FRIGHTFUL MINING CASUALTIES.

WILKESBARRE, Pa., May 22.—While some carpenters who had been at work in Stanton shaft, No. 7, of the Lehigh and Wilkesbarre Coal Company, were about to be hoisted up, the carriage escaped from the brakes and plunged downwards. The engine failed to check the descent, and the men were hurled down a hundred feet into the darkness. The shaft is 960 feet deep. A descent was made at once to afford relief. Richard Greenough was dead, and his body horribly mangled; Benjamin Corp had the top of his head cut off, and Stephen Matthews had his back broken. In Boston mine, at Plymouth, Robert Terrell was killed by a fall of coal to-day, and in the same mine, to-day, another miner met with his death by a premature explosion. James Ryan, a driver boy, had his head crushed between the buffers of two coal cars at Pine Ridge shaft yesterday.

THE OSCEOLA FIRE.

TYRONE, Pa., May 22.—The fire around Osceola is abating somewhat, but fears are entertained that the strong wind which is now blowing may cause the fire to increase. Latest accounts say only about 14 houses in the outskirts of the town were consumed, but more trouble is anticipated from the fact that the fire is rapidly increasing and raging fearfully in that vicinity. Reports just received from Phillipsburg say that the fire is not so large in that region as last night. About 300 men worked all night fighting the flames. There is but little wind at present, and every prospect of rain.

ANOTHER HORRIBLE MURDER.

BOSTON, May 23.—Another murder, even more horrible in its details than that of Mrs. Bingham a few weeks since, was perpetrated in this city this afternoon. A bright little girl five years old was murdered in church, and the bruised and mutilated body carried up into the tower and thrown upon the floor of the loft. The victim of the tragedy was Mabel H. Young. This afternoon, Mabel, in company with an aunt, attended Sunday-school exercises. On coming out of church, the aunt remained in the vestibule about ten minutes, conversing with some friends, and on starting home missed the child. At first it was supposed she had gone back into church, but when she was not found inside, and persons outside declared she had not come out, the aunt became alarmed and search commenced in every direction. About four o'clock some ladies at an open window across the street heard the faint cries of a child, apparently from the church tower. Some young men who had joined the search [illegible] They found

SAMUEL AS JUDGE.

BY PRINCIPAL DAWSON, OF M'GILL COLLEGE.

Being a synopsis of a lecture in connection with the International Series of Sunday School Lessons.

1 Sam. 7, 5-12.

Twenty years had elapsed since the date of the events in last lesson. In all this time Israel continued subject to the Philistines and the regular service of the tabernacle was interrupted. But the Spirit of God was working among the people and Samuel was preaching to them. We read, verse 2nd, that the people "lamented after the Lord," and that they "put away Baalim and Ashtaroth and served the Lord wholly." So the time came for Samuel publicly to appear as their leader, and this lesson introduces us to :—

A Great Prayer-Meeting.—Samuel inaugurates his work as judge by calling all Israel to Mizpeh, with the invitation "I will pray for you unto the Lord." No other inducement is mentioned; but the invitation implies that the people, humbled under the yoke of the Philistines, and mourning for their sins, were ready to say—"We have sinned against the Lord," and to pray for forgiveness and deliverance. They were called to Mizpeh in the tribe of Benjamin, possibly as being near to the place where the previous defeat had been experienced, and also to that in which the Ark remained after its return from Philistia, and near also to the old sanctuary of Shiloh, and a convenient place for a great national gathering. It was one of the three cities where Samuel subsequently held his courts (verse 16). The people responded to the call, and one of the greatest meetings for prayer on record was the result—a fitting prelude to a great national deliverance.

The People Judged.—An apostle admonishes as that we should "judge ourselves"—"that we should not be judged" (1 Cor. 11,31); this was Samuel's view as to Israel. The people, incited by the admonitions of the prophet, fasted, and poured out water before Jehovah—a form of humiliation and of solemn engagement and dedication to Him (Psalm 22.14, 2 Sam. 14.14), and confessed their sins. Then Samuel judged them there. This was a practical application to them of God's laws with reference to all their disputes and differences, and their mutual wrong-doings and their sins of idolatry and ungodliness. The children of Israel were "enquirers"—awakened to a sense of sin, and earnestly seeking salvation, and Samual was the spiritual guide and Gospel teacher whom God had raised up for them. It was a great revival meeting, and such exercises are repeated on all occasions where God's Spirit mightily revives his work among men.

The Enemy Aroused.—It seems a small matter to the Philistines that the Israelites should hold a great religious meeting; but the Philistine leaders knew well that the revival of religious life implied also the revival of national life, and aspirations after freedom. Hence they were at once aroused to action by the news of the gathering at Mizpeh. Nothing more alarms infidels, dishonest schemers, and oppressors, than indications of true religious life, even in the apparently harmless form of prayer and confession of sin. Hence they dislike revival movements of every kind, and rejoice when men are dead and worldly or are immersed in routine or superstition. Practical turning to the Lord is the most serious menace to his enemies. Hence it is that Christ's people, however harmless they may be, must expect more or less to suffer persecution. We need not be surprised, therefore, that the Philistine armies were hastily assembled to attack the people gathered at Mizpeh, and to crush out this apparent rebellion at its outset.

Crying Unto the Lord.—It is a good sign of the people that now when apprehensive of an immediate attack, and probably in a military point of view quite unprepared for it, they turn to God for help, and beseech Samuel to lead their prayer. It was an urgent case, requiring "strong crying and tears;" but Samuel first offers a sin-offering in acknowledgment of God's justice, and in token that we must first be reconciled to God before worshipping him acceptably, and then he cried for them unto Jehovah, the people following with their hearts, and it is not unlikely with their voices also. Much discussion will be found in commentaries as to the deviations in Samuel's procedure here from the methods of of offering prescribed in the Mosaic law. But it must be observed that the Old Testament dispensation admitted, as we find from many instances, of special services on urgent occasions, and by prophets commissioned of God, and was not that rigid routine which the Pharisees afterwards made it. It was when the Mosaic services were performed by wicked men, or prostituted to secular and political purposes, that God's displeasure was provoked. The case in 1 Sam. 13.9 is of this kind. "The Lord heard him" we are told, and he always hears the cry of the oppressed and the penitent. (Psa. 145, 18.)

The Lord's Answer.—Samuel and the Israelites pray for deliverance, but how it is to be effected they know not. This we must in all such cases leave to God himself. The means employed are a thunder-storm. The Philistines attack while Samuel is yet sacrificing, but God is equally prompt, and attacks them with the artillery of heaven, so that they are discomfited before Israel. God's ways and means to answer prayer are in his own hands, and he usually employs second causes, and often unlooked for causes to effect his purposes.

The Stone of Help.—Samuel is prompt to thank God for the blessing received, and he places his stone of memorial on the battle field and calls it Eben-ezer—the Stone of Help—or the memorial of the help received from God, saying "Hitherto hath Jehovah helped us." We should thank God at once and heartily for all his bounties, and keep them in remembrance as well, and the inscription on our Stone of Help may be that in Hebrews 13. 6: "The Lord is my helper; I will not fear what man can do unto me."

Three Great Lessons shine out in this passage. (1) Humility and a sense of unworthiness with confession to God, are the surest preludes of blessing. (2) Prayer is potent to bring deliverance. (3) God helping us we need not fear man. In illustration of these truths we may contrast the self-confidence, the superstitious fath in the Ark and the disastrous defeat of the Israelites twenty years before, with their true penitence, faith and signal victory on this occasion. Thus the name Ebenezer may point to the blessing of God's help and to the evil of the want of it; and we may be assured that if we would contend successfully with the enemies of God in our own time, this can only be with His help, and the first help that we must have is the revival of the Lord's work in our own hearts.

RIFLE MATCHES.

The Toronto Rifle Club had a prize match, on Saturday, and prizes amounting to $200 were awarded. The targets used were of the new Wimbledon pattern.

FROM SAND POINT.

(*Press Despatch.*)

DROWNED.

SAND POINT, May 31.—Two young men, sons of John Campbell, near this village, were drowned while out canoeing yesterday. The one who was the cause of the disaster was repeatedly asked to desist from putting his feet over the side of the canoe, which sport ended in his own death and that of his brother.

FROM GRANTON.

(*Press Despatch.*)

FIRE.

GRANTON, Ont., May 31.—A fire occurred here this a.m., about 1.30, in premises owned by Mr. Brocks' hotel keeper. The fire originated in the stables in rear of the hotel and rapidly spread to the hotel, which was soon consumed, and from thence to adjoining buildings occupied by Grant Bros.' general store, which was soon consumed. Mr. Brooks lost all his furniture and stock. Grant Bros. got most of their goods removed, but in a damaged condition. Origin of fire unknown.

CITY ITEMS.

— A strayed boy four years old named Joseph Miron is at the Central Station, where he was brought yesterday morning at 10 o'clock.

— On Saturday afternoon a second fire broke out in the lumber yard of Mr. John Ostell, St. Patrick street, two piles of lumber being consumed. A man named John McAvoy, 25, laborer, has been arrested on the charge of kindling it.

POLICE COURT—SATURDAY.—The case against John Hanley, grocer, for selling less than three half-pints of whiskey, was dismissed. The two cases against Constable Lafontaine, of Hochelaga, were continued until the 8th of June. The case against Michael Connors, College street, for selling less than three half pints of whiskey, was taken *en delibere* until to-morrow.

ANOTHER FOWL CASE.—Three French-Canadians stole yesterday several valuable chickens from the premises of John Crawford, Esq., Lower Lachine Road. Mr. Crawford made search and found the guilty parties near the river occupied before a fire in making preparations for a roast. Mr. Crawford was successful in nabbing one of the three, whose name is Eustache Charbonneau, a laborer living on Workman street, who was brought to the Water Police station. Prisoner appeared this morning before the Magistrate, who sent him to jail for two months.

MYSTERIOUS—A CASH-BOX DISENTOMBED.—This morning the laborers engaged in levelling the old Protestant burying ground, while digging out a tombstone, struck on a tin cash-box wedged directly beneath it. On opening the box it was found to contain a large number of orders, checks, etc., on the Molsons Bank and the late Commercial Bank of Canada, with various other papers, dated at Stratford, Ont., during the year 1861, and signed by J. M. Daly & Co., barristers of that place. The papers are considerably decayed by water, but are quite legible, and the box must have lain there a long while, as it is covered with rust. Of course no one can explain how it got there, but the conjecture has been hazarded that some thief who stole the box and emptied it of all it contained of any value to him, buried it there to escape detection.

NEW CANAL BASINS.—The pumping engines which have been erected on the south side of the canal will be at work on Tuesday next, clearing the excavation which will be the future entrance to the canal. It is 1,400 feet long, 300 wide, and now has a depth of 11 feet of water. The pump is worked by a pair of 30 horse power engines, is capable of throwing 12,000 gallons per minute, and it is said the whole can be pumped out in 72 hours. Another pump will be at work to clear the water from the excavation in rear of Black's bridge, capable of throwing 9,000 gallons per minute. The masonry for these basins will be so far completed as to be above the ordinary summer level of the river by the end of the season. The basin now under course of construction at the Wellington bridge will be 1,250 feet long, 200 wide, with 19 feet depth of water; the walls are 4 feet thick, and, when completed, will be 22 feet high. The contractors, Messrs. McDonald, Worthington & Co., have three tugs and six scows in use bringing stone and other material from Terrebonne. The whole plant in use is stated to be worth $100,000. They complain that operations have been much delayed by the high water.

— Zion Church S. S. Workers' popular entertainment will be repeated to-morrow evening, June 1. See advertisement.

FINANCIAL.—There is nothing new to note in the money market to-day, and as this is a holiday in New York there are no quotations from that point and financial matters are very quiet here. There is no change in prices of Exchange and very little doing. The Stock Market this morning was quiet. Sales 4 Montreal at 184¼; 26 at 184, and 100 at 183¾; closing 183½ to 184; 30 Jacques Cartier at 94, closing 90 to 94; 40 Merchants' at 112, closing 111½ to 112; 100 Royal Canadian at 94½, closing 94½ to 95; 25 Maritime at 82½, closing at 82½ to 83½; Commerce 134¾ to 135¼; Telegraph 160¾ to 161½.

ST. GABRIEL CATTLE MARKET.

MONDAY, May 31.

There were twelve car-loads of cattle on the market to-day, all distillery fed and sold from $5.50 to $5.75 per 100 lbs., live weight. The demand for beef cattle is not very brisk at present. There were two lots of hogs on market and there is a further decline in prices; $7.50 to $8 per 100 lbs. live weight being the prices paid; slaughtered hogs are worth $10.50 per 100 lbs. No sheep on the market, but there is considerable demand for them. The price of hides are lowering and do not seem to have reached the bottom yet:

Hides—No 1, inspected, $7; No 2, $6; No. 3, $5 per 100 lbs; Calf Skins, 10c per lb; Sheep Skins, each the wool on, $1.40 to $1.60; do shorn, 25c each; Lamb Skins 25c each.

LONDON MARKETS.

(*Special Telegram to the Witness from A. M. Hamilton Produce and Commision Merchant.*)

LONDON, May 31.—White Fall Wheat, per cental, $1 50 to $1 60; Red Fall, $1 40 to $1 45; Spring, $1 50; Barley, $1 50; Oats, $1 36; Peas, $1 30; Corn, $1 35; Butter, 16c to 20c; Eggs, 11c; Lard, 10c; Tallow, 7c; Cheese, 12c; Apples $1 00; Potatoes 60c; Dried Apples, 7c; Hay, $13 to $15 00 per ton.

THE PROMISE BROKEN.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

Being a synopsis of the lecture delivered by him in Stanley street Church in connection with the International Series of Sunday School Lessons.

JUDGES 2. 11—16.

While the Book of Joshua is devoted to the history of Israel's triumphs over its enemies, in the faith of God and obedience to his commands, the book of Judges is in the main a record of human sin and infirmity, with brilliant intervals of revival and deliverance. It is to be observed, however, that the time covered by this book is probably about 300 years, and that in by far the greater part of this time Israel had rest, though this passed over with short notice, while the sins and sufferings and the means of deliverance are given in detail.

The present lesson is a general summary of the conduct of the people and its results.

A new Generation with new Ideas.—The people served the Lord all the days of Joshua, and of the elders that outlived him (verse 7); but these were gathered to their fathers, and there arose a generation that "knew not Jehovah, nor yet the works which he had done for Israel." They had not, like their fathers, seen His mighty acts, and, perhaps, their fathers had been too much occupied with the worldly possessions God had given them to teach their children and train them in the admonition of the Lord. Thus they did evil and served Baalim—literally, they did "the evil," that most evil thing of forsaking God for idols. No doubt these young Israelites thought themselves more enlightened and less bigoted than their fathers, and saw much beauty and much that was impressive in the heathen worship, and the priests of Baal would no doubt strive to make their rites as attractive and pleasant as possible. The only safeguard against such attractions is the knowledge of God and his love in the heart. It is specially important that the young should be the disciples of Christ and not of the gods of this world (Eph. 6.4.) If the Israelites had better fulfilled the injunction of Moses (Deut. 6. 7.) the case might have been different.

They Forsook Jehovah, their God, and served the gods of the people round about them.—Jehovah was the God of their fathers. He had brought them out of Egypt, and had given them the good land of Canaan, and subdued their enemies. Yet the children of those fathers gave themselves up to the guidance of the people round about them—those worldly, evil and idolatrous people whom God had commissioned them to drive out, and with whom he had commanded them to make no peace. The love of the world rather than God—the following the fashions thereof and conformity to its ways, are dangers equally held before us in the New Testament, and such evils are prevalent now as much as in any previous time. They spring now, as then, from the want of a true knowledge of God in the heart. (Eph. 2. 2, &c. Romans 12. 2.)

They Served Baal and Ashtoreth.—These were the leading gods of the people round about them, and their worship had many attractions for corrupt human nature. Baal was the "Lord" and master of the sky and of the world, the great Sun-god, the giver of light and heat, the source of fertility and of the ripening of the fruits of the earth. He was worshipped under many local names and attributes, hence the plural form "Baalim" in the passage. His worship was always gorgeous and splendid, and was identified with success and prosperity in this world. Ashtoreth, the Ishtar of the Babylonians, and Astarte of the Greeks, was probably at first a deification of Eve, as the mother of mankind, and of a promised Saviour, but became identified with the moon, and in some nations with the planet Venus. In the other world she was the Queen of Heaven, and the guardian of the spirits of her children, and their intercessors in presence of the gods. In this world she was the patroness of love and marriage, and of the family relation. Her images were beautiful and highly adorned, and her worship was celebrated with all that could allure and delight. It was the policy of the priests of these gods to make their rites as impressive as possible by means of decorations, processions, vestments, music and incense, and especially to captivate by these means the minds of young and impressible persons, while they placed no barriers in the way of worldly pleasure. There were also in these heathen religions elaborate ceremonies, costly vows, penances and self-inflicted punishments to suit the more ascetic and devout, and to allay the pangs of remorse. It is in these ways that false religions ever strive to make themselves acceptable and popular. Hence no doubt the readiness with which the Israelites were led away from the comparatively austere worship of Jehovah, which frowned upon sinful indulgences and strove to renovate and elevate the heart and affections, rather than to accommodate itself to their natural desires.

The Anger of the Lord was Kindled.—He rises up in his wrath to chastise his people, and he makes their own sin the means of their punishment. In his righteous providence he allows the heathen, whose ways they had followed, to oppress them, and when they attempt to resist they cannot stand before their enemies, for God's hand is no longer with them. So they are subjected to all the humiliation, sorrows and suffering of defeat and cruel oppression. Thus it is ever with those who yield themselves as servants of sin. Their chosen sins, however pleasant at first, become their tormentors at last, and supply the whips with which they are punished; and their companions and tempters in sin become their most dangerous enemies (Rom. 6, 16, &c.) In all this God's threatenings by his servant Moses are fulfilled (Deut. 28. 47 and 48).

In Wrath God Remembers Mercy.—His chastisements are intended to work reformation, and when they cry unto him in their distress he intervenes for their help. From time to time He raises up "judges," men of great gifts and spiritual power, to take the lead in reforming the people, in renewing God's work among them, and delivering them from their enemies. Such men are, next to Christ himself, the greatest gifts of God to a fallen world, and the instruments by which he keeps alive his work, and renews men from that deadness and backsliding which are so natural to them. The word "judge" here includes much more then it ordinarily imports among us. The judges were men distinct from the elders of the tribes and the Aaronic priesthood, specially set up from time to time in God's providence as popular leaders, heroes, religious reformers or revival preachers, and who in one or more of these ways worked out under God both religious reformation and political freedom for the people. God has provided such leaders in every age, and notably in times of great declension and apostacy. He still gives gifts to men, which they are to exercise in His service. We must not suppose that God is less careful of His cause in the world now than in the times of the Old Testament history. He is still angry with idolatry. He still gives up the backsliding to punishment. He still intervenes through his chosen agents to revive his work.

It is instructive to note the reasons why the Canaanites were still left in the land, the evil influence they exercised, the causes of the dis- [illegible] while man ever [illegible] truth, God is ever intervening [illegible] chosen ones.

A meeting of ... held at the usual place of meeting on TUESDAY, at 8 o'clock p.m. All members are requested to attend.

GEORGE E. GIBB, Secretary.

VICTORIA SKATING CLUB
NOTICE.

Boxholders are particularly requested to remove their Skates, &c., from their Boxes, and return their Keys to the Superintendent before the 16th April. As the Boxes are to be cleaned and repaired, the Directors will not be responsible for anything left in them after that date.

ALEX. BORROWMAN,
Secy-Treas.

April 3, 1875.

AUCTION SALE.

I shall hold my Weekly Sale to-morrow

TUESDAY, April 6th, at 10 a.m.,

at my Sales Room, 173 McGill street, when will be offered a general assortment Second Hand Furniture, Mattresses, Pillows, Oil Cloth, Pictures, Tea, Ready Made Clothing (Men & Boys), Glass ware, Cutlery, Silver Ware and many small consignments of all kinds Merchandize.

N.B.—Also 1 Singers' Sewing Machine new, and 6 Brass Instruments suited to a Band.

J. F. RAYMORE, Auctioneer.

J. F. RAYMORE,
AUCTIONEER.

Will hold his Weekly Sale of Horses, Harness and Carriages,

ON THURSDAY, April 8th, at 2 p.m.,

at No. 15 Cote street. I have at present consigned to be sold without reserve, one Horse, Harness and Express Waggon; also one Mare with Foal of a Black Hawk, by a Pure Niagara, and several Harnesses.

N. B.—Parties having Horses or Carriages they wish to dispose of can make proper arrangements by calling on the Auctioneer, 173 McGill street, or to JOHN WATKINS & Co., 15 Cote street.

GRENADINES!

Marked off THIS MORNING Two Cases New Grenadines, in Plain, Checked, Striped and Brocaded Blacks; also Plain, Checked, Striped and Brocaded Colored. Prices ranging from 9c. to 75c. per yard.

SILKS! SILKS!!

On SATURDAY we unpacked a Case of Rich Striped Silks in all the new colorings. They are marked only 58c per yard. They commenced to sell the moment they were placed on the counters. These Striped Silks are made of the very best stock, perfect on both sides, and warranted to wash. In England Striped Silks are taking the place of Fancy Dress Goods.

These 58c. goods are brought direct from the maker's agent, or we could not sell them under 75c.

SILK UMBRELLAS.

Our Silk Umbrellas (so far as we can judge by what our customers say) are from 15 to 20 per cent. cheaper than Montreal regular prices.

A great advantage in buying Umbrellas of us is that ours are direct from the makers, therefore have not been handled by the wholesale trade. The more Umbrellas are handled before they are sold to the consumer the shorter time they wear.

FLOOR OIL CLOTH,

American 18 inch Stair Oil Cloth,			14c.
Am n 27 inch	Do		20c.
Amer can inch Floor Oil Cloth,			48c.
American 1½ yard wide	Do		68c.

ENGLISH MAKES.

English 18 inch Stair Oil Cloth, best,			16c.
English 27 inch	Do	Do	27c.
English 36 inch	Do	Do	35c.
English 36 inch	Do	Do	47c.

CURTAIN POLES.

Just to hand, a small shipment handsome Scotch Curtain Poles. Price for Pole and Rings complete, only $1.75.

Also One Lot very handsome Poles, from 4 ft. 6 in. to 9 ft. long.

Patent Curtain Hooks and Brackets, complete.

We are showing a full stock of English, French and Japanese Thread Lace Curtains.

S. CARSLEY,
393 and 395 Notre Dame street.

FLOWERS AND FEATHERS.

SPLENDID NEW STOCK

AT

JAMES WILLIAMSON & CO'S.

MANTLES

AT

JAMES WILLIAMSON & CO'S.

HATS

AT

JAMES WILLIAMSON & CO'S.

DRESS GOODS

AT

JAMES WILLIAMSON & CO'S

DIRECT IMPORTERS,

LONDON HOUSE.

FIRE BRICKS,
FIRE CLAY, DRAIN PIPES.

FOR SALE BY COPLAND & McLAREN,
Corner Grey Nun and Wellington streets.

SHOVELS.

COPLAND & McLAREN,
Grey Nun and Wellington streets.

DAILY WITNESS.

SAUL CHOSEN.

BY PRINCIPAL DAWSON, OF M'GILL COLLEGE

(Being a synopsis of a lecture in connection with the International Series of Sunday School Lessons.)

1 Sam. x., 1-7.

When Samuel sent the elders home from Ramah the understanding was that he was to await God's guidance as to the choice of a king. This was given in the providential chain of circumstances which brought Saul to Samuel (chap. 9), in the private intimation given to the latter (chap. 9, 15), and in the anointing and instruction of Saul by Samuel (chap. 10, 1), and his enrolment among the prophets under Samuel's tuition (chapter 10, 9th verse). Now, the time has arrived to announce publicly to the people that God has granted their request, and to present Saul to them as their king. This is done in a second great convention of the people at Mizpeh (see chap. 7, 5,) and to relieve Samuel of all responsibility in the matter, the choice of God is indicated by the sacred lot, which among the Israelites was the most solemn appeal in such cases to Jehovah. Joshua 7, 16, gives an illustration noticed in a previous lesson. Samuel prefaces this by a final appeal to the people as to the course they have chosen.

The People's Rejection of God.—The word "rejected" is a very strong one, implying loathing and even contempt, and it is further strengthened by the recital of God's kindness to them (verse 19). Yet, as we learned in our last lesson, God does not reject them, though he suffers them to have what they desired to their own hurt. This we had more fully explained in the last lesson. How great are the goodness and long-suffering of God, who daily forbears with our obstinacies and wrong desires, and even overrules them for our own higher good.

Reasons for the Choice of Saul.—Saul was not selected by Samuel at his own discretion, nor was he the spontaneous choice of the people. There seems to have been no man in Israel at the time so well known or so great in any respect as to command a popular selection of him. Saul was nominated by God himself. What were the grounds for such a choice? Naturally Saul's sole qualities seem to have been—(1) His personal appearance and commanding stature—points always much valued for leaders, especially in ancient times; (2) He had a strong, impulsive, courageous nature, fitted for the leadership of a warlike people in a troubled time; (3) He had a patriotic spirit, and does not seem to have been very strongly animated by personal ambition. Verse 22 furnishes an illustration of this. These qualities, we may suppose, were those which in the wisdom of God were known to adapt him to be the head of the people at the time. In addition to these, however, he had an anointing from God himself, "God gave him another heart" (verse 9), moving his mind from its previous worldliness and deadness and giving him a new spiritual life which in all his subsequent aberrations he never wholly lost, and which gave him grace enough, if not to live to God and for his people, at least to die for them. God provides nations with leaders suited to their state of heart and mind, and may himself bless their choice by adding from his own gracious gifts. He gives these gifts or graces in different measures (Rom. 12, 6), and Saul had not the highest of them; but still he had received a change of heart from God, and was enabled to serve according to the proportion of his faith. Samuel might well say, "See ye him whom the Lord hath chosen," for his very appearance showed that the Lord had selected their best man.

The people's reception of their King.—The choice of Saul was no sooner declared, and the tall and handsome youth presented to the people, than they are immediately captivated with his appearance, and receive him gladly as their chief. They shouted and cried "God save the king," or literally "May the king live" or "Long live the king"—the first recorded use of an expression of loyalty which has come down to our own time. This first outburst of loyalty might have made the people ready to submit to Saul's rule on any terms; but Samuel, ever careful for their interests, told them the "manner of the kingdom," or its limitations under God's law, and wrote this in a book, and deposited it as their *Magna Charta* in the tabernacle of God. Thus the kingdom of Israel was the first constitutional kingdom or limited monarchy on record. The "manner of the "Kingdom" no doubt included the people's duty to the king as well; and this was needed, for their violent enthusiasm soon abated, with familiarity with the new king; and men of Belial, that is reckless or rebellious men, said, "How can this man save us?" When we follow our own ways, how soon do we find ourselves tired with the pleasures or profits which are sought irrespective of our allegiance to God!

A Striking Contrast to the reception of Saul is presented by our Lord in that pathetic parable in which he represents himself as a nobleman going to a far country to receive a kingdom, and his people sending a messenger after him to say, "We will not have this man to reign over us." That contrast is represented in history by the cry of the Jews; "Crucify him," and by the lives of all who reject Christ as their King. How different a king is Jesus from Saul! Let us think of the fair and contrast between the two, and it rests upon us to enter into Christ's Kingdom and loyally to serve him. We need not cry, "Long live King Jesus"—for he ever liveth, and shall reign until all enemies are put under his feet.

For Sale

2 P. M. ADVERTISEMENTS

IMPERIAL MUTUAL BUILDING SOCIETY OF MONTREAL.

NOTICE.

The Subscription Books of the above Society now being organized, are to be found at the following places, where copies of the proposed rules may be had:

J. T. HENDERSON, Esq., Stationer, 187 St. Peter st.
JAS. MURRAY, Esq., Stationer, 386 St. Catherine st.
JOS. ALLEN, Esq., Stationer, 517 St. Joseph st.

1—The Shares to represent $200 each.
2—The entrance fee is 15c per share.
3—The Subscription 15 cents per share per week.
4—Members may hold from five to twenty shares on one account.

The main difference in the working of this Society from the Commercial Mutual Building Society which has worked so successfully, is that the subscription fee per share is fifteen cents in place of ten, causing the Society to be wound up in a less number of years.

The Subscription list is limited to 500 members, 250 having already subscribed.

J. H. TIMMIS, Sec. *pro tem.*

SPECTACLES,

Scientifically adapted to remedy IMPAIRED VISION, by

H. SANDERS, Optician,

ST. JAMES STREET, opposite the new Post Office.

1,000 LINEN COATS, at $1.00

AT F. HOUSTON'S,
16 St. Lawrence Main street.

1,000 WHITE VESTS, at 75c

AT F. HUSTON'S,
16 St. Lawrence Main street.

FOR THE SEA-SIDE.

HUSTON'S LINEN SUITS,
AT $3.00.
16 St. Lawrence Main street.

FOR THE WARM WEATHER.

LUSTRE COATS	from	$1.50
SERGE do	"	2.00
LINEN do	"	1.00
WHITE VESTS,	"	1.00
LINEN PANTS,	"	1.00

At C. HUSTON'S, 175 St. Joseph st.

TURKEY CARPET.

A Handsome Turkey Carpet for sale - size 24.0 x 15.
JAMES BAYLIS,
459 & 461 Notre Dame st.

FOR GULF PORTS.

The Quebec and Gulf Port Co.'s SS. "ALHAMBRA," Capt. Angrove, is intended to leave Montreal on FRIDAY EVENING, 11th June, for Shediac, Charlottetown and Pictou.

Freight now receiving at Glasgow Boats Berth, lower end of H. & A. Allan's Freight Shed.

The SS. "FLAMBORO," Capt. Telfer, is intended to leave Montreal on SATURDAY, Evening, 12th June, for Chatham, Newcastle, Shediac, Charlottetown and Pictou.

Now receiving Freight at Island Wharf.

Through Bills of Lading to St. John, Halifax, all stations on the Intercolonial and Windsor & Annapolis Railways, Richibucto, Port Hawkesbury, Summerside and Georgetown.

The SS. "MIRAMICHI," Capt. Baquet, is intended to leave Quebec on TUESDAY, 15th June, at Two o'clock p.m., for Father Point, Metis, Gaspe, Perce, Paspebiac, Dalhousie, Chatham, Newcastle, Shediac and Pictou.

Through Tickets to St. John, Halifax, Portland, and Boston.

For Freight or Passage. Apply to
J. A. DUPONT, Agent, 303 Commissioners St.

BOYS' OAK WAGGONS, CARTS,

Wheelbarrows, Dolls' and Children's Carriages. Another large lot direct from the factory. Largest stock in town, wholesale and retail, at

HUSTON'S BAZAAR, Queen's Hall Block.

1,000 PAINTER'S BROWN OVERALLS, AT 75c.,

At F. HUSTON'S,
16 St. Lawrence Main st.

FLAGS WANTED.

2 or 3 Second-hand FLAGS in good condition wanted cheap.

Apply "Flags," this office.

A REQUISITE

FOR THE SEASIDE;

GRAY'S SYRUP OF RED SPRUCE GUM is very beneficial, and a pleasant remedy for Colds, Coughs, etc., contracted by sudden changes of temperature.

Take a half dozen when going and you will not regret it

PRESBYTERIAN UNION.

NOTICE.

JAS. INGLIS, 51 BLEURY STREET,

Photographer and Grouping Artist, is progressing with his picture of this glorious Union Consummation, notwithstanding the assertion of another firm that "they will publish the only complete picture" of this Union.

If the large numbers of reverend gentlemen who have visited Mr. Inglis' studio during the past two days, be any indication of the completeness of his picture, Mr. Inglis may congratulate himself on having, not only the patronage of many hundreds of the ministers and elders of this great gathering, but the confident prospect of a portrait of the Assembly, unsurpassed in any respect, and altogether worthy of the occasion. The crowd was so excessive yesterday that the sitting was [illegible] the following day.

His patrons may depend on a first rate Picture, well finished, correct likenesses, and skilful combination. Reverend gentlemen all invited to call; no charge.

Prices, Large Size, 22 x 28, $4.00.
" Small do 18 x 22, $3.00.

hearing it.

It was on the evidence given by the Robins family that Mr. Barber was disqualified. The *Globe* says the case is to be appealed, when the character of the witnesses will be severely tested.

SOUTH SIMCOE.

The nomination for the Local House for South Simcoe takes place to-day, and as Mr. Boys, the second Conservative candidate, has withdrawn. Mr. McDougall will receive the undivided support of the Conservatives. Mr. Dunwoodie, the Reform nominee, has also withdrawn, and it is thought Mr. McDougall will be returned without opposition.

THE GOOD TEMPLARS

in this Province have been remarkably successful. During the past six months one hundred and three lodges have been instituted. There are six regular lecturers employed under the Grand Lodge, and it is arranged to have every county in Ontario canvassed by one of these agents. The membership is between 30,000 and 40,000, and is constantly increasing.

SACRILEGE.

On removing the pulpit covering of the Metropolitan Church yesterday morning it was discovered that the little time-piece on the left of the reading desk, provided for the use of the clergyman, had been stolen some time during the week.

SENT FOR TRIAL.

The bold thief who stole $400 from the counter of the Bank of Toronto last Monday, as it was being deposited on account of Thompson & Son, was brought up on remand before the Magistrate, and by him committed for trial.

CITY ITEMS.

—Three male patients died in the Hospital last night.

— The Montreal Cricket Club intend to commence play on Saturday next.

— The Grand Trunk Railway Company intend laying a double track from Bonaventure station to the yards at Point St. Charles.

— A man named Prime Gravel is stated to have been robbed of $39 while in the ticket office of the Richelieu steamer line on Saturday.

— Arthur Demers, an operator in the Hudon Cotton Factory, has been arrested for killing a dog worth $25, belonging to a fellow operative, named E. Olivier.

—Two sailors, dressed in Jack Tar style, and having only one leg apiece, attracted a good deal of attention to-day, by singing about the streets for fees. They have good voices, and produced some fine music.

— Yesterday, at the afternoon temperance meeting, Rev. Mr. Longley delivered an able and interesting address, in which he graphically depicted the fearful effects of the tide of intemperance now sweeping over the land; however, he consided the general awakening on the necessity for total abstinence and the education of the young on the subject, was leading to the long-hoped for abolition of the cursed traffic. The attendance on these meetings is good, many young people of both sexes being present.

LIQUID MUD *vs.* LIQUOR.—This morning a Common street tavern-keeper, finding business very slack, attributed the cause to the sea of mud in that street, which prevented any of the "sailor chaps" venturing across to have their "bitters;" fortwith, sallying out with a big scoop shovel, he opened a pathway to the other side and was rewarded by a rush across to the bar of several thirsty old "sea-dogs."

ACCIDENTS.—Yesterday a boy named King, aged seven years, fell out of a horse manger in a stable on St. Patrick street, and received a dislocation and fracture of the shoulder joint. Another boy, eleven years old, named Haley, while jumping in St. Andre street, dislocated both bones of his elbow joint. The little fellows were attended to by Dr. Rogers, who found them to be suffering severely from the swelling of the deranged parts.

COURTESY.—ST. LAMBERTS, May 15, 1875.—*Messrs. Hanis and Dennison:*—GENTLEMEN,—In reply to your note of the 16th inst., I beg to state that the Episcopalians are heartily welcome to the use of our church in this place, for divine service each Sabbath, at any time between 4.30 p.m. and 7 p.m., and without making any compensation therefor. I may state that with the tenor of this reply the Trustees of the church concur. Yours in Christian regard, WILLIAM J. SHAW.

It is good to see such a spirit of brotherly feeling prevalent among Protestants as is evidenced by the above letter. It is the more commendable in this case, as we believe there is a rule forbidding Episcopal Churches from being lent to certain other Protestant denominations. It is expected that the Very Rev. Dean Bond will open the exercises under the above arrangement on Sunday next. About fifty at least of a congregation, most of whom have been accustomed to attend the Methodist services in the same church, will avail themselves of the privilege of worshipping in their own way. The Methodist services have been very successful, the church being sometimes crowded to the door. Rev. Mr. Shaw is ably assisted at times by several local preachers from the city.

FINANCIAL.—The Money Market is quiet at unchanged rates, and there is nothing particular to note. Gold Drafts on New York are firm at about ¼ premium, and Sterling Exchange is nominal. Gold in New York this morning was steady at 116, and Sterling Exchange at $4.87.

The Stock Market here this morning was fairly active and steady, except for Telegraph, in which the downward movement continues. Sales—680 Commerce at 135½, closing 135½ to 135¾; 50 Telegraph at 167; 10 at 166; 50 at 165½; 135 at 166, 25 at 165¾; 70 at 165½, and 210 at 166, closing 165¾ to 166¼; 10 City Passenger Railway at 176¾, closing 176¼ to 176¾; 300 Montreal ex-div at 185½, closing 185¼ to 185¾; 28 Peoples at 108, and 20 at 108¼, closing 108 to 108¼; Merchants' at 113 to 113½.

SPECIAL NOTICES.

— The *Canadian Illustrated News* of date May 15th., is received. The illustration on the first page represents "Canada" and "Columbia" standing in the law office of Sir John A. Macdonald, who is sitting at his desk. "Canada" says, "Yes, dear 'Columbia,' that is my ex Prime Minister going to work again for a living with a light heart, a clear head, and clean hands He was at the head of my household twenty years, my dear, and now, well—he has to earn his daily bread." "Columbia" replies, "Wonderful! and don't you think you ought to provide for such a faithful and honest servant, dear cousin?"

AGENTS to the DAILY and WEEKLY WITNESS in towns and villages where the Express Co. have no connection, or where the delivery is [illegible] can have their papers forwarded by

THE CHILD SAMUEL.

BY PRINCIPAL DAWSON, OF M'GILL COLLEGE.

Being a synopsis of a lecture in connection with the International Series of Sunday School Lessons.

1 Sam. 3. 1-10.

The history of the child Samuel is the most eminently Sunday-school lesson in the Old Testament; bringing before us most vividly God's dealings with the mind of youth, inviting children to Him, and teaching the old how near children may be to God; and that except we become as little children we cannot enter into His Kingdom.

Samuel ministered to the Lord.—He served Jehovah in the sacred service of the tabernacle. The word is the same that is used for the ministry of the priests. He served as a boy; for though we do not know his exact age, this could scarcely have been more than twelve years, and the word translated "child" implies that he was a boy at the time. We do not know the precise nature of his work. It may have been to attend upon Eli, and aid the old man by such little services as a boy could render, when he ministered in the sanctuary, or it may have been to attend to the lamps of the tabernacle (verse 3). In any case it was under Eli's guidance or before Eli—literally in his presence or before his face. We have here the truth that even a child can acceptably serve the Lord, and that he can do this more especially in obaying and aiding the aged servants of God. The service here is directly to God, but in the presence and under the guidance of his older servants. This piety and humility form a beautiful union in the young. Those who like Samuel follow the guidance of their parents and serve God by serving his people are in the way of attaining to higher things. (Luke 14, 11), (Prov. 20.11).

The spiritual condition of Israel in Samuel's youth.—This was not prosperous. It is true the tabernacle worship went on, and there was probably little open idolatry; but the high priest was lax and indolent, and his sons were wicked men, disgracing a holy office. The people were probably cold and formal in their religion, and rather superstitious than truly devout. The "word of the Lord was precious" in those days; that is, it was "rare," or little known, and there was no open vision or direct revelation of God's will to men. The word of the Lord has not the sense here which we attach to it when we speak of the Bible as God's Word. That part of the Bible then written was, no doubt, accessible in Samuel's days, and the law of Moses was read to the people; but direct communications through inspired prophets, or visions of God's presence, were infrequent, or altogether absent. No new impulse from God's Spirit was being given to men. The meaning of the word of the Lord in this sense is seen in verse 10 and verse 21st of this chapter. The Church is in an evil case when there is a general dead level of routine and uniformity, and God's Spirit does not specially raise up and animate men for her benefit. God will select his own instruments for this—our Lord chose humble men to be his apostles. Here God selects out of Israel one child to be his special messenger, and to restore the living word and open vision to his people. It is to be observed here that Samuel was the child of a praying mother, and that all his life he was eminently a man of prayer. On one occasion he is said, like Christ, to have continued all night in prayer, (chap. 15.11.) This also appears in chapter 7,8 and chapter 12,23. Samuel was probably, as a boy, earnest in prayer to God, which was a main element in him of fitness for God's service. It is also to be noted that the character of Samuel is pictured in chapter 2, verse 26, where it is said he grew and was in favor both with the Lord and also with man—words afterwards used of the boyhood of our Lord himself. (Luke 2.52).

A voice from God.—Samuel appears to have slept near to Eli, or within call. In the morning, before dawn and before the lamps in the golden lampholder of the tabernacle had begun to go out, he hears a voice and hastens to the bedside of Eli, to receive his commands; but the old priest had not called. At the third time Eli perceived that the call the child had heard was not of man but of God. Such a thought would be unlikely at first. If the Lord had any communication to make to his people why should he choose a mere child instead of his own High Priest, or at least some man of note and reputation. Still when Eli becomes aware of the nature of the case he humbly and piously submits to the Lord's will, and instructs the boy how he is to receive the message sent to him.

Speak, Lord, for thy Servant Heareth.—This is the form of words which Eli directs the boy to use, and no more impressive or instructive form was ever given. The attitude of hearing, and hearing as a servant, is our true position with reference to God in Christ, and an important part of that child-like spirit in which we are to receive the truth. "In these last days God hath spoken to us by His Son," (Heb. 1.2), and He says—"This is my beloved Son, hear ye Him," (Matt. 17.5.) So Paul says—"Lord, what wilt thou have me to do?" (Acts 9.6); and Samuel himself, at a later date, was the author of that great saying which in various forms reappears in the New Testament—"To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15.22). If we can only throw ourselves wholly on God's Word, ready to receive and follow what he commands, we have then reached to that temper and spirit which will enable us to overcome the world; but we have, after all, only attained to the spirit of the child who can say, in simplicity of heart,—"Speak, Lord, for thy servant heareth." How clearly does this illustrate our Lord's saying, "Whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein." (Luke 18, 17.) To children, this teaches the great lesson that they should willingly incline their ears and open their hearts to the teaching of Christ. He wishes the little children to come to Him and he can give them all wisdom, strength and holiness. He hath chosen the weak things of the world to confound those that are strong, and his foolishness is wiser than men. Often has he made, since the days of Samuel, little children patterns to grown up men and women, and perfected praise out of the mouths of babes and sucklings, and taught the highest truths through the words and the conduct of children. On the other hand the old may learn here that the wisest of men must become a little child to be truly wise, and it is only when, like the young Samuel, we are ready to hear and obey what Christ commands, and to follow his guidance implicitly, that we can become truly great.

God Now Calls Us.—He calls us by His mercies and blessings, and by His chastisements and punishments. He calls us by teachers and parents and preachers, and by all the blessed messages that are in His own written Word. He is calling us as well as Samuel in this very lesson, and according to the spirit in which we hear, He will lead and guide us into peace here and glory hereafter.

THE JUDGES AND SAMUEL

THE DEATH OF SAMSON.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

Being a synopsis of the lecture delivered by him in Stanley street Church in connection with the International Series of Sunday School Lessons.

JUDGES, 16. 25.

The passage is a difficult one for a Sabbath-school lesson; because it implies a knowledge of the whole history of Samson, and because his life, exploits, sins and death make him a personage altogether exceptional among the servants of God.

Samson's Character and His Circumstances.—As a man, Samson presents us with a combination of great physical strength and energy, intensified at times by a divine enthusiasm, communicated by the "Spirit of God," with great moral weakness and blindness. As a leader or judge he was characterized, not by the spirituality of a reformer, or by the wisdom of a ruler, but simply by the vigor and resounds of a warrior hero. If we ask why God raised up such a man, the answer furnished by his story will be, that he served as a defence, a contrast and a lesson to the people of his time. For twenty years he was enabled more or less to check the systematic attempts of the powerful nation of the Philistines to subdue Israel, and thus he left the way open for the greater triumphs of Samuel and of Saul and David. His asceticism as a Nazarite, and his single-hearted and unselfish devotion to the one great aim of his life, were an instructive contrast to the carelessness and cowardice of the generality of the people in his time. His sins and weakness and final captivity were a terrible and touching lesson of the evils of bad associations, and of indulgence in vice. Thus Samson taught his people, and teaches us a lesson of true-hearted devotion to a great aim, and of the might which God can give to those who contend for Him, and for Him alone; and on the other hand of the terrible falls that result from wilfulness and sinful compliance with the wicked. (Eph 5. 7. 1 Cor. 5 11.)

The Philistine Festival.—Samson has been betrayed into the hands of his enemies—is blinded—and as a slave made to turn a mill in his prison-house; and now the Philistines hold a great festival in honor of their god Dagon, and praise him as their deliverer, and as having given their destroyer into their hands; and in their drunken merriment the lords demand that Samson shall be made to dance before them, which seems to be the kind of "making sport" referred to. The scene exactly recalls the treatment of captives by some of the savage Indian nations of this continent. Samson has to feel not only the bitter humiliation of such treatment, but in addition has the misery of knowing that his own sin and folly have brought it on him, and that God is dishonored through him in the apparent triumph of the false god of the Philistines. These thoughts must have stirred Samson's soul to its depths, and while he exerts his great strength and agility as if willing to amuse his tormentors, he is meditating how he may even now carry out his mission against them. So when his dance is finished, he asks the lad that led him to allow him to lean on the pillars that sup-

Roman Catholic institutions, consequently s. that Mr. Chiniquy will devote one evening t question of Protestant children in Roma tholic nunneries, His Grace feels aggrieved warns not only Roman Catholics, but testants, not to recognize a man who disgraced himself in his own Church. declaration comes with a poor grace f one who only a few months ago profe a desire for free discussion of religious matt But Archbishop Lynch has by this act hel to defeat the object he had in view and Mr. Ch quy will have such a reception in Toronto a never had before. Rev. Mr. Sanson, Churc England, will occupy the chair on Wednes evening, and Rev. Mr. Robb, Presbyterian, Thursday evening.

(*Press Despatch.*)

The *Globe* this a.m., referring to the ru that Messrs. Holton and Blake are to join Ministry, says that it hopes the rumor is founded, as their accession to office would n with the entire approval of the party.

Weather this morning very warm and spri like.

FROM LANCASTER, ONT.

(*Special to the Witness.*)

OBIT.

LANCASTER, Ont., April 26.—Another old la mark of Glengarry, passed away last night his residence, front of Charlottenburgh, at old age of ninety years, in the person of Dun McDougall, Esq., father of R. J. McDoug Esq., merchant of this place.

FROM KINGSTON.

(*Special to the Witness.*)

THE MILITARY COLLEGE.

KINGSTON, April 26.—The Military Colleg here is being prepared for the reception cadets. The old fort and the large stone build ing in the dock yard have been repaired. A the opening the college will accommodate twenty-one students.

FROM QUEBEC.

(*Press Despatch.*)

FIRST OUTWARD STEAMER.

QUEBEC, April 26.—The steamers are moving out of their winter quarters. The first out- ward steamer will be the "Beaver," which sails on Wednesday for Fox River and the north coast.

NARROW ESCAPE.

Yesterday afternoon, while Col. Gugy wa crossing the St. Charles ice-bridge on horseback he broke through, and was in imminent peri for a while, but happily managed to extricate himself.

Weather very fine; the snow is disappearing rapidly, and wheeled vehicles are now the orde of the day.

CITY ITEMS.

— This afternoon a piece of wooden frame work fell off the new Post-Office, and barely missed two ladies who were passing. One o them had her skirts torn by it.

— The latest novelty in saloons is to have spelling match for the drinks. At one of these little contests in a tavern near Wellington street, Saturday night, a dispute ended in a row no one was hurt however.

— This morning several gentlemen united to raise, by subscriptions of one dollar each, a purse for Terrence Fitzpatrick, the coachman who so nobly interfered to protect the assaulted woman on Cote des Neiges road on Saturday night. In a few moments about $30 were raised. The subscription list is still open at O'Brien's ticket office, St. James street.

— The Carmelitesses, spoken of some time ago as coming to found an order of nuns of that name at Hochelaga, are stated to have left Liverpool on the 22nd inst., *en route* for this side. After staying a few days gratuitously by Messrs M. Hochelaga lent them gratuitously by Messrs M. Letourneux and H. Gerard till their convent is ready, which it is expected to be next spring.

— Last Thursday being the day set apart for services in Roman Catholic churches, for the stay of the small-pox plague, the Archbishop of Quebec celebrated mass in the Basilica, "to demand from God, through the intercession of St. Anne, the cessation of the scourge of small pox in the diocese," as a French paper puts it. "During the mass the psalm *Miserere* and the litanies of St. Anne were chanted to the accompaniment of the organ, and after the divine office the relic of the Good St. Ann, was venerated by the faithful. The crowd attending the ceremony was considerable. The relics of St. Anne remained exposed the whole day in the chapel named after that powerful intercessor."

BASE BALL.—A well contested game of base ball took place on Saturday between the McGill Model and the British and Canadian Schools resulting in favor of the former by 53 runs to 7.

THE CIVIL COURTS.—On Saturday the Court of Review was in session until 1 p. m., but the third Division was occupied for less than an hour, most of the business being put off until the 27th, which is the last day this month in which cases will be heard.

POLICE COURT—MONDAY.—Louis Bernier, 2[illegible] a man employed by Mr. Alfred Lafontaine temperance hotel proprietor, to sell patent cement, was committed to jail for six weeks for embezzling his employer out of various sums, and especially the sum of $5 for cement he sold in the St. Lawrence college, and failed to account for. Several other cases were continued.

A HINT TO THE OUTLYING MUNICIPALITIES.—Those of our citizens who were living during the summer months in the outlying municipalities, especially Hochelaga, will remember the intolerable nuisance which seems to be the accompanying penalty a resident has to suffer while making the journey to and from the city —we mean the dust. Hochelaga has special advantages to offer, being easily accessible to the city and possessing fishing and boating facilities of the best kind. Yet even these would be purchased too dear if people are, during the coming summer, to be obliged to walk or ride through dense clouds of dust. The Council of the above municipality should give assurance that this nuisance will be done away with. One cart kept going would be sufficient to do the work and render the journey pleasant.

ATTEMPTED BURGLARY.—Yesterday morning about half-past two the wife of Mr. David Ruston, wheel-wright, 86 Kempt street, woke and discovered a man in their bedroom, endeavoring to open a box, containing their savings to the amount of about $200. She immediately jumped up, caught the villain by the coat collar, and bravely held him while her husband called from the window for the police. The constable Blanchette, on beat in William heard the cry, and ran to the back of the where an accomplice of the other was waiting, but who on the approach of footsteps took

galleries on which the spectators are packed together.

Samson's Prayer.—Here leaning against the pillars and listening to the revelry and insults of his foes, and the foes of his people and his God, Samson prays—"Lord Jehovah, remember me." The word implies God's gracious, pitying mindfulness of his people, and in this petition, Samson returns to God in humility and repentance. "Strengthen me this once, O God," is his second petition. He needs God's strength, and he shall need it but once for the Philistines for my two eyes." Those eyes were consecrated to the work of searching out and destroying the Philistines, but he had sadly misused them when he looked upon Delilah. Now they were gone, and with them all hope of fulfilling the mission to which he had been consecrated. In their name he will yet once more, with the loss of his own life, work the slaughter of the Philistines. God hearing his prayer, he feels his strength come to him as of old, and bending himself with all his might against the pillars, strained with the weight of the roof and galleries, and of the crowds upon them, he brings down the whole building, and slays more in his death than in his life, for those slain are not only many, but the elite of the nobles of the Philistines, the men who would be the leaders in the now soon approaching, as they hoped, conquest of Israel. This great act of faith and self-sacrifice stands alone in the Scripture, and makes Samson in his voluntary death a type of Christ himself, in one at least of the aspects of his work. For he in his death "spoiled principalities and powers, triumphing over them," and it is He who alone, in the latter day, "treads the winepress of the wrath of God."

Samson's death must be regarded from the point of view of the commission of vengeance which he had from God, and in this respect it was greater than his life. It teaches us how God can work victory out of defeat, can overrule even the failures of his servants to produce greater good, and can remember his people in mercy, even when they have been brought low by their own errors. Many martyrs and heroes, and many weak and backsliding disciples have been strengthened for their last conflict by the memory of Samson's end; and so he has a right to rank in the New Testament lists of those who "through faith" "wrought righteousness." (Heb. 11.32, 33.)

Samson's Burial.—The Philistines showed no wish to retain Samson's mangled body. Perhaps they were not quite sure that even when dead he might not do them harm. So his kinsmen came and gave him honorable burial. There is a touch of satire in this. His brethren gave him little help when he was alive. They allowed him to bear all the brunt of the fight with the Philistines. At one time they even bound him, and handed him over to his enemies. (Chap. 15, 11.) Now they are ready to give him a public funeral. So our Lord found that those who were zealous to build the tombs of the prophets were not willing to follow their teachings, and in our own time many are prepared to eulogize the heroes of old, or perhaps to mix their praise of them with criticisms of their ...eness or their failings, when they have no ...mpathy with their higher aims, and no ...rifice in the cause of

FROM LABRADOR: HARD WORK: STARVATION: HUNGER.

MR. MCKENZIE, the Missionary of the Students' Association, writes to us from "Chatteau, Labrador." He says:

The mails come but once a fortnight and very irregularly, beginning about the middle of July. I have now visited about 300 miles of the coast, visiting almost every Protestant family. At Harrington, Mr. Fraser and I took different vessels so as to keep separate and visit different settlements. We came about 100 miles in the schooners to Bonne Esperance. We both have found that keeping with a trader in visiting the coast will not allow of thorough work. They pass by many Protestant settlements, and call sometimes among Catholics who can neither read nor write, so that much of our time was lost. Again, when the people come on board their minds are upon their trading and looking over accounts. However, the captains and crews of our Nova Scotian traders give us many opportunities of helping the people, often putting themselves to considerable inconveniences. They have often helped in meetings by singing and praying. Many a person, middle aged and old, along this coast, speak of the times when the harbours used to be full of the "*Novis*" schooners, the fish plentiful, and on Sunday the crews would come ashore with their hymn books and sing to the people for hours. The people used to come in crowds some distances to hear them. These they say were the good old times.

Arriving at Bonne Esperance on June 8th, I was kindly entertained by Mr. Whitley, who keeps a large fishing establishment, employing about eighty men. The Congregationalists had once a flourishing mission here. There are two churches, one for summer on the coast and the other farther inland for winter. Both churches can seat over two hundred people. Years ago these churches used to be filled to overflowing. There are two mission houses for the missionary, well-furnished. There is also a good library that was used in the Sabbath school. All these buildings are now unused except by any missionary that comes this way.

As we found that the distance we came we did not make satisfactory work, having had to pass by some families, we hired a boat of our own to go farther north, we were detained by the ice until June 22nd, which time we occupied in visiting and holding meetings in the different communities near about. Our boat is twenty-one feet keel, no deck, carrying two sails.

The following is a sample of our work for a week: *Friday, June 22nd*,—Set sail for Middle Bay, 6 miles distant, arriving about sunset. The people soon assembled, some coming a mile and a half across the harbour. We had a prayer-meeting after the first meeting, in which a number of young people took part. It was quite late before we closed, and still many were desirous of staying longer.

Saturday, 23rd,—Rained all the forenoon with a heavy breeze of head wind. We got our boat fitted up through the kindness of Mr. Smith, who superintends that fishing station. At 1 P. M. we sailed for Braddore Bay, about 12 miles distant. The wind being unsteady and against us, we did not arrive till after dark. There are six resident families, besides many others who come for the summer season. It was too late to hold a meeting that night.

Sunday, 24th,—We held three meetings which were well attended. The afternoon and evening services were truly enjoyable. How eagerly these people listened to the old story of the Son of God dying for poor sinners. They all manifested a deep interest in the gospel, and some inquired personally concerning the Way of Life, and were desirous that meetings should be held among themselves on the Lord's Day, expressing a willingness to help. A man was chosen from among themselves to read the Word of God, sing, pray, and read a sermon from some suitable book. Mr. F. furnished them with a volume of Moody's "Great Joy," and I with one of Spurgeon's books. Most are unable to read but very desirous to learn. Three of the mothers know the letters, and are able to read an occasional verse partly by the help of memory, in the hymn books. They began to learn about a year ago, having become interested in divine things. I gave each family two primers and a First Royal Reader.

Monday, 25th,—The fog lifting about noon, we started for Long Point, three miles distant. We had to row most of the distance, and barely escaped injuring our boat on a sunken rock in the middle of the entrance to the harbour. There are but two Protestant families who remain all winter. One of the men is blind and lives by begging. A number of people stay here for the summer on board of two schooners. The people gladly gathered to hear the gospel. I gave a primer and 1st Reader to the parents, so as to teach the children to read. We were also happy to be able to assist the poor blind man with clothing and food given by the kind friends of our mission.

Tuesday, 26th,—Although the wind was blowing quite strong against us and a high sea running, contrary to the advice of the residents, we started for BAY ST. CLAIR, about eight miles distant. We had to place our rain coats over the luggage and boxes, and take the rain and spray ourselves, so that we were thoroughly drenched when we arrived about four o'clock. We were kindly received by the residents, who spared no pains to make us comfortable. We held a meeting where about thirtyfive people assembled. There are here about thirteen resident families with about thirty little children, who could all attend school during summer. They never had a teacher among them. The parents are very anxious for one. A lady teacher of Grade D. license might accomplish a great deal here in a summer. The children are nearly all under twelve years of age, so that the parents could the more easily fit them out for summer. Some of the little children are remarkably bright. Two of the little ones recited a chapter in the Bible, and knew many more. The people are willing to furnish a schoolroom, and do what they can to pay the board of any [illegible] might be sent. Three of the families were in great distress last winter, having nearly perished for want of food and clothing.

Wednesday, 27th,—We visited all the families, read the Scriptures, endeavouring to apply suitable passages as we found occasion, and prayed, leaving a number of tracts in each family. About fifty people anxiously listened to the gospel at the meeting this evening. We kept the meeting in longer than usual, but their desire to tarry yet longer only increased. Some were there who did not hear the gospel for years. We left the different families primers and First Readers so as to teach their children to read.

Thursday, 28th,—After distributing clothing to the poorest families, we set sail for Forteau Bay, about eight miles distant, with a fair wind, arriving about noon. We were kindly received by Mr. Short, superintendent of the fishing establishment there. We had a meeting of about fifty in a store fitted up for that purpose.

Friday, 29th,—I went to Lance-a-Moore (Bay of Love), a distance of three miles, leaving Mr. F. to conduct service at Forteau. Mr. Davis' is the only Protestant family of Jersey descent here, and very well off. The kindness of the Davis family, young and old, is proverbial along the coast, and indeed it was no exception in our case. This large and spacious house is open to clergymen of any Protestant, denomination and free accommodations as long as they wish to stay. It may well be called Bay of Love. He has by his energy done well with the seal fishery, but this did not harden his heart, which so often happens, for in half an hour bought $7 worth of religious books to be used in his family. Every colporteur who comes over the coast finds Mr. Davis's a home, and is sure to receive a good hearty welcome. How eagerly they all listen to the teaching of the Word of God.

Saturday, 30th,—Visited Rev. Mr. Macharty, P. P., on my way to Lance-a-Loup, who is a warm hearted young Irishman. The light-house keeper here keeps a horse, the only one that I know of on the coast. I may here say that since I came on the coast I have seen only three cows, one horse, one sheep, and about half a dozen cats. The native dogs are so treacherous and wicked that the other domestic animals and cattle cannot be reared. After having visited a few families we had a meeting of about thirty people.

Sunday, July 1st,—Held three services to which the people eagerly flocked. The evening service was about three miles from Lance-a-Loup, whither numbers flocked over the dangerous crags and rocky clifts. About one hundred and fifty were present at the evening service. Walked back to Mr. Davis's before dark, a distance of four miles, over an excellent road across the barren. Mr. F. held three meetings meanwhile at Forteau —three on Sunday, where a deep interest was manifested among the people. It was by a hard struggle we got away from them on Monday, they wishing us to remain for one evening more. However, after leaving the wind came up fresh against us and the ice in the bay running swiftly with the tide, made us wish we were back again. We escaped very narrowly with all our care, for a piece of ice struck the side of the boat, making a hole in the plank. Fortunately the injury was above the water line.

We have now sailed about two hundred miles of coast with our boat, going north as far as Cape Francis. The fisheries along the coast are almost a complete failure. An odd one here and there may have done fairly, but in many harbours we have found families that could not catch enough fish for their own use. The farther we have gone north the worse we have found the condition of the people. Numbers of families in and about Battle Harbour, a once flourishing village, lived for a time last winter on seaweed and skulpin. Their families are now half naked, and have no chance of getting any clothing for the coming winter. More than twenty families have inquired if there is any place in our country where they might go to escape the coming starvation. They have stuck to the coast as long as it was possible to live. They have not brought their poverty on by indolence or prodigality, but their way of living has failed. To feed these people and leave them on the coast would only be encouraging pauperism and beggary. Would it not be a grand enterprise for some philanthropic Christians to start a subscription in aid of bringing them away to the rich prairie fields of the North-West. I know that if such was started assistance would come from unexpected sources. It would not cost much to send a schooner of one hundred tons along the coast in the coming November, fitted up for that purpose, and take away thirty or forty of the poorest families. With a little assistance the remainder might get through the winter. I trust that the people of Nova Scotia will not forget their unfortunate starving neighbours while God has ever been kind in keeping starvation from our shores. Let us remember the words of the wise man, "There is that scattereth and yet increaseth."

WM. J. MCKENZIE.

"Wait a minute," added the little lady, while he hesitated to find proper words in which to make his confession:

So saying, and gaily holding up the recovered ball to show her companions, she ran up to the lunch basket, which good Mrs. Grey had insisted on filling for them "in case they might feel hungry while at play," and brought thence a nice slice of delicious seed cake and two big ripe plums, which she pressed Charlie to accept.

"I don't deserve it, miss, I don't really!" he protested. "Me and a boy, we got playing with your things, and it wor us as lost the ball!"

His grammar was outrageous poor fellow, but his heart was right. He fully expected that the friendly smile upon Miss Dottie's flower face would give place to a frown of displeasure, and it was only by a tremendous moral effort that he was able thus to hazard the loss of her regard.

"Oh, dear! You oughtn't to have done that, you know," she answered, but still kindly. "But I daresay it was a temptation to see all the things lying so handy, and you have made up for it by finding the ball. I don't suppose you would meddle with them again."

"No, miss: thank you miss," said Charlie, redder now, if possible, with gratitude than he had been before with embarrassment, and dropping the plums in his endeavor to give a respectful pull to his scrubby front hair.

"Would you like to stay here and watch the game?" asked kind Dottie further. "And when you have eaten your cake you might help us by picking up the balls. Would you care to?"

Charlie replied with a ready "Yes, please!" and as radiant a smile as could evidently be expected with his mouth very full of plum. His truthfulness was being rewarded beyond anything that he could have dared to hope.

But even this was not all. Dottie related the little incident to her father, who proved able to supply a prologue thereto by telling how he had, through a gap in the hedge, seen and heard most of what occurred during the absence of his children from the field, including the flight of Jim Baker from the scene of his mischief.

"That little Dunn has got good stuff in him," remarked the vicar. "I must keep him in my eye. Such honesty and candor as he displayed are traits of character not to be lost sight of."

Not long aftes this, Mr. Vernon had an unexpected opportunity of practically demonstrating his approval of Charlie's conduct. A shopkeeper in a neighboring town wanted a boy, industrious, sharp, and strong, but honest and truthful above all things.

Both Jim and Charlie applied for the situation, and both alike appealed to the vicar for a recommendation. Mr. Vernon said the best he could of Jim, but so eulogized what he deemed the strong points of Charlie's character, that the latter was chosen from among over a score of applicants.

That was years ago. He is still in the same place, with steadily increasing wages. And Jim Baker, who for some cause or other is half his time out of his situation, can't understand why Charlie gets on so much better than he. He ought to know by this time that honesty and attention to duty are the things which enable a boy, or any one else to get on."—*Band of Hope Review.*

THE MORNING-GLORY SEED.

A little girl one day in the month of May dropped a morning-glory seed into a small hole in the ground, and said, "Now, Morning-glory Seed, hurry and grow, grow, grow, until you are a tall vine covered with pretty green leaves and lovely trumpet flowers.

But the earth was very dry, for there had been no rain for a long time; and the poor wee seed could not grow at all. So after lying patiently in the small hole for nine long days, and nine long nights, it said to the ground around it,—

"O ground, please give a few drops of water to soften my hard brown coat, so that it may burst open and set free my two

STIRRING UP THE NEST.

The Bible has fastened sermons everywhere. Scarcely any thing in nature appears before our eyes which does not recall to us some divine lesson. It was on an old eagle's nest that the Hebrew lawgiver hung one of the most suggestive words of his farewell address.

The eagle watches her young very carefully and shelters them from danger. But she does not spoil them by over-indulgence. She does not believe in that dainty bringing-up which never allows them to endure a hardship or put forth an exertion. She never forgets that they are eagles, that the eagle's home is not in any soft feathered nest, lying at ease, but high in the air, on the wing, away among the clouds; therefore, as soon as her young are strong enough to put forth their power, the mother-bird begins to give them lessons in flying.

But the nest is on a rock, high up on the mountian, and the young birds are timid about leaving it. They do not know how to use their wings, besides, the nest is soft and warm, and they have no desire to leave it. They are quite content to remain in it. But the mother is too wise and too true to their interests to allow this, she must get them out and they must learn to fly. So she stirs up the nest, she plucks out the feathers and bits of grass, and all the soft linings, and makes it rough and uncomfortable. By this piece of bird-craft she compels the indolent eaglets to get out of the nest and learn to fly.

Moses used this bit of ornithology to illustrate God's way with his people. They had a cosy nest in Goshen. Their land was fertile; they had abundance of comforts; they enjoyed royal favor; they could not have been induced to leave Egypt to march away to Canaan if things had continued as they were. Then God stirred up their nest. There arose an unfriendly king who made their lives bitter with bondage and sore toil. Then they were ready to go.

God uses the same method always in getting men away from their earthliness. It is thus he saves the impenitent. The sinner is at ease in his sins. He has built himself a nest and has crept into it. There he lies in peace, though it is false peace. He hears of a better life; the gospel invites him to leave his sins and go away to a heavenly inheritance. But he has no desire for a new life, and is quite content to stay where he is. Then God stirs up his nest. He disturbs his false peace. The man begins to see his guilt, and to experience the bitterness and bondage of sin. Thus he becomes ready to leave his nest of lies and fly away toward the better life and better home.

God pursues the same course in all his training of his children. He is continually stirring up our nests to teach us that earth is not our rest. The downy nest on the crag is not the eagle's true home. Its proper place is high in the skies, soaring above the clouds, looking the sun in the face. To stay always in the nest, without using its wings, would be an ignoble thing for an eagle to do.

Nor are human souls made to find home on this earth. They are not worms to crawl in the dust, nor moles to burrow in the dark ground. To see this we need only to think of the magnificent powers God has put into these lives of ours. He has given us minds to think, to reason, to imagine, to roam amid the stars, to wander into the very borders of infinity, to climb the golden stairs of faith even into the midst of heaven's brightness. He has given us hearts to feel, to suffer, to rejoice, to love. He has put into our being the possibilities of the noblest achievements, the loftiest attainments. We may read history to see what man has done. We may read the Bible to see what man may become—like unto Christ himself.

But oft-times our earthly nests are so soft and pleasant that we lose our carving and aspiration for a higher, spiritual life. We have pleasant homes and comfortable circumstances, with nothing to disturb our peace. Our hearts grow satisfied with earthly good and we lose our thirst for God and our zest for unseen joys. We are just like the eaglets; our nest is so soft that we are content to stay in it and do not care to try the flight of self-denying service. But our Father loves us too well to indulge us in such fatal ease. He must lead us to heavenward soaring. So he stirs up our nest to break the world's charm for us.

Most Christian people understand this by experience. In nearly every life of mid age there has been at least one stirring up of the nest, which, at the time, seemed destructive of all earthly happiness. But when the painful period was passed over and the soul was soaring in lofty flights, the Father's design was made apparent.

Two young people went from the marriage altar along the path of roses. They were very happy. They had a lovely home and all that heart could crave. There was not a thorn in the pillow on which at night they laid their heads. A little babe came and brought still new joy. They said their cup was full. But God was fading out of their minds, they were withdrawing their hearts from heaven and fixing them on earth. Their home was so sweet and so nearly perfect that they were losing their desire for heavenly glory. Then God came and stirred up their nest. He touched their darling child and it lay white and still amid the flowers. Their hearts were broken but earth's charm was broken too, and then they turned again to God. They plumed their soul's wings for spiritual flights.

Sometimes it is money that feathers the nest, and then God takes that away. He does it, not in anger, but in love, because he would save his children's souls. Many of earth's adversities are really spiritual prosperities. Men are driven out of false

Observe the Address,

F. HUSTON'S.

16 St. Lawrence Main st.

GLASGOW DRUG HALL,
400 NOTRE DAME ST.

DRIED FLOWERS—A beautiful assortment of Bouquets, Wreaths, &c., at the Glasgow Drug Hall.

WINTER FLUID.—Harte's well-known Winter Fluid is acknowledged to be the very best article in the market for the cure of chapped hands, lips, and all roughness of the skin, which it renders beautifully smooth and soft.

Hyacinths and Crocus Pots at the Glasgow Drug Hall.

CONCENTRATED LYE.—Harte's Celebrated Lye for sale by all respectable Druggists and Grocers throughout the Dominion.

J. A. HARTE, Druggist.

A DICTIONARY OF CHRISTIAN ANTIQUITIES.

Edited by Dr. William Smith and Samuel Cheetham. Being a Continuation of Smith's Bible Dictionary. Vol. I. With numerous Illustrations.

This work, the first volume of which is now ready, will form when complete, a worthy continuation of Dr. William Smith's inestimably valuable Dictionary of the Bible. It treats of the organization of the Christian Church, its officers, legislation, discipline and revenues; the social life of Christians, their worship and ceremonial, with the accompanying music, vestments, instruments, vessels and insignia; their sacred places, their architecture and other forms of art; their symbolism, their sacred days and seasons; the graves or catacombs in which they were laid to rest, and its general scope may be defined as giving a complete account of the leading personages, the Institutions, Art, Social Life, Writings and Controversies of the Christian Church from the time of the Apostles to the age of Charlemagne.

For Sale by
DAWSON BROS.

X'MAS CARDS.

Received and on view, the largest and best assortment ever shown in the city, comprising Autumn Leaves, Bark of the Canadian Birch Tree, Rosebuds, Carnations (white and pink), Lily of the Valley, May Flowers and some forty-five other varieties on Black Ground, Blue Ground, Grab Ground and White and Gold, from the establishments of Messrs. Prang, of Boston, Colten, Zahm & Roberts, Foerster and others, of New York.

Select early while the assortment is complete.

J. T. HENDERSON,
187 St. Peter street.

$25,000 TO LOAN

ON CITY PROPERTY in various sums.

Apply to COURT & McINTOSH,
22 St. John street.

SLEIGHS AND ROBES.

Auction of a large and general assortment at my salerooms, 364 Notre Dame st., TO-MORROW (Tuesday), 7th inst., at 2 o'clock.

DAVID FRASER, Auctioneer.

WANTED, by a practical man (married), a situation as Gardener; understands hot air and steam furnaces, cows, horses and poultry; holds unexceptionable reference. Address, 26 City Councillor street.

TO MANUFACTURERS AND WHOLESALE MERCHANTS.—Wanted, by a competent party, having good connections in the Maritime Provinces, samples in Boots and Shoes, Tweeds, Woollen Goods, Ready Made Clothing, &c. Address, D., Drawer 92 P.O.

FURNISHED Bedrooms at 566 Dorchester street, corner of Bleury street.

WANTED, by a respectable lad, aged 18 years, a situation in a gentleman's house as Indoor Servant; willing to be generally useful.
Address "Henry," WITNESS Office.

HOUSEMAID Wanted, 93 Juror st.

WANTED, a Plain Cook, at 22 Drummond st.

WANTED, a Boy to wait on table and make himself generally useful, at 22 Drummond st.

WANTED, a well-recommended Strong Boy, to drive a grocery express. J. H. PRESCOTT, 813 St. Catherine st.

WANTED, by a young English Girl of 21, a situation as Copyist or as elderly Lady Companion.
Address "Alma," WITNESS Office.

GOOD Plain Cook wanted; to a reliable person good wages will be given. Apply 198 Upper University street.

LOST, a Black Newfoundland Dog; one white spot on breast; answers to the name of "Hero;" had a leather collar on. Anyone bringing him to 261 Peel st., will be rewarded, or if found in the possession of anyone after this notice they will be prosecuted.

A Soprano desires an engagement in a Church choir. "Soprano," WITNESS Office.

PERSONAL.

OTTAWA, December 4.—The health of the Premier is reported much improved this morning.

NEW MEMBER OF THE CABINET.

HON. Mr. Cauchon is in town. It is currently reported that he will be sworn in a member of the Government at a Cabinet Council which will be held at noon to day.

DISCHARGE OF EXTRA CLERKS.

A number of extra clerks in the Receiver-General's department having completed the work for which they were engaged will shortly be discharged. Similar action is expected in another department.

SENSATION.

The awful death of Father Murphy creates a profound sensation among the Catholics of this city, who were deeply attached to him.

LATER.

Hon. Mr. Cauchon was sworn in as President of the Council this afternoon. He will also act as Minister of Inland Revenue during Hon. Mr. Geoffrion's illness.

(*Via Dominion Line.*)

THOSE SUEZ CANAL SHARES.

LONDON, Dec 6.—A special to the *Times* from Alexandria, Egypt, says the statement that the Sultan had sent a communication to the Khedive remonstrating with him on selling the Suez Canal to Great Britain is unfounded.

CHOLERA RAGING IN MADRAS.

LONDON, Dec. 6.—A Bombay telegram says

JESUS AND THOMAS.

(*Being a synopsis of a lecture in connection with the International Series of Sunday-school Lessons, delivered in Stanley Street Church.*) 22/11/92/11

John 20, 24-31.

There were men and women of very different temperaments among the disciples of Christ. Some were warm, hasty and impulsive. Some were cold, critical and sceptical. Thomas, called Didymus, or "the twin," stands as a representative of the latter class, and serves by his presence among the apostles to show that religion is not a matter of mere temperament, but that it rises above, and controls the natural disposition. Still Thomas was a thoroughly earnest and devoted man. He was neither a hypocrite, a traitor, nor trimmer. On a former occasion when Jesus went into Judea at a time when it was considered very dangerous to do so, it was Thomas who said: "Let us also go that we may die with him." Showing in this at once his disposition to take a gloomy view of the prospect and a stern determination to do his duty notwithstanding (John 11,16). So now in this case he seems to have considered all as lost, for the Jews actually had slain his master, and he sees no more ground for hope in his cause. Perhaps on account of his hopeless state of mind, he was not present at the meeting on the evening of the Lord's day, when Christ appeared to the other Apostles, and so missed the opportunity of seeing Jesus on his first appearance; and when the others report to him the facts of the resurrection, he cannot believe; not probably on account of any disbelief of their veracity or any unwillingness to admit a miracle so great; but simply because of the utter despondency or despair into which he has been cast by the death of Jesus. So while incredulous as to the resurrection, he still consorts with the other disciples, and attends their meeting on the following Lord's day. He places himself in the position, however, of a sceptic, demanding evidence; and from the tenor of what he says we may infer that he supposed it possible that the disciples had been deceived by some appa ition or phantom simulating their Master.

Christ's Response to the Demand of Thomas.—On the second Lord's day the disciples are again met, when the Lord presents himself in the same sudden and mysterious manner as before, and immediately after the salutation "Peace be with you," he invites Thomas to the very proof he had asked, to put his finger into the prints of the nails, his hand into the wounded side. But Thomas now requires no such proof. The sight of his Master and the hearing of His voice are enough, and he at once exclaims "My Lord and my God." In this we see on the one hand Christ's forbearance and his willingness to give all needed evidence of the truth, on the other the depth of the affection and real faith of Thomas, and his readiness to believe when the evidence is presented. We learn also how we should treat those who have doubts and difficulties; and that many who come through much of these become the clearest believers and witnesses in the end.

The Confession of Thomas.—This is very remarkable, especially when we consider the crude views of the Apostles as to Christ's person and works. "My Lord and my God" is a full admission of Christ's divinity, a thorough, and whole-hearted casting of himself on Christ as his Saviour which shows a firm and warm faith. We thus see that Thomas was an honest doubter, willing to be convinced so soon as his difficulties were removed. But we learn equally that his position as a doubting and despondent Christian was not a safe or a happy one. He was liable to many temptations therein, and he was not glad like the others. Now, in the cordial reception of Christ as his Lord and God, he is relieved and happy.

Believers Who have Seen and Who have Not Seen.—Thomas saw and was satisfied; but the state of mind which required such evidence was not an enviable one, and in the future ages of the Church such external and direct evidence could not be given. Hence our Lord takes occasion to show that this case was not to be a precedent, and that there was a better style of faith more to be commended. "Because thou hast seen thou hast believed; happy are they who have not seen and yet have believed." It will not do for us to say we would have believed if we could have personally seen Christ on earth and witnessed His mighty deeds. There were some advantages in being witnesses of Christ's ministry and some disadvantages, as we learn from the general unbelief of the Jews and from the doubts of Thomas. We may have a greater blessing in believing in the evidence which Christ has given us in His Word. The doubter may become eminent in his confession of Christ, as Thomas did, when his doubts are removed; but it is happier not to pass through protracted doubt and uncertainty. This is a special blessing in the case of those who receive Christ in early youth, and in the fresh simplicity of their hearts.

John's Summary.—The remark of John, which closes this chapter, seems to have a special reference to the case of Thomas. Christ gave to the disciples after the resurrection "many infallible proofs" (Acts 1, 3) of the reality of that event; and these, as recorded for us, are our evidence in which we believe (1. Cor., xv. 3 *et seq.*). John has not written the whole of these, but he has written enough to produce belief. Reading these we who have not seen may reach to as strong faith as the Apostles themselves, and so attain to that which is the great aim of Christ and of the teaching of his Apostles—spiritual and eternal life through his name. The production and nourishment of this life, which is the end for which Scripture was written, should be our aim in studying and teaching it.

JESUS AND MARY MAGDALENE. 2211/92/6

(Being a synopsis of a lecture in connection with the International Series of Sunday-school Lessons, delivered in Stanley Street Church.)

John 20 11-18.

Mary of Magdala* was one of those who were laid under special and peculiar obligations by our Lord's ministry on earth, and who were specially loving and grateful. A woman apparently of wealth and position, and independent of the world's cares, (Luke 8.2), she had been afflicted with the terrible evil of demoniacal possession in an aggravated form, for out of her had been cast seven devils; (but we must not adopt the unwarranted tradition that Mary is the same with the woman who was a sinner who anointed the Lord's feet.) When thus cured, she had with other ladies followed the ministry of Christ in Galilee and had ministered to him of her substance, and had now gone up with him and his disciples to Jerusalem. It is to her that Jesus, after his resurrection, first manifests himself. This is detailed in the verses before us, and it becomes us to consider the circumstances and manner of the resurrection, and what we have to learn from the special interview of the risen Lord with Mary.

No parts of the Gospel narratives are more difficult to reconcile than those that relate to the resurrection, and necessarily so. It was an event that evidently took the disciples by surprise. There were many witnesses of different kinds and differently circumstanced, and the different gospels give each parts of their testimony; so that, without knowing all the details that have been omitted, it would be impossible perfectly to harmonize all the narratives. This is a necessary characteristic of a true history of such an event. But all agree in the great essential facts of the empty tomb and the risen Lord. In so far as Mary's action is concerned, however, it is not very difficult to connect together the various parts of the narratives.

Mary's Visits to the Sepulchre.—She had been one of the latest at the tomb on the evening of the burial (Mark 15, 47, and Luke 23, 55), and, resting on the Sabbath, had come on the following morning, apparently with the other women, to complete the embalming of the body (Luke 24th and Mark 16th). Perhaps she was the first of the women to reach the sepulchre. In any case she saw at a glance that the door was open and the tomb empty. Horror-stricken at the sight, and fearing that the rulers, who probably but for the kindness of Joseph of Arimathea, would have denied Christ even decent burial, or the angry mob that had clamored for his crucifixion, had rifled the grave, she hurried back to the city, and finding John and Peter, tells them the sad story. Mark informs us (chapter xvi, 8.) that the other women, who perhaps remained longer, and who saw more than Mary, were too much terrified to tell any one. The apostles arise and *run* (verse 4) to the sepulchre. John arrives first and looks into the empty grave. Peter arriving next, enters. He looks around and seeks the linen clothes and the napkin that had enfolded the head of the dead folded and laid upon them. Clearly this was not the work of hostile body-snatchers. Some one who cared not only for the dead, but even for that in which kind hands had wrapped his body, had done this. Peter is puzzled. John, with truer insight and deeper faith, "saw and believed," perhaps suspecting the truth, but he admits in his narrative that as yet neither knew from the Scripture that he must rise from the dead. The two disciples departed at once, perhaps before Mary, unable to run with them, had arrived at the place; and she, remaining after they had left, stands by the door weeping, as one to whom even the sad satisfaction of doing a last office of kindness to the dead body of her dearest friend seemed to be denied. She thus stands as the saddest and most inconsolable of all the mourners for the crucified Jesus. But more than this she stands as one determined to know all that may be known of this sad mystery, and this her loving and intelligent perseverance brings its reward; for as she looks down through her tears into the dark entrance of the tomb, she sees two angels, one at the head the other at the foot of the shelf or *loculus* on which the body had lain, and they ask her, "Why weepest thou?" The answer is grand in its simplicity and directness, and in its assertion of an interest and a right in Christ—"Because they have taken away my Lord and I know not where they have laid Him." He is still to her the Lord, even in death, for her faith in Him as the Son of God and the miraculous healer cannot be taken away even by his death at the hands of his enemies. Such faith is stronger than any outward fact, because it depends on the consciousness of blessing received and felt within. He is *her* Lord, as if she had a personal property in his body, a claim to care for him in his death. Saying this, and as if not expecting or daring to ask for any further information, she turns away, and now dimly perceives another person, who asks a more suggestive question—"Whom seekest thou?" The answer tells Mary's readiness to care for and take away the body of the Lord, if only she can find it. But now the stranger calls her by her name, and that word makes her turn herself suddenly, and recognizing Jesus, not dead but living, she cries in her native Syriac tongue—*Rabboni*—master, or my master, and stretches out instinctively her hands to touch him, that she may know this is not a dream.

The Lord's Directions and Commission.—Why should Christ repel Mary's too eager approach with the words: "Touch me not." The history of his intercourse with the disciples in the forty days after the resurrection explains it. He is now in his resurrection body to appear to them in a character somewhat different from that of his familiar residence with them before. He is thus to wean them from the knowledge of him after the flesh, and to accustom them to regard him as one now clothed in a spiritual and heavenly body, and thus to give to us and them an earnest of the resurrection to which we too look forward. This was an important part of his mission, to be fulfilled only by means of the peculiar kind of intercourse held with the disciples in the interval between the resurrection and the ascension. But he says, "Go to my brethren and say I ascend unto my Father and your Father, and to my God and your God"—a most gracious and loving message, having all the force of the same affection which he had manifested before his death, and which he carries with him into heaven. Mary's prompt obedience is as marked as her affection and perseverance. For all that she knows, it may be the last time she shall see that loved Master on earth; but she knows that He lives—that He lives to ascend to God and to be the Saviour of His brethren, and she joyfully goes with the glorious message which is to assure the disciples that the Lord has "laid down" His life and taken it again by His own divine power, and thereby sealed forever the completion of His work of redemption. Our divine Brother loves to cheer the sorrowful, to raise the depressed, to make weepers joyful, to send the most blessed messages by messengers that others would not have chosen, and we may read all this for our own learning and comfort in the message sent to the apostles by Mary of Magdala, who, on that first Lord's day morning, was the first to announce the tidings which were the watchword of the Apostolic Church, "The Lord is risen."

As this is the only lesson of the series on the great leading doctrine of the resurrection, we should not confine ourselves to the narrative, but, in connection with Christ's message by Mary, notice the practical truths implied in the rising of our Lord. It teaches us the divinity of Christ, in his power to overcome death. It shows us that he has assured our salvation, and that God is our Father and our God. It shows us that as brethren of the risen Lord, we also should walk in newness of life. It is the earnest and pledge of our own resurrection. The vital importance of the resurrection in these respects appears in Paul's statements in that remarkable passage in

* It is just possible that the appellation Magdalene may not be a local name, but may refer to some personal peculiarity, as having "braided hair," but this is less likely.

contract for section three of the Lachine having been awarded to Mr. McNamee, s accepted it, and now has only to settle minor details and then proceed with the

GOVERNMENT ARCHITECT.

Irving has been appointed to succeed . Windyer, whose services as Govern architect at Toronto have been dispensed

REFRESHMENTS FOR CIVIL SERVANTS.

consequence of the recent order in Coun preventing officers leaving the public ings for luncheon, a movement is on with the object of establishing a refresh- buffet in reach of buildings if the ne- ry authority is granted.

LAND SALE.

re is to be a sale of ordnance land on the u Canal in this city shortly. The property valuable, and will be put up at auction as st means of deciding among the various ants for purchase.

THE DUNKIN ACT.

rce contest is expected over the forth. attempt to carry the Dunkin Act in this The canvass has begun already, and tem- e people express themselves hopeful of ult.

FROM QUEBEC.

(*Press Despatch.*)

THE SESSION.

EC, Nov. 29.—It is expected that the ure will sit till almost the end of Jan- he railway measure, though promised for k, will hardly be in a condition to be t down till next week.

THE INSANE.

proprietors of the Beauport Asylum are ring to thwart the efforts of those at- g to procure a separate asylum for Pro- insane.

SAILED.

mail steamship "Sardinian" sailed from Point at 2.50 p.m. yesterday, with ten and twenty-six steerage passengers. erly gale prevented the embarkation of ls and passengers on Saturday night.

HEAVY SNOW.

al accidents from snow falling from ops have occurred. About twelve inches fell last evening, and it is still snow- The quantity, of snow that has fal'en ecedented.

FROM TORONTO.

(*Press Despatch.*)

BURGLARS COMMITTED.

NTO, Nov. 29.—Fred. Regnault *alias* Chi- and Andrew Smith, the two men arrest- terday for burglary at the store of Lockhart & Haldane, were before the Magistrate this a.m., and committed for Alfred Moyne, the third man arrested, his way to church and was merely d into the store out of curiosity, when arm was raised. He was discharged. operty packed up ready for carrying off sed 39 pieces of silk, two boxes real railway wrapper, and nine sealskin

ther fine, but very cold; wind N.W., ; therm. ten degrees above zero.

CITY ITEMS.

the special Sessions of the Peace on Sa- before Judge Coursol, Wm. Curtis, found of three charges of larceny, was sentenced e years' imprisonment in the Penitenti- atrick McElrone, charged with larceny, charged.

e following are the officers of the Jac- artier Typographical Union for the en- ear:—President, Pierre Giffard; Vice- nt, Z. Moisan; Recording Secretary, e; Corresponding Secretary, P. A. ; Financial Secretary, P.S. Daniel; Trea- W. Sabourin; Marshal, O. Paquette; t-at-Arms, H. Dion. Board of Direct- oseph Lalonde, Pierre Boyer, Joseph , Noel Carsarant and Joseph Beaudoin.

e ceremonies of the opening of a new for the Church of the Holy Trinity in eg took place on the 11th instant, his ip the Bishop of the Diocese officiating, ne assistance of the Ven. Archdeacon, anons and several of the clergy. The urch will accommodate 500 persons, and he description given appears to be well of the rising metropolis of the West. evening of the same day as the dedica- he Rev. O. Fortin, M. A., formerly of Church, Montreal, was inducted in nt, of whom the *Free Press* says: "Rev. ortin is a pleasing speaker, with good de- and vivid imagery; earnest and unaffect- style, and he speaks entirely without He seems to have made a favorable im- on among his parishioners."

ULT OF THE HEAVY ROBBERIES.—The of Mr. John Street, manufacturing r, No. 241 Notre Dame street, will re- learn that owing to the heavy losses he ely sustained through so many robberies, lly that in Gananoque, he has been to assign. Under the circumstances it is his creditors will deal liberally with him ant him an early discharge.

HENRI POLICE COURT.—A man named s Cadieux, hotel-keeper, of Delisle Vil- n the town of St. Henri, was fined last ay $20 and costs, or 30 days, for selling after eleven o'clock at night. Charles , 31, butcher, was arrested on Saturday ing drunk and assaulting the police. day, Cornelius Murray, 58, drunk and dis- g there e ce, was also taken up. Both to d to day.

TIMS OF STRONG DRINK.—A man named Hubert St. Onge, No. 14 Chaboillez was found lying dead on his sofa by his about seven o'clock yesterday forenoon. quest was held on the remains on the on of the same day by Coroner Jones, a verdict of "death from the excessive intoxicating liquors" was returned. De- was about 39 years of age and was a by trade. On Saturday an inquest was the body of Ann Hagerty, 47 years of ife of James Brennan, carter, 81 Patrick when a similar verdict as the above was d.

ERVED WHAT HE GOT.—A man named Jas. was to-day brought before the Recorder d of assaulting his wife, Mary O'Toole. or old woman, who lost the use of her and about two years ago, resides at No. llington street, and supports herself er husband does nothing. He occasion- ys her a visit, when he amuses himself the fire out in her stove and opening dows to "freeze her out," as he told time he did so. He did so once too often, r, and she sent for the police and had en up, and he will now have something or the next two months in the shape of bor at the jail.

ONICS.—At 2.30 p.m. yesterday the men 4 station were privately informed of a No. 128 Inspector street, occupied by Mr. ard; they extinguished the flames in five minutes; damage slight.——As as 500 people a day visit Mr. McNamee's n order to get work on the enlargement Lachine Canal. Blacksmiths and other rademen have been seen seeking jobs as borers. The progress of this work will reat boon to the poor of the city.——The al of the cord-wood and sheds on the is being hastened, as there is danger of ter rising.——A skating rink has already pened on the King's basin.——The Water are to be disbanded to-morrow, as they nually about this time.

EDONIAN SOCIETY.—We have been shown w collar to be worn by the President of ledonian Society of Montreal. It con- of a band of blue silk edged with twisted ce and ornamented on its front with a of silver heavily gilt, composed of thirty- uare links, the letters "C.S." on a St. w's cross and the thistle being contained h alternate link. The badge, of the omposition as the links, represents the a of the Society—with the well known entation of a Celtic athlete putting the the motto, "We Aim to Excel," being ed. The whole was executed by Mr. Miller, Bleury street, and is a very hand- nd excellent looking piece of workman-

RESTANT HOUSE OF INDUSTRY AND REFUGE.

tatement for week ending 27th Nov., 1875.

		Cor. No. last year.
of Inmates—Males	74	50
" Females	37	28
Total	111	78
of Nights' Lodgings given in Night efuge—Males	405	4 27
" " Females	77	62
" " Boys	9	0
" " Girls	7	8
Total	498	497
of Quarts of Soup and extra meals dis- ributed—Night Refuge Poor	1483	1045
Out Door Poor	323	90
Total	1806	1135

THE AGENT-GENERALSHIP.

Haliburton is an applicant for the posi- Agent-General of Canada in place of nkins, resigned. His application will wait consideration with about one hun- hers for the same position. It is under- that the appointment of Mr. Dore is tentative, he being appointed as an offi- he Department of Agriculture to wind affairs of the London Office.

FROM QUEBEC.

(*Special to the Witness.*)

ROWDYISM.

city press complains of rowdyism in the at night, especially in the vicinity of street.

OBIT.

Lorman, a German dyer, who has accu- d about $50,000 here, died this morning. s unmarried and has no relatives here s left no will. The German Society take of the body and estate.

FUNERAL.

funeral of Miss Constance May Sewell lace this afternoon and was very largely ed. The students and professors of the nt faculties of Laval University attended.

(*Press Despatch.*)

SHIP LABORERS' SOCIETY.

BEC, Jan. 24.—The Ship Laborers' Bene- Society have distributed another instal- of $450 among the members of the so-

RETURNED.

detachment of Provincial police which en sent to Charlevoix to preserve order ed last evening.

THE CABINET.

Baker, M.P.P., whom a rumor assigns to rovincial Treasurership, has arrived in *L'Evenement* believes that the changes Cabinet as reported by the *Mercury* are t premature as well, as the alleged rail- ominations mentioned by the *Journal*. ame paper says there is nothing certain r. Ouimet's appointment as Superintend- Education, which vacates the seat for ominations.

(*Via Dominion Line.*)

CHARLEVOIX.

election in Charlevoix on Saturday pass- quietly. Mr. Langevin was elected by a ity of 250.

BROKEN AGAIN.

s said that at an early hour on Saturday ing the river had taken from side to side eautiful clear sheet of ice, but owing to rry boats breaking the key it soon moved

LAVAL.

ing the past year 2,623 visitors re- ed their names upon the visitors book of University. They were from England, e and the United States.

(*Via Dominion Line.*)

INCENDIARISM.

ICAGO, Jan. 24.—A special from Clinton, , states that two men, known as Sibley and ter, opened a dry goods and notion store at place recently, and secured $10,000 in- ce on the stock. Last Wednesday, the was found in flames with a tub full of ene and cotton under the counter, and luable goods removed. The loss on the ing and stock belonging to others amounts 0,000, and one woman has died from the sion at the time of the fire. Sibley has arrested, but Chester escaped. Their was worth less than $2,000.

CARTERS AND THE HOT COFFEE VAN.

E M. L. T. A. FINDS THE EXPERIMENT A FAILURE.

the early part of the winter a great deal aid of the good that could be done by sup- g the carters and other outdoor laboring with hot coffee daily at stated hours. The treal Ladies' Temperance Association un- ook to do this and were kindly assisted by Mount, of the Temperance lunch rooms on g street. Before the work commenced the rs generally favored the project, but ima- the ladies' surprise and disappointment to that Mr. Mount was subjected to no end buse, impudence, and worse, for many re- l to pay, saying the ladies got it up for and consequently they were not to pay. ladies say the sober, industrious men are oor to afford such a luxury, and the others er whiskey and *will* have it spite of Coffee Temperance Associations. As the move- t is at a standstill the Association has a horse and harness for sale cheap. The ciation would be, glad to receive any sug- ions from friends and its secretary in leav- he subject refers to the practise our physi- s have of

ADMINISTERING STIMULANTS INDISCRIMINATELY

ases of illness. So many cases had been ught before them in which intemperance resulted from the practice that at a recent ociation meetings a committee of ladies was inted to confer with certain physicians, and, ed be, expostulate with them on the subject. y few persons have given thought enough he subject to realize how much harm is e in that way, and temperance people should the matter up very strongly now that it is ght before them.

CITY ITEMS.

Mrs. W. Mackenzie is still in New York. Saturday evening Messrs, Andrew Allan, and friends left for that city by evening .

. HENRI POLICE COURT.—MONDAY.—The wing prisoners were convicted to-day :— y Farrell, 25, machinist ; John Guile, 24, er ; John Smith, 33, moulder, all for drunk- ss on St. Joseph street, $2 and costs or days.

SUPERIOR COURT JUDGMENTS.—MONDAY.— dered by Mr. Justice Mackay for plaintiffs : ert Dufort and others *vs.* Florence Keenan, ; Stephen St. Denis *vs.* Laurent Brignon apierre, $122 ; Ludger L. Maillet *vs.* Pierre tte, jr., $370; Cortes C. Eldridge and others Michael P. Ryan, seizure in revendication 13 packages of butter worth $2,975.64 de- d good ; Mechanics' Bank *vs.* Elizabeth wood and De Bellefeuille Macdonald, $2,- 34 ; Theophane Bertrand *vs.* Luc A. Quin- $100.75 ; J. O. Villeneuve *vs.* J. R. Du- is, $253.03.

ICONICS.—About 8 o'clock on Saturday

DAVID AND JONATHAN.

(*Being a synopsis of a lecture in connection with the International Series of Sunday-school Lessons, delivered in Stanley Street Church.*)

2211/92/10

1 Sam. 20, 35 to 42.

Since the events noticed in last lesson, some time had elapsed. David had behaved well in the Philistine wars, Saul had at length given him his daughter as a wife, and after this event, he had gained still other successes over the Philistines. Saul's hatred only increased with David's increasing popularity and renown, and at length he gave orders that his life should be taken; but in deference to the expostulations of Jonathan he relented, and even took an oath that David should not be slain. But soon after, the evil spirit came upon him again, and in violation of his oath, he made two attempts against David's life. From the last of these David escaped only by flight, and took refuge with Samuel at Naioth. Saul pursued him thither; but the spirit of God came upon him and he forgot his evil purpose, and joined the company of the prophets,—a striking illustration of the spiritual power of Samuel's work among the sons of the prophets—while David in the meantime escaped, and next appears at Gibeah in conference with his friend Jonathan. To him he represents the danger he is in. Jonathan still thinks that his father has relented, and that it may be safe for David to remain; but David fears that it is not so, and it is arranged between them that he shall be absent from the approaching New-moon feast in Saul's house, and that Jonathan shall observe how Saul takes this, and infer accordingly as to his intentions. The result he is to communicate to David by a signal arranged between them, least he should be watched or prevented from seeing David. At the feast Saul gives decided evidence of his continued hostility to David, and of anger against Jonathan for David's sake. So Jonathan has to communicate this unfavorable news to David as stated in our lesson, which brings before us the character and conduct of these two men, as displayed on this very trying occasion, and illustrates the nature of their friendship and of brotherly love.

Jonathan's Friendship and David's Confidence.—David cannot finally flee from Saul without seeing Jonathan. He has full confidence that he will not deal treacherously with him, even though he might have regarded him as a rival. So Jonathan on his part enters cordially into David's difficulties, takes his case into his own hands, and though he clings to the last as a dutiful son to the hope that his father will do right, yet he undertakes to test his father's disposition, without compromising David, and to obtain for him certain information on the subject. Yet these young men might naturally have regarded each other with jealousy. Jonathan might have considered David an upstart, and one who had designs to deprive him of succession to the throne. David might have, on his part, considered Jonathan as an obstacle to the advancement which Samuel had predicted. Why did they not think in this way? Because both acted from higher motives and under the fear of God, trusting in Him that he would bless what was right, and acting generously to each other, because we should love our neighbor as ourselves; and both acted wisely. Though they knew it not, it was God's will that Jonathan should be early removed from the world, and so each of these men had his path in life marked out for him without interference with the other. Love was better than jealousy, even considered from a merely worldly point of view.

The Tie that Binds Them.—This is indicated in the words of verse 42d: "We have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed." Their union is in the Lord. He is between them—a witness between them; and each holding by him, they are united to each other. No love can be much more permanent than what it rests on. If it is based on the fleeting pleasures and advantages of this world, it will fade when they fade, or perhaps before. If it is based on the mutual love of God, it may outlast all earthly ties, and it may rise superior to all the jealousies and evil passions that are of the earth. The love of David and Jonathan is thus of the same nature as that which our Lord enjoins, when He says, "Love one another as I have loved you." On this principle we should select our friends and adhere to them with all constancy.

Their Sorrowful Parting.—Why did these men shed so many tears in parting? They had faith in God, and could trust in his protecting care, and believe that even this enforced parting would be for good. Yet they are filled with deep sorrow, and we can easily understand some of the reasons. They are no longer to enjoy the intercourse which must have been so pleasant and profitable to both. Jonathan feels keenly the evil course on which his father has entered, and his own enforced false position in connection with it; and he feels also for the privations and dangers to which David must be exposed. David has to leave his friend and his family, and his position in the armies of Israel, and to become a fugitive and wanderer, and all his worldly prospects seem for the time blighted. Both as religious men and patriots must have felt that the cause of their separation was one which boded no good, either to the spiritual or temporal interests of Israel; and from both the future, whatever it might be, was hidden. No wonder, then, that the parting was sorrowful; and the only alleviation of it was that both must have felt that it depended on causes beyond their control, and must have hoped that God would reunite their broken lives, if not here hereafter. Here again comes in the element of faith in God, which enables us to feel that though all earthly ties must be sundered, God will heal all those wounds, where there will be no more sorrow or tears.

out this morning.

OTTAWA.

(*Special to the Witness, May 29.*)

—Everything is in readiness for the first sitting of the Supreme Court, which takes place here on the 5th of next month. Only three cases have passed through the necessary preliminaries to ensure a hearing.

—Dr. Erskine, formerly of the Eastern Townships, died here on Saturday night.

—Bush fires are raging in the mountains north of the city.

—The water in the Ottawa River fell about 12 inches during the last twenty-four hours; no more damage has been done.

—To-day Thos. W. Currier & Co. will ship to a firm in Melbourne, Australia, 2,500 doors, which will go by rail to Boston, and there be put aboard a vessel for their destination.

—David Stirton was appointed post-master of Guelph last Saturday, and will enter on his duties on the 1st of June.

—The plans and specifications for the new post office at Guelph have been completed, and tenders will be advertised for in a few days to construct the building, which, besides the post office, will also contain the Inland Revenue and Customs' offices of that town.

QUEBEC.

(*Press Despatch, May 29.*)

—About eleven o'clock on Saturday night, a number of citizens who had, by arrangement, gradually gathered on Durham Terrace, proceeded to open the Lower Governor's Garden, by battering down the gates and throwing them over the cliff into the street below. Three policemen who were on duty were quietly put aside, and the work proceeded with the greatest system and order. After their work was accomplished the crowd dispersed, first giving three cheers for the Queen, three for citizens' rights, and a groan for the City Council. A strong force of police arrived as the crowd dispersed, too late to be of any service.

ARRIVALS.—Roper, New York, molasses, &c; Prior, Sydney, CB, coals for Montreal; ship Arran, Greenock, coals; Algonquin, Hamburg; Bruce, Greenock; City of Ottawa, Barrow; Charger, Belfast; Eastern Star, Plymouth; Era, London; Greyhound, London; Gold Finder, Greenock; Harmonides, Leitch; Lydia, Gloucester; Lydia, Greenock; Leaping Water, Greenock; Macedon, Hull; Prince Rupert, London; Portlaw, Liverpool; Sandringham, Greenock; Sebastopol, London; Sheldburne, Dundee; Virginia, Liverpool; Perseverance, Shields, for Montreal; Tross, Sunderland, for Montreal; Drot, Hamburg; Hovding, London; Havfruen, London; King Oscar, Larochelle; Cosmos, Norway; Amelia, Norway; Kong Oscar, Skein, for Three Rivers; Erach Train, London; Hyatia, Falmouth; Feronia, Waterford; Rinjan, Falmouth; Salacia, Carthagena; Stirlingshire, Youghat; Parana, Bervig; Ottawa, London; Ann Gray, Cardiff; Prints Mauritse, Velox.

NAPANEE.

(*Press Despatch, May 29.*)

DESTRUCTIVE FIRE.—Yesterday afternoon about 2.30 a fire broke out in the lumber yard in close proximity to the steam saw mills owned by the Hon. John Stevenson. The wind was blowing a stiff breeze and in a few minutes the fire had full possession of the mill which was completely destroyed together with all the machinery, 30,000 feet of matched lumber stored in the mill, and about 50,000 feet of lumber in piles about the mill. The fire engine was quickly on the spot and did good service in keeping the flames under control, and saving a large amount of property. The insurance was allowed to expire on the 11th instant, and the estate being in insolvency the receiver neglected renewing the policy. The loss is estimated at $10,000 or $12,000. The fire was caused by some boys smoking on the premises.

CAYUGA, ONT.

(*Press Despatch, May 29.*)

MURDERERS ESCAPE FROM JAIL.—Last evening, about 7.30, John and James William Young, the two sentenced murderers, escaped. On the morning of yesterday James William Young was relieved of his shackles, and in the evening the jailor went to the prisoner's cell to replace them, when the prisoner jerked the shackles from the jailor, struck him across the head with them, which stunned him, then took the keys from the jailor, went to John Young's cell, unlocked it and both escaped. The Deputy-Sheriff and a strong *posse* of constables went immediately in pursuit, but have not captured them yet.

WATERDOWN, ONT.

(*Press Despatch, May 29.*)

A SHOCKING TRAGEDY.—A fearful occurrence took place here yesterday morning about ten o'clock. Dr. Albert Walker, dentist, shot his wife at her father's house, firing two shots at her and then fired twice at himself with a revolver, killing himself. The balls were extracted from Mrs. Walker by Dr. Philp and Dr. McGregor, and she is likely to recover. An inquest will be held this morning by Dr. Philp, Coroner.

CITY ITEMS.

—To-day Mr. Montmarquet seized in Mr. Mallette's stall, corner of St. Martin and St. Joseph streets, twenty-eight lbs. of veal, too lean for use.

LOST CHILDREN.—Last evening at Emmanuel Church service, a notice was read from the pulpit, stating that a little boy aged two and a half years, son of Dr. Fulton, Bleury street, had been lost since Saturday. To the parents great joy the little wanderer was subsequently restored to them safe and sound.

APOSTOLIC EXAMPLES.

(Being a synopsis of a lecture in connection with the International Series of Sunday school Lessons, delivered in Stanley Street Church.) 2211/92/14

Acts v., 12th to end, and vi., 1 to 15.

In closing this series of lessons, we may look at a few leading texts in the remaining part of the course, which will serve as hints for the treatment of this, and as a review of the past lessons.

Angelic Deliverance and Injunction.—(vs. 19 and 20.) The apostles are in prison, awaiting a trial in which they can hope for little justice and less mercy. "But the angel of the Lord by night opened the prison doors and brought them forth, and said, 'Go, stand and speak in the temple to the people all the words of this life.'" The angel of the Lord encamps around his people to deliver them; but every time we are delivered the angelic injunction is laid on us, "Go and serve the Master." As given here it is very full and explicit. They are to stand, implying publicity and steadfastness, in the temple itself, the chief sacred place of their nation, and in presence of those who ruled there. They are to speak to the whole people without exception, and to speak "all the words" of the life and resurrection revealed in the Gospel. The fact that these words carry life with them gives added responsibility to the commission. If words of life for the dying and perishing are given to us, can we withhold them? If God has given us his words of life, dare we conceal or change any of them? This angelic commission is a solemn one, and deserves careful thought on the part of all Christians, especially in time of deliverance from any peril or distress.

God Rather than Man, (verse 29.—They are before the Council, harshly charged with disobedience to its former mandate, and with an intent to bring the rulers to account for the blood of Jesus—in other words, with stirring up against them a charge of judicial murder. They are not merely before their judges, but in the power of bitter enemies. Then Peter and the other apostles answered and said, "We ought to obey God rather than men." Christians are still arraigned before the bar of Satan and the world, and threatened and maligned. Here in this Province of Quebec we have, perhaps, as full experience of this as in any other part of the world; there is scarcely any of us who deserves the name of Christian that does not daily feel it more or less, and we are daily counselled to speak no more at all in this name, so offensive to the priests of antichrist. What are we to do? Surely the nobler, wiser and even safer course is to say with the apostles, "We ought to obey God rather than man."

Worthy To Suffer Shame.—(v., 41.) The apostles were not only condemned and threatened, but publicly beaten; but, notwithstanding this, as Luke puts it, more strongly than in our version, "They went out rejoicing from the presence of the council," and the cause of their rejoicing was that they were counted worthy to suffer shame for "the name," as it is in the original—the great and worthy name of Christ. They did not rejoice in the shame itself—that would have been mere callousness, nor in any imagined worthiness on their part to suffer it, —that would be phariseeism, but in the fact that their bold and open adhesion to the name of Jesus rendered them worthy, in the estimation of his enemies, to be persecuted for His sake. This is the best ground of rejoicing on our part, that we are adhering to the Saviour whom men rejected and slew, and that our adhesion is sufficiently important in the eyes of the world and of antichrist to make it seem worth their while to inflict suffering and disgrace on us when they can. "Rejoice and be exceeding glad, for so persecuted they the prophets that were before you."

Healing Divisions.—The leading topic of the last lesson of the quarter is the treatment of those divisions and jealousies that arise among Christians, and especially among new converts. The Hebrews referred to were the resident Jews, the "Grecians" or Hellenists, the foreign Jews coming from abroad. These two sorts of people were for many reasons more or less jealous of one another, and this manifested itself in alleged injustice towards the power of the strangers in the daily distribution to them. The difficulty is met in a wise, fair and conciliatory spirit. The converts are advised to select from among themselves men full of the Holy Ghost and of wisdom, who shall regulate this matter. There is on the one hand no assumption here of arbitrary authority on the part of the apostles, nor any small prying into particular cases of grievance in the past, but a full recognition of the liberty of the Christian people, and a bold and wise dealing with the needs of the future.

In these leading points, selected from these three lessons, we may see the true spirit of Christianity, its large love to men, its heavenly wisdom, and its self-sacrificing devotion to Christ. These are the true fruits of the Spirit of God as distinguished from the schemes of man in matters of religion.

M. ADVERTISEMENTS.

SLEY'S PRICES.

ga or Cornwall Cottons, 7c.

White Cottons, 6½c to 11½c.

White Cottons, 12½c to 14c.

ses' White Cotton, 10c.

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true followers and servants of his royal son, the Prince of Peace, the greater than Solomon, who is King of kings and Lord of lords; and the coming of whose kingdom in power among the Gentile nations we have to study in the next series of lessons.

Thus David's last teaching to his people and to his son, and his last prayer for them, may serve as a summary to us of the spirit of the lessons on his time, and an application of them to ourselves, and an introduction to renewed studies of the New Testament.

THE VINE AND ITS BRANCHES.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

(*Being a synopsis of a lecture in connection with the International Series of Sunday-School Lessons.*)

John xv., 1-8.

In this passage from Our Lord's last address to his disciples, he expresses by a familiar natural figure, suggested perhaps by the fruit of the vine of which they had been partaking, and also perhaps by the use of the vine in the Old Testament as an emblem of the Church of God, His own organic connection with his people as the source of all the good fruits which they produce.

The Vine is a favorite emblem of the Church of God.—Psalm 80, 8; Isaiah, 27, 2, and Jeremiah 2, 21, are examples of this. In these passages the people of God are represented as a vine, planted by him on the hills of Palestine, that it might bring forth fruit to his glory. The emblem was a striking and appropriate one, because of the luxuriant growth, fruitfulness and usefulness of the vine, the care and attention that it receives, and the fact that Palestine is emphatically a land of vines.

Christ is the Vine, or more precisely the stock or stem of the vine, of which his people are the branches. He thus presents himself as the only support of his Church, that on which it is founded as its only source of life and nourishment and fruitfulness. He is the true or real Vine, the only head as he is the founder of his Church, and as opposed to all false and pretended saviours. The claim of Christ here is a very high and exclusive one, as respects both the Old and New Testament Churches.

The Father is the Vine-dresser.—It is most characteristic of Christ's teaching that he always gives the Father the glory of our redemption, and proposes reconciliation to and communion with Him as the ultimate end of salvation. Here the planting, hedging and tending of the vine, the pruning and training of it, are ascribed to the Father. We may notice also that while barren branches are pruned away, the most fertile branches have to lose some superfluous shoots (verse 2); also that afflictions and trials are to be regarded as the kind pruning of the Vine-dresser.

Christians are the Branches.—The relation expressed by this is very intimate. The branch must derive all its nourishment and life from the stock. Cut off from this it dies, and becomes a worthless stick fit only for fuel. The branch derives abundance of sap from the vine—all that it needs for fruitfulness and beauty—so if Christ's people abide in him they may ask what they will and it shall be done unto them (verse 7). On the other hand the fruit of Christ's work can be produced, and God can be glorified only by the branches bearing much fruit. Only by the holy and useful lives of Christ's people can his work be commended to the world or rendered glorifying to God (verse 8). Hence unfruitful branches, mere professors without reality, are not only useless, they are hurtful. They absorb the sap for nothing, and they give a bad character of unfruitfulness to the vine. So the careful vine-dresser must prune them off, however vigorous and leafy they may be. In the first part of the parable Christ speaks of the branches as passive and as being fruitful or unfruitful and subject to the action of the vine-dresser (verse 1-3). This expresses our relation to God as sovereign over his Church. In the second part he speaks of them as abiding or not abiding in him, and thus expresses our voluntary relation to him as his professing people (verse 5-7).

What is meant by the different kinds of branches.—The true meaning of this is often missed, as in other figures of the Scripture taken from nature, by not attending to the natural object referred to. The natural vine may have three kinds of branches. (1) Those bearing fruit. (2) Those about to bear fruit. (3) Those that are superfluous or hurtful to the plant. The first would represent living and working Christians. The second living Christians, but not yet doing much work for Christ, or whose work is not yet apparent. The third would represent hypocritical professors. In the spiritual vine these last are really not vitally united to the stock; but Christ graciously carries out the natural figure without making exceptions, as if to give hope that they may become truly his people. Thus this parable, unless stretched too far, has nothing to do with questions of election and perseverance, to which it is sometimes applied.

What is meant by the pruning, or "purging" of the vine. In the natural vine, the fruitful branches and those preparing to bear fruit may need pruning. This may be done by nipping off the unnecessary sprouts when they first appear, or by cutting them off when more fully grown. So the word rendered "purge" in verse 2 and "clean" in verse 3 are the same; both meaning here the pruning that conduces to fruitfulness; but the one may be done by the correcting "word" of the master, the other by the sharp knife of chastisement. Both of these again differ from the "taking away" of verse 2nd, which represents the entire excision of the unfruitful; while the "not abiding" of verse 6th may be compared to the spontaneous falling away of the branch, as if by a voluntary apostasy. Thus when rightly considered, the whole figure becomes very expressive and instructive.

Two Great Lessons are taught by the figure of the vine as here brought forward by the divine teacher, (1). Our entire dependence on Christ, and the necessity of being in him by faith. This is expressed by the organic and vital connection of the vine and its branches. (2) The necessity of an abiding in Him, and having His words, as represented by the sap of the vine, abiding in us. There is nothing contradictory in these truths, for it is only in Christ that we can do any good work. On the other hand, being in Christ our faith must be shown by our works. Further it is only by having our minds enlightened by Christ's words that we can be enabled to do anything pleasing to Him. The branch must be in the vine, it must be filled with the sap of the vine, and on the other hand it must produce the rich fruit of the vine. The fruitful branch loaded with fruit grateful to man and pleasing to God. The leafy fruitless branch making fair promise but doing no good, and ready to be cut off, and the dead dry branch fit only to be burned, are expressive types of different conditions in which men may be relating to Christ and his salvation. The Lord's intention in the parable is that we should bear these things in mind and question ourselves as to our real state. By our fruits we shall be known, but only in union with the true vine can we bear any good fruit.

On THURSDAY, the 21st inst.,

at THREE o'clock.

The public are invited to be present on this occasion.

F. MACKENZIE,

Sec.-Treasurer.

UNION PRAYER MEETING,

AT THE

YOUNG MEN'S CHRISTIAN ASSOCIATION,

VICTORIA SQUARE.

TO-NIGHT AT EIGHT O'CLOCK.

In behalf of the Revival of the Lord's work in our city.

All are invited to attend,

ST. GEORGE'S LODGE,

No. 6, A.F. & A. M. The Regular communication of this lodge will be held at the British Masonic Chambers, 359 Notre Dame street, TUESDAY EVENING 19th inst. By Order of the W.M.

WANTED, in a good locality, a Furnished Bedroom, with or without board. Address, stating terms, S., WITNESS Office.

WANTED, a situation as Thorough Servant, in a small Christian family; is a good Cook; and can wait well at table. Address M.J.f this office.

TO LET, a large first-class Front Room, with board, suitable for a married couple or two gentlemen; gas, bathroom, &c. Apply at 67 St. Antoine st.

WANTED by a young gentleman, Room, Board and Washing; $16 month.
Address "Harry," WITNESS Office,

TO LET, Furnished Bedroom and sitting-room on first floor; use of kitchen. 153 St. Urbain street, Montreal.

WANTED by a respectable Protestant young woman a situation as nurse in a gentleman's family, capable of taking charge of an infant. Best of references given. Apply at 128 St. Monique street.

A Respectable Woman wants a situation as Plain Cook or Laundress. 130 St. George.

VACANCIES for Boarders.
49 Alexander street.

WANTED, a General Servant, with good references liberal wages. Apply at 15 Richmond Square.

SEWING WANTED by the day by a young girl who can run the sewing-machine; charges 50c per day. Apply to MISS MUIR, Young Women's Reading Room, 7 Bleury street.

TWO GROCERS.—A young man with two years' experience desires a situation; can furnish best of reference. Address, H. H., WITNESS Office.

$5 REWARD.—Lost, on Thursday last, an Amethyst Ring with initial S. The finder will be rewarded on leaving it at 25 Cadieux street.

TWO LET, a comfortably furnished front Bedroom; address 94 S

McGILL UNIVERSITY
ARCHIVES
ACC. NO. 2211
REF. 9213

THE MONTR

---

4 O'CLOCK EDITION.

NEW YORK, Oct. 18, 3 p.m. Gold 116¾; Exchange, 107⅝.

FROM OTTAWA.

(Special to the Witness.)

SWISS CONSUL.

OTTAWA, Oct. 18.—N. Aubin has received his *exequatur* as Swiss Consul in Canada from the Foreign Secretary of Great Britain, and will fix his office probably at Montreal.

INTERVIEW.

R. A. Davis, Premier of Manitoba, had an interview with Hon. Mr. Mackenzie to-day. Apart from the desire of the people he represents to have better terms, Mr. Davis desires to have the accounts of the Province rectified, as it is claimed that it was the Dominion and not Manitoba that should bear the expenses attending the trials of Lepine and Lord Gordon.

PERSONAL.

Mayor Kennedy, Mayor of Winnipeg, will leave for home in a day or two.

The Secretary of State returned to-day from Prescott, whither he has been attending his father's funeral, which took place yesterday.

Mr. Forsyth, Secretary to Mr. Huntington, has returned from his special mission to the North-West Territory.

ASSIZES.

Assizes will probably close this week; only one important criminal case remains to be tried, that of a man charged with rape.

(Via Dominion Line.)

CHARLIE ROSS.

NEW YORK, Oct. 18.—A Philadelphia special says Charlie Ross' father on Saturday received despatches from a man named Robinson in a small village in the interior of Illinois, announcing he has found a child answering the description of the boy, and, though not attaching much importance to this, Ross left for Illinois on Saturday afternoon.

COURT OF QUEEN'S BENCH.

The Court opened at 10:30 this morning, Mr. Justice Ramsay presiding.

The case of Honoré Cotté was called, and upon request of Mr. Carter, Q. C., the witnesses for the defence were called before the jury was empanelled. The witnesses for the prosecution were also called, Sir Hugh Allan being of the number, but being absent when called as well as several others.

Mr. CARTER said seven witnesses had failed to answer the subpœna served upon them, and he therefore asked that the case be postponed until next term. In the absence of Sir Hugh Allan, Duncan McDonald, and some others, it would be impossible for the defence to make out their case. The defence also felt that they would obtain a safer trial if the case was allowed to stand over. The very full discussion of the matter by the newspapers had tended to create a prejudice in the public mind which would be very unfavorable to his client.

Mr. RITCHIE, Q. C., opposed the application. The Crown could not consent to postpone the trial unless it could be shown that the interests of justice would be subserved thereby.

Mr. CARTER asked for five minutes in which to make an affidavit in regard to the absence of important witnesses.

His HONOR complained of the Court being delayed for the preparation of the affidavit. It might have been the practice in the olden time for the Court to wait for the preparation of affidavits, but in these days these documents should be already prepared.

Mr. CARTER replied that he did not know that his witnesses were absent until they had been called by the crier.

His HONOR remarked that Mr. Carter might have communicated with them before the opening of the Court.

Mr. CARTER rejoined that during twenty-five years practice he had never marshalled his witnesses, but always waited till they were called in open Court.

The affidavit being prepared Mr. Ritchie submitted that it was insufficient. He had sent for Mr. Trudeau, who would soon be here. The books would be open to examination and the officers of the bank could be examined, and these were sufficient for the defence to show the justice of its cause, if possible. In any case the Crown could not consent to postpone it longer than one day.

His HONOR said he would only consent to postpone the trial until the witnesses could be brought to Court in custody. He could not [illegible] the administration of justice [illegible]

to sell by public auction, at my sale r[illegible]
420 Notre Dame street, all of the unredeemed pledges of the past year, consisting of Gold and Silver Watches, Amethyst Rings, Lockets, Chains, Ladies' and Gents' Wearing Apparel, one New Singers Sewing Machine, Fur Caps, Furs, all to be sold without reserve at 10 a.m. and 2 and 7 p.m.

J. F. RAYMORE,
Auctioneer.

ST. LAMBERT FERRY BOAT
STILL AGROUND.

Call at the first drug store and procure a bottle of GRAY'S Syrup of Red Spruce Gum. We recommend its purchase in Drug stores or general dealers of respectability. We have ascertained that a number of dealers are offering a wretched milky imitation—trespassing on the high reputation achieved by GRAY'S. Get the genuine.

1,000 OVERCOATS,

From $5.00.

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ANOTHER FALL IN
OVERCOATS.

The Windsor Overcoat at $4.50,

Only at F. HUSTON'S, 16 St. Lawrence Main st.

DISCOVERY.—Fathers Murphy and Chiniquy's discussions on Infallibility will influence public opinion just about as much as the *Star* and WITNESS contention about their circulation. Let us have peace. Come one and all and buy the largest, freshest and best Oysters in the city—solid meats.

BALTIMORE FRESH OYSTER AGENCY,
39 Bleury street, corner Juror street.

TO LET. Single and Double Furnished Room, without board. 87 St. Urbain st.

A nicely-furnished Bedroom and Sitting-room, off Victoria Square, for a Gentleman. 14 Latour st.

TWO Nice Unfurnished Rooms to let, with or without use of kitchen, bath, W.C.; would suit a young married couple, or lady and gentleman without children; house new, west end, terms moderate, fine air; would not mind furnishing to a suitable party. Address P.O. Box 741½.

FIVE Rooms to let, comfortably Furnished, and heated, with use of Kitchen if required; bath and W. C. hot and cold water. 337 St. Antoine st.

FURNISHED Bedroom to let; without Board.
32 Aylmer st.

EMPLOYMENT wanted, by a man of steady, temperate habits, in any business capacity; is a good penman; energetic, and could undertake the management of a store, office, or agency; good references; small salary only required. "Walthers." WITNESS Office.

A MAN of several years' experience in general business in the Eastern Townships, is desirous of obtaining a situation in an office, Call or address, "Eastern Townships," 589 Seigneurs st.

A GENTLEMAN may obtain board in a strictly private family, with sitting room if required. Address S.L., WITNESS Office,

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FOUND, a Silver Watch in Bleury street, between Juror and Craig streets. The owner may obtain it by proper identification and paying advertisement, by calling at JAS. COONEY, General Lamp Trimmer, Allan Wharf.

WANTED, millinery work at home by a competent person. Address MRS. HAMILTON, P.O., City.

WANTED, a smart girl to do general housework; one from the country preferred. Enquire at Nos. 418 and 420 Notre Dame street. J. F. RAYMORE.

WANTED, a capable Thorough Servant. Apply 1340 St. Catherine st.; references required.

UNFURNISHED ROOM, at 25 Juror st.

WANTED, a situation by a competent Nurse, who can give best of city references.
Address L., 5, this office.

A Young Man wants a situation as Storeman or general hand about a house; understands care of horses, &c.; good city references. Apply at 782 Craig st.

WANTED, by a steady, able man, a situation as Watchman Fireman, or Storeman; lately discharged from the British service; good testimonials.
Address J. FINN, 47 College st.

LOST, on the 24th inst., between the Mile End, Cote des Neiges Road, a Black Buffalo Robe, trimmed with racoon. The finder will be rewarded on leaving it at 190 St. Constant st.

WANTED, by a Mechanic, Room and Board. The comforts of home required, and no other boarders kept; terms not to exceed $16 a month; five minutes' walk from St. Urbain and Craig sts.
Address "Mechanic," this office.

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500 Respectable Young Men (English) Wanted, for the "Centennial Exposition;" must have good references; travelling expenses and good salary paid. Address, enclosing U. S. stamp for reply, "Centennial Exhibitors' Agency," 801 South Fourth street, Philadelphia, Pa.

WANTED, a Young Girl during the day to attend to a baby Apply 276 St. George st.

Ottawa, Dec. 20.—Negotiations for admission of Newfoundland into the Confederation are said to be progressing favorably.

THE QUEBEC GRAVING DOCK.

The statement telegraphed from Ottawa that the Government had decided to build the Quebec graving dock at the St. Charles river, is untrue, as the question of site has not yet been decided.

BETTER TERMS.

Messrs. Davis and Royal, delegates from Manitoba on the readjustment of accounts of that Province, had a long interview on Saturday night with Mr. Mackenzie and members of the Ministry now in town. It is believed the Local Government has made out a satisfactory case, and a satisfactory solution of existing difficulties is hoped for in a few days.

ELOPEMENT.

The elopement of a young girl, 16 year old, from Buckingham village, with a man of over 60, is the last sensation in social circles. She belongs to the higher circles of society, and her extraordinary conduct causes great sorrow among her friends.

THE GOVERNOR GENERAL.

The Governor General attended to public business at Rideau Hall to-day, though greatly fatigued after his long journey. His reception on Saturday was very flattering.

WAITING.

Mr. Cauchon is still here, and, of course, is spoken of as a probable Minister.

SHOT.

A man named Cassidy caught another man named Quinn, under suspicious circumstances, with his wife, and shot him through the shoulder with a pistol. Quinn is in the hospital in a dangerous condition, and Cassidy was arrested.

FRIENDS AND ENEMIES OF CHRIST.

2211/92/19

BY PAL DAWSON OF M'GILL COLLEGE.

(*Being a synopsis of a lecture in connection with the International Series of Sunday-School Lessons, delivered in Stanley Street Church.*)

John xv., 11-19.

This passage immediately follows the parable of the vine, and is a continuation of the subject, representing now in plain terms those who believe in Jesus as his friends, and those who reject him as his enemies and the enemies of his people. Christ states that the previous teaching had been given that His joy—the joy or happiness which he has himself, and which he gives and alone can give, in opposition to the trouble mentioned in Ch. 14,1, might remain in them, and that thus they might have fulness of joy. Christ expects and desires on the part of his people not merely contentment, but joy and fulness of joy. He then proceeds to state, in connection with this, the characteristics of his people and of the world.

Characteristics of Christ's People.—(1) They obey him. This is implied in verse 12th and stated in verse 14th. Christ is their Master and Lord, and they are desirous to know and do His will. (2) They love one another. This command is now stated not in the form of loving our neighbors as ourselves, but in the higher forms of loving one another as Christ has loved us. This is Christ's "new commandment." (Ch. 13, 34, 1 John 2, 8 v. 3, 23 and 4, 21.) The measure of Christ's love is his laying down his life for us, and this is the measure for us in relation to one another. (3) They are Christ's friends. They are not mere servants, obeying blindly, but they are received into their Master's confidence and informed of all that He has heard from the Father. This refers especially to the added light and knowledge which they should have on His ascension. Christ does not demand a blind but an intelligent obedience from His people. They know what He does; that is, can understand His plans and the reasons of His commands. Blind, unreasoning obedience would not be pleasing service to Him, nor profitable service, in a spiritual point of view, to us. Hence He calls us His friends, not His slaves. He further teaches in this the duty of studying fully the will of God and of taking an intelligent interest in all Christian work, that we may sympathize with and aid it. (4) They are Christ's chosen ones; selected by Him out of the world. In this he shows us His sovereignty in our salvation, just as in the previous statement He shows us our liberty. (5) They bear fruit to Christ. This is a return to the figure of the fruitful branches of the vine. The purpose for which Christ has chosen His people and set or placed them in the world, as the word "ordain" here means, is that they should be neither barren nor unfruitful. This spiritual fruit is not perishable; it remains eternally to God's glory and to our good, 2 John 8; Rev. 14,13. (6) God gives them what they ask. It is a blessed consequence of abiding in Christ and working for God that all God's riches are at our command. He pledges himself to give us what we ask (see verse 7). This is not an empty promise, and we should ask much that we may receive much. All these characteristics culminate in the grand end that Christ's people abiding in Him love one another, and this in the same full and practical way in which He has loved them. This is Christ's picture of His people; may it be realized in each of us!

Characteristics of Christ's Enemies.—(1.) They are called "the world," meaning the natural world of unconverted men, out of which Christ has chosen His people, and the use of the word here and elsewhere in Scripture, in this relation, shows the expectation of Christ that under the Christian dispensation the world as a whole would not receive him, but only certain persons coming out of it to him. The world is spoken of here as a unit. It is united in opposition to Christ and in the service of Satan. On the other hand Christ's people are spoken of as individuals, but abiding in him and united to each other by the bond of love. (2) They hate Christ; that is, they dislike his precepts and requirements, and refuse to receive him. The nature of their enmity is stated in verses 20 and 21. They know not God who sent Christ; therefore, they do not receive him as their Saviour. They refuse to keep his word. They persecute him. (3.) They hate Christ's people. This follows from their hatred to him, for the servant must expect the same treatment as his master. Therefore, they refuse to attend to the words of Christ's servants, and they dislike and persecute them. There is thus no reciprocal love or friendship between Christ's people and the world, and we can secure such friendship in any right way only by bringing the world over to Christ. The reason of the world's enmity is stated in verse 19th. If we are of the world,—that is if we follow its ways and maxims, and take part in its schemes and movements—the world will give us some honor and regard, because in so far we are its own; but so sure as it appears that we have been called of Christ, and have thus entered into a service incompatible with that of the prince of this world, it will turn upon us and destroy us if it can. "Whosoever, therefore, will be a friend of the world is an enemy of God." James 4, 4.

The lesson of all this, is that we cannot serve two masters. We must choose which we shall obey, whether the world or Christ. He promises us fullness of joy, even though the world should persecute us, and in the following passages he promises the aid of the Holy Spirit the Advocate to strengthen and defend us, summing up with the declaration that He has warned us of all these things in order that we may not be offended (Ch. 16,1), that we may not be daunted or panic-stricken with the world's enmity, or expect from it any other fruits than those it is capable of producing, and that we may stand up steadfastly for the truth, and continue in His love and in that of our brethren.

er the recent troubles, came to Rev. nt, the Protestant missionary, and iat he was disgusted with the priests' and convinced that the Church of the Church of the Manitou (Satan) d for not having come before, and t his name be inscribed on Rev. Mr. coll.

E BAPTISMS.—Yesterday evening a e audience assembled in the First hurch, to hear a sermon from Rev. t, of Rochester, New York, and who ent supplying the pulpit. He took for he words: "The Spirit itself beareth ith our spirit that we are the children The discourse was a practical ex- of experimental Christianity. At its lve converts, eight women and four baptized.

IODATION TRAIN.—The Grand Trunk dation train to and from the Bonaven-, for the benefit of the residents in St. and Longueuil during the season be- break up of the ice and the opening ion, commenced to run this morning. e during the winter, however, has the looked more solid, and it is possible rains may suffer a lack of patronage or two. Nevertheless the inhabitants ve localities feel very grateful for the dation furnished them without any ask- ir part.

TEMPERANCE.—P. G. W. P. Barratt, Edward Island, has for the past six cupied the position of Grand Lectur- Grand Division of the Province of During that period fourteen new have been organized, and six old that had ceased working, have been and are again working for the good emperance. In addition, Mr. Barratt days ago, organized another Division A deputy of one of the newly reviv- ons, in writing to the Grand Scribe, Mr. Barratt in the following terms: him much here; he is the right man ht place; the Grand Division ought to l of him."

RESPONSIBILITY.—Last evening the n Baldwin delivered the third lecture rse to young men in the English Ca- he subject being human responsibility. or his text the words of the Apostle w shall we escape if we neglect so great ?" and after explicitly showing that a responsible and yet a free, being and responsibility was to God, urged the his great responsibility was in con- ith the salvation of Jesus Christ In words he concluded by showing that ng man's responsibility and freedom to lmself his salvation depended upon he accepted the offer of life which to all. The Cathedral was quite full, being occupied. The reverend gen- rnestly invited young men and others e anxious to know more of the way attend a devotional meeting in the House, which followed the public ser-

DODGE.—The other day two stylish en engaged a room and board in a re- boarding house in this city, and the was so much pleased with their ap- that she cheerfully put two less pre- customers out of the apartment in and accommodated them in less us quarters considerably nearer the e young gentlemen, who were in ing goods, were accompanied by a fine tually heavy trunk—at least so it ap- they manfully struggled up the stair- it. After living comfortably for two e landlady delicately hinted that she e them to settle their little bill. This essed their willingness to do, but ask- wait till they got a draft for $10,- n this came to hand it was found to e only in Quebec, and the young gen- ranged to leave their trunk and con- ecurity while they were absent. Be- left the landlady slipped upstairs ined the trunk, which was so extreme- that she could not even lift one end his was quite re-assuring and she al- erfully saw her two gentlemenly depart after their hearty breakfast. r ten days passed and as they did not he trunk was broken open, when, to the s chagrin, it was found empty, while inch screws held it firmly fastened to The cause of its great weight was l.

A QUESTION OF DOCTRINE.

(To the Editor of the Witness.)

attention has just been called to some marks in your paper of this date, relating issal from Mr. Claxton's employment. It ntention to trouble you with any detailed of facts, but I must ask that you will y correct the following error into which fallen. You say that "part of the reli- which the secretary was expected as the editorial superintendence of *Man Worker*." This is not true, I to perform ordinary secretarial duties Claxton. The management of the *Worker* was entrusted to me by the Gen- ttee of the Young Men's Christian Asso- I formed no part of the duties for which I sible to my employer. And, moreover, the *Worker* is under the direction of a committee, to whom *alone* I am answerable for all ains to the management of that journal.

Yours faithfully,

F. W. A. OSBORNE.

ames street, Montreal, March 18th, 1876.

FINANCIAL.

ey market is dull, with no change of con- note. Money is easy at from 5 to 6 per nd 6 to 7 on time. Sterling Exchange 60 iet at from 109½ to 109⅝. Gold in New at from 114¼ to 114⅜. Gold drafts on re quiet at about ⅜ premium. Sterling Ex. New, $4.87.

k market this forenoon was steady, with ng sales:—20 Montreal at 190¾; 51 at 98; 6 Molsons' at 109½; 100 Com- 24; 55 Jacques Cartier at 38¼; 25 do

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Solo—"Cal
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Dialogue—E
Trio—Mrs.

Address by
Trio—Will
Chorus—"
Duet—Mrs.
Chorus—"
Solo—Arth
Solo, Duet
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Closing Ad

J. F. and Notre Dam p.m. Cons fects receiv each day's tion sales o merchandis ate and reti

THE CHEMI Manufactu phate of S Bones, Bon Soda, Sulph Brockvill JOHN C Norris & Ro

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J. Soft and Lincoln & I Coats, &c., J. H. D. r

TUES Gran niture, Cor sell at my at 2 p.m., and Couch Bureaus, Hair, Wool and 2 very wares.

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REVIEW OF LESSONS ON SAUL AND DAVID.

(Being a synopsis of a lecture in connection with the International Series of Sunday-schoo Lessons, delivered in Stanley Street Church.) 2211/92/20

1 Chron. 28—2—10.

The life of David is reviewed by himself in the concluding address to the princes of Israel and to his son Solomon, contained in the last chapters of the book of Chronicles, and perhaps our best review of the previous lessons will be to take this as a guide. The key to that address is furnished by the position of David in the long line of God's saints, and in the history of his redemption work. God's promise of salvation to Adam was the general and universal inheritance and stay of men in the antediluvian age. It was fixed in the family of Shem in the post-diluvian time. Then Abraham was called, and in the posterity of the father of the faithful all nations were to have blessing. Again, Jacob was chosen, and in Israel was God's name called in his promises of salvation. Judah was in like manner selected from the twelve sons, though many might have thought that Levi or Joseph had greater claims. Then David is chosen, and in his line Messiah is to be born. David himself knew not how soon the expected deliverer was to come, and he evidently regarded Solomon as at least a type and foreshadowing of him, as may be seen from the 72nd Psalm, as well as from parts of this address. We now see David as standing in time about half way between Abraham and Christ, and as the pattern of the kingly office of the Messiah as Moses had been of the prophetical and Melchisedek, Abraham's contemporary, of the priestly. Now an old man, near his end, and having cast off forever all the cares of government, he summons his last strength and stands "upon his feet" (in contrast to his previous weakness), to give his last charge to his people and to his son.

His Address to the People—He recites his wish to build a temple to the Lord, and the reasons why he was not permitted to do so, and then turns to God's choice of him and of Solomon, and to the assurance that Solomon should build the house. "Solomon, thy son, he shall build my house and my courts, for I have chosen him to be my son and I will be his father." Only the Divine Son of God can truly build God's spiritual house, but Solomon, as a type of him, is chosen as God's Son, and shall build that earthly house which is an image of the true. David closes his address to the leaders of the people with the same solemn admonition that Moses had given long before: "Keep and seek for all the commandments of Jehovah, your God," (that is, keep well those you know and enquire diligently about those you may be uncertain of,) "that ye may possess this good land, and leave it for an inheritance to your children after you for ever."

His Address to Solomon.—Then he turns to Solomon and addresses to him a few noble and earnest words. He is to "know" the God of his father, to enquire diligently as to his will, that he may keep it. He is to serve Him with a perfect heart, that is with an entire undivided service, the only kind that God can accept, and with a "willing" mind, for God can have only that worship which is in spirit and in truth. Then, as a reason for such service, he presents God as searching all hearts and thoroughly understanding all their imaginations. If we seek Him He will be found of us. If we forsake Him He will cast us off. These words should sink into our hearts, as they no doubt did into Solomon's, and should be watchwords for our aims in life. We should also regard ourselves as temple-builders in the spiritual temple; and in this capacity as needing the same admonition and the same promise of sonship with Solomon.

David's Prayer.—The admonition of David to his people and to his son are good; but he well knows, as we also should know, that without God's blessing the best teaching can produce no fruit. He ends, therefore, with the beautiful prayer recorded in the 29th chapter, and which may well express the desires of our hearts in closing the study of this portion of the history of God's people. (Chap. 29, verse 10 to 20.)

In this prayer we may notice the ascription of all good things to God and the thanksgiving to Him for His bounties; the humility which regards man as a shadow and all that he can contribute to God's service as but restoring to God His own; the fervent appeal to the God of Abraham and Isaac and Jacob to keep all this in the hearts of his people, and to give Solomon a perfect heart. We have thus visibly presented to us the aged king full of years and honor, and ripened in spirit by all God's dealings with him, standing in the midst of the stores he has spent his life in gathering, not for his own pleasure, but for a house of the Lord which other eyes than his are to see; and before his people and his son, pouring out his soul in a prayer which ran on through the succeeding ages in the weal and woe, the good and the evil, the greatness and obscurity of his race, till it is taken up in the message of the angel to Mary, as recorded by Luke: "The Lord God shall give unto him the throne of his father David, and of his kingdom there shall be no end." So the prayers of David the son of Jesse were answered, and are answered in all who are the

THE DEATH OF SAUL.

(Being a synopsis of a lecture in connection with the International Series of Sunday-school Lessons, delivered in Stanley Street Church.) 2211/92/13

1 SAM. 31, 1—6.

Since the events noticed in last lesson, Saul had made another attempt against David, and had been again diverted from it by the forbearance and expostulations of the latter. David himself putting little faith in the promises of Saul, and wearied of the dangers and difficulties of his mode of life, had taken refuge in the land of the Philistines and entered into the service of Achish, king of Gath—a faithless step on his part, and one that involved him in some troubles and some sins. In the meantime the Philistines again invaded the land in great force, and were marching to the north, toward the fertile and populous plain of Jezreel by way of Aphek. Here Saul met them with the army of Israel, but was totally defeated and his three sons slain, while the routed host and Saul himself, fled up Mount Gilboa. Here he was hard pressed by the pursuers, and probably mortally wounded; and despairing of escape and dreading the cruelties and indignities he might have suffered from the Philistines, fell upon his own sword and died. So ended the reign of Saul; going down in blood, and in the midst of national disaster, and leaving the land again at the mercy of the Philistines.

A King had not Brought Safety, as the Israelites had vainly hoped when Saul was elected, and in God's providence they were made to learn on the bloody field of Gilboa and in the subsequent ravages of the Philistines, that the policy of this world is not always wisdom, and that they might have fared better had they trusted in God rather than in man.

Saul's Misfortunes Teach a Great lesson—His reign began under the best auspices, but all was marred by his want of faith, his vanity and self-sufficiency and his hasty temper. These are causes which ruin many lives, and which even in the case of Christians cause them to suffer severe losses and chastisements. The lesson that we are to earn here, however, depends much on the way in which we are to regard Saul. Was he a child of God marred by many infirmities, or was he a merely worldly and wicked man. To decide this question, in so far as we are called upon to form an opinion, we must consider his character and history as given in the Scriptures.

Saul's Charac ter and History.—We must remember in considering these, that God chose Saul (chap 10. 24); that the spirit of God was upon him (chap. 10, 10); that he experienced great sorrow for his sins, (chap. 15, 30); that he was earnestly and sincerely affected by the religious services of Samuel (chap. 19. 24); that he was arrested in his enmity to David by the appeals of the latter, and evidently felt much contrition (chap. 24, 16,) (chap. 26,21,) that Samuel, while predicting the loss of his kingdom, speaks of him and his sons in terms not implying that they were reprobate (chap. 28, 17 to 19); that David in his beautiful elegy on Saul and Jonathan in 2nd Sam. chap 1, connects them as deserving of love and praise. Taking all these points into consideration, and bearing in mind the small amount of religious light and knowledge which Saul possessed, and his evidently great natural infirmities of temper, and the fact that in his later life an evil spirit was allowed to buffet him, we cannot justly regard him as an ungodly man, like Ahab for instance, but rather as a very weak and often failing servant of God. Farther, the chastisements inflicted on him are evidence that God dealt with him as a son; and though his failings ruined his prospects in this life, we have no right to believe that he was finally cast off. Viewed in this way, Saul's history teaches one of the most solemn lessons in the Bible, namely, that Christians must beware lest by cherishing bad passions they give place to the devil, and thereby find themselves under evil influences, which even if they do not imperil their souls, may deprive them of peace and prosperity in this life, and subject them to severe chastisement from God.

Had Saul been a man of strong faith and implicit obedience to God, he might have enjoyed a long and prosperous reign and handed down his kingdom to his son. Had he been a profligate and godless man like Ahab, God might have left him to himself, and to enjoy apparent prosperity, till suddenly cut off without remedy. Saul was neither, but a halting, weak believer, overcome with many temptations and infirmities of temper leading to open and public sins, and God dealt with him accordingly. That he still deals in like manner with us we learn from the exposition of his chastisements in Hebrews 12th, verses 5-9. It is a grievous thing to be chastised of God, and to lose, like Saul, all that we have valued and toiled for and loved in this world, and to go down into the grave amid ruin and disgrace; but even that is a blessed thing in comparison with being left like many self-satisfied persons, able from temperament and circumstances to avoid open sins but without the fear of God, to harden our hearts and prosper in wickedness till everlasting destruction overtake us.

The view above given of Saul's character is different from that taken by many; but it seems that warranted by Scripture, and the opposite view, coupled with the application of the text, "The wicked is driven away in his wickedness," to Saul, would seem to differ from the opinions expressed by Samuel and David, and to imply a harsh and severe judging of others, as little in accordance with the spirit of Christ as any part of Saul's own conduct. Further, such a view is especially of bad tendency in the present day, when so little seems to be understood of that law of God's government which provides that judgment shall "begin at the house of God," and that he "scourgeth every son whom he receiveth," and when from want of attention to the magnitude of the calamities which God inflicts on his people, for their good, in this world, men begin to doubt whether he will punish the wicked in the world to come.

Let it also be observed that, while Saul's sins afford no palliation to ours, his severe punishment ought to say to us how much sorer will be our punishment if we neglect the greater salvation now preached to us; or if, accepting that salvation, we neglect through our own wilfulness the duties and obligations it imposes.

— The funeral of Mr. Isaac Bonner yesterday was very largely attended, the head of the line of those on foot being at Peel street when the last were coming out of Aqueduct street, while there were a great many in sleighs. The greater number of those present were either connected with the Corn Exchange Association or with the river transportation service in some way, Mr. Bonner was held in high respect by all who knew him, being a thoroughly straightforward and a very genial man.

— His Lordship the Metropolitan preached to the convalescents in the General Hospital yesterday, and will visit the jail next Sunday for the purpose of holding a religious service.

FINANCIAL.

The money market is very quiet to-day, and there are no changes to note. Stock loans are irregular at from 6 to 7 per cent. on call, and 8 p.c. on time. The stock which is to be borrowed on makes some difference in the rate, money being cheaper on the stocks which are sold "short." Exchange of all kinds is nominal at previous rates. Gold in New York opened at 112¾ and advanced to 112⅞. Sterling exchange was unchanged at $4.86.

The Stock Market this morning was quiet and steady. Sales—55 Montreal at 186½, closing 186 to 186½; 28 Merchants' at 96, and 4 at 95¾, closing 95¾ to 96¼; 22 Ontario at 108½, and 100 at 108, closing 108 to 109; 15 Molsons' at 109, closing 108½ to 109½; 10 Commerce at 121¼, closing 121 to 122, and 25 Telegraph at 158¾, closing 158¾ to 159½.

ST. GABRIEL CATTLE MARKET.

MONDAY, Feb. 7.—There were 17 carloads of cattle on the market to-day, besides between 50 and 60 head held over from last week. The names of the drovers were James Eakins, of Port Hope, who had two carloads of cattle; Reves & Price, of Toronto, three carloads; D. Marshall, R. Cochrane, A. Knox, John McKinnon, and J. McQuillin, all of Guelph. John Bryant, of Toronto, G. Webber, of Peterborough, H. Gould and A. Bongard, of Whitby, and M. Sinclair of St. Thomas, had each one car load of cattle; Wm. Head had one car load consigned to him by his son, S. L. Head, of Guelph; and W. J. Hopper a carload consigned to him by Messrs. Thompson and Flanigan, of Toronto.

There were a good many sales made to day, but the prices paid were not satisfactory to the drovers, one of whom stated that he had lost $50 on one carload of cattle, besides his time. The price paid to-day ranged from $3 50 to $4 50 per 100 lbs., live weight; last week a carload of cattle were bought in this market for the Sherbrooke meat factory, at $3 25 per 100 lbs., live weight. J. Price sold to Alexander Coultry, of Radegonde street, five head of first-class cattle, at $4 50 per 100 lbs.; they weighed 7,780 lbs.; Mr. Price sold several other cattle averaging nearly 1,300 lbs. at at $4 per 100 lbs.; he sold nine bulls at $55 per head, or about $3.50 per 100 lbs. James Eakins had a reasonably fine bull, raised by Mr. Thompson, of the Township of Emily; this animal weighed 2,480 lbs., but he was not sold in the forenoon. Mr. Eakins sold two very fat steers, weighing 2,430 lbs., and two beautiful heifers, weighing 2,050 lbs., at $4.25 per 100 lbs. He also sold several head of cattle that would average about 1,000 lbs. weight, at $35 per head; M. Sinclair sold a carload of cattle at $3.50 per 100 lbs, they averaged nearly 1100 lbs each. D. Marshal sold four beautiful steers weighing 4,800 lbs at $4 37½ per 100 lbs. Several other sales were made of second class cattle by the dollar at nearly four cents per pound. There was one milch cow on the market; she was owned by Wm. Head. There were no live or dressed hogs on the market for some days past; the prices of these are advancing.

There were no sheep or lambs on the market to-day.

Hides, No. 1 inspected, $7; No. 2, $6, and No. 3, $5, per 100 lbs; Sheep and lambskins, $1 to $1 30 each; Tallow rough, 5c per lb.

MESSRS. OLDHAM,
MAFFRE,
HUNT,
HURST.

the following eminent amateurs:—
S. LEVETUS,
McARTHUR,
BAYNES,
MILLS,
STEPHENSON.

kind permission of Col. Bond and Officers, the Band Prince of Wales Rifles will perform several choice ons on the occasion.
Worship the Mayor has kindly consented to be pre-

mission, 50 cents.
rs open at 7:15. Concert at 8 o'clock.

ICTORIA SKATING CLUB.

Competition for the
CHAMPION PRIZE
and the
BARNEY AND BERRY PRIZE
WILL BE FINISHED
TO-MORROW (Tuesday) NIGHT,
Commencing at 8 o'clock.

ORTH NOTICE.

MBER FOUR NOTE is that the farther you go West, tail Dry Goods Men, as a class, improve. Toronto re- stocks are better kept than Montreal stocks; their ws are better dressed, but we beat them in value. had Striped Silks ticketed in their windows, $1 per the exact same qualities and patterns as we sell at Their Black Silks were fully fifteen per cent. higher ours. They sell Grey Cottons at 13c, same brands sell at 10½c.

best hotel accommodation we had in Ontario was ronto, and the poorest in Galt.

ntreal is spoken of as the head centre for misreport- ency men, and the farther you get from it, the more y the commercial atmosphere appears to be.

MONEY WANTED.

t week we want a large amount of money, and ex- o get it by adopting our usual method of offering below prices.

CHEAP LOTS.

Lot American Horse Blankets, properly made, large $1.50 each.

Lot Horse Blankets, not shaped, from 90c to $3.

FLANNELS.

hold an enormously large stock of Flannels, and r than keep them over the summer we are selling retail by the yard at less prices than they can be

DAVID SPARING SAUL.

(*Being a synopsis of a lecture in connection with the International Series of Sunday-school Lessons, delivered in Stanley Street Church.*) 2211/92/12

1 SAM. 24, 1 to 16.

Between this lesson and the last, we pass over a large part of the history of Saul and David, embracing many stirring incidents. David is now an outlaw with a band of desperate followers, sometimes hiding in the most inaccessible parts of the land from the pursuit of Saul, sometimes making raids against the Philistines. At length, betrayed by the treacherous Ziphites, David's band is surrounded by the army of Saul, and he seems on the point of being taken. But at this juncture word is brought to the king that the Philistines have invaded the land. He hurries off to repulse them, and David retreats to the rocky hills over Engedi on the west side of the Dead Sea—the rocks of the wild goats—so called from their inaccessible character and their being a refuge for the ibex or mountain goat. Here David and his men sheltered themselves in the caverns, with which the region abounds, and hither Saul, when he returned from pursuing the Philistines, followed, with three thousand chosen men. It happened in the course of the pursuit that Saul entered alone into the very cave in which David and his men were hid, and where they stood or lay in the dark corners of the sides ready to fall upon the pursuers should they enter. His enemy was thus in his power, and David's men counselled that he should put Saul to death. But David resisted the temptation, and allowed the king to escape, and then revealing himself to him showed that he had no desire to injure Saul or to conspire against his rule. Overcome by this magnanimity, Saul wept tears of contrition, and confessed his guilt in causelessly persecuting David. We may notice in this striking incident

David's Forbearance.—David is perfectly aware of the implacable enmity of Saul, of the danger to his own life and the lives of his friends, of the unjustifiable nature of Saul's conduct to him, of the fact that there were men who slandered him to Saul, and that there were traitors, like the men of Ziph, who would gladly betray him. All this he knew, and as we learn from some of the Psalms, as for example Psalm x. and Psalm liv., where he complains of the Ziphites, he felt it very keenly. God's providence has placed in his hands the life of his enemy. He can rid himself of him and rid Israel of a bad king. His friends urge him to embrace the opportunity, and may blame him if he loses it and thereby again falls into danger. Probably the public opinion of the Israelites generally would have borne him out in slaying Saul in such circumstances. But David rises superior to all this, and acts as if the rule of his conduct was that of the New Testament, "Render no man evil for evil," "Forgive your enemies." David's refusal to seize such an opportunity, and to follow such urgent advice, and his restraining his men from acting, show that his own heart was in unison here with Christ's teaching, but it may be well for us to enquire from what this proceeded and how it accords with what is often represented as the contrary spirit of the Old Testament.

David's Reasons are given somewhat fully in the passage. He calls Saul his master (verse 6) and his lord (verse 10), and it is contrary to his principles to lift his hand against one who has lawful authority. Again, Saul is the Lord's anointed—that is, he has been appointed by God to the position and office which he holds. So in the New Testament we are commanded to respect the powers that be as "ordained of God." In David's estimation respect for the person of the ruler is thus identified with respect for God. So in like manner throughout the Scriptures is respect for parents and for all who are in authority. In our time, priestly pretensions on the one hand and mere lawlessness on the other, both tend to set this rule of Scripture at defiance. But still another principle is involved in David's abstinence from revenge. He leaves his cause in God's hand. "I have not sinned against thee; yet thou huntest my life to take it. "The Lord judge between me and thee." Observe here that David expostulates with Saul, and tries to bring him to a better state of mind by kind and reasonable words. This is our duty when our brother offends us. But, having done all that we can in this way, we may leave our cause with God, who will avenge his people of their enemies in his own time and way. If we rightly estimate David's position in this matter, we shall better understand the doctrine of the Old Testament on such subjects, and its harmony with that of the New. We are not required in either to be callous to wrong or injustice. This would degrade our own moral sensibilities. Nor are we required to asbtain from any lawful means of deliverance. John 7, 1, shows this in the case of Christ, and we have several instances in the life of Paul. But we are not allowed to execute judgment on the wicked ourselves. We are not in a position to judge them, neither have we authority to punish them (1 Thes. 5, 15; 1 Peter 3, 9.) We have a right to look to God for deliverence, and to trust that he will vindicate his own justice if his mercy be refused and evil done to His people. Rom. 12: 19 expresses very nearly the sentiment of David in his address to Saul. Taking this position—forgiving the sins of others and abstaining from all acts of revenge against them, we have a right, like David, to look up to God and to say, "Jehovah therefore be judge, and judge between me and thee, and plead my cause and deliver me out of thy hand."

David's Example as presented in this part of his life shows us the following points: When persecuted in one place he fled to another. He avoided by all possible means collision with his enemy. He refrained from injuring him when in his power. He endeavored by kindly expostulation to bring him to a better state of mind. He was so far successful in this that Saul was, for the time at least, brought to repentance. We can more highly estimate David's conduct in this, and measure our own responsibility, when we reflect that he had comparatively little of God's Word to guide him, and that he had not before him the life of Him who "when reviled reviled not again, and when he suffered threatened not," nor the teachings of the Sermon on the Mount and the Lord's Prayer. With that example and those teachings, what should our conduct be in the comparatively small provocations and injuries which most of us have to suffer.

Union, is growing rapidly in public favor. Its cir... is now over

20,000.

It is the size of the *Sun*, and is published every morn (except Sabbath) and dispatched by the early fast m It is becoming renowned for its excellent reports of th

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These independent reviews of the great marts of p duce no Merchant, Farmer or Banker should be witho for they are written in the interest of the public, and not "Bull" or "Bear" the markets at the bidding of terested speculators. The DAILY WITNESS also conta extracts from the leading Morning Journals, a se story, and much other interesting matter for the fam circle, besides all the news of the Day, making the W NESS one of the best and cheapest papers published.

The reports of the meetings of MOODY and SANK during the great Revival in Brooklyn have been decla the best published, and are still continued by our spe reporters in Philadelphia.

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THE N. Y. WEEKLY WITNES

IS A WONDERFUL PAPER.

Its circulation was in
December 1871..0.
December 1872..25,000.
December 1873..50,000.
December 1874..75,000.
DECEMBER 2nd, 1875..100,00

How has this been accomplished? There is no secr about it. By publishing the best paper in the countr Every family should have it.

It is a large eight-page, fifty-six column paper, with le than seven columns of advertisements. It is full of choi reading matter, including a Serial Story, and has probab more news than any other weekly; together with mo carefully prepared and detailed Market and Financial R ports. It takes the Christian and just side on political an other questions. It is emphatically the paper for th times, advocating as it does, Total Abstinence, Prohil tion, Equal Human Rights, Sabbath Observance, Mission and every good cause.

Subscription rates, postage paid, $1.50 a year; 7 six months; 40c three months. The WITNESS stops wh subscription expires.

Sample Copy sent free on application by Post Card.

TO FARMERS, MERCHANTS, MILLERS AND PRODUC DEALERS.

Your attention especially is invited to the reports markets and movements of produce. The butter an cheese articles of the WITNESS are now regarded as a ve good criterion for shippers and purchasers, and as givin a fair idea of the real state of the market, with a record actual transactions.

In these times of considerable fluctuations in prices, th value of a reliable report can hardly be over-estimated.

Price, $1.50 a Year; or, 40c for 3 months.

ADVERTISE IN THE WEEKL WITNESS.—It has now a circulation of 26,0 among the most moral and thrifty people in Can da. Best medium for advertising in the Dominio These figures are constantly on the increase.

BRUSHMAKERS wanted at Ulley's Brush Factory, 8 Bleury street.

WANTED, by a respectable young person who under stand dressmaking and can work a machine, sew ing by the day. Apply to Reading Room, 73 Bleury st.

WANTED work by the day, either washing or ironin Apply 539 Dorchester street.

WANTED, a Protestant Girl as general servant; nur kept; good wages; city references required. Apply at 37 Bleury street.

FROM QUEBEC.

(*Special to the Witness.*)

REPRESENTATION OF MEGANTIC.

QUEBEC, Jan. 31.—It is rumored that Wil C. Gibsone, advocate of this city, has asked to come forward in Megantic as Liberal candidate.

(*Press Despatch.*)

METROPOLITAN BANK.

The Quebec shareholders of the Metropol Bank have called a caucus for Wednesday in regard to matters connected with the ad istration of the bank.

PERSONAL.

Hon. Mr. Ouimet is in town. Hon. Me Baker and Chapleau have left for their c ties.

FORGERY.

To-day's *Telegraph* alludes to a case of gery in which several fast young men are plicated.

MONTMORENCI.

It is stated that Mr. Cauchon has gone d to Montmorenci to pave the way for Mr. Tr blay's candidature in the event of the sitt member, Mr. J. C. Langlois, Q.C., being ele ed to the bench. Messrs. Bossé and P. Mc are spoken of as Opposition candidates.

CRIMINAL STATISTICS.

The statistics for 1875 of the Court of Que Bench (Crown side), and of the Court of G eral Sessions of the Peace, have been compi These show that of the indictments prefe before the Grand Jury there were:—True b 161; no bills, 36; total, 197. Of the offen no less than forty-five were cases of embez ment; there were three cases of murder; on perjury; 1 of sheep stealing, 2 of stea money out of a post letter, and 2 of stea a post letter containing money. Out of the dictments there resulted 97 convictions, acquittals, 3 *nolle prosequi*, 31 untried cas total, 161; no bills, 36; grand to 197. In the Court of General Sessi of the Peace of the indictments subm ted to the Grand Jury by the Clerk of Peace there resulted 23 true bills; 11 no bi total 34. Of the offences charged 14 were cenies. Before the Judge of the Special S sions of the Peace under the Speedy Trial there were 131 cases, of which 58 were th of larceny; 5 of embezzlement; 6 larceny by a clerk, and three of obtain goods under false pretences. There were convictions and 17 acquittals. The numbe prisoners sent to St. Vincent de Paul Peni tiary during the year was: By Court of S cial Sessions, 63; by Court of General Sessio 5; by Court of Queen's Bench, 31; total, The fines imposed in the Courts of Weekly Special Sessions, and collected by the Clerk the Peace during the year, are as follo Under the Revenue laws, $8,730; under Vagrant Act, $203.40; offences against person, $1,129.72; under the act entit

DAVID IN SAUL'S COURT.

(Being a synopsis of a lecture in connection with the International Series of Sunday-school Lessons, delivered in Stanley Street Church.)

2211/92/4

1. Sam., 18. 1-16.

The passage is a simple narrative of facts requiring no explanation, and telling their own story. All that we need to consider is their application. The main facts are: (1) Jonathan's friendship, v. 1 to 4; (2) David's promotion and good conduct, v. 5; (3) David's triumph, vs. 6 and 7; (4) Saul's jealousy, vs. 8 and 9; (5) Saul's madness and David's danger, vs. 10 and 11; (6) Saul's fear, vs. 12 and 13; (7) David's wisdom, vs. 14; (8) The result to David, vs. 15 and 16.

(1) Disinterested friendship is one of the noblest traits of humanity, and it is doubly beautiful when sanctified by the grace of God. The friendship of Jonathan for David is what has handed down his name to all ages and endeared him to every rightly constituted mind. How beautiful is such affection in contrast with the envy and jealousy of meaner souls. Jesus is the best friend; but next to him we should value true human friendship like that of Jonathan.

(2) David is suddenly taken from feeding his sheep to the court of the king and to a place of great public responsibility, the office to which he was promoted being apparently that of captain of the king's special military guard. But the spirit of God was with him, and he behaved prudently and with such skill in the contests with the Philistines, which seem to have still continued, that he became a trusted leader not only by the people, but also by the officers and attendants of Saul himself, who would naturally be jealous of him.

(3.) Success and promotion are often dangerous—popular applause still more so, and this especially to young and gifted persons like David, who perhaps especially require to be "kept" of God. It was so in David's case, for, although he was not inflated by it, Saul's envy and anger were excited by the somewhat exaggerated praises of the women who sang in honor of the victory over the Philistines.

(4.) Saul naturally thought that as King he should have the first place, even though the greatest achievement was the work of David. We often are disposed to take to ourselves an undue share of credit and to underrate the services of others, and to feel annoyed by the credit they receive. These are evil feelings and contrary to God's will with regard to us. He wishes us to honor all men. Saul "eyed" David, that is, looked on him with dislike and suspicion.

(5.) Evil passions give opportunity to evil spirits. So, "on the morrow," or immediately after his envy and anger had been excited, Saul's displeasure opened his heart again to the evil spirit, and under its influence he "prophesied," the word being probably used here for the frenzied utterances inspired by the evil spirit, though some think it means feigned prophetic utterances on Saul's part. There are, unfortunately, inspirations of the Evil One as well as of the Spirit of God, and men sometimes do not distinguish between them. Saul's frenzy led him to attempt David's life. (See Ephesians, 4th chap., v. 26, 27).

(6) In his calmer moments Saul was tormented with remorse and with the fear of David, because he felt that the Lord was with David and had departed from him—a terrible fear which must have made his life bitter. In verse 15th we are told that this fear was aggravated by David's wisdom. Had David acted either rebelliously, revengefully or in a cowardly manner, Saul would have triumphed over him; but David's wise and thoughtful piety disappointed all the expectations of his enemies. So Saul, finding no occasion against him, and being probably unable to bear to have him with him, sent him again into the army as a captain over a thousand.

(7.) David behaved wisely in all his ways and the Lord was with him. The wisdom here meant is not cunning or dissimulation. It is that higher wisdom which is founded on justice and fair dealing with our fellow men, and on the fear of God, and which implies true faith in God, for this alone can enable us to rise above the temptations and irritations of difficult circumstances, so as to act wisely in the true sense of the term. Hence it is said here that the Lord was with David, that is was on his side or befriended him and was present with him.

(8) The change in David's position, while it removed him from the immediate presence of Saul, gave him an active and useful life, and brought him more into contact with the people. He went out and came in before them, being probably engaged in a public manner in expeditions against the Philistines and in resisting their attacks. Thus he became widely known and as widely esteemed, and gained the popular favor in a way that could not have occurred had he continued in the king's court. Thus God over-rules all circumstances for the benefit of his people. He gives His spirit to those that seek for it and wait for Him. His spirit gives wisdom, and wise conduct with His blessing gives prosperity, and the favor of all whose regard is worth having. It is well to observe here that the warm-hearted and generous Jonathan loved David as his own life at their first interview, and that all Israel and Judah loved him when they had experience of his prudence and patriotism. God only can give this lovable character.

We may learn here that the favor of God is the first and best of blessings—that this only can give a truly lovely and estimable character, or true peace and prosperity, and the lasting esteem of our fellow men, or can make us independent of those sudden changes of fortune for which David's early life is so remarkable.

We may also remark that the character attributed to David in this passage corresponds remarkably with the expressions of many of the Psalms. (Psalms v., ix., xi., &c).

'CLOCK EDITION.

ORK, Jan 17, 3. p.m. Gold 113⅛; Ex- 09⅛.

FROM ST. JOHN, N. B.

(Special to the Witness.)

LOCAL AND GENERAL ITEMS.

AN, N. B., Jan. 17th.—Total trade of 1875, $849,362.19; for 1874, $1,165,-

oderately estimated that 5,000 persons the revival services yesterday.

overnment has entered into contract Northern Branch Railway Company.

aturday *Watchman* states that the Clin- ial Insurance Company has declined to aritime policy holders.

LEGED COLLISION OF SS. "AD- TIC" WITH THE "HARVEST EEN."

ORK, Jan. 17.—The statement of Mr. , a passenger of the steamer "Adria- he trip when she is alleged to have ship "Harvest Queen" by collision, is to day. He says that on the morning her 31st he felt a great shock. He deck and enquired the cause; a sailor e have just run into a ship." Another ook her lights are going down, she is y——". Some one then gave the or- ver the boats, and the others declared d voices crying in the water for help. ors stood looking in the direction e collision occurred, and one said, one," meaning the injured ship had venty minutes were consumed in low- boats, and after a short time the " proceeded on her voyage. Other s confirm the above.

OURT HOUSE INVESTIGATION.

S COMPLAINTS — GLARING ERRORS — GLING AND INSUBORDINATE CLERKS — GEMENT AND ORGANIZATION VERY TIVE—GOVERNMENT PATRONAGE THE —A REMEDY.

qu'ry was resumed this morning at lock in the Court of Appeals.

AN BETHUNE, Esq., Q. C., deposed:— ction with the practical part of my connected with Prothonotaries' been for some years limited; at the , I am enabled to say that it is a frequent occurrence that papers ob- m the Prothonotary, both originals s, are erroneous, and I may instance urred very recently in two cases W. W. Stewart was plaintiff, and Jas. defendant. In these two cases, ex- were taken out upon separate s, and in each execution the glaring error occurred. : The interest to run from a day of a month "now whereas the interest in reality ac- the judgments ran from the year annot from memory give other in- ut, as I said before, we are frequently take back papers to the Prothono- corrected, which papers have been us as complete, and I may add that een a matter of complaint with us lcularly during the last few years. In with this subject of errors in papers as complete, I wish to include papers by what is called the Tutelle De- in which the probate of wills I have been of opinion for s back that the branch of the Pro- s' Office connected with Insolvency has been very loosely conducted. for myself personally, I may say that, se years, whenever I visited the Pro- s Office for the purpose of obtaining n in any insolvency proceeding, I have metimes absolutely impossible and, xtremely difficult to obtain the de- mation unless, happily, an interview ecured with Mr. Pyke, who is sup- have charge of that department; a e difficulty thus encountered is the eness of the plumitifs and registers with the branch, and the cause has been attributable to the absence of of judgments orally pronounced, but ially drawn up. I have also frequently ten visiting the Prothonotaries Office between the clerks, and even between and the Prothonotaries, and in such I have heard clerks in a loud tone rotesting that it was "none of their or "did not belong to their depart- something to that effect. I have also at it frequently occurs that cases been continued by order of the ding are not entered on the roll as they as cases to come up on the day to are so continued. This absence of y of cases on the roll, and which continued, has been a subject of oyance and loss of time to the to the parties interested. So far eneral management and organi- he Prothonotaries' Office are con- o not hesitate to say that I consider defective. The principal cause, I be traced to the mode of appoint- e various clerks in the department. s are, as I understand, appointed by ial Government, and the Prothono- I also understand, no voice in such nt. The natural consequence is that s do not regard the Prothonotaries tural masters, and, therefore, the ries are not in a position to exercise that kind of supervision and control necessary. Another cause of the traceable to the fact that the prothonotary has been for some d by three different individuals, ot always be expected to agree. edy for the defects referred to y that the best plan would be to e prothonotary, or if it be found o continue the system of three joint ries, to divide their duties and re- s in such a way that one of them e the sole control of and be respon- e department of the office connected uperior Court proper; the second me control and responsibility with he department of the Circuit Court d the third should take charge of Department and of Insolvency pro- and election cases. So far as notaries themselves are concerned. the fact that Mr. Honey, during the e has been Prothonotary, has also office of accountant, has been a reat weakness in the general manage-

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REVIEW OF LESSONS ON THE GOSPEL OF JOHN.

2211/92/15

(Being a synopsis of a lecture in connection with the International Series of Sunday-school Lessons, delivered in Stanley Street Church.)

Two topics may profitably occupy our attention in this review. One is the character of John's Gospel, as compared with that of the first three gospels, and the other is the ministry of Christ as narrated in this gospel.

Special Character of John's Gospel.—All the gospels have this in common, that they are narratives by eye witnesses, and that these narratives are compiled by writers under the special guidance of God's Spirit. This is the "theory of the gospels," if we may so express it, propounded by Christ himself, according to the report of John. In speaking of this subject he says (John 14, 26), "The Holy Ghost whom the Father will send in My name, He shall teach you all things, and *bring all things to your remembrance*, whatsoever I have said unto you;" and again (John 15, 26), "The Spirit of truth which proceedeth from the Father he shall testify of Me; and ye also shall bear witness *because ye have been with Me from the beginning*." It is easy to see that this is the best possible testimony our Lord could have provided. It is the testimony of several actual witnesses of the events they narrate, and this corrected and vivified by the inspiration of the Spirit of Truth. Farther, in so far as it is the testimony of men, it is that of plain simple men, speaking in terms that the most ignorant can understand, and as inspired by the Holy Spirit, it contains God's highest truth for the salvation of men.

The testimony of the evangelists is independent. No good reason can be assigned for any theory that one may have been compiled from the others. They differ from each other while agreeing in essential points. In this respect they resemble four photographs of the same person, taken in different directions and different lights, all being essentially alike and equally truthful, yet all different. Let us shortly consider the principal peculiarities of these different pictures.

Matthew writes from the standpoint of a Jewish believer, full of the Old Testament, deeply impressed with the unscriptural character of the Pharisaic and Saducean doctrines and practices, and especially careful to record our Lord's discourses, and particularly those of his ministry in Galilee. It is emphatically the gospel of the Jewish converts.

Mark was not one of the personal disciples of Christ from the beginning, though he may have known and heard him. He was, however, closely connected with Peter (Acts 12, 12; 1 Peter 5, 13), and it was the current belief in early Christian times, a belief warranted by much internal evidence, that Mark's gospel is really that of Peter, and preserves to us this Apostle's memories of the Lord. Mark's gospel is remarkable for its matter-of-fact character, terse, compact narrative, and attention to minute details and incidents. It is especially valuable in this last respect.

Luke writes not as an eye-witness, but as an historian, collecting his facts from eye-witnesses. (Luke 1, 2). His narrative is thrown into a more historical form, and presents more evidence of education on the part of the writer than the others. As Luke was the companion of Paul, it probably represents the gospel as preached by that apostle. This gospel is especially valuable for its completeness as a history, for its account of the birth and early life of Christ, and for its attention to his minor sayings and incidental remarks.

John's gospel is in an historical point of view supplementary to the others. Written by the latest survivor of the apostles, and after the life of Christ was widely known, it deals more than they do with the private and inner life of the Saviour, and gives us much more of his sayings and teaching to particular persons and to his immediate disciples. It enters more fully into the spiritual aims of Christ, and for this John was specially fitted, both by his very intimate association with Jesus, and by his own character and natural and spiritual gifts. One very important distinction between John's and the other gospels is that this presupposes the existence of Christians, and may, indeed, be held to have been written mainly to confirm them in their faith and develop their spiritual life, whereas the others, and especially the first two, are more fitted to introduce Christ to those who had not previously known Him. John's gospel also, as probably the last written, was especially intended to supply the antidote to errors already arising in the Church, and which were the seeds of all those which have since existed in it. These considerations seem to explain why the opponents of the truth have always been more hostile to John's gospel than to the others, though the historical evidence for its genuineness is of the highest character. They do not understand its spirit, and they find it too explicit in its assertion of doctrines which, though inferentially contained in the others, are less plainly set forth in them.

Christ's Ministry as Presented in John.—This is summed up in the introduction to the book (John 1,—1 to 13), which indicates the line of teaching which is to be followed throughout. It presents Christ to us:—(1) As a Divine Person; "The word was God. The same was in the beginning with God. All things were made by him;" he is the only revealer of the Father, (ch. 1, 13.) (2) As the life and light of the world, shining in the darkness, bearing witness to the truth, giving to men the only possible spiritual light, and securing life for them by the sacrifice of his own. (3) As love, the highest manifestation of divine love to fallen man for his salvation and final restoration to the family of God. "As many as received him to them gave he power to become the sons of God." Though the lessons in John for the past quarter necessarily give only a very partial view of his testimony, they show all these points. The announcement of his death as early as chapter twelve brings him before us a voluntary sufferer for us. "Jesus lifted up." His great humiliation and our need of humility and love, are shown in the "washing of the disciples' feet." His care for us now in heaven appears in the announcement of the "many mansions," and his close, vital union with us in the "Vine and the branches." Then we have his acceptance of us as "friends," and as intimate sharers of his councils. Next we have his gift of the Spirit; and then his own "intercession for us." Last of all, we have the story of the cross and the resurrection, and connected with this his loving care for Mary, for Thomas and for Peter. The practical lesson which John desires to teach from all this, should surely commend itself to our acceptance. Certainly no more beautiful or spiritual or loving presentation of a Saviour can be made to us; and "believing that Jesus is the Christ, the Son of God," we surely shall have "life through his name."

nown in Ottawa, thermometer forty below ero on Parliament Hill at 8 a.m.

FIRE.

A fire occurred in Hull last night, two houses cing burned, in one of which was the Protes- nt dissentient school. Loss $4,000; no in- urance.

THE LICENSED VICTUALLERS.

The licensed victuallers met Saturday and assed a resolution not to pledge their support) any municipal candidate except those en- orsed by a full meeting of their Association.

ACCIDENT.

An apprentice in the *Citizen* office had his and badly crushed in a press on Saturday af- rnoon.

Political matters quiet.

THE UNEMPLOYED.

EETING OF THE ROAD, WATER AND FINANCE COMMITTEES.

This forenoon, the Road, Water, and Finance ommittees met jointly to take into considera- on what work could be undertaken, in order) give employment to destitute workingmen.

The Road Committee sat first, Ald. David in ie chair.

After discussion, the Road Committee de- ded to commence work on the eastern sec- on of the Craig street tunnel and on the twater avenue tunnel; also upon the exten- on of Sherbrooke street east, if the necessary oney was forthcoming. These to be subject) the approval of the Finance Committee.

The Water Committee then sat.

The SUPERINTENDENT, Mr. Lesage, said there as a fortnight's work yet to be done on the ne of the high level water pipes, which would nploy 150 men.

The CHAIRMAN, Ald. THOMAS, with the Sup- rintendent thought it well to continue the lay- g of the thirty inch main pipes on Sherbrooke reet, from Amherst to the city limits east. or this $12,000 was appropriated. On motion f Ald. David it was resolved to set at this ork, $5,000 to go for labor; $4,500 for lead ecessary; and $2,500 for valves, &c.

Ald. STEPHENS suggested that Seigneurs reet could be extended through to Dorchester reet, thus employing one hundred men for ie winter.

As to the laying of the high level service ipes, Mr. Lesage said five or six of the proprie- rs could not be arranged with. Aldermen tephens and McCord had done all they could.

Ald. NELSON thought those gentlemen would e glad to be supplied with water, and at the me time give employment to several men.

Mr. LESAGE said the cost would be about 3,000.

THE LABORER IS WORTHY OF HIS HIRE.

The CHAIRMAN said some $11,000 wages were ue Mr. John Donnelly's men, who had been orking last fall in the new water works cut. ome of them had been out of their wages over couple of months, and if they wanted to ould not leave the city; he thought they had strong claim on the city.

Mr. LESAGE said some of the men were there n Saturday to see if there was any help to be forded. He could not justify paying their ages to Mr. Donnelly—not a single *sou*.

Ald. STEPHENS objected to paying this $11,- 00, as it would come out of the $30,000 re- ained by the city as a percentage, and thus re- uce it by that amount. Personally he felt for ie sad position of the laborers. They must ut a limit to their charity somewhere, and rotect the public interests. Mr. Donnelly had ade a claim for $115,000 bonus on his con- act, and the Corporation either had to do the ork itself, pay him this amount, or let the job ut to a fresh contractor. As to the $30,000 ercentage held by the city it was a cash se- urity, and as such the best to hold. Why ould they not take the contract out of Don- elly's hands and put a lot of these starving en to work at once?

Ald. NELSON—Would you thus lose recourse gainst Donnelly's securities?

The CHAIRMAN said but one, Mr. Elliott, was nderstood to be solvent.

Ald. STEPHENS—You could go ahead with he work under your own supervision, and harge the difference in cost to Donnelly.

A letter from Ald. McGauvran, M.P.P., was ead, requesting the Committee not to decide n this question till he returned on Friday.

Ald. STEPHENS said if gentlemen would be nembers of Parliament they must take the con- equences. Business could not be delayed for hem.

Ald. MULLIN—Especially while many desti- ute men are seeking employment.

Ald. NELSON—Why not appoint a committee o report on this question on Friday?

Ald. STEPHENS said they would establish a ad precedent by relieving Mr. Donnelly, for ther contractors would perhaps hereafter de- and the same aid.

Ald. THOMAS would feel very much inclined o pay those poor men.

Mr. LESAGE said the money due these desti- utes was about $10,700, of which some $3,000 as in board bills.

On motion of Alderman DAVID it was finally esolved to pay these men, Mr. John Donnelly o produce a certified pay list of the wages due, nd identify each laborer as he received his oney; no money to be paid on board bills, nd provided this action would not vitiate the ity's rights.

Ald. STEPHENS, amid some amusement, said here must be no "shinnaging" over the board ills, because Mr. Donnelly had boarded a num- er of his men or gone security for their board, nd it would not be fair to pay the full amount f wages, board bill included, as he had the orth of the board in work executed. Let hem pay only the wages due, and direct to the en; then Mr. Donnelly, Mr. Boarding-house eeper or any one else could have recourse on hem for debts, though he thought that the men ould not be troubled much.

Mr. LESAGE said the $7,500 was owed to bout 100 men, who sadly needed it, and pro- ably many would leave the city when they got and get work in the States.

As to the question of taking the contract off Mr. Donnelly's hands altogether and proceed vith the job by day's work, or of advertising for new tenders, if was finally resolved on motion of Alderman Stephens that Mr. Lesage prepare plans and specifications of the remaining work o be done.

Among those present were Alds. Nelson, Tay- lor, Mullin, Stephens, Roy, David, Crevier, Thomas, Desmarteau and Robert. It will be seen that work will shortly commence on Craig and Atwater Avenue tunnel, and that Mr. Don- nelly's laborers will be paid. So far so good.

SPECIAL DUTY MEN AT WORK.

The special duty men of the police force, in- cluding the sanitary police, were instructed this morning to report all cases of suffering which came under their notice within their respective districts to the Chief of Police, and they accordingly set to work to-day. This or- ganization will prove very effective in tracing up all cases of destitution. One of the consta- bles reported this afternoon that he met a fa- mily named Chartrand in a small room in No. 21 St. Francis street, who are in very desti- tute circumstances, as they have neither fuel nor bread. The family was composed of Chartrand, a laborer who is without work, his wife and seven children. In an adjoining room he found seventeen persons who were endeavoring to obtain warmth from a small fire.

A man fainted through exhaustion to-day, while waiting at the City Hall for food or work; not over fifty men were there, the ex- treme cold keeping them at home.

CITY ITEMS.

—The late Baroness Von Friessen who form- erly resided in this city, has bequeathed a legacy of ten thousand dollars towards the building fund of the new church of St. John the Evan- t. A very imposing site has been purchas- this church at the corner of Ontario and

THE DAY OF PENTECOST.

2211/92116

Acts. 2—1 to 21.

(*Being a synopsis of a lecture in connection with the International Series of Sunday school Lessons, delivered in Stanley Street Church.*)

The day of Pentecost, the Jewish harvest-home and commemoration of the giving of the law, seems on this occasion most appropriately to have happened on the first day of the week, and the little band of apostles and disciples, who had kept up meetings for prayer since the Ascension (ch. 1 v. 14), was gathered together into one place, probably some retired room, where they would not be disturbed by the Jews, for as yet they made no public demonstration in behalf of Christ. They met no doubt for prayer and mutual comfort, but as so assembled they were visited with that miraculous effusion of the Holy Spirit which had been promised.

The Signs of His Coming.—These were, first, a sound as of a great wind, audible, apparently, in the city in general, for it is this that is referred to in the words in verse 6th, "When this was noised abroad," literally "now this sound having occurred." Then there appeared tongue-like flames of fire, which were parted or divided so as to rest on every one of them, giving that baptism of fire which John the Baptist had long before predicted. The signs were appropriate to the gift. The Spirit is as the wind, we know not whence he cometh or whither he goeth; we know only his power. He gives a tongue of flame—the gift of speech—free and powerful speech on behalf of Christ, and which, like fire, warms and purifies. So it pleased God, by plain and audible and visible signs, to intimate the bestowal of supernatural gifts on his people, and also to draw to them the multitude who thronged the city.

The Inward Gift.—This at once converted the assembled company into inspired men and women, true prophets of the Lord, and they began to speak of Christ, not merely in their own language, but in the tongues of all the various bodies of foreign Jews then assembled at Jerusalem. We are not to suppose that this great gift was limited to the apostles. All the disciples then in Jerusalem, men and women, were assembled, and the tongues of fire rested on each of them; they were all filled with the Holy Ghost. The great gift of speech which they received was a special one for a special occasion, and not afterwards always possessed by them. It had relation to the assembly of Jews from all nations at Jerusalem, and to the importance through their means of spreading the glad tidings of the Kingdom throughout the world. It was also a lesson that Christianity has no peculiar or sacred tongue, or mission for one people only, but that its truths are to be proclaimed in all languages, so that every man, in his own tongue wherein he was born, may hear the wonderful works of God. It was a foreshadowing of the union of every kindred and nation and tongue, separated by sin and Satan, in the one Kingdom of Christ.

The Effects.—These were most remarkable, both on the disciples themselves and on those who heard them. The disciples, before a helpless handful of poor people trembling "from fear of the Jews" (John 20,19), became suddenly inspired with heavenly energy, at once assumed the aggressive and boldly preached Christ. No greater contrast can be supposed than that between Peter and the other disciples denying their Lord, and forsaking him on the night of his arrest, and these same people boldly confessing him now as both Lord and Christ, and maintaining his divinity in the presence of the very crowds who had cried out for his crucifixion. The Spirit of God continues to work this great and miraculous change, elevating, ennobling, encouraging and strengthening with heavenly might those who are the subjects of his blessed influence. The effects on the people were no less marked. Men who had up to this time regarded Jesus as a pretender and his disciples as deluded people, were now seized with amazement. They were "confounded," "amazed" and "marvelled," and in presence of this great sign from heaven, they lost all their enmity, and listened with breathless attention to the defence and confession which Peter addressed to them, and which was, no doubt, also the concurrent testimony of all the disciples now literally witnessing for Christ in the power of the Spirit. These effects were produced on a strange and miscellaneous audience. People from fifteen different and widely separated countries are mentioned, and these are, no doubt, given merely as specimens of the whole.

The great practical truth here is that the baptism of the Holy Spirit is that which Christ's people require, in order to bear witness successfully for Him. Without this they are powerless. With it they have the power of God himself. Let us ask for the Holy Spirit, that He may dwell in our hearts, and this not in small measure, but richly. If we, being evil, know how to give good gifts to our children, how much more shall our Heavenly Father give His Holy Spirit to them that ask Him. "Ask and ye shall receive."

Let us also in connection with this lesson consider whether we really and truly believe in God's Holy Spirit as giving the only power that can overcome Satan and the world, and the only influence that can savingly reach the hearts of men. Our views and experience on this vital point should be clear and certain, else we may make the fatal mistake of trying to save or mend the world by other and worthless means.

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4 O'CLOCK EDITI...

NEW YORK, April. 3, 3. p.m.—Gold, 1... change, 109⅝.

NOTES FROM OTTAWA.

(*By Telegraph from our Special Corres...*

OTTAWA, April 3.—The scene in th... on Saturday was the

REVERSE OF CREDITABLE

either to the actors, the Premier and ... per, or to the House itself, which ca... suffer with its leader and the most pr... debater of the Opposition. The greate... what the Premier and Dr. Tupper said ... other was too near the truth to b... ed lightly. The ground which the ... for Sir John Macdonald's rebuke of t... mier is shown by the latter's resort to ... *quoque* defence, which is not sufficien... for the House or the country, and ... hardly be advanced in a case like t... cific Scandal. The Premier was ch... blame for the beginning of Saturday ... formance, but Dr. Tupper's very f... violence of assertion and the ina... of his statements are leading occasions f... language as that used on Saturday. Th... passed were mostly ones which had be... cussed in some way or another previo... that they do not need comment. Th... sponsible for the steel rail motion mu... feel that they made a serious mistak... case against the Premier was not made o... the Opposition were not able to whip i... men; many secured pairs, and Mr. Stepl... the Ontario whip, purposely avoided th... which is not a usual circumstance for ... while Mr. Mitchell found himself so mu... terested in the debate in the Senate t... could not tear himself away until aft... division had been taken.

AN EXPLANATION

is due to Mr. Colby as to his course on t... oil motion when requested by the Pren... postpone it. The facts as stated are qui... rect, but the Premier, strangely enoug... not give the mover the reason for requ... him to postpone the motion. Even as ... Mr. Colby was inclined to give way, as h... done once before, at the request of Mr. ... when his friends were ready expecting h... solution to come on. His reply to Mr. ... kenzie was that the motion was the prope... the House, not his, and that he would co... his friends, which he did, and they ac... him to go on as they had expected him to... did not know of the special reason for ... ponement.

TAXES AND ASSESSMENTS.

A most important by-law, which is to ... late the taxes and assessments to be levi... Montreal this year, comes up for approv... the City Council meeting to-morrow after... Its provisions briefly summarized are as... lows:—Tax on real estate one per cent. o... assessed value. A business tax of 7½ per ... on the value of premises occupied by ... chants, traders, manufacturers, banks, bro... money-changers, auctioneers, grocers, ba... butchers, hucksters, pawnbrokers, livery-s... keepers, tanners, inspectors of ashes, ... beef, flour, butter, &c., on railway, ... graph, insurance, steamboat or steamship ... panies, or their agents, or theatres, bil... rooms, ball alleys, or other like games; ... generally on all trades, occupations, busine... arts, professions or means of profit or li... hood. Banks with a paid-up capital of $1,... 000 or less, $400; when the capital is betw... $1,000,000 and $2,000,000, the tax to be $... when the capital is above $2,000,000, the ta... be $600. $400 per annum on each fire ... surance company; $200 per annum on each ... Marine, Accident or Guarantee Company; $12... per annum on every Street Railway Compa... $5,000 on the gas company; auctioneers to ... $160 per annum, or $200 if they sell at ot... places beside their own, and $40 for every ... sistant; brokers, money lenders or commis... merchants to pay $50; hotel-keepers and salo... keepers to be taxed on the value of their ... mises, at the rate of $27 tax on $160 val... and from that up to $175 tax on $2,... and when the value exceeds the last m... tioned sum there shall be levied for ev... $400 above it an additional rate of $... Distillers shall pay an annual tax of $80 ... every four hundred dollars of the assessed yea... value of the premises they use. Brewers ... pay at the rate of $60 for every $400 of t... assessed yearly value. Theatres, 120 a yea... circuses, menageries, minstrel troupes, exhi... tors of curiosities, &c., $250 for a license ... show and $100 a day while the exhibiti... is open, pawnbrokers each to pay $200 ... year, pedlars using vehicles to pay $20 ea... per year, and if on foot to pay $8. Statute lab... tax $1 for every person liable. Ferry boats p... ing to the city, $200 each per annum. Billia... tables to be taxed $100 for the first, $50 for t... second, and $20 for every additional one; clu... to pay in addition a $20 tax. The followi... annual tax is imposed and shall be levied ... the owners of pleasure vehicles in the city... Every four wheeled close carriage, $20; eve... four wheeled half-covered carriage drawn ... two horses, $12; every four wheeled half-cover... carriage drawn by one horse, $10; every doub... dennet, $8; every gig, buggy or other vehic... mounted on springs and drawn by one horse, $... every waggon or other vehicle not above speci... ed adapted for draught by two or more horse... $8; every two wheeled vehicle or carriage ke... for hire by livery stable keepers, $3; every fo... wheeled vehicle or carriage kept for hire b... livery stable keepers, $4. The tax shall cov... both summer and winter vehicles of a corre... ponding description; but in all cases whe... summer or winter vehicles only are kept, th... tax shall be payable as if both summer an... winter vehicles of a corresponding descri... tion were kept and used. An annual ta... is imposed upon all owners of horses i... the city as follows: Every working horse... $2.50; every pleasure horse, $6. No license... transferable: A discount of two per cen... shall be allowed every year to all rate-payer... who will pay, within sixty days after th... completion and deposit of the rolls of as... sessments and taxes the amount of assess... ments and taxes, (drain accounts and ... cial assess...

JESUS AND PETER.

2212/92/17

(Being a synopsis of a lecture in connection with the International Series of Sunday-school Lessons, delivered in Stanley Street Church.)

John 21, 15-22.

Jesus as he had promised (Matt. 28, 10.) meets his disciples in Galilee, and the part of that meeting selected for the present lesson is that in which he restores Peter from the disheartened state of mind into which he had been thrown by his denial of his Master, and which was no doubt intensified by his feeling that no further opportunity remained to show his affection to him personally. The Lord removes all this by his questions and injunctions recorded here, and shows Peter that he expects him to exhibit his love and repentance by his care of Christ's people, to pay to the disciples of Christ what he owes to Christ himself.

The dialogue between our Lord and Peter is so peculiar and its meaning depends so much on nice shades of expression that it may be best merely to paraphrase it, and then to notice its teaching to us.

"Simon, son of Jonas, do you love and revere me more than these other disciples? Are you still prepared to maintain that if all forsake me, you will be constant?" There seems no doubt that in this question there is an allusion to Peter's boast (Mark 14. 28) that though all should be offended He would not. Simon answers, "Yes, Lord. You know, notwithstanding my fall, that I really love you." The word used by Peter for love is different from that in the question and refers rather to personal affection as for a friend. He is not now inclined to boast, but rather appeals to the Lord's knowledge of his heart. The rejoinder of Christ is in effect, "If you love me, show that love by feeding the youngest and weakest of my flock, even the little lambs."

The second question repeats the first without the comparison with the other disciples, as if it were, "Do you then really and truly love me?" The answer is in precisely the same words as before; the rejoinder, "Then act as a shepherd to my sheep in token of your appreciation of my kindness to you."

In the third question Christ changes the word for love, and uses that less intense form employed by Peter in his answers. This grieved Peter, perhaps because of the word used as well as the third asking of the question, and reminding him of his three-fold denial, and he appeals strongly to the Lord's knowledge of his heart, "Lord, thou knowest all things, Thou knowest that I love Thee." The answer of Christ unites the two first injunctions "Feed or pasture my sheep," and he goes on by a comparison between Peter's wilful and arrogant youth and his patient and submissive age, to predict his perseverance and also to indicate that he will at last suffer a martyr's death and in reality, as he had once vainly boasted he would, follow his Master to the cross; but we may well conceive comforting assurances to Peter. The words "Follow me," whether or not they referred to any literal following at the time are a reminiscence of the original command in Matt. 4, 19, and of the caution in John 13, 36. The following verses relate to Peter's curiosity to know the fate of John and Christ's answer, showing that this was no concern of Peter's. It was his duty to follow Christ without concern as to what might be the destiny of his friend.

We may learn from this narrative several important lessons:

(1.) Christ tenderly cares for and will restore His backsliding disciples when they return to Him. He does this very gently, and with a royal generosity in the case of Peter.

(2.) Love to Christ is best shown by caring for His people. What we do to them is regarded by the Master as done to Him. Peter cannot now follow and care for his Master personally. He is to care for His lambs and sheep instead.

(3.) Love to Christ is the principal qualification for doing good to Christ's people; it is the first, second and third test of the fitness of Peter for the apostleship. Without sincere love and full devotion to Christ we are in no position to feed his sheep or his lambs.

(4.) We cannot stand in our own strength, but only in Christ's. Peter trusting to himself falls; recovered again by Christ and trusting in Him alone, he can overcome all things.

We must not despise the weak; If we do, there is reason to believe that we may be trusting to ourselves and may fall. This was Peter's original state of mind, and our Lord had said to him in anticipation of his fall, "When thou art converted—that is restored—strengthen thy brethren." Peter, recovered from his fall, has learned a lesson which will make him ever after, like his Master, unwilling to break the bruised reed.

(6). We need not compare ourselves with others either to their detriment or our own. John and Peter were of most different temperaments, yet both follow and love Christ and do great things in his service. John, timid and retiring, yet follows Christ to the cross; Peter, bold and resolute, yet forsakes and denies him. John is destined to a calm and quiet life and to survive all the other apostles, and to see the triumph of Christ's cause over Judaism, and to a large extent over paganism. Peter after, a more brief and stormy career, is to die a martyr in the first great heathen persecution.

(7.) We need not be anxious as to the designs of God with respect to others. Peter is very desirous to know as to the fate of John. The Lord rebukes this curiosity. He does so in terms which assert his divine power. "If I will that he tarry till I come," and in terms which, though indicating a longer life, for John, were apparently not fully understood, even when John wrote his Gospel (verse 2. 3,), but which John would understand after he had survived the other Apostles and the fall of Jerusalem. The answer also shows that we must leave our own and our friends' destinies fully and in faith in the Lord's hands. He says to each of us as to Peter and John, "What is that to thee, follow thou me."

(Read as a comment on this, Peter's own admonition to the elder and the younger, 1 Peter, v, 1 to 7.)

Sale at Half-past TEN o'clock.

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ED immediately, for the Metropolitan Club, a d English Cook; also two Women for the Kit st have best of references. Apply personally and 5 p.m. this day, and 10 and 11 a.m. to- F. A. BRICE, 105 Bleury.

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EN Girl wanted. 93 Juror st,

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Apply to Box 570, P.O.

ED, a Plain Cook. Apply 73 St. Urbain st.

HED Room to let. Apply 37 Metcalfe st.

ED, a man to shovel snow and take care of a fur e. Apply 186 McGill st.

ED by a steady, reliable man, well experienced usiness and office work, employment for the nths; salary no object. Address C. B. A., WIT- e.

ED, a first-class Butler. Apply to 36 Bonaven- e st.

mfortable Furnished Front Room, suitable for young men or a couple. 123 St. Constant st.

n the St. Catherine Road, on Sunday last, a do Robe with red trimmings. The finder will ed by leaving it at SMITH'S Livery Stable, 240

SUCC

Ever winter, causes those v utmost ceipien being a comn commi who in

The bread, tea and parel a genero pairs o the bes also da trouble o'clock is gene until th poor m

We b in vain. of the f husban obtain and cor for wan

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Signe Relief,

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O'CLOCK EDITION.

EW YORK, DEC 13. 3, p.m. Gold 114¼; Ex- ge, 109.

ARRIVAL OF ALLAN STEAMER.

PORTLAND, Dec. 13.—The SS. "Moravian" ved at one o'clock with seven cabin and y steerage passengers.

THE SAULT AU RECOLLET FIRE.

CONTINUATION OF THE ENQUIRY.

e enquiry into the Back River fire was re- ed in the Grand Jury room, Court House, o'clock this forenoon. On the Secretary's ng the names of the Jurors,

r. MOUSSEAU, Q. C., stated that the investi- on now to be proceeded with was entirely nct from the one already made. He quot- rom the Consolidated Statutes of Canada show under what circumstances the oner was warranted in his capacity of Marshal in instituting an investigation. ead a letter which the Coroner had received Messrs McDougall & Davidson, agents of North British and Mercantile Insurance pany, in which they requested the Coroner stitute an enquiry owing to reports in cir- ion as to the origin of the fire. The coun- or the Crown also stated that it was the duty e jury to find out whether the fire origin- by design, through carelessness or by ac- t.

. W. D. DRUMMOND, who represents the In- ce Company, stated that the company did elieve the fire had originated from design, hey desired to find out its real origin.

POLEON LAJEUNESSE, examined by Mr. seau, testified that he was present in the ises when the fire took place. The fire out in the room which contained the gas- ating apparatus.

. MOUSSEAU suggested that a complete of the building should be drawn out, said to be based on the information of the three nesses.

UROR stated that the preparation of a plan l be a loss of time and thought that the ould obtain an idea of the construction of ilding for the evidence.

was suggested that Mr. J. K. Springle, a should prepare a plan for the evidence, he consented to do.

POLEON LAJEUNESSE, resuming, testified e was the first to discover the fire; thought after 11 o'clock when the fire broke out; ringing up gasoline at the time the fire iscovered; went up stairs and found the in flames; Eli Menard was with witness they carried four bucket of the gasoline to om in which the gasoline receiver was situ- gasoline is the name of the oil which serves erate the gas by which the building was d. Each time they went up each of them ht up a bucket of gasoline; thought the r receiver contained ten or twelve gal- the buckets used might hold about allons each; the buckets were not fill- he had to carry them upstairs and was danger of the gasoline falling on the only filled the buckets about three-quar- ull; the oil was kept in a zinc barrel in rd near the kitchen door; the distance be- the zinc barrel and the tank in the gene- room was about 75 feet; was carrying fifth bucket when he discovered the he flames had not broken out when e after this bucketful. Witness him- mptied the oil last and always left om last, that is to say behind Me- did not lock the door, but went back ard to get two more buckets of gaso-

ments

in the 7:30 o

ing, 16 Sumn

TH

ABSALOM'S DEATH.

(Being a synopsis of a lecture in connection with the International Series of Sunday-schoo Lessons, delivered in Stanley Street Church.) 2211/92/18

2 Sam. 18—24.

The connection between this and last lesson is best learned by reading the condensed and graphic account of David's and Absalom's proceedings in the intervening chapters. About three months after Absalom's triumphant entry into Jerusalem, the controversy between the rebellious son and his father came to the issue of a decisive battle, in which Absalom was defeated and miserably perished when fleeing from the field. The verses now before us relate to the conveyance of the news to David, and to his deep sorrow for the fate of his son. The practical points before us are the consequences of Absalom's sin to himself and to others.

To Himself.—Absalom appears first in the history as a young and gifted prince, with all that could render life agreeable and promising, except that fear of God which is the beginning of wisdom. We find him giving way to unhallowed revenge and to pride and ambition, stooping to deceit and untruth to accomplish his objects, plotting against the throne and the life of his own father, and plunging his country into civil war; and then, in a few months, expiating all these evils, in so far as man is concerned, by a sudden and miserable death; and apparently driven unrepentant into eternity. Few young men have more rapidly fallen into extreme sin or have been more quickly and publicly brought to justice; yet Absalom's history is an epitome of that of thousands, who, wilfully casting away the advantages God has given, rush into evil courses, give the rein to their passions, and suddenly perish, and that without remedy. Absalom's history is not the type of that of neglected children, subjected to want and ill-treatment, and destitute of good culture and outward advantages; but that of those who with all the advantages of outward circumstances, perversely throw them away, and plunge into ruin. It is a warning that nothing but the grace of God can secure any young man against sin and its consequences, and an urgent call to seek the cleansing of Christ's blood and the sanctifying grace of the Spirit of God.

To Others.—The full effects of Absalom's sins can perhaps never be fully known. We see, however, enough of them in the narrative. Beginning with the death of his brother, the catalogue includes the corruption and spreading of discontent among the people, the development of the sins of Ahithophel, Shimei and Ziba, and probably of many others, the death of Ahithophel and the slaughter of twenty thousand Israelites in battle, with all the sorrow that this must have occasioned. More indirectly it led to the rebellion and death of Sheba and the murder of Amasa, and sowed the seeds of dissension between the tribe of Judah and the ten tribes, (Chap. 20.) How much and wide spread evil may thus result from the sins of one man, and how dangerous it is to follow the guidance of selfish and ambitious seducers like Absalom. One sinner destroyeth much good. Lastly the heart of David himself is almost broken, and in his sad lament for the death of his son, we see the grief of a father over the loss of a son for whom he has no hope; the most terrible of all griefs, and one which carries with it the sting of regret for opportunities lost and duties neglected. It is a sorrow bitter beyond all others, because without alleviation, and irremediable. David felt that if he had died it would have been well with him, but how was it with Absalom?

Let us remember that what David only wished he could have done in the extremity of his grief, Christ actually has done. He has given His own life for ours; has submitted to the death deserved by us. In our relation to our heavenly Father we are all rebellious sons, worse than Absalom, because sinning against a better father, even a heavenly; and deserving of a like fate. Let us, therefore, not sit in judgment on Absalom, but on ourselves, and, abandoning all our rebellion, make peace with our Father in heaven, through Him who died for us. It is Christ who has hung upon the tree and been pierced for us, though he was the always obedient son. How much worse shall we be than Absalom, how much worse fate shall we deserve, if we neglect such salvation.

rom them by any one who knows him well. enever he goes into a Cabinet it will be as esenting his principles, and it will be re- abered that he refused to accept office under John Macdonald because the latter would meet his views on the New Brunswick ol and North-West questions. Any tures, therefore, to Mr. Masson would n that he was to be taken in as represent- the Ultramontane party, principle and The reason that prompt contradiction not at once given was that the Pre- does not understand French. Mr. Blake his head down on his desk and probably did hear it, and if the President of the Coun- as in his place, which seems a little doubt- as he was out during a good part of Mr. sseau's speech, he may have had rea- peculiar to himself for keeping quiet. French Liberals did not apparently say hing to the Premier, but they thought the e, and although deeming it almost incredi- hat Mr. Mackenzie could have had any- g to do with advances to Mr. Masson, would gone into open rebellion at once if he had, would have been not only an insult to iselves personally, but the seeking of the nce of the party which at present is carry- matters pretty much its own way he Province of Quebec. The explan- of the matter, which they believed to he true one, was that Mr. Cauchon, with passion for intrigue, and his opinions in r of a union of all the French Canadians one party, which he has held and advocat- the *Journal de Quebec* ever since he seced- om the Conservative party, had made pro s of some kind, either personally or through rs, without the authorization or even know- e of the Premier. This surmise is most bly correct. Any way independent en- s at the fountain-head had resulted in

AN AUTHORITATIVE DENIAL

Mr. Masson ever had an opportunity of ing the Government and the matter will ought up and a denial given in the House. e surmise given is correct, this will be the d time this session that Mr. Cauchon has ito hot water, and the sooner the Premier id of him the better for his own peace of A report that whatever did take place efore Mr. Cauchon entered the Cabinet, if which it is believed to be, would make the r of little importance. French Conserva- are saying to the Liberals, "You were s talking of our corruption and now you amongst us and pick out the very worst." election was indeed the worst but one, ven with Mr. Langevin it would be almost k and neck race after evil.

THE LATEST STORY

how Mr. Cauchon came to enter the et is the most extraordinary of all. It is lly said that the Premier is not chiefly nsible, but that as there were two or candidates for the vacant place the h Liberals were consulted and more of favored Mr. Cauchon than any other, some ee who are now talking against him hav- ted for him as their representative in the et. Such secrets as these are not easily out, but it would be very interesting to how much of truth there is in this story.

THE SESSION

e than a month of the session has gone he fourth debate on protection, only f which was concluded in a day, has finished before the estimates can ached. This does not look like an lose of the session, but it is possible that will settle down after Tuesday. Some tant Government bills have got through easily and as Sir John Macdonald had his ay on Friday night he will probably try p his conditional promise, that the debate djourned should be the last long one. ipper, however, has this session shown a lisposition not to think that things should ecause Sir John says so and starts on his ook, with the frequent result of dragging er members of the party, in which case an does not seem to feel inclined to make thority felt.

(*Via Dominion Line.*)

SCANDAL IN "HIGH LIFE."

YORK, March 13.—A London special ord Aylesford's wife has eloped with the is of Blandford, eldest son of the Duke lborough. The elopement is the absorb- ic of conversation in the clubs.

CITY ITEMS.

e sub-contractors of the Montreal, Ot- nd Western Railway feel pretty sore to- er the sudden departure of the Railway lssioners for Quebec without paying They are entirley in the dark as to he cash will be forthcoming.

enry Belanger, Eusébe G. Phaneuf and te Matier are to be tried on Thursday, at corder's Court, for damaging property ing to Wm. Parish, of No. 192 St. Charles mee street, on the 8th inst. Phaneuf, a bailiff, was fined on Saturday for as- g Kate Connors in the same house.

Address by Sir Wm
on power of the
Holy Spirit.

1896

Stanley St. Church

Speaks of wonderful
Meeting at Keswick

McGILL UNIVERSITY
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REF. 29

Boots and Shoes.

SURPRISING SHOE-SELLING To-morrow.

Another proof of the leadership of this best shoe store. Another proof of the helpfulness of its methods. First-rate Montreal Shoemakers were short of work during the summer, and they were glad to sink profits and move on the order we offered—for it bridged them over a bad gap and enabled them to keep their organization together. The Shoes are here. Five hundred pairs of

Women's $1.50 Shoes at 99c

Kidskin Shoes, Button. In short, the Shoes are exactly the same as our regular lines at $1.50.

It is an opportunity too good to miss.

300 Pairs Women's Brazilian Kid Button Boots, with toe cap. Were $1.60,
To-morrow $1.19.

250 Pairs Ladies' Black Over-Gaiters. Were 50c. ***To-morrow 23c.***

Ladies' Kid Oxfords. Good value at $1.75. ***To-morrow $1.19.***

SEE THEM.

Ladies' Patent Leather Slippers, French heel. Regular $1.50,
Saturday 99c.

250 Pairs Ladies' Satin Slippers. Good value at $1.75.
To-morrow $1.25.

We will offer TO MORROW 250 Pairs Ladies' Fine Dongola Kid Button Boots. Regular price $2.50 and $3.00. Out they go
To-morrow at $1.69.

MEN'S DEPARTMENT.

A big lot of Men's Sewed Laced Boots at $1.03. The talk of the town, and for that matter the talk of the country also. People who have not seen these Boots would naturally say: What can Vanier give at ***$1.03.*** Come in and Judge for yourself.

Men's $4 Patent Leather Calf Lace Boot. ***To-morrow $2.49.***

Men's Dongola Lace Boots,
To-morrow $1.49.

These Shoes are made on the new pointed toe last.

Men's $3.00 Laced Boots.
Saturday $1.43.

Men's Sewed Congress, 3 different widths. Regular value $2.00.
Saturday $1.59.

SOMETHING NEW. — Men's Oxford Scotch welt Lace Boots. Regular $4.00 Shoe. ***To-morrow $2.75.***

FRIDAY, OCTOBER 30, 1896.

SIR WILLIAM DAWSON.

HIS ADDRESS UPON THE POWER OF THE HOLY SPIRIT.

Another excellent meeting for the deepening of spiritual life was held in Stanley Street Church last evening. A large and attentive audience was present. The Rev. James Fleck offered the opening prayer. Sir William Dawson gave a brief account of the Keswick Convention, remarking that the natural situation of the little village is admirably suited for such meetings. The great tent seats about three thousand persons and is filled with Christians from all parts of the Kingdom. No programme is printed; neither subject nor speaker is announced in advance. The meetings have as much spontaneity about them as possible. The multitudes are there to get help in living a higher Christian life, and the speakers impress you as coming from the very presence of God with a message from him for the people. Sir William expressed himself as greatly pleased with what he saw and heard while there.

Taking up the subject of 'The Holy Ghost in Christian life and work,' Sir William delivered an exhaustive and excellent address. He showed that we depend absolutely upon the Spirit of God for all ability to do anything that is acceptable or useful. The spirit gives wisdom; gives ability to do life's work of whatever kind it may be. He is the source of all spiritual life and through him alone can we live and grow and be useful as members of Christ's body. It is when individuals or bodies of Christians lose sight of the Spirit of God and trust in something else that they grow cold, formal, fall into ritualism, error and other evils. The dark ages illustrate this. The Reformation was the result of a mighty work of the Spirit of God. More recently there have been great movements which were due to the same power. Sir William urged his hearers not to strive against or quench the Spirit, ever to acknowledge their dependence upon him and seek his aid in everything. He warned them also not to be discouraged if they were disappointed or received not what they expected. The Spirit led our Lord into the wilderness to be tempted of the devil and, when he triumphed over Satan he returned in the power of the Spirit to enter upon his life's work. Thus he often led men into the wilderness and allowed them to endure sore trials and then led them forth to do a great work in the world.

The speaker made a personal reference in passing which was very significant. His hearers might naturally infer from it that his whole life had been lived under the guidance and control of the Spirit of God, that the wonderful work he had been permitted to do as a scientist, as an educationist, as the builder of a grand university, as a Christian writer and teacher, has been through the power of the Holy Ghost in him.

The Rev. Dr. Benson offered prayer, after which Mr. Ritchie Bell sang with great effect that beautiful hymn, 'In the shadow of his wings.'

The second speaker was the Rev. Prof. Warriner. His address was thoughtful and practical, showing the power placed at our disposal through the Spirit of God and how it may be used in daily life. He appealed earnestly to his hearers to lay hold on that power, or rather to allow the Holy Ghost to use them. He then led the audience in prayer, during which all must have felt they were brought very near to God and received much of His Spirit.

The last meeting of the convention will be held this evening when the Rev. Mr. Antliff and the Rev. Eph. Scott will speak on the duty of the Church to the world. Miss Lena Cameron will also sing.

[P]ARISH HYMN-BOOK

FOR THE

CHURCH, SCHOOL, AND HOME.
Edited by the Rev. D. T. BARRY, B.A.

The Publishers feel that the remarkable favour which this Hymn-Book has obtained, and the numerous testimonies to its value which reach them, justify them in respectfully requesting Clergymen about to introduce a new book to examine this and compare it with others before coming to a decision.

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A few dozes will cure all incipient cases. Caution.—The extraordinary medical reports on the efficacy of Chlorodyne renders it of vital importance that the public should obtain the *genuine*, which is now sold under the protection of Government authorising a stamp bearing the words, "Dr J. Collis Browne's Chlorodyne," without which none is genuine. See decision of Vice-Chancellor Sir W. Page Wood, the *Times*, July 16, 1864. Sold in bottles, 1s 1½d, 2s 9d, and 4s 6d, by all Chemists. Sole Manufacturer, J. T. DAVENPORT, 33 Great Russell Street, London, W.C.

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At St Mary's in the Boltons, South Kensington, London, on the 30th ult., by the Rev. W. Du Boulay, OSBORNE F. C. FRASER, Capt. R.M.L.I., to AUGUSTA MARY, third daughter of the late Rev. ROBERT FRASER, rector of Cheriton with Newington, Kent.

At Christ Church, Lancaster Gate, London, on the 30th ult., HOWARD FREDERICK, eldest son of HOWARD NALDER, Esq. of Shrublands, Croydon, to MARY EDITH, eldest daughter of JAS. SANT, Esq., R.A., of Lancaster Gate, Bayswater.

At the British Embassy at Munich, on the 28th ult., the Rev. W. SIMPSON, Chaplain of Her Majesty's Indian Government, Bengal, to ALICE ISABEL, only daughter of the late Sir JOHN HALL, K.C.B.

At 10 Oxford Terrace, Edinburgh, on the 4th inst., by the Rev. John M'Murtrie, M.A., of St Bernard's, assisted by the Rev. James Hill Tait, of Aberlady, M. MONTGOMERIE, son of the late JAMES BEAUMONT NEILSON, Esq., F.R.S., of Queenshill, to MARY ISOBEL KATHARINE, daughter of ALEX. BRODIE, Esq.

At Snowdown Place, Southfield, Stirling, on the 4th inst., by the Rev. J. T. Gowanlock, Stirling, assisted by the Rev. Jno. Edwards, D.D., Glasgow, GEORGE THOMSON, Glasgow, to ISABELLA M. LYLE, only daughter of James Lyle, Esq., manufacturer, Stirling.

At Bethany, Grange, Edinburgh, on the 5th inst., by the Rev. Lawrence G. Carter, ERNEST T. HOLWILL, of Pittsfield, Massachusetts, now of Chinese Imperial Maritime Customs Service, to TINA, younger daughter of JOHN ANDERSON. At home Friday and Saturday, the 7th and 8th inst.

At Wyke Church, Dorset, on the 4th inst., by the Rev. H. Pigou, rector of the parish, WILLIAM SAMUEL HENDERSON, H.M. 77th Regiment, to ROSE ALICE ANNIE WAY, daughter of the late H. F. Way, Esq., of Bath.

At 304 Perth Road, Dundee, on the 4th inst., by the Rev. A. H. Reid, Captain JAMES WALLACE, Gourock, to MARY, eldest daughter of the late CHARLES RAMSAY, schoolmaster, Ferry-Port-on-Craig.

At Wemyss Cottage, Wemyss Bay, on the 5th inst., by the Rev. Peter Douglas, Free Church, Inverkip, ARCHD. BUCHANAN KEITH, writer, Glasgow, second son of the Rev. Peter Hay Keith, D.D., minister of the first charge of the parish of Hamilton, to AGNES CAMERON, fourth daughter of the late Rev. ANDREW BORLAND PARKER, D.D., minister of Wellpark Free Church, Glasgow.

At Roulers, Belgium, on the 18th ult., EMILE VANDERCOLME DICKSON, son of the late David Dickson, of Clocksbriggs, Forfarshire, merchant, Dunkerque, to EMILY, daughter of FRITZ RITTER DE BROUCKERE, Roulers.

At 3 Woodville Place, Maryfield, Dundee, on the 5th inst., by the Rev. Thomas Hill, HELEN, eldest daughter of ROBERT CHALMERS, Esq., to Mr C. J. BISSET, consulting engineer and architect, Dundee.

At Burgh Buildings, Hamilton, on the 4th inst., by the Rev. Henry Monteith Hamilton, HUGH COCHRANE (of Pollock & Cochrane), Thrushcraig, Paisley, to HENRIETTA, youngest daughter of Mr J. S. CULLEN.

At Liverpool, on the 3d inst., by the Rev. J. W. Kyte, JOSEPH INNES, eldest son of Mr William Innes, bookseller, Greenock, to Miss HANNAH COWELL, daughter of the late Mr John Cowell, farmer, Isle of Man.

DEATHS.

At North Ballachulish, on the 24th inst., Mr DUNCAN CAMERON, in the 82d year of his age. (Australian papers please copy.)

At 10 Nicolson Street, on the 30th ult., Mr JOHN RICHARDSON, tailor and clothier. Funeral on Monday the 3d curt., at 3 o'clock.

At Society, South Queensferry, on the 28th ult., THOMAS MORRIS, joiner, in his 83d year. Friends are respectfully requested to accept of this intimation.

At the U.P. Manse, Bathgate, on the 31st ult., MARGARET, second daughter of the Rev. ALEX. SHENNAN. Friends will kindly accept this intimation.

At 88 Sauchiehall Street, Glasgow, suddenly, on the 29th ult., JANET, youngest daughter of the late Mr THOMAS SWINTON, Burntisland.

At 2 St Leonard's Bank, Perth, on the 29th ult., JEMIMA BEATSON DEAS, youngest daughter of James Beatson Deas, Esq., manufacturer. Friends will please accept of this intimation.

At Golspie, Sutherlandshire, on the 30th ult., ANN POOLER, wife of ROBERT M'DONALD, aged 42 years.

At Leeds, on the 29th ult., DONALD CAMERON, commercial traveller, eldest son of Alexander Cameron, 10 Gardner's Crescent. Friends are requested to accept this intimation.

At John's Street, Montrose, on the 31st ult., MARGARET GILVY, relict of the late HENRY NOILE, surgeon.

At his residence, 4 Alexandra Villas, Queenstown, on the 28th ult., in the 43d year of his age, CHAS. GRIERSON, Esq., agent to the Cunard Company at Queenstown, late of Kirkcaldy, Fifeshire.

At Stobcross Street, Glasgow, on the 31st ult., ELIZABETH COOPER, relict of ALEX. CALDWELL.

At Beechbank, Maryhill, Glasgow, on the 31st ult., ANDREW BLAIR, in his 72d year.

At Eden Hall, Broughty Ferry, on the 30th ult., Mrs JOHN EWAN.

At Parkfield, Dollar, on the 29th ult., the Rev. JOHN MILNE, LL.D., late Principal of Dollar Institution, aged 65 years.

At Danes Inn, Strand, London, on the 29th ult., EDWIN FREEDON, Esq., aged 54.

At Gloucester Cottage, Peckham Rye, London, on the 30th ult., after a severe illness, in her 38th year, SUSAN, the wife of TOM HOOD.

At 24 Albert Road, Dalston, London, on the 27th ult., WILLIAM PATRICK WEBB, aged 18 years, the eldest son of the late Harry Berry Webb, of the Theatres-Royal, Drury Lane, and Princesses, and for several years lessee of the Queen's Theatre, Dublin.

At Halifax, Nova Scotia, on the 5th ult., FREDERICK DOUGLAS, Esq., M.D., Surgeon-Major 87th R.I. Fusiliers, second surviving son of the late Major-General Sir Wm. Douglas, K.C.H., of Timpendean, Roxburghshire.

At Chicago, U.S., on the 8th ult., of typhoid fever, GEORGE DOW, aged 27, late of Glasgow.

At 1 Granby Terrace, Glasgow, on the 1st inst., the Rev. JAMES MACKAY, M.A., minister of the College Church.

At 38 Cambridge Street, Glasgow, on the 1st inst, WM. HAGGETT, sculptor.

At Walmer Place, 121 Hospital Street, Glasgow, on the 1st inst., Mr HUGH MACKIE, sen.

At her son's house, 114 Hospital Street, Glasgow, on the 1st inst., JOANNA SMITH, in her 80th year, relict of Mr JAMES DONALDSON, Dovehill, Barrhead.

On the 31st ult., Miss HELEN ROBERTSON, 343 Garscube Road, Glasgow.

At 39 Clifton Road East, St John's Wood, London, on the 25th ult., the Rev. STEWART WILLIAMSON.

At Bodleyfryd, Wrexham, on the 28th ult., Colonel J. H. HAMILTON, K.H., of Green Park, Bath, formerly of the Scots Greys, aged 95.

At Sheerness, on the 29th ult., GEORGE ALLEN, Esq., M.D., of Soho Square, London, aged 49 years.

At 23 Hanover Square, London, on the 29th ult., JAMES WM. GRANT, Esq., late of the Bengal Med. Service, second son of the late Robert Grant, Esq., Ben. C.S., aged 72.

At 6 Beaumont Place, Edinburgh, on the 1st inst., JAS. CRAIG, smith, late of Inverkeithing, aged 76 years.

On the 2d inst., JOHN BLACK, Esq. of Tillywhally, Kinross-shire. Friends will please accept this intimation.

At 6 Main Street, Bridgend, Perth, on the 1st inst., suddenly, JANE LEE CRAWFORD, relict of JAMES WALKINSHAW, Esq., and daughter of the late David Crawford, Esq., Baron Bailie of Greenock, aged 36. Friends will please accept of this intimation; and New Zealand and Australian papers are requested to copy it.

At the Free Church Manse of Scone, on the 3d inst., ELEANORA STEWART LEE, second daughter of the late Robert Lee, Esq., of Greenock, aged 71 years; deeply lamented. Friends will kindly accept of this intimation.

At Kirkliston, on the 2d inst., Miss LAWRENCE, formerly schoolmistress there.

At Dundee, on the 1st inst., HENRY GILCHRIST, funeral undertaker, aged 27 years.

At Stewartville House, Partick, Glasgow, on the 3d inst., ALICE LEE.

At 86 Blackfriars Street, Glasgow, on the 3d inst., CHRISTINA BROWN, aged 78 years, relict of Mr JOHN THOMAS, manufacturer, Glasgow.

At Woodvale, Pollokshields, the residence of his son-in-law, on the 3d inst., JOHN KELSO HUNTER, aged 70 years.

On the 31st ult., WM. MERRY, Esq., of Highlands, near Reading, aged 80 years.

At Alnbank, Ancrum, on the 29th ult., JOHN SCOTT DAVIDSON, Esq. of Alnbank, retired surgeon Royal Navy

At New York, on the 6th ult., STEPHEN NISBET, aged 55, second son of A. MONTGOMERIE, LL.D., Glasgow.

At 11 East Richmond Street, on the 4th inst., JEMIMA, youngest daughter of Mr JOHN CORDERY, aged 4 years.

At Granton, on the 1st inst., ANDREW LAWRIE, aged 71 years, son of Andrew Lawrie, joiner, Granton; much and deeply regretted by all who knew him.

At 72 Canongate, on the 3d inst., WM. HENDERSON glassmaker, aged 60 years.

At Saltcoats, on the 1st inst., the Rev. DAVID RONALD, in the 82d year of his age and 59th of his ministry.

At 1 Abbey Green, Kelso, on the 1st inst., MARIA SIMPSON, wife of Mr JOHN SWINTON CHIRNSIDE, *Kelso Mail* Office.

At 34 Queen's Gardens, Hyde Park, London, on the 2d inst., EDWARD STIRLING, Esq., late of Adelaide, South Australia, and formerly member of the Legislative Council of that colony, aged 68.

Killed at Edinburgh, on the 5th inst., through being run over by a tramway car, THOMAS LANDALE, Esq. of Temple hall, S.S.C., 18 Forth Street, Edinburgh. Friends will kindly accept of this intimation.

At 10 Buckingham Terrace (the residence of her son-in-law), on the 5th inst., ELIZABETH KIPPEN, relict of JOHN WATSON, Esq., aged 87. Friends will please accept this intimation.

At Dunbar, on the 5th inst., GEORGE, eldest son of Mr WILLIAM COMB, merchant.

At 9 Macfarlane Street, Glasgow, on the 5th inst., JAS. M'LINTOCK, aged 27 years.

At Ness Street, Dundee, on the 4th inst., ANN BELL, relict of the late PETER DUNCAN, aged 81.

At Martin's Crescent, Airdrie, on the 4th inst., Miss CAMPBELL, sister of the late Rev. John Campbell, minister of Clarkston.

At Cranbrooke, Five-Mile-Town, co. Tyrone, Ireland, on the 3d inst., ROBERT THOMAS, eldest son of ROBERT DAVIS, Esq., late of Alva.

At Ion Lodge, Talfourd Road, Camberwell, London, on the 1st inst., WM. FREDERICK M'LAUGHLIN, Esq., in his 51st year.

At Brighton, on the 2d inst., ANNA SHAWE, the beloved wife of WM. CARDEN SETON, late Major of the 41st Welsh Regiment.

At Hobart House, Clapham, London, on the 2d inst., in his 82d year, Major WILLOUGHBY MONTAGU, late Royal Artillery, and Knight of St Wladimir of Russia.

At 44 Compton Road, Canonbury, London, N., on the 5th inst., WILLIAM MATTHEWS HILL, in his 67th year.

At 39 Barony Street, on the 6th inst., JEANIE BELL, aged 4 months, youngest child of W. T. WILLIAMS, teacher.

At Viewlaw, Dunse, on the 5th inst., ELIZA SMITH, wife of GEORGE WILSON, aged 41 years.

At 50 Bonnygate, Cupar-Fife, on the 2d inst., CHRISTINA DIE, wife of JAMES WHITE, coachpainter, Glasgow. Friends will please accept of this intimation.

At Broomhill, Kirkintilloch, on the 6th inst., ROBERT BARTHOLOMEW, Esq. of Broomhill.

At 3 Leinster Terrace, Hyde Park, London, on the 2d inst., Dame SARAH C. COMPTON, widow of Sir Herbert Compton, formerly Chief Justice of Bombay.

At Upton Park, Slough, on the 3d inst., ELPHINSTONE JACKSON, Esq., Judge of the High Court of Calcutta.

At 124 Ebury Street, London, on the 4th inst., HANNAH HUNTER, daughter of the late William Hunter, of Greenhead, Lanarkshire.

At Toronto, Ontario, on the 12th ult., in her 71st year, Mrs MACKENZIE, relict of Wm. Lyon Mackenzie.

At Chicago, on the 10th ult., PETER M'INTYRE, of Columbus, Wis., in the 60th year of his age, a native of Stirlingshire.

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THE DUKE OF ARGYLL IN REPLY TO MR KNIGHT.

In the current number of the *Contemporary Review* the Duke of Argyll replies to Mr Knight's article on "Prayer," published last month. The Duke's article is headed—"The Two Spheres—Are there Two?" His Grace thinks that Mr Knight's attempt to give a precise and logical definition of the function of prayer in the economy of nature is a failure. He says:—

"Not having time or opportunity at present to write more fully on the subject, I shall simply specify a number of propositions which are to be found in Mr Knight's paper, either directly asserted or by implication involved in various passages, with a few comments which suggest themselves upon each of these. The first is, that there is a 'sphere' to which prayer is 'inherently inapplicable.' This is a very different thing from saying that there are some things or many things that ought not to be prayed for—as, for example, for things manifestly unreasonable. It involves the proposition that there is a particular class of things capable of being accurately defined for which we ought never under any circumstances to pray, not because we can see them to be unreasonable or wrong, but because to them prayer is inherently inapplicable. The next proposition gives us the definition. It it—'Prayer is a power which is removed altogether from the sphere of physical causation.' The difficulty in accepting this proposition is that we are wholly ignorant how much the 'sphere of physical causation' may include. If there be indeed two 'spheres' absolutely separate the physical and the spiritual, they are in such inseparable contact in (for example) our own organism that we cannot in the least tell where the one begins and the other ends. Many men are now in the constant habit of talking of thought as a 'cerebration,' and they seem to regard this language as essential to a correct understanding of what thought is. There can therefore be no practical value in a definition which assumes an absolute separation where none such probably exists; where certainly none such can be proved; and the lines of which, even if it existed, cannot confessedly be traced. Strange to say, Mr Knight's third proposition admits this—'That the spiritual and physical forces are inter-related and reciprocal.' If this be true it does not seem quite easy to understand how the one is a sphere open to prayer and the other is a sphere to which prayer is 'inherently inapplicable.' 'We can scarcely doubt that the amount of physical force within the universe is incapable of either increase or diminution, but only of endless modification.' This proposition, in so far as it represents any truth at all, has no relevancy whatever to the subject of prayer. There may be many excellent reasons why we should not pray for the stoppage of the earth's rotation. But even the success of such a petition as this would not involve the smallest addition to the amount of physical force in the universe. . . . . Next we are told that 'the physical nexus between phenomena in their ceaseless flux and reflux is never broken.' If this means that there is always some physical tie between phenomena it is (so far as we know) true, being simply one way (and a very obscure one) of expressing the general law of causation. But if it means that this law of causation is any impediment to will (Divine or human) in working out its own designs, then it is not only untrue but it is the reverse of truth. . . . . Next we are told that 'the order in which phenomena appear is governed by the rigour of adamantine law.' There is no intelligible sense in which this is true. The order of phenomena is capable of endless change. . . . . But as Mr Knight's idea of physical law is such as he describes it here, it is satisfactory at least to find that he admits the existence of an element in man which *breaks down* any attempt to apply to his 'intellectual and moral nature' the same physical law which he thinks has been successfully applied to his body. The next proposition, however, seems to deprive this admission of all value and even of all meaning. It is, 'that a spiritual antecedent will not produce a physical consequent.' This proposition we know to be untrue in the case of our own organism. If we have a 'moral and intellectual nature' separate from a mere physical nature, it is quite certain that moral and intellectual antecedents do produce physical consequents in our body and through our bodily action upon external things. If, on the other hand, our 'moral and intellectual nature' is *not* separate from our organism, what becomes of Mr Knight's absolute separation between the two 'spheres!' Again, if we are indeed so much under mere 'physical causation' that our spiritual antecedents can never produce a physical consequent, what becomes of Mr Knight's proposition that we have in any sense of the word a free will? Accordingly we find that in the next proposition Mr Knight gives up the doctrine of free will altogether, for here it is—'It is vain to reply that we are continually interfering with the seemingly fixed laws of the universe and altering their destination by our voluntary activities or scientific appliances.' If this be a 'vain' reply to the materialist or the physicist who wishes to apply the ordinary laws of physical causation to man's moral and intellectual nature, what other reply has Mr Knight to give? What becomes of his assertion that the attempt to apply to the mind of man the same physical law of evolution which has been applied to his body 'breaks down in the presence of free will?' and what becomes of a subsequent assertion that the human spirit, recognising in God its own 'original,' implies superiority to the unconscious forces of the material world? Next we come to Mr Knight's reason for thus abandoning the position he had himself assumed, and for dismissing as a 'vain reply' any reference to our own voluntary agency. The reason he gives is this—'For in all such cases we simply make use of existing forces.' No doubt. But how this should prove that a 'spiritual antecedent will not produce a physical consequent,' I cannot see. . . . . Mr Knight sums up some remaining sentences on the vanity of resting an argument on our own voluntary agency thus:—'In short, we can only change the existing order by the exercise of a power which is itself a part of that order, and whose every movement is regulated by law. Here again we are landed in a mere confusion of contradiction. If the power of will is a part of the existing order, it cannot properly be said to change it; but if the power of will can change the existing order, it must be something more than a mere part of it, or else the words, 'the existing order,' are mere words, and nothing more, capable of being made to mean anything or nothing, or everything and nothing alternately, and this I suspect to be very near truth. Next we take a sentence involving the following proposition:—'The destination of a physical force cannot be arrested or the otherwise inevitable event prevented by an act of Divine volition.' The proposition, it will be observed, involves not merely the assertion that physical forces cannot be destroyed or suspended by the Creator's will—such an assertion would be bold enough, and I am quite ignorant of the scientific discoveries which entitle Mr Knight to make it—but his assertion is much more stringent than this. As the *destination* of a physical force depends on its association with other forces of the same kind, and on the proportion in which it is so associated with one or more, the assertion of Mr Knight involves that the Divine will cannot even *direct* physical forces to the accomplishment of particular ends. Man can do this to a limited degree, because he is part of the cosmos; but God cannot do it, although I presume Mr Knight will admit that the subordination of the cosmos to God is involved in any idea of a Creator which we can form. Next we have an observation to the effect that the possibility of prayer affecting the physical sphere 'is not supposed to apply to the whole domain of nature, but only to a part of it, since no one would pretend that the rotation of the seasons was not determined.' This implies the argument that the possibility of prayer being answered does not depend at all on what may be called the reasonableness of the petition, and that a prayer for something which involves the ruin of a world is quite as absurd as a petition for something which (for aught we know or for anything that is probably true) may be done without any greater disturbance than is produced by any of our own actions 'in changing the existing order. This argument is against commonsense, and is obviously founded solely on the assumption that the reasonableness or unreasonableness of a petition has no bearing whatever on the possibility of it being granted, which possibility is absolutely negatived wherever any physical change is concerned, however small this change may be. . . . Mr Knight next tells us, speaking of the absurdity of praying for change of weather, 'That the apparent bane of one district is the blessing of another,' and that 'these terms bane and blessing have really no meaning to (in?) the physical universe at large.' That what we mistake for banes may often be really blessings is very true, and ought always to be remembered; but that all we enjoy and all we suffer are given to us in measures absolutely fixed and absolutely incapable of any other distribution than that which is determined by a purely physical necessity, has not been yet proved or even indicated by any fact of science or any analogy of nature. But then Mr Knight further tells us that the purport of revelation 'is not to show that the material is subordinate to the spiritual,' but to 'announce the fact that the spiritual lies abidingly within the material as its underlying essence;' but if this is so, if the spiritual is the very essence of the physical, how comes it that the two spheres can be so little and yet completely divided as Mr Knight's fundamental proposition implies. . . . Although God cannot or will not alter physical sequences, man can do so and ought to do so as far as his means and his knowledge enable him. The sphere of his own action, therefore, and no other as regards physics is the sphere of legitimate prayer. Mr Knight says—'Now, so far as calamity can be obviated or lessened by human action, prudence, foresight, and conformity to the laws of nature, man may validly pray to be enabled to put forth that foresight and sagacity and to conform to those laws: but so far as the disaster is due to causes with which he cannot interfere it is illegitimate in him to pray for their removal.' This involves the assertion that God never can or never does allow any other agency than that of man to act upon physical causation. That our prayers must cease when our own agency or that of our fellow men is exhausted is certainly a novelty. Like many other novelties 'it requires confirmation.' It does not commend itself to reason or to science, or to any rational conception of the relations of a Creator to man and to the world, especially when the assertions upon which it is founded as an axiomatic truth are assertions which must inspire doubt as to prayer being available at all, even in the sphere which is assigned to it. We have been told that a 'spiritual antecedent cannot determine a physical consequent.' How then can the spiritual aid of God in the spirit of man determine or help in any way his physical exertions? . . . Mr Knight's theory of a fundamental separation between the physical and the spiritual is a theory entirely unsupported by any evidence in observation or in consciousness. The spiritual, we have been told, is not superior to the material but is only *within* it. Who knows, then, that the spiritual can be got at without passing through the physical as a crust, or an envelope, or as a channel? The thinnest bit of such a crust is enough in Mr Knight's philosophy to intercept the Divine power and will. He tells us, indeed, that 'the will of the Supreme may freely move the natures underneath its touch.' But then no part of the chain of physical causation is among these natures, and any part of that chain extending beyond our knowledge will cut off our communication with God. It is in the face of our profound ignorance of the relation between the spiritual and the material, in the face of his own admission that the one underlies the other, and the one is the essence of the other, that Mr Knight tells the spiritualist who believes that prayer can possibly affect anything except the 'petitioner's own life and subjective experience,' that he is 'bound to define that thing or class of things with rigorous precision.' This is, indeed, the great error at the root of the whole argument—the assumption that we know what we do not know, that we can define what we cannot define, that our poor verbal distinctions reach and represent the real nature of things, instead of representing only one-sided aspects of them, and partial glimpses of a system only partially understood. Hence comes the use of language in senses inconsistent and self-contradictory, confounding the little knowledge we possess in empty and confused logomachies. It is indeed difficult to understand how Mr Knight could have penned the following very crude statement of the difficulty connected with the master mystery, the origin of evil, and imagine that he is helping the definition of a legitimate sphere of prayer by dividing absolutely between the physical and the spiritual:—'So far as we can think of the complex economy of nature as a series of pre-arrangements, they have been adjusted each to each with the completest mastery of all possible emergencies. Were they ever altered at the suggestion of a creature either they were imperfect before the suggestion was made, or they were made less perfect by means of it. If previously perfect, the change would be undivine; and, if not perfect until the change, we could with difficulty believe in the perfection of Him who made it.' Can any one suppose that the 'difficulty' here set forth can be confined to the sphere of 'the physical?' And can any one of us put these 'difficulties' into words without a perfect consciousness that we must be talking nonsense—talking about things which we do not in the least understand—so that it only remains to follow up such questionings with the confession—'So foolish was I and ignorant I was as a beast before Thee?' The predominance of petitions purely spiritual among the petitions of the Lord's prayer is a good argument for giving the same predominance to them in all prayer; but that great example of prayer includes at least one direct petition for temporal blessings, and in all of them the two 'spheres' are inseparably intermingled. Reason, science, and revelation alike point to the folly and ignorance of any attempt to draw an absolute line where we confessedly have not the knowledge to enable us to do so, and confirm the sound philosophy as well as the piety of the old Christian practice of 'In all things making our requests known' with the over-riding, over-ruling condition, 'Nevertheless, not our will but Thine be done."

armée alphonsiste se concentre en Navarre. egaray et Don Carlos sont encore à Estella. Carlistes ont battu le général Loma et lui coupé ses communications avec la vallée de nsza.

Roumanie a refusé de coopérer avec la le dans le cas où celle-ci viendrait à se met- n guerre contre la Turquie : toutefois, elle mis de concentrer une armée sur la fron- . La mobilisation de toute l'armée Serbe a donnée. Des soldats turcs ont tué deux iers serbes, samedi soir, près de Nisch. Ces iers étaient en tournée d'inspection ; le net se réunit demain à Belgrade, pour aviser mesures nécessaires ; il règne une grande tation. On dit que, si la Turquie s'aperçoit ce sont des bandes serbes qui fomentent urrection en Bosnie, elle fera occuper mili- ment la Servie. On affirme cependant que puissances européennes s'y opposeraient.

PONSE A LA LETTRE PASTORALE DE MONSEIGNEUR BOURGET.

(Au Rédacteur du Witness.)

us nous dites, Monseigneur, dans votre orale que ce qui a soulevé un "si grand bre de personnes," c'est la crainte de voir matière catholique profané par l'ensevelissement d'un homme mort en disgrâce et pé de l'anathème de l'Eglise. Si vous ez "en disgrâce de l'évêque," vous auriez ndement raison, mais pour ce qui est de athème de "l'Eglise," voilà ce qui est en- e à prouver ; car la condamnation de l'appel à Rome par Guibord, et signé par lui, n'est encore revenu. Donc, point d'anathème l'Eglise ; donc, point de disgrâce de l'Eglise.

Ensuite, vous dites que cette affaire a alarmé c raison le sentiment religieux de la popu- ion catholique et révolté les masses. Si cette pule, si cette canaille, si ces pillards et ces ognes que nous avons vus au cimetière peu- nt représenter la population catholique de ontréal, il est grand temps pour nous catho- ues, apostoliques et romains, et en même nps honnêtes et respectables, que nous vous ions de faire une rétractation pleine et entière de vos paroles, car c'est une bien sale assi- lation que vous nous faites de nous dire présentés par cette clique de vauriens qui rraient l'entrée du cimetière.

Ayez donc la bonté, évêque de Montréal, de pas perdre de vue ni de mémoire que se sont catholiques qui vous ont fait ce que vous s ; et il faut que vous ayiez bien peu à cœur nneur catholique pour le comparer à ce qu'il de plus bas, en un mot, à l'écume de la ion.

Et ne perdez pas non plus de vue que l'Eglise est dans l'Etat, non l'Etat dans l'Eglise ; que ce sont les catholiques qui vous nourrissent, vous engraissent et vous enrichissent. ur remerciements nos prêtres n'ont pour us que des anathèmes et la damnation éternelle.

Qu'avez-vous vu le jour de l'enterrement de uibord ? D'infâmes coquins, des gens qui ont jamais valu dans toute leur existence, e seule journée de la vie de Guibord. Et us venez, Monseigneur, avec sang-froid, avec aplomb sans exemple, nous dire que cette nge, c'est la population catholique soulevée. on, Monseigneur, non, la population honnête respectable de Montréal et de tout le Canada, elle-là, Monseigneur, se soumet aux lois qui la uvernent, et sait porter respect au drapeau i la protège. Celle-là, Monseigneur, ne jette- t jamais de pierres ni à la croix ni au drapeau. ont pour cela une dévotion trop grande pour ne, et trop de respect pour l'autre.

Vous nous dites encore : "Voilà pourquoi n s'est cru obligé à une démonstration pu- que, mais paisible." Cette fois, Monseigneur, si vous appelez cela une démonstration isible, j'avoue ne pas savoir ce que c'est 'une émeute. Et s'il n'y a pas eu de sang de sé, ce n'est certes pas à la "représentation holique," ni à la "démonstration paisible" 'on le doit, mais bien à M. Doutre, ainsi qu'à s amis, gens honnêtes, de bonne foi et à l'es- it de tolérance. S'ils eussent été de la même tégorie que vos gardiens du cimetière, c'est ore, Monseigneur, que vous auriez du sang r la conscience.

En vérité, ne reconnaîtrez-vous pas avec moi e c'est un grand bonheur qu'il n'y ait pas eu sang de versé à cette démonstration. Car, vous deviez comparaître devant votre souverain juge, la soutane maculée du sang de vos mpatriotes, de vos enfants, n'y aurait-il pas ur vous une grande part de ces anathèmes e vous nous prodiguez si inconsidérément ? Si l'affaire Guibord s'arrangeait à l'amiable que cette même clique que vous traitez de paisible" vint à s'emparer du cimetière, ne rrait-on pas le clergé chasser tous ces vauens, qui ne lui serviraient plus.

Plus loin, vous dites encore : "Par cette démonstration spontanée," et que "votre cœur us avait inspiré." C'est le triomphe de l'inmpréhensible ! Un cœur, catholique, s'armant de pierres, de bâtons et de revolvers pour ter le monde, et pour insulter la croix et le rapeau !

Vous avez cru témoigner, dites-vous, de votre ntiment religieux pour le lieu saint, que Eglise a bénit. Mais, Monseigneur, il me semble que M. le curé Rousselot a dit pendant le rocès, que le cimetière n'était pas bénit. lequel donc se trompe, de vous ou de lui ?

Vous dites encore : "Si d'un côté nous vions ménagé toutes choses pour que la paix ublique ne fut pas troublée, d'un autre, nous ous étions occupé du moyen à prendre pour ue l'honneur de la Sainte Eglise fut respecté ; que le lieu saint ne fut pas profané." Alors me semble (remarquez bien, cependant, que n'affirme pas), que le moyen dont vous parlez tait précisément la présence au cimetière des auriens que nous y avons vus.

Vous avez reçu "le pouvoir de bénir et de audire et de livrer à Satan qui vous voulez," ersonne ne vous contestera des droits spiri-

JESUS LIFTED UP.

BY PRINCIPAL DAWSON, OF M'GILL COLLEGE.

(Being a synopsis of a lecture in connection with the International Series of Sunday-School Lessons.) 221/92/27

John 12, 23—33.

Greeks, visitors to Jerusalem on occasion of the Passover, had desired to see Jesus. It was near the end of his ministry, and after the Jews through their leaders, may be said to have as a nation rejected him. The incident evidently brings before the mind of the Redeemer the whole extent of His mission, as one to the world, Gentile as well as Jewish, and its approaching consummation in His death, and it has special interest as giving us a glimpse into the inner thoughts of the Son of man at this critical period of His life on earth. These great thoughts He brings before His disciples and the Gentile visitors in this discourse, under several different aspects.

Christ glorified and God glorified in Him.—This he puts first as the ultimate end. Through all the suffering and shame before him he sees the glory that shall follow, and places it before him as a present thing, "The hour is come that the Son of Man should be glorified." So in like manner, further on (verse 28), the prayer, "Father, glorify thy name," and the heavenly response, "I have both glorified it and will glorify it again." Thus the true honor and glory of Christ and of God in him are promoted in the highest sense by that sacrificial death, in which Christ secures salvation for men, whether Jew or Gentile. It is as in the angels' song, "Glory to God in the highest, on earth peace, good-will toward men" (Luke 2. 14).

Death necessary to Life.—The grain of wheat stored in the granary is an inert and unproductive thing, and will remain so forever. But cast into the earth it undergoes a double process—the death or decay of one part, the springing into a new and productive life of another. The albumen of the seed decays away and disappears in the interest of the little germ of a new life stored up with it. So Christ must die and be buried, that he may rise again for the salvation of his people. So also his people must die to the world, must crucify the old man with his affections and lusts (Rom. 8,13; Col. 3,3; Gal. 5,24), must follow him even to the loss of life, that they may enjoy life eternal There is a nice shade of meaning here, not easily preserved in English. He that loveth his soul or natural life (psuche) shall lose it, and he that hateth his natural life shall keep it unto life (zoe) eternal. The natural life or soul here stands for the earthly things that it loves, which must perish in the interest of the spiritual life. This is a hard doctrine to the natural man, and so our Saviour pleads with us to follow him in his self-sacrifice that we may like him be honored by the Father. (Verse 26.)

Christ's Sympathy with the Weakness of His People.—Even *His* soul is troubled in the near prospect of his death. Observe it is not *I* am troubled, or *my spirit* is troubled, but *my soul*; the same word translated "life" in verse twenty-fifth. Christ, like us, has a natural human soul or life, and this in him, as in us, is troubled at the prospect of martyrdom. Shall he say, "Father, save me from this hour." We in our weakness may say this, even if willing to submit to God, but he says, "for this cause"—for the suffering and for the glory both present to his mind—"came I unto this hour." The Captain of our salvation thus leads us on to conflict and victory.

The Condemnation of the World.—The voice from heaven came not for Christ's sake, but for the sake of the people, that they might believe and be saved. But if there is salvation in Christ to those who believe, there is condemnation to the world and its wickedness, and casting out to the prince of it, and how terrible that condemnation! It is laden with all the weight of the sacrifice of him who gave his life for us—a weight that must press down to destruction every soul that rejects him as surely as it saves every soul that trusts him.

The Rejected and the Crucified One draws All Men to Him.—The crucifiers of Christ thought that they had effectually crushed his work; our Lord himself knows better. That cruel death which he was to die, that lifting up on the cross, was to break the hearts of men, to draw them unto him; and the story of it lifted up everywhere in the ears of men, was to spread to every nation, and to gather around the cross of Christ a multitude that no man can number.

Thus in this wonderful discourse Jesus pictures to us the nature and consequences of his death, and holds out his hands of love to draw us to himself, in opposition to the world and its prince; and he does this in especial connection with the sending of his Gospel to the Gentile nations.

PROPOSED REFORMS.

he *Pall Mall Gazette* has a special from Berlin taining the following:—"It is now proposed, in cution of the contemplated reform, that the administration of the disaffected provinces be intrusted Governor-General enjoying the confidence of the istian subjects of the Sublime Porte. The pro- al seems likely to succeed, though it is not at all ly the Great Powers will guarantee the Reforms, withstanding the insurgents still insist upon it. consuls at Mostar are negotiating and endeavor- to pacify the insurgents through the medium of clergy."

SERVIA.

he formation of a new Ministry in Servia is con- ed.

GERMAN ARMY ESTIMATES.

he *Pall Mall Gazette's* Berlin special says:—"It is orted that Germany will demand, this year, the ition of six million marks to the military esti- tes."

LORD NAPIER'S SUCCESSOR.

ALCUTTA, Oct. 9.—It is confidentially stated that ut.-Gen Sir Frederick P. Haines, commander of troops in the Presidency of Madras, will succeed d Napier of Magdala as commander-in-chief.

CONTEMPLATED ATTACK ON BILBAO.

ADRID, Oct. 9.—Owing to the activity of the Car- s in enrolling troops and fortifying Somorrostro, it suspected they contemplate another attack upon bao.

THE CONCORDAT.

The *Imparcial* states that the Government, in reply communications of the Vatican, declares they will pect the Concordat except where it interferes with internal affairs of Spain. Government, while ad- ting the Concordat has been violated, must accept complished facts, and maintain toleration. One usand troops embarked to-day at Cadiz, for Cuba, l one thousand five hundred more are to sail on esday next.

CARDINAL McCLOSKEY'S FAREWELL.

ROME, Oct. 10.—Cardinal McCloskey, who is about depart for America, bade farewell to-day to the pe and Cardinal Antonelli.

UNITED STATES.

FAILURES.

NEW YORK, Oct. 9.— The following failures are nounced: Wm. P. Roberts, flour and grain mer- ant, from losses on and advances of grain, but lia- ities said not to be heavy; A. Shearman, dealer in ollens, for $100,000, with assets of $30,000; Geo. ichenber, cotton dealer, for a small amount, and arrell & Co., also cotton dealers, and a much larger ncern.

SERIOUS FIRE.

LOWELL, Mass., Oct. 9.—Fire in the town of elmsford this morning destroyed the wool-scouring lls of Geo. C. Moore, a tenement house, pattern op, and warehouse, Geo. T. Sheldon's carpenter and achine shop; total loss, $85,000 to $100,000; in- rance about $70,000.

LYNCH LAW.

CHICAGO, Oct. 9.—A special from Peoria says about e o'clock yesterday a.m. a dozen men, supposed to from Forest City, Ill., succeeded in getting Wm. emberton, the escaped convict, away from a con- able. They fired several loads of shot into his body, d not succeeding in killing him in this way, drag- d him to a tree and hung him. The constable made desperate fight for his prisoner, mortally wounding e of the mob. Pemberton cut one of the lynchers rribly. He was under arrest for horse stealing.

FATAL FIGHT.

BOSTON, Oct 9.—Two young men of this city, John yan and Michael Kearney, having determined to ttle a trouble between them by a fight, proceeded Friday to Buzzy's Woods with their respective ends, where they engaged in a most desperate fight, sting 2 hours and 55 minutes; 73 rounds being ught. Ryan was taken home by his friends and d yesterd y from the effects of his punishment. earney, who was slightly injured, has fled.

ALLEGED CRUELTY.

ST. LOUIS, Oct. 9.—Captain Bogardus, the pigeon- ooter, was arrested yesterday at the instance of the ciety for the Prevention of Cruelty to Animals, for ooting at a match near this city on Friday. The ial is set for Tuesday next.

LABOR TROUBLES.

PITTSBURG, October 9.—From present indications is almost certain that our iron manufactures will again embarrassed by a puddlers' lock out this inter. Manufacturers have asked puddlers for a duction of $1 per ton, which would make the rate 4.50 per ton. The puddlers insist upon a sliding ale, and say they must go out if the manufacturers sist upon a reduction below the market price of on.

PANORAMA OF SIEGE OF PARIS.

NEW YORK, Oct. 9.—The panorama of the siege Paris, produced by the combined labors of several ading artists in Paris, and designed for exhibition Philadelphia, arrived from France yesterday even- g. The prominent incidents are portrayed. The cture is 360 feet long and 50 feet wide.

CANADIAN.

(From the Morning Papers.)

OTTAWA.

REVENUE AND EXPENDITURE.

OTTAWA, Oct. 9.—Statement of the revenue and ex- nditure on account of the consolidated fund of the ominion of Canada for the month ended 30th Sep- mber:—Revenue, Customs, $1,263,257.73; Ex- se, $475,320.29; Post-Office, $81,317.23; Public Works, including railways, $187,999.84; Bill amps, $18,567.93; Miscellaneous, $39,080.96. otal, $2,065,573.98; Expenditure, $1,179,595.58.

HEAVY DAMAGES.

Judge Patterson proceeded to deliver his charge to e jury in the case of Edwards & Co. *vs.* the Ottawa iver Navigation Company this afternoon. He held at if the defendants had used proper precaution in e construction and management of their steamer, en if the fire did originate from the steamer, the aintiffs were not entitled to a verdict; but if the ry considered that proper precaution was not used closing the screens before coming to the wharf— d there was evidence to prove that the fire came om the smoke stack of the steamer—then the ver- ct should be for the plaintiffs. After some delibera- on, the jury found a verdict for the plaintiffs of 210,334. This is the largest verdict but one ever ven in Ontario. The case will be appealed.

TORONTO.

LACROSSE—TORONTO VICTORIOUS.

TORONTO, Oct. 9.—The Toronto Lacrosse Club yes- rday won the match with the Shamrocks, of Mont- al, in three straight games, after the Shamrocks inning the first game, one of the finest ever seen in is city, though it only lasted 40 minutes. Toronto re now champions.

INQUEST.

The body of the late Mr. Hosken, night editor of the *ail*, was taken by his friends on Saturday night for nterment. The verdict of the Coroner's jury was 'accidentally drowned." When the body was found, he head was submerged in mud, in the bottom of the ay, and the feet were upwards. It is supposed he vent down head foremost and getting into the clay ever came to the surface. He was a good swimmer.

GRATITUDE.

A servant girl named Mary Shields was taken in nd tended during serious sickness by one James Con- olly. Last Monday, being entirely recovered, she vent to his trunk and stole forty sovereigns and four alf sovereigns, and with another girl named Mar- garet Johnston left for Quebec *en route* for England. The detectives here got on her track and telegraphed o Quebec and had her arrested.

ATTEMPTED BRIBERY.

A report obtained currency here on Saturday that Davis, the alleged abortionist, had escaped from gaol, but on enquiry the rumor was proved to be false. It is, however, true that large bribes were offered to the constables guarding him on his return from the Courts where he was arraigned. It is also said money was offered to the gaol officials to help him escape, but great reticence is observed on these points.

A CANDIDATE.

Ald. Hayes has issued an address to the electors of West Toronto. He announces himself as a thoroughly Independent candidate.

ON FIRE.

120,000 tons of coal deposited near the Don, and belonging to the G. T. R. were discovered to be on fire yesterday morning. The fire was right in the centre of the pile: after five or six hours' hard work, it

MANY MANSIONS.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

— 2211/92/28

(Being a synopsis of a lecture in connection with the International Series of Sunday-School Lessons.)

John xiv., 1-7.

The words of our Saviour which we have to consider in this lesson were spoken to his disciples in circumstances of peculiar discouragement, and were intended as consolation to them, and to give them strength for the approaching conflict. This thought should be kept in view as a practical one. We may consider first,

The Disheartened Disciples and the reasons of their discouragement. The latter are seen in the previous chapter. The treachery of Judas had been disclosed (chap. 13, v. 21), and in connection with this Jesus had shown himself troubled in spirit, a deeper trouble than that trouble of soul referred to in chap. 12, v. 27. Judas had gone out (v. 30), and though the other disciples did not clearly understand why he had gone, there must have been in their minds an uncomfortable feeling, such as men have when they have reason to suspect some trusted friend. Then their master had immediately after the departure of Judas announced his own approaching departure from them (v. 33), and they were told that whither he was now going they who had followed him so long and faithfully could no longer follow. The succeeding injunctions in v. 34 and 35, to love one another, had the same melancholy significance when taken in connection with the reference to the example of Christ as a past thing, "As I have loved you." Finally Peter's strong protestation of determination to follow Christ even unto death, and the reply that he too would be ready to deny his Lord—Peter the firmest and most devoted of them all—must have intensified their disheartened feeling to the last degree, because, as is natural to us all, they were looking mainly to their own prospects and to their own strength. Our Lord perceived this, and He immediately proceeds to administer consolation.

The Lord's Comfort to His Disciples, which is also intended as comfort to us, includes a number of statements as to their own proper feeling and the prospects before them. (1.) He appeals to their belief in God, as the friend and helper of all in distress, and He adds that the same faith which they have in God they should have also in Christ. The full meaning of this is that they should, when He had removed from them in bodily presence regard Him as still present with them in every place, in the same sense in which they believed in God's omnipresence. He exhorts them, in short, to have faith in Him as God,—not merely as a human master. (2.) He informs them that they have a home in His Father's house. In verse 18th He puts this in another way, "I will not leave you comfortless"—literally "orphans." They have a Father in heaven, and that Father's house is theirs. (3.) There is ample room, "many mansions," in that house. So it is also in the parable in Luke 14, 22. After the guests are brought in to the marriage feast of the king, there is still room to spare. The word "mansion" means an abiding place, a permanent home, in contrast to a mere lodging house in our pilgrimage. (4.) Christ himself goes to prepare a place. This implies an individual care on His part—the fitting up of a special and suitable home for every one of His disciples. Observe that Christ takes this duty on himself in the case of every one of his people, and as an office of love, like the bridegroom preparing a house for his bride. He does not speak of delegating it to any servant either on earth or in heaven. (5.) Besides all this he will come again to take each of his people to his heavenly home. This promise looks not so much to the final coming of Christ to judgment, as to his coming to bring home each of his people as he leaves this world. In the parable of Lazarus, angels are represented as carrying the good man into Abraham's bosom, but this was under the old covenant, which was under the ministry of angels. (See, however, for a higher hope, even under the Old Testament, Psalm, 23, 4.) Here Christ takes this function of bringing his people home on himself personally. Surely after such gracious promises as these Christ may appeal to our knowledge and faith in the words, "Whither I go ye know, and the way ye know."

Man's Difficulties.—However kind our Master and Lord, it is difficult for poor human nature to meet this with corresponding faith. Difficult to us just as in the case of the Apostles, because of the hardness of our hearts. So Thomas objects, "We know not whither Thou goest, how can we know the way?" We can easily sympathize with Thomas. Heaven appears to us a far off, shadowy place. We have no clear notion of where it is. We know not how at death our poor disembodied spirits can reach it. Hence the shrinking from death, and hence also the vain attempt to get help from human sources in this last journey. Christ's answer solves the whole difficulty, if we will receive it in faith—"I am the way and the truth and the life."—Christ himself is everything in the matter. He is the way to the Father; no man cometh unto the Father and unto the Father's house except by union to Him. So also He is the truth, the map and guidebook on the way, and alone can give direction with regard to it. Still further He is the life, giving strength and ability to walk in the way. Thus the whole responsibility of finding the Father's house is taken from Christ's people and He undertakes it all. Further, as He teaches us in verse 7th, so complete is this work of Christ for us, that if we have truly seen him and trusted in him, we have even already in this world seen the Father and held communion with Him and are no strangers to Him.

It is important from this lesson to teach children the nearness of Christ to us, the fact of His undertaking everything for us, and that if we trust in Him He will prepare for us a heavenly home, will guide us in all our way toward it in this world, and will come to take us to it at last. This is His consolation to His troubled disciples and His encouragement to all young, weak and timid ones as well. We should also consider here that if Christ is so preparing a home for His people, our hearts should be set on that heavenly home with intense interest and longing. It is at once folly and ingratitude to be careless of such a prospect.

GERS.

The SS. "Dakota," of the Great West line, was libelled on Saturday in the U. S. Co by passengers of the SS. "Montana" of t same line, who were detained and whose b gage was destroyed on a recent voya from Liverpool, when the "Montana" p back and transferred them to the "Dakota Nine passengers sue for $1,600 each for dete tion and value of baggage, ranging from $ to $3,800 each. Williams & Guion gave bon in $21,000, and the "Dakota" proceeded her voyage.

A $100,000 FIRE.

WHITEHALL, Nov. 8.—The fire is now und control; loss estimated at $100,000; cause—i cendiarism.

THE NEW ORDER OF BLOOD-TUBS.

NEW YORK, Nov. 8.—The Order of Unit Irishmen Redivivus has tried another one of members for treason and condemned him death. Patrick J. Walsh is the alleged traito and makes the third person condemned.

POISONING A WELL.

LEWISTON, Me., Nov. 8.—Some exciteme prevails in Leeds, Me., over the discovery arsenic in large quantities in the family well B. C. Thomas. It was fortunately discover in the first pailful pumped up from the well b fore any one drank from it. W. Keith, a neig bor, has been arrested on suspicion, he havi purchased a large quantity last Thursday.

CITY ITEMS.

— Mr. H. Muller has been arrested on a *cap* at the instance of Max Horowitz, cigar deal

— Custom House receipts Saturday, $13,32 68.

— The Canada Shipping Company's sh "Lake Michigan" arrived at Glasgow, Sund the 7th inst.

— It is stated that the New York and Canad Railway will be opened on the 17th inst. by a excursion trip from New York to Montreal.

— Work is being resumed at the Adams To bacco Factory, and in a short time it is expec ed that from two to three hundred hands wi be at work.

— The propeller "America," Captain Thomp son, with a load for Toronto, cleared Saturda at the Customs, but was seized by Mr. Mc Cuaig, her guardian, in a dispute over th payment of costs arising from a lawsuit ove her non conveyance of freight to the Lowe Provinces. However, the crew managed to sli her mooring chain off the timber head an steam off before the officer in charge could pre vent the movement. She will be seized if sh returns: her owner is a lawyer.

ANNUAL UNIVERSITY LECTURE OF McGIL UNIVERSITY.—This will be delivered in th William Molson Hall on Thursday next, Nov ember eleventh, at three o'clock p.m., by Hon Christopher Dunkin, M. A., D.C.L. The sub ject will be "Agricultural Education in Connec tion with Our Universities." All are invited t attend.

DIDN'T WANT TO.—On Saturday, while a peti tion for *habeas corpus* was being applied for be fore Hon. Justice Sanborn, on behalf of Gilber Leduc, supposed to be imprisoned by his fathe so as to be kept from his young wife, Aurelie Lapierre, Gilbert walked in with his father and said he did not wish to return to his wife. She was much chagrized at the turn affairs had taken.

ST. ANTOINE WARD.—(*Editor Witness*)—SIR, An evening contemporary announces that Mr Alexander Shannon, "whose integrity has stood the test of thirty years of active commercial life," has consented to be a candidate for Alder man of this ward. Commercial repute to de serve respect must not be the result of profits acquired by any traffic conducive to the ruin of the souls and bodies of our fellow-beings. Is it true that Mr. Alexander Shannon's business for thirty years has been, and now is, that of liquor dealer and grocer?—PROHIBITION.

THE GUIBORD BURIAL.—Yesterday at Notre Dame Church a letter was read from Mgr. Bourget, requesting all the Catholics of Mont real not to be present at the Guibord burial. When the remains of the latter are being carried to the cemetery, the Bishop desires that every one stay at home; he also asks the parishioners to pray that no evil may happen. At St. Patrick's Church, Rev. Father Dowd made allusion to the approaching funeral of the remains of Guibord, earnestly counselling his parishioners to make no disturbance even if the cortege passed the doors of their resi dences. This advice was delivered to a very large audience.

A SPILL.—About six o'clock on Saturday even ing, one of the WITNESS delivery waggons was upset by sudden contact with the curve of the city railway track, nearly opposite the Mont real Bank. The horse took fright and ran down to Craig street, where he fell, being somewhat scratched. A boy who accompanied the driver received some scratches also, while the waggon was considerably damaged. In the meantime, the papers were carried into the Montreal Bank by several gentlemen, to whom we return thanks, as well to the gentlemen of the Bank for having taken charge of the papers until the horse and waggon were in readiness again.

LETTERS FOR THE LOCAL PARLIAMENT.—Now that the Local Parliament has assembled in Quebec it is well that the friends of the members of that Legislature, and indeed all

(MONDAY) EVENING, at 8 o'clock, in the Drill

By order,

FRED S. BARNJUM,
Major and

U. S. PENSIONS, BOUNTI

I will (D.V.) be at the American House, Montre WEDNESDAY, Nov. 10, at 3 p.m., and remain there FRIDAY following at 2 p.m., to receive claims for Bounty, Pensions, &c., against the U.S. from soldie their heirs. Many pensioners are entitled to increas

The heirs of James Duggan, Joseph Hagan, P Murray and Henry Wells, who enlisted from Mon will learn of local bounty due them if they call.

JESUS INTERCEDING.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

(*Being a synopsis of a lecture in connection with the International Series of Sunday-School Lessons, delivered in Stanley Street Church.*) 2211/92/26

John xvii., 15-21.

Jesus Christ is the only effectual intercessor with God. He is our advocate with the Father (1 John 2, 1.), and the particular prayer of which this passage is a part, is an example of his advocacy in very special and difficult circumstances, yet in circumstances more or less applicable to Christ's people in every age—for he prays here not for his apostles alone, but for all who as a consequence of their ministry may believe in him (verse 20). In this prayer Christ appears as our Great High Priest, appearing in the presence of God for us, and inviting us to come boldly through him to the Throne of Grace (Heb. 4, 14-16). It is not therefore a prayer given for our imitation, like the Lord's Prayer; but it shows us for what things Christ prays in his intercession for us, and is thus a guide to our hopes and desires, and to our whole Christian life, as followers of Christ. We may take its petitions separately in their order.

Christ does not pray that His people should be taken out of the world.—That is that they should be taken away now with him. He thinks it necessary at the beginning of his prayer to say expressly that He does not pray for this. So Christ's people are not to be removed from the world as hermits or monks, or to be translated to heaven like Enoch or Elijah, or to be taken away at once by death. They are to remain in the world; and this is the same evil ungodly world referred to in the preceding discourse, that they may therein act on behalf of Christ, and work in His cause.

He prays that they may be kept from the evil of the world.—Though in the world they are not of it, but their citizenship is in heaven, and here they are strangers and pilgrims. In this they are like Christ Himself, "Even as I am not of this world." Christians have neither part nor lot in the evil and wicked ways of the world; and Christ prays that God by His spirit and His providence would shield them from its evil. So in the Lord's Prayer our petition is "Deliver us from evil."

He prays that God would sanctify them through His truth.—To sanctify here may mean to consecrate us to his service, and all Christians are consecrated or set apart for God by the Holy Spirit given to them. (1 John, 2, 20-27); but this implies and necessitates a sanctification in the sense of being made holy, and this also is the work of God's Spirit—a work which he performs through God's Word, which is his truth. An important principle here is that we can be sanctified only through truth, not by any lies, however well intended. Further, it must be truth not of man's discovery merely, but God's truth revealed by Him; and further still, this truth is revealed only in His Word. In proportion as God's Word is known, understood, valued and applied, will be our progress in holiness; and the neglect of God's Word, or the withholding of it from men, can lead only to evil. Our Lord pleads as a reason for this petition for his people, that they represent Him in the world—"As Thou has sent me into the world, even so have I also sent them into the world;" and no reason for personal holiness can be greater than the fact that we represent Christ in the world. The responsibility involved in such a position should make us earnestly desire sanctification. Christ also pleads his own consecration to the work of our salvation, "For their sakes I sanctify myself," and the reason for this consecration is that we may be "sanctified through the truth." Christ in effect says here that he died that we might be holy. (See Philippians 2, 6 and following verses for a full statement of this.)

Christ Prays that His People may be one.—That they may be one in affection, feeling, thought and effort—may live together in unity, and may enjoy the unity of the Spirit in the bond of peace (Eph. 4, 3), and the unity of faith in God and or knowledge of God (Eph. 4, 13). The kind of unity to which he refers is explained by the highest possible example, "As thou, Father, art in Me, and I in Thee, that they may be one in Us." The oneness is not a mere external or corporate unity, it is a union first with Christ and God through faith, and then with one another as children of the same Father, filled with His Spirit. This is the only unity really valuable in Christ's sight. Further, it is this unity which will cause the world to be-

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lieve in Christ—"That the world may believe that thou hast sent me." The united testimony of Christ's people is the best testimony for Christ. The fact that in them the selfishness of the world is replaced by Christian love is the best testimony to the efficacy of Christ's religion.

All these points of Christ's intercessory prayer are full of instruction for us, and they apply to us and all other Christians as much as to the first disciples. More especially they direct our faith to Christ's intercession for us, for He "ever liveth to make intercession for us." (Heb. 7,25), and is thus able to "save to the uttermost;" they show us his estimate of Christian holiness and Christian unity, and they encourage us to "Pray always for all saints." (Eph. 6,18)—in imitation of Christ the great Intercessor.

y evening, when ... ournment
ected: Grand County Master, Sir Kight Wright; Deputy Master, G. W. Monk, P.P.; Chaplain, Mr. Lindsay; Registrar, H. Forde; Treasurer, George Forde; Deputy gistrar, Mr. Wallace; Deputy Treasurer, Mr. Carthy; Pursuivant, Mr. Stuart; Lecturers, ssrs. Conttey and McDonald; Standard Bear-, Messrs. Cooke and Pratt; Censors, Messrs. ugherty and Wright; Committee, Sir Knights nn, G. H. Groves, Wm. Barton, Willson and hn A. Owens.

EXPORTS AND IMPORTS.

Monthly statement of goods exported from e Dominion of Canada, exclusive of British lumbia, for January: Produce of the mines, 0,407; fisheries, $248,445; forest, $127,150; imals and their produce, $621,349; agricul- ral products, $823,732; manufactures, $208,- 3; miscellaneous articles, $13,778; ships sold other countries, $85,150; total products of nada, $2,291,499; coin and bullion, $60,000; ods not the produce of Canada, $25,771; grand tal, $2,377,270.

Value of goods entered for consumption, ex- usive of British Columbia, during January, 76:—Goods paying specific duties, $419,352; ods paying specific and *ad valorem* duties, $2,416; goods paying 25 per cent. *ad valorem*, 9,418; goods paying 17½ per cent do., $1,- 8,417; goods paying 10 per cent. do., $111,- 9; goods paying 5 per cent. do., $160,902; otal dutiable goods, $2,522,314; Total free ods, $1,104,618; grand total, $3,626,932.

(Via Dominion Line.)

THE BELKNAP SCANDAL.

NEW YORK, March 6.—Special from St. Louis the *Herald* says Captain Brown, who was confi- ntial clerk for Smith, post trader at Cheyenne wo years ago and later with Evans at Fort Sill, as arrested on Saturday on a telegraph order om the Congressional Committee having in and the Belknap investigation. Brown states at Smith, who has since died, paid at one time ,000, which it was known was going direct to elknap; he also says that Evans told him that e money he paid to Marsh went to Belknap.

L'INSTITUT CANADIEN.—The reading room t this institution is almost constantly full from ght in the morning until ten at night. Mr. oisseau, the Superintendent, has counted as any as sixty persons at one time in the room. easured by the number frequenting the sev- ral reading rooms of the city, l'Institut Cana- ien must be awarded the palm of greatest utili- y. The proportion of English readers is mall, so that the maledictory threats of Bishop ourget are futile in preventing French-Cana- ians from patronizing this truly liberal and hilanthropic institution. Mr. J. R. Lamour- ux is now in Toronto collecting subscriptions oward paying off the debt of nearly $15,000 hich still weighs upon the Institut.

—Mr. C. L. Champagne, a Conservative awyer, has been elected to the Quebec Assem- ly from Two Mountains County by a majority f about 350.

FINANCIAL.

Money continues easy at unchanged rates. Sterling Exchange 109½. Gold Drafts on New York are quiet at ¼ premium. Gold in New York is steady at 114¾. Sterling Exchange in New York $4.86.

The Stock Market this forenoon was firm and quiet. Sales—10 Montreal at 188½; 32 do at 188¾; 25 Jacques Cartier, at 27½; 75 do at 27; 111 Merchants' at 96¼; 8 Royal Canadian Assurance, at 95½; Eastern Townships at 104½; 25 Commerce, at 122¾; 54 Telegraph, at 161½; 25 Dominion Telegraph, at 92½; 4 do 93; 30 Gas at 156½; 25 do 151; 25 City Passenger Railway, at 188.

ST. GABRIEL CATTLE MARKET.

MONDAY, March 6.—Twenty-four car-loads of cattle arrived on this market since last Friday; two of these car-loads were bought by Mr. Head for the Sherbrooke Meat Company, at $4 and $4.25 per 100 lbs. Eighty head of cattle were bought by Mr. Price for the Montreal North American Meat Company, at $3.50 to $3.87 per 100 lbs. live weight. The drovers to-day were James Eakins, of Port Hope, who had six car-loads of cattle; Reeve & Price, of Toronto, and Fred. Ritchings, of Rosehill, had each four car-loads; S. Le Head, of Guelph, had three car-loads consigned to his father, William Head, of this city. Mr. Head had also a car-load consigned to him by R. Jones, of Mitchell. George Denoon, of Toronto, had two car-loads; John McQuillin, of Guelph; P. O'Rourke, of Shakespeare; P. Conlin, of Toronto, and A. Dow, of Berlin, had each one car-load; R. J. Hopper, of this city, had two carloads consigned to him from Toronto and Stratford. Jas. Eakins and P. O'Rourke had each a few hogs; Mr. Morgan, of this city, had two double-decked car-loads of American hogs—208 animals in all—which arrived this morning from Sarnia. The market being overstocked with cattle, caused butchers to hold back, and the sales made to-day were about a quarter of a cent per lb. less than the prices paid last Monday. Mr. Price sold 18 head of first class cattle at $4.75 per 100 lbs; he also sold 12 oxen at $4.25 per lb and $2 over; the average weight of this lot was 1,585 lbs each. He also sold a lot of cattle at $45 each, or about $4.25 per 100 lbs. P. Conlin sold a very fine heifer for $80, or about $5 per 100 lbs., he also had three remarkably fine oxen bought from Mr. Rennie of Guelph township; for one of these oxen $90 was paid in Guelph, and Mr. Conlin found it difficult to sell him again in this market for the same money. R. J. Hopper sold ten head of cattle at $57 each, or about $4 50 per 100 lbs; a very fine heifer for $75, and a pair of oxen at $145. William Head sold seven steers at $4 50 per 100 lbs. and a remarkably fine bull for $120. A. Dow sold three steers weighing 3,260 lbs. for $4 50 per 100 lbs., and several other cattle at prices ranging from $45 to $60 each. All the hogs that were on the market were speedily sold at about $7 50 per 100 lbs. live weight, although they were rather small porkers. There were no dressed hogs on the market.

ABSALOM'S REBELLION.

(Being a synopsis of a lecture in connection with the International Series of Sunday-schoo Lessons, delivered in Stanley Street Church.) 2211/92/25

2 Sam. 15—1 to 14.

Between this and the last lesson occurs a large part of David's history. This, however, does not concern us, except to note that David's marriage of additional wives, and especially of the foreign princess, Absalom's mother, and his engrossing political cares, and the sins into which he fell, all contributed to the terrible troubles which occurred in his family and brought such sorrow upon him. Without dwelling on these points, it may be most profitable to consider Absalom's character as connected with his rebellion against his father and his king.

Absalom's Personal Qualities.—He was a man of fine personal appearance, distinguished for beauty and for luxuriant hair. (Chap. 14, 25.) He was gay and extravagant, and fond of pleasure (chap. 15.1); yet he had energy and ability, as appears from many points in his history. He was proud and ambitious, as well as implacable and revengeful. (Chap. 13.28—Chap. 15.) There is no record of his having any fear of God, or regard for the obligations of love and reverence to his parents or affection to his relatives and friends. Such a character is one likely to be led by Satan's temptations into great extremes of evil. Temptation came to Absalom first in the desire to avenge the injury inflicted on his sister by his elder brother Amnon. To this he gave way; and there is reason to fear that envy of his brother, as having precedence of claim to the throne, may have been added to his disposition for vengeance. An excuse for his conduct, of some value probably in his eyes, was to be found in the bad conduct of Amnon and the weakness or carelessness with which David passed it over. In Absalom's own case there was a mixture of harshness and weakness in David's action, occasioned perhaps on the one hand by anger on account of his wickedness and on the other by his fine qualities and insinuating manner and the urgency of his friends. Over harshness and over leniency may both be bad, but when there is a weak transition from one to the other this is worst of all. In this way the old are often much to blame for the faults of the young. Thus Absalom's natural failings and his want of religious character were aided in their development by circumstances not in his control. A godly man would not have so fallen, yet even such a man as Absalom might have avoided such a fall if kept from temptation. It is just such young men who are least disposed to pray "lead us not into temptation," or to endeavor to avoid it, and thus Satan easily makes them his victims.

Absalom's Fall.—Thus prepared Absalom became a prey to unhallowed ambition. Amnon had been slain and Chileab, David's next son, was perhaps dead, or at least a person less conspicuous than Absalom, who might thus naturally look forward to succeeding his father. But he probably feared that his past misconduct would prevent this, and cause the preference to be given to one of his younger brothers. So he prepared to advance his own ambitious views. He was not restrained by filial affection or reverence, or by loyalty; and he entered on a course of falsehood and hypocrisy calculated to secure popularity with the people, and enable him to supplant his father. He pursued this course with much cunning for four years, or the two last of the four between his return and rebellion (not "forty," which is probably an error of a copyist), and when all appeared ripe he threw off the mask and openly rebelled, showing in the way in which he did this, energy and sagacity, which if under the guidance of piety might have made him a markedly great and useful man. Thus it often happens that the most energetic and finest young men are lost through falling under the guidance of evil passions.

His Temporary Success.—All went well for a time with the rebellious son. He escaped safely from Jerusalem, and secured the aid of Ahithophel, the most sagacious statesman of the time. The people rallied in great numbers to his standard. He seemed so universally recognized as king that David and his remaining adherents gave up the contest for the time in despair, and prepared to flee, not considering even the strong citadel of Jerusalem a sufficient defence. So the plans of wicked men are often allowed to prosper for a time, but only to make their fall greater, and to make them the means of sifting and trying other men.

The sad case of Absalom is an instructive illustration of the fact that the greatest natural gifts and the most attractive personal qualities may be turned to the worst and most fatal uses when separated from the fear of God and from obedience to parents. It also teaches how one sin leads on to another and to final ruin, and how important it is that the hearts of the young should be given to God and not to the world. Young men can be truly strong and successful only by having the Word of God abiding in them that they may overcome the wicked one. (1 John 2, 14).

FROM TORONTO.

(Special to the Witness.)

A WILL CASE.

TORONTO, Nov. 15.—An interesting will case, involving the disposal of an estate valued at about $100,000, will come before the Court here in a few days. In the early days of Little York, Mr. Andrew Mercer came to this country from Scotland in company with Chief-Justice Scott. He became possessed of considerable real estate, and as the city grew his property increased in value till it was worth at time of his death, which occurred about seven years ago, from $120,000 to $150,000. As no will could be found among his effects, his property was escheated to the Crown. Lately, however, the housekeeper of Mercer, who was believed to be a bachelor, and a son who was borne to them, placed the matter in the hands of a lawyer, and fyled claims to a share of the estate. Other claims have been fyled by relatives in Britain. The housekeeper alleges that she was married to Mercer by a Roman Catholic priest, and says she has a will which was found in a law book of deceased. Judge Duggan states that he has seen this document, which he believes to be genuine, having been acquainted with Mercer's handwriting. It is stated that the son has pledged to pay $20,000 to his lawyer if the estate should be recovered by himself and mother, and the Government agreed in order to bring the case into court to pay £500 to the son if it could be established that the Crown was the rightful heir. The question of the validity of the alleged marriage is expected to be tried this week.

THE WEST TORONTO ELECTION.

John A. Macdonell, Secretary of the Liberal-Conservative Association has placed the matter of the *Globe's* accusation against him of having issued the celebrated West Toronto green posters in the hands of his lawyer, with instructions to prosecute the publishers of the *Globe* for libel. The *Globe* on the other hand, although apologizing to Macdonell for connecting him with the trick, through misinformation, expresses the determination of the Reformers to take legal steps to ferret out the real perpetrator, and threatens to contest the election on the ground of the issue of these posters.

The Young Men's Christian Association are seeking to establish religious services at the Central Prison, and have applied to the Government for leave.

FROM QUEBEC.

(Press Despatch)

TAKING IT EASY.

QUEBEC, Nov. 15.—A large number of members left for their homes on Friday evening and to-day in the Legislative Assembly there is not expected to be much more than a quorum.

MISSING.

A farmer named J. B. Penisse, of Grondines, is missing since Tuesday last. He was last seen on Tuesday night on the Champlain market.

MARINE.

The Government steamer "Druid" left on Saturday morning to take up all the buoys in the river St. Lawrence excepting those in the Traverse. The Manicougan and Red Island lightships and steam fog whistles have left their stations for winter quarters.

Weather cold; blowing a gale from the east with indications of snow.

ARRIVALS.

Miramichi, Pictou, &c., twenty passengers, general cargo, Quebec and Montreal. The Sardinian is the last mail boat to arrive here this season.

CITY ITEMS.

– The SS. "Pictou" will winter in Montreal for the purpose of having her hull renewed.

– We have received Volume II. of the Statutes of the Dominion of Canada, enacted last session, comprising Local and Private Acts.

– Volunteers who are in the habit of using militia clothing or arms for their own amusement or profit will do well to remember a recent case in Listowel, Ont., in which Sergeant Wolfe of that town was fined $20 and costs for using his rifle unlawfully.

– We have been shown the puffing hand bill a dry goods firm — was being distributed [illegible] street and other parts of the city yesterday. Can nothing be done to prevent the desecration of the day of rest and protect people from the outrage of having political and trade puffs shoved into their hands on the Sabbath day?

– It will be seen by the latest Canadian news that our old townsman, Matthew Ryan, Esq., Advocate, has been appointed one of the stipendiary magistrates in the North-West, and will be located for the present between Forts Pelly and Ellice, Col. McLeod, the other stipendiary magistrate, being stationed in the neighborhood of the Mounted Police force at Belly River.

– Mr. Charles Drummond, of the firm of Charles Lee & Co., eminent in flour broking, received something of an ovation this morning on 'Change on his first appearance there since his wedding. It was intended to have presented him with a congratulatory address, but this was dispensed with in consideration of the feelings of some of the more conservative members of the Association.

OBIT.—Mr. L. N. Brault, for nine years in the Prothonotary's office, and who proved an active and intelligent official, died yesterday at his residence in Longueuil after a short illness.

SEIZURE OF A RACE-HORSE.—To-day a valuable race horse named "Teb" will be sold by action by order of the Custom House authorities. It was brought in from the States by its owner, Mr. Bailey, to run at Decker Park races, and was, while entered for exportation, sold privately to an Eastern Township party. It is valued at $800.

MUNICIPAL ELECTION FOR ST. ANTOINE WARD.—This morniug at ten o'clock, the nomination of a candidate to fill the vacancy in the Council for St. Antoine Ward caused by the resignation of Alderman Bryson, took place in the open air at the North West corner of Radegonde and Craig streets. Alderman Olds presided. The only gentleman who presented himself for nomination was William Clendinneng, Esq., and as there was no opposition to his return, he was proclaimed duly elected. It is probable Alderman Clendinneng will be sworn in, and take his seat in Council at this afternoon's meeting.

ARRIVAL OF THE "CHURCHILL" — QUEBEC DISCHARGES.—The barque "N. Churchill," of Liverpool, England, which, as will be recollected, collided with the SS. "Normanton," on the night of Little Metis, the latter vessel sinking in twenty minutes after, arrived in port last night from Quebec. The mate of the "Churchill" gave a graphic account of the collision, which he maintained was the "Normanton's" fault. The "Churchill" had a full cargo of grain, and after the collision it was found she was leaking badly through a great hole in the bows, which, on inspection, will give a very forcible idea of the terrible crash which occurred as the two vessels were together, one sailing and the other steaming 8 miles an hour. The leak in the "Churchill" was so bad that she had to be beached. However, owing to the exertions of Capt. Roach, her commander, and Capt. Morrison, Inspector of the Boston Board of Marine Underwriters, which had risks on her cargo for over $30,000, she was promptly patched up, taken off the beach, and towed by the tug "Lake" to Quebec. Here Mr. Herriman, of Messrs. Herriman & Whitney, managers of the Boston Board of Underwriters, commenced discharging her cargo, and had removed 16,000 bushels of dry grain, when the preposterous pretensions of the labor ring down there compelled Mr. Herriman to tow the vessel up here, to prevent her being "eaten up" by the exorbitant rates charged for labor and the rules governing it. There are still 10,000 bushels of dry pease and corn on board and 4,000 bushels of oats. After this has been unloaded, the vessel will be put on Cantin's dock and repaired during this winter. Owing to the action of the Quebec labor market, it has lost all the benefits which would have been derived from her wintering there, and Mr. Herriman says there will have to be an alteration in that respect or Montreal will profit by a good deal more at Quebec's expense.

The Imperial Government has appointed Captain Sandford Freeling, late of the Royal Artillery, and Governor of Grenada, to be Governor of Newfoundland, vice Sir Stephen Hill

JESUS THE KING.

(*Being a synopsis of a lecture in connection with the International Series of Sunday-School Lessons, delivered in Stanley Street Church.*) 2211/92/24

John xviii., 33-38.

Christ is revealed to us in the Bible as the Divine Word, the Revealer, the Teacher—as the Priest, the Sacrificer and Interceder, and Himself the only Sacrifice—and also as the King, the Ruler of the Church and of the whole earth. In the passage now before us, He reveals Himself in His kingly capacity; and the time when He does this is precisely that in which His enemies had most thoroughly set Him and His authority at naught, even in the very depth of His humiliation. This is perhaps intended to remind us of our own duty to witness a good confession in similar circumstances, and also of the truth that the kingly capacity is the last in which humanity is prepared to receive the Redeemer. The least orthodox Christians are prepared to receive Christ at least nominally as a teacher. Others go a great step farther when they cordially receive and have faith in Him as the sole deliverer from sin; but the capacity in which Christians and Christian churches, and the world in general, are most reluctant to receive Him, is that of King and rightful governor of men, whose will should wholly regulate our hearts and lives.

The Jewish Sanhedrim had condemned Jesus as a false teacher and a blasphemer. His pretensions as a king they had hardly considered; but they found it convenient to bring these to the front in their accusation before Pilate, because they wished to suggest to him a treasonable conspiracy against the empire, knowing that he could not, under the Roman law, recognize a mere theological heresy as worthy of death. They indeed found it the more necessary to do this in consequence of Pilate's enquiry as to what accusation they had, and his farther attempt to get rid of the case by telling them to take Jesus and deal with him according to their law. They say therefore, "We found this fellow perverting the nation and forbidding to give tribute to Cæsar, saying that he Himself is Christ a King." This accusation Pilate takes up, doubtless though suspecting its sincerity, and for this reason probably he seems to have questioned Jesus privately. He first asks—"Art thou the King of the Jews?" With reference to our Lord's answer, we must observe that if the question is treated as based on the false accusation of the Jewish leaders as to a treasonable design against Cæsar, the answer might have been a denial. Farther, if understood as referring to Pilate's ideas of earthly kingdoms, it might have in like manner been denied. But if viewed with reference to our Lord's actual claims, it must be affirmed that he really was and professed to be a king. It was necessary, therefore, that before answering, the true nature of the question should be defined Bearing these things in mind, we shall be able to appreciate the force and significance of the answer.

Christ's first reply is a question—"Sayest thou this thing of thyself, or did others tell it thee of me?" Is it the judicial question of the Roman governor interested in maintaining the political authority of his master, or is it the suggestion of the Jewish priests. Pilate understands the distinction and answers, haughtily it is true, as one not accustomed to be thus questioned, but directly, "Thine own nation and the chief priests have delivered thee unto me"—this fact in itself showing that the kingly claims had no real political significance in his mind; and then, as if it had occurred to him that this very statement was an admission that he had no official business with the matter, he adds—"What hast thou done?"; in other words—What is the real nature of your offence, if any, independent of the pretences of your accusers? Thus questioned by this heathen governor, and so far fairly questioned, it was incumbent on our Lord to reply, and his reply is an explanation of the nature of His kingdom.

Christ's Kingdom not of this World.—"My kingdom is not of this world. If my kingdom were of this world then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." The reply is full of significance. Christ's kingdom is not a temporal or political kingdom. It neither relates to [illegible] merely civil rights and duties of men, nor interferes with their allegiance to earthly rulers. It takes no temporal or outward means to enforce its claims, uses no force or compulsion to assert its power or compel obedience to its laws, or even to prevent persecution of its members. So our Lord adds, "But now", that is, consequently, or these things being so—"my kingdom is not from hence"—it is not of or from the world, though in and over the world; not a thing originating in the worldly objects, plans and ambitions of men, but a thing of higher origin and aims. If Christ is to reign he must have a willing people, serving him from love, serving him in making themselves the benefactors of their fellow men, in contending not for themselves but for the truth, and not with earthly but with spiritual weapons. No other rule than this is worthy of God. Only by raising men to be children of God can he have any real subjects. His kingdom must be in men's hearts. This answer of our Lord is a summary of the whole teaching of the Bible as to the kingdom of Christ, and a condemnation as anti-Christian of all attempts to promote his kingdom by merely worldly means. Pilate's further question shows that he understands this to some extent. When he asks, "Art thou a King then?" the question implies, In what sense are you a king, or is there any sense in which you can be a king when thus avoiding all that gives power to earthly kingdoms? and Christ's answer gives him further information.

Christ's Kingdom Founded on Truth.—He asserts that He does claim to be a King, but His mode of making good that claim is "by bearing witness to the truth"—that is the truth with reference to man's salvation, to God's plan of redemption, to His own work as the Redeemer. This truth entering into men's souls would convert them into his subjects: "Every one that is of the truth heareth my voice," that is, every one who receives the truth on these momentous subjects in faith, who makes it the rule of his life, becomes thereby my subject and servant and obeys my commands. This then is the secret of Christ's power, the foundation stone of His kingdom, the truth; that is the truth of all truths, that which is true essentially and fully, and which relates to the question of all questions for man, and answers that question perfectly.

What is Truth.—Pilate's final question is a sad yet suggestive echo of the ordinary answer of the natural worldly human heart to the pleading of the Redeemer. It includes the substance of the scepticism of our own and all other times. What is truth? Is any real truth known as to man's destiny? Can any one assure us of such truth? Is it any matter after all whether we know the absolute truth? May we not be saved if we are sincere, even if we are ignorant of the truth? Can we be held responsible as to our knowledge of the truth amidst the various opinions that prevail? So questions the ignorant, indolent and careless human heart—the heart of Pilate; and so it sets itself upon its judgment seat to try Christ the King, and to hand him over to his enemies. And yet it is true that "for this cause" the Divine Son of God was born,—"for this cause came He into the world," that he might bear witness unto *the truth*.

Let us beware of refusing to hear His voice, or of giving, like Pilate, the merely barren testimony, that "we find no fault in him," leading to no practical result. Let us rather, when we think of this "good confession" witnessed by our Lord before Pontius Pilate (1st Tim. 6, 13.), hold ourselves bound to "keep his commandments, without spot irreproachable, until the appearing of our Lord Jesus Christ," and to acknowledge Him before men as our only Lord and Master.

WANTED at once, a small House or a few unfur ed Rooms; must be reasonable. Address M. Co WITNESS Office.

WANTED, a first-class Cook in a house where s ohen-maid is kept, also a Table-maid; must be recommended. Enquire at WITNESS Office.

WANTED immediately, a Nurse (Protestant); r ences required. Apply at 102 University st.

WANTED, Girls accustomed to work in a Drug Sto 34 St. Gabriel

BOARD Vacancies at 271 Bleury st.

A Large Front Room with Board for Gentlemen or ried Couple. 67 St. Antoine st.

WANTED, a permanent situation by a young ma man; speaks and writes both languages; has s years' experience in business, and is well qualifie office work; unquestionable references. Address M WITNESS Office.

WANTED, a young girl as Nurse. Apply at 64 University s

WANTED a good Coat Cutter. Apply to 5 and 7 ollet street.

WANTED, a Young Girl as Nurse. 643 Lagauch st.

BY a married couple, furnished Bedroom and S room, with use of kitchen; state terms. A "E. N. 10," WITNESS Office.

WANTED, to purchase cheap, a small building l 50 x 75, pretty central; also a Single or Tenement house. "Property," WITNESS Office.

$800 Wanted to borrow, at 10 per cent. Se real estate. Address F., this office.

BOARD.—Vacancy, 95 Juror st., opposite V Square.

WANTED, a Cook, willing to wash and iron. 286 Upper Peel street.

About twenty subpœnas have been issued, principally for members of the Bar, calling upon them to come and give information about the Prothonotaries' office. Proceedings commenced at a quarter to eleven only.

Mr. George M. KERNICK, continued—Being asked by Mr. Archambault if a change could be effected in the Record Department for its better and more perfect management, I answer, to effect the change asked for, we would require more room for the papers, and this can only be done by enlarging the accommodation in the vaults so as to reduce the number of papers in the upper vaults, by keeping therein papers of five years' standing, and not more. The Prothonotaries should be relieved of the responsibility of the absence of records from their office when in possession of a receipt from the parties for the same.

Questioned by Mr. HUBERT.

A. With regard to the remarks you have made concerning the nomination of Mr. Collard as deputy of the Election Court, I would ask you if this gentleman had been immediately replaced by a competent employee whether the office work would have suffered in consequence.

A. Through the appointment of this deputy much extra labor was thrown upon my shoulders and I therefore considered that if an appointment had followed, it would have been a convenience and guarantee for the fulfilment of the duties of the office. I know an order in Council was passed preventing the Prothonotaries from appointing supernumnary clerks without the sanction of the Government. I have been informed of this by Mr. Honey.

Mr. HUBERT here remarked that he had corresponded for weeks, with the Government on that subject, and that it was with difficulty that they had occasionally obtained such permission, the Government taking weeks to reply.

WITNESS—When the business of the office suffered in the absence of Mr. Collard or other clerks who were called away, I have laid my complaint before the Prothonotaries, and their answer was to the effect that they had not the power of granting any clerks to do the work. Mr. Hubert informed me that he had written to the Government about it.

Mr. HUBERT said he had written repeatedly before he could get the attention of Government to his request.

WITNESS stated that the staff was too limited in number to adequately perform the duties expected of it during the sitting of the election Court. He believed that the office had been at times without the presence of the Prothonotaries, one or two being in Court, whilst the other might have been at dinner or elsewhere. There was always, however, a deputy representative. Witness was cross-examined at considerable length as to the presence and absence of employees, hours, etc. If he had not complained directly, he had done so indirectly to the clerks regarding the stress of business and the complaints of the members of the Bar, their business not being done with sufficient despatch. Since the middle of September he considered that the majority of the clerks had been zealous in the discharge of their duties. Only one of the gentlemen complained of was in his department, being temporarily with him. Some three or four years ago, an increase of salary was granted to several of the clerks at the suggestion of the Prothonotaries; he himself then received an advance of $100; not considering that sufficient, he addressed himself to the members of the Bar, and by a resolution of that body, a petition was prepared, soliciting for him a salary of $1,600 a year. This petition was presented to the Prothonotaries for their certificate, but they declined to give one, he supposed for the reasons they set forth.

To the COMMISSIONER—Mr. Collard, at present, is appointed by the Prothonotaries as Deputy for the Election Court.

CHARLES ALEXANDER TERROUX was next examined. Was in charge of the Tutelle Department since 1865. Enumerated his duties which consisted in receiving petitions for the appointment of tutors, etc. Was also Deputy Prothonotary and clerk of the Circuit Court. Had four clerks under him; they were all capable to perform the work allotted to them. Had never received any complaint as to their capacity, with the exception of two or three cases; these complaints referred to mistakes in copying.

Q. Is it a fact there is a notice posted in the Tutelle Office to the effect that no business will be transacted between twelve and two.

A. Yes, but only in respect of the meeting of Family Councils. The reason of this is to give time to the Prothonotary when engaged in court to take communication of the petitions and documents produced in support thereof, before the granting of the petition. By the Prothonotary, Mr. Hubert was meant. This arrangement is not cause of much inconvenience as most of the people attending these meetings reside in the city. This notice was put up by order of the Prothonotaries and signed by them. Had received no complaints on the subjects to the best of his recollection.

The COMMISSIONER.—There is no one to complain to.

INTEMPERATE EMPLOYEES.

Examination continued—These meetings took place from 10 to 12 and from 2 to 4. Had to complain on his own part, during the last twelve months, of the absence of clerk No. 20 on the list produced by Mr. Honey, who had been absent on one occasion ten or twelve days and on another occasion for the same time Reported him to the Prothonotary and he was reprimanded. Since three months his conduct had been irreproachable. During the last three months it had been reported in the office that the Commissioner was about to enquire into the working of the different offices. Intemperance was the cause of the absence of the clerk referred to. The other clerk I have to complain of is No. 21, who is more intemperate than the other. He also had been reprimanded and has reformed since the last three months,

At half-past twelve the Court adjourned until two o'clock.

CITY ITEMS.

—On Saturday Mr. Montmarquet seized five rotten turkeys from Pierre Gascon, of Terrebonne, and two chickens—skeletons to all intents and purposes—from J. P. Roy, of Glasgow, P.Q.

—George Gravel, 12, of Amherst street, and Joseph Jodoin, 12, of Montcalm street, are under arrest on a charge of stealing a sleigh from G. Fraser, corner of Courville and Cadieux

the laborers employed ant were on

DAVID AND GOLIATH

(*Being a synopsis of a lecture in connection with the International Series of Sunday-school Lessons, delivered in Stanley Street Church.*) 2211/92/22

1. Sam., 17. 38-51.

We may first notice

David's History Since the Time Mentioned in last Lesson.—This may be summarized thus:—After his anointing by Samuel, he remained as usual at home, but his great spiritual gifts manifested themselves there in the poetry and song which in Israel were associated with prophetic gifts, and the public teaching of the people, (1 Sam. 10,5); and when Saul was attacked with fits of madness caused by an evil spirit from the Lord, David was sent for to solace and tranquillize the king with psalms and music. Saul gave him the post of armor-bearer, and was evidently benefited by David's minstrelsy. But when Saul had recovered, David was apparently allowed to return to his father's house, and the king thought no more of him. When he is next brought before us it is merely as a visitor to the field where the Israelites were drawn up before the Philistines. It is to be observed, however, that he had not gone, as his brother supposed, from mere curiosity, and neglecting his duty at home. He had gone on a message to his brothers from their father.

The Circumstances of the Encounter with Goliath.—The Philistines had invaded Judah, and Saul had assembled Israel to expel them. The armies met in Ephesdammim—the field of blood—in the tribe of Judah, a place probably so named from previous encounters with the Philistines. They occupied the two sides of a narrow valley, the valley of Elah, or of the Terebinth tree. They seem to have been equally matched, and neither cared to make the first attack. The Philistines hoped that, as on some former occasions, the Hebrews might gradually melt away from Saul's standard. The Hebrew leaders may have supposed that by keeping the Philistines at bay for a time they might become discouraged and retreat. Both parties may have been waiting for an advantageous moment to make an attack. The Philistines, probably better armed and more trained to war than the Hebrews, and having in their army some men of unusual strength and stature, paraded one of these champions between the armies, as was not unusual in ancient times, hoping thereby at least to discourage their enemies, and to convey an impression of their own superior greatness. Goliath was a fit instrument for the purpose, as he seems to have been about nine feet in height, and thus one of the tallest men on record, unless his tall Philistine helmet—the shape of which we know from Egyptian sculptures—is reckoned as a part of his stature. The desired effect was produced, and when David reached the front of the army, he finds his countrymen "sore afraid" because of the formidable Philistine.

The armor and weapons of Goliath, as described, correspond with those seen on early Egyptian and Assyrian monuments, and were probably remarkably perfect and effective for that age, hence the detailed notice of them in the previous part of the chapter. David's weapon, the sling, was one much used by shepherds and irregular soldiers, and sometimes in skilful hands very effective in distant fighting. It has been supposed strange that Saul should not immediately recognize David, but we must remember that perhaps two or three years had elapsed since David had been in Saul's court, and that his appearance had probably changed, and that he now presented himself in the attire of a shepherd.

David's Faith and Courage.—Let us observe here that this young man does not partake in the panic of his countrymen, but, on the contrary, is stirred up to courage and vigor by the danger that threatens. Why is this? It is not because of any confidence in himself or his own prowess. His confidence is in God. He believes Israel can conquer because it is the "Army of the living God," while Goliath, as opposed to this Divine power, would be no more than the lion and the bear which David had slain in defence of his sheep. This confidence is expressed in verse 47: "The Lord saveth not with sword and spear, for the battle is the Lord's." Faith in a "living God," who can and will help, is the greatest of all powers. He has a right to this confidence, for it is founded on God's promises to Israel, and David knows that he is on the right side, and that he goes out against the Philistines in the name of the Lord of hosts. This in his view made up for more than all the difference between a stripling and a giant, and between a shepherd's sling and a sword, spear and shield.

David's Action.—He will not use Saul's armour, it is too cumbrous for him, and so are many of the forms and devices of this world for an active working Christian. But he takes the weapon he knows and has proved—his sling; and he picks out his smooth stones from the brook and with a cool head and clear eye he throws all his strength and skill into his aim for the unprotected front of the champion's head, and when the giant falls he runs to strike off his head, lest he should be merely stunned and should rise again. While we should exercise faith like David we should imitate him also in his courage, his coolness and his skill. God is entitled to such service, and such he will bless.

Modern Goliaths.—There are many lessons to be learned from this stirring story of David and Goliath; but there is one pre-eminent lesson. The Philistines are not yet extinct, and must be met in faith in the spirit of David. There are Goliaths daily sent out from their armies. Goliaths of wealth, of power, of learning and intellectual and bodily prowess, who proclaim that, unless we serve the Prince of the world, they will give our flesh to the fowls of the air and the beasts of the field. We must not fear them, but trust in the living God and face them calmly and with courage, remembering, however, that as Christians our weapons are not carnal but mighty through God to the pulling down of strongholds. (2 Cor. x 4.) We have a better weapon than David's sling, even the sword of the Spirit which is the Word of God, and better armor than that of Saul, even the whole armor of God. (Eph. 6.14.) In this spirit and thus armed, a child may defeat any of the anti-Christian giants of this world. Let us be sure always to be on the right side, and to remember that the battle is the Lord's. He is not a dead, but a living God, and he will bruise Satan under our feet, and give all enemies into our hands. So, if the battle is his, he will give his spirit to sustain, he will furnish the weapons, and he will give accuracy to our aim.

In like manner there are spiritual Goliaths—giants of pride, self-will, boasting and anger, that attack us from within, and that must be met with faith and with the sling-stones that are furnished to us by God's Word, and with which Christ himself met the attacks of the Tempter.

If we could all go forth to the battle of life in the spirit of David, as Christians armed with the sword of the Spirit and clad in the whole armor of God, the battlefield of the world would soon assume a very different aspect, and instead of being "sore afraid" because of the advancing hosts of Philistines, we should see them fleeing on every hand, and should rise up with a shout, and "pursue them to the gates of Ekron, and return and spoil their tents."

4 O'CLOCK EDITION

NEW YORK, Dec 27. 3. p.m. Gold 112⅝; change, 109¼.

FROM OTTAWA.

(Special to the Witness.)

LOCAL ITEMS.

OTTAWA, Dec. 27.—The collections taken yesterday at the opening of the new Wesley church amounted to $1,650.

At the municipal nominations here to-d Mayor Featherston, Ald. Bangs, Ald. Wal and Ald. Heney were nominated. The cont will be between the two first named.

Christmas was generally observed here. S vice was held in the Catholic and Episco churches; midnight mass was attended by l mense crowds.

A public meeting will be held to morrow devise means for relief of the poor. Two en grants from England applied for relief at t police station last night.

THUNDERSTORM.

CINCINNATI, Dec. 27.—A severe thunde storm of wind, rain and lightning visited t country north and north-west of this city ye terday, causing floods and damage.

CANADIAN DEAD OF SELF INFLICTE WOUND

Geo. H. Hamilton, clerk in the Treasure office of the Indianapolis, Cincinnati & Lafa ette Railroad, who shot himself in the head la Tuesday, died on Sunday. He retained co sciousness to the last. He was from Londo Canada.

HOW THE THIEVES SPENT THE HOL DAYS.

A $300 BURGLARY.

On Saturday night the residence of M Pierre Gervais, 294 Visitation street, w entered by thieves during the absence of th occupants of the house, and a cash-bo containing three hundred dollars in si ver and bills, together with several valuab papers were stolen from a chest of drawers Mr. Gervais' bedroom. The case was placed the hands of Detective Riché, whose suspicion fastened on one Philip Piquette, whom after long search he found in a house of ill fame on S Elizabeth street yesterday afternoon. $87 of th stolen money was found in his possession, $3 more in an old stove on the premises of on Chaput, who has been arrested, and the cas box in the Protestant Cemetery. Piquett said that he had spent nearly all the rest in spree "around the mountain." A young ma named Francois Corbeil has been arrested o the charge of receiving some of the stole money.

"ROUND THE MOUNTAIN."

Bruce Thompson, engineer, 62 Bonaventur street, celebrated Christmas Eve amid revelrie in a house behind the Mountain, during whic he had a valuable silver watch snatched fron his pocket with such violence that the chai which held it to his vest was broken. His car ter drove him to the Central Police Statio when his case was taken up by Detectiv Murphy, who succeeded in arresting th guilty party, Patrick Bown, carter, Bleury street in whose possession the watch, with part of th chain attached, was found. The case will com before the magistrate to-morrow.

A "MISTAKE."

Eugene Beauchamp, 24, shoemaker, Mig nonne street, has committed what a certai American humorist would call a "mistake, having taken, while in the St. Peter's Church, $10 cap belonging to Joseph Lemarche in lieu of his own, which cost when new about $1 There is no resemblance between the two caps Beauchamp has been arrested, and will b brought before the Police Magistrate to-day when he may discover that his "mistake" ha turned out a "blunder."

DARING ROBBERY.

On Christmas Eve, between nine and te o'clock, four masked men entered John Cur ningham's hotel, Water street, and asked fo four glasses of whiskey, and, on receiving it one of them threw his glass into the proprietor's face, after which they all seized him, threw him on the floor and gagged him. One of the robbers then watched him while the other three went through the house and rifled the till of $50 and other articles to the value of about $100. The detectives were immediately made acquainted with the facts of the case.

OTHER THEFTS AND ARRESTS.

On Christmas Eve some sneak thief entered the hall of Mr. A. Saunders' private residence, 920 Dorchester street, and stole a large sea otter cap, a light drab overcoat and other valuable articles. On Christmas Eve the store of L. Steven, 348 Visitation street, was entered by the rear and lobsters, pickles salad, &c., to the value of $100, were stolen. Two young men named Damase Charon and Julien Lapointe were arrested by Detectives Riché and Lafon for the offence, and have confessed their guilt. Jean B. Joly, 21, laborer Albert street, has been arrested for the theft o a dozen bottles of beer from Joseph Thomas and Pierre Oiseau, apprentice butcher, St Joseph street, for stealing a harness from Mr D. McLean, Lower Lachine Road.

ST. GABRIEL CATTLE MARKET.

MONDAY, Dec. 27.

This market to-day presented a singular contras to its usual aspect on Mondays. There were presen only three head of cattle belonging to Wm. Hea and which were held over from last week; ther were no buyers and of course no sales took place an the Market Clerk is enjoying a rest which he seldom getsen Sunday. During the sixteen days preceding Christmas there were 113 carloads of cattle, shee and hogs brought to the Montreal markets. In th same period last year there were 123 carloads brought but as a good many of these were American hog brought to the pork-packing establishments in th city and vicinity, there were actually more cattl brought for consumption in this city this year tha last. The prices have been considerably lower tha they were last year and drovers complain very muc of small profits, and in some cases of actual losses.

LONDON MARKETS.

(Special Telegram to the Witness from A. M. Ham ilton, Produce and Commission Merchant.)

LONDON, Dec. 27.—The delivery of barley, pea and oats this season has been large. The market fo the past week has been small on account of the road breaking up. With good roads we will have ver large markets, as there is a large quantity of grai to be delivered, and farmers are quite willing to sel now, as all prospect of higher prices is gone up thi season. Deihl fall wheat, per cental, $1 65 to $1 70 Treadwell, $1 60 to $1 65; spring, $1 50 to $1 55 red winter, $1 50 to $ 60; peas, $1 15 to $1 18 barley, $1 20 to $1 40; oats, 90c; corn, $1 15 rye, $1 06, buckwheat, 90c; beans, $1 05 to $1 25 dressed hogs, $6 75 to $7; beef, 5c to 6c; tallow 7½c; butter, 18c to 20c; eggs, 22c; cheese, 12c bacon, 10½c; hams, new, 12½c; lard, 14c; po tatoes, 30c; turnips, 20c; apples, 50c to $1 00 hay, $12 to $14; turkeys per lb, 7½c to 8c; geese 5c to 6c.

SPECIAL NOTICES.

WOOD.—I will sell at my yard, St. Huber near Craig street, for one month delivered i the city: Maple, $7.50; birch, $7; beech $6.50. Soft wood at equally low prices. Chari table institutions please take notice.

R. GRAHAM.

FINE FURNITURE AND PIANOS.—Mr. Shaw calls specia attention to the large collection of fine furniture an pianos which he has on sale at low prices. His stock i the most extensive in the Dominion, and all are being sold on a small advance on manufacturers' cost.

— To-morrow (Tuesday) afternoon, a large number o Sleighs, Horses, Robes, Harness, &c., will be sold at Mr Shaw's yard, 642 Craig street. Sale at 2 o'clock.

2 P. M. ADVERTISEMENTS

SAUL REJECTED.

(Being a synopsis of a lecture in connection with the International Series of Sunday-school Lessons, delivered in Stanley Street Church.) 221/92/21

1. Sam., 15. 10-23.

The portion of the history of Israel on which we enter in the lessons of the first quarter of year, is that of the two earlier kings, Saul and David. The times of the Judges had closed with the anointing of Saul by Samuel, the last judge. The act had been done under protest that the divine government established by Moses was the best, but that the people had proved themselves unfit for the liberty established under the great law-giver, and though God had from time to time raised up judges to deliver them they had continually relapsed into idolatry and anarchy. They were therefore to have a king, and a king after their own heart, like to the "kings of the nations" whom they had set up as models—a man of great stature, energy and ability as a military leader; but vain and ambitious, and though patriotic not thoroughly devoted to God. So God in all times of the world's history has allowed men to be ruled by kings and leaders fit for them, although by no means the best that could be obtained. Saul had obtained some signal successes, but had fallen into many errors. On a previous occasion (1 Sam. 13. 13) Samuel had reproved him, as having "done foolishly" in exhibiting want of faith and want of obedience. In the present instance, after the defeat of the Amalekites he had failed to carry out fully his instructions; and Samuel now severely denounces his conduct and declares that God has rejected him from being king. We have here specially to consider Saul's sin and Samuel's reproof.

Saul's Sin.—As the divinely appointed King of Israel it was Saul's business to govern constitutionally, that is in accordance with the Mosaic institutions, and to carry out the will of God faithfully and obediently in all matters in which it might be revealed to him. It had been said of Joshua, "As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing undone of all that the Lord commanded Moses." This was what Saul ought to have done; but he was continually led away by his foolish self-will and vanity.

On the present occasion he had been commissioned through Samuel to destroy the Amalekites utterly. The commission would have been a hard one to a less hard-hearted man; but to Saul there was nothing objectionable in its nature. Further, a good reason was given. Amalek had been the first of the nations to attack Israel, and had been hostile and predatory ever since; and judgment had been denounced against the nation as against the Canaanites destroyed by Joshua. (Exod. 17, 14.) Saul executed the commission in part. He destroyed all the people who fell into his hands, and all the worthless part of the booty, but he reserved the more valuable animals and the King Agag, the probable motives being cupidity and vain glory. He professes, however, to Samuel that he had "brought" Agag, perhaps to present him before the Lord, and that the cattle and sheep had been preserved to offer sacrifice. This, however, though plausible, was a want of obedience to the Divine head of Israel, even though the motives alleged were the true ones.

Samuel's Reproof.—In connection with this we may notice Samuel's great sorrow for Saul. He cried in prayer to God all night in the grief of his heart when the commission to reject Saul came to him. This shows how much he loved and pitied Saul, and how unwilling he was to be the agent in denouncing judgment against him. When he meets Saul he reminds him of his former littleness and of the Divine goodness by which he had been raised to be king, and charges him with sacrificing the work on which God had sent him that he might greedily "fly upon the spoil." Finally, in answer to Saul's plea that he intended to sacrifice of the spoil to God, Samuel utters that grand truth which comes down through all the intervening times as a first principle of true religion, "Hath the Lord delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." The plea of an intention to sacrifice to God the property gained by disobeying his law, is a vain plea. God accepts no such sacrifice. No offering of our substance for religious uses can atone for having obtained it wrongfully. No plea of giving to religious objects or purposes can be received in extenuation of wrong-doing. If it could, there would be an end of God's moral government. Men might commit crimes and then by giving money to a priest secure pardon. The robber of the poor or the slayer of the innocent, or the man who takes dishonest gains or helps the guilty to escape, might compound for his sin by a money payment, or as our Lord accuses the Pharisees of doing might be guiltless if he consecrates of his gain to the service of God. Our Lord's rebuke to the Pharisees on this subject is precisely in accordance with the doctrine of Samuel here "Ye say whoever shall say to his father and mother, that wherein thou mightest have been benefited by me is a gift to God, he is free." This was making void God's commandment in relation to duty to parents, and substituting a gift to the church instead. God can accept no such offerings, because he cannot approve of sin. We learn from this passage:—(1.) The great truth that God expects implicit obedience from his people—that they shall do his will whatever may be the results, in faith that he knows best and can recompense us for all that we may lose for His sake. (Matt. 19, 29.) (2.) That no intention to serve God in some other way of our own, and no payment that we can make for our sins, can ever satisfy His justice or excuse us for disobedience. (3.) That true religion consists not in outward services, however troublesome or costly, but in obedience to God from the heart and in the life. (4). If Saul should have known this, how much more we, after Christ has come to teach us all truth, and pay all the price of sin for us. How much more thorough and spiritual should our obedience be. (5). The identity of God's requirements under the Old Testament and the New as far as spiritual and willing and thorough service is concerned. This appears in the answer of the Jewish scribe in Mark 12,33, which our Lord approves; in Christ's own appeal to the Pharisees in Matthew 12, 7, which is based on the previous teaching of the Old Testament; and in the definition of the sacrifices with which God is well pleased in Hebrews (13, 15 and 16th vs.) Under no dispensation can God excuse sin on account of any purpose to atone for it by ritual observances. He pardons sinners only for Christ's sake, and expects them, when reconciled to Him, to be His obedient and loving and faithful people.

MISCELL. UNDERCITY ARCHIVES ACC. NO. 12/1/73

glass cost £1,017 ; more than £1,100 went for music in two hours ; printing and lithographing cost £2,634, the admission tickets alone costing £1,068. For awnings £4,392 were spent; for repairing cooking apparatus—(nothing said about digestive apparatus)—£642 ; gloves and scarfs for committee men, £295, (and this item brings to fond recollection those fearfully colored gloves Boole and his Aldermen wore on the Japanese occasion) ; a photographer who took a picture of the table, cost £400, and about £4,000 more went for unmentionable incidentals.

It is worth recording in a separate paragraph that Alderman McGeorge, who seems to have been Chairman of the Committee who invited all this money in the Persian fraud, was rewarded for his report thereanent by a vote of thanks, for expressing which gratitude upon vellum an appropriation of $125 was duly made. Take it altogether, the affair was a piece of most excellent fooling.

AN OLD-YEAR SONG.

As through the forest, disarrayed
By chill November, late I strayed,
A lonely minstrel of the wood
Was singing to the solitude:
I loved thy music, thou I said,
When o'er thy perch the leaves were spread;
Sweet thy song, but sweeter now
Thy carol on the leafless bough.
Sing, little bird! thy note shall cheer
The sadness of the dying year.

When violets pranked the turf with blue
And morning filled their cups with dew,
Thy slender voice with ripping trill
The budding April bowers would fill,
Nor pass its joyous notes away
When April rounded into May:
Thy life shall hail no second dawn,—
Sing, little bird! the spring is gone.

And I remember—well-a-day!—
Thy full-blown summer roundelay,
As when behind a broidered screen
Some holy maiden sings unseen:
With answering notes the woodland rung,
And every tree-top found a tongue.
How deep the shade! the groves how fair!
Sing, little bird! the woods are bare.

But now the summer's chant is done
And mute the choral antiphon;
The birds have left the shivering pines
To flit among the trellised vines,
Or fan their air with scented plumes
Amid the love-sick orange-blooms,
And though art here alone,—alone—
Sing, little bird! the rest have flown.

The snow has capped yon distant hill,
At morn the running brook will still,
From driven herds the clouds that rise
Are like the smoke of sacrifice,
Erelong the frozen sod shall mock
The spadewhare, changed to stubborn rock,
The brawling streame shall soon be dumb,—
Sing, little bird! the frosts have come.

Fast, fast the lengthening shadows creep,
The songless fowls are half asleep,
The air grows chill, the setting sun
May leave thee cro thy song is done,
The pulse that warms thy breast grow cold,
Thy scene de with thee, unfold
The lingering sunset still is bright,—
Sing, little bird! 'twill soon be night.
—*Oliver Wendell Holmes in the Atlantic for January.*

RUMOR.

The child who cried for an hour did not get it.

—A cynical lady, rather inclined to flirt, says most men are like a cold, very easily caught, but very hard to get rid of.

—Kellogg's (Louisiana) Metropolitans passed a hen-roost in Grant Parish without robbing it. It was too high for them.

—The boy, at his first concert, innocently asked, when the soprano was called back: "What's the matter, mother? Didn't she do it right?"

—If it wasn't for the 10-cent stamp occasionally found in a paper of tobacco, a considerable portion of the citizens of Duluth would starve.—*Duluth Commercial.*

—"What is your name, little girl?" "Minnie." "Minnie what?" "Minnie Don't, mamma calls me."

—It is remarked that wood will last much longer if left for the women folks to saw and split.

—Out West, where women are running for office, the newspapers whose candidates have been elected no longer place defiant roosters at the head of their columns. A modest hen broods over the glad doings of election.

—"The evidence shows that he sot up with her night after night, and they squoze hands and talked soft, and I think she ought to have about $29 damages, was the charge of a Kansas Judge to a jury in a breach of promise case.

—He said it was too cold to get up, and she said it wasn't any place to kindle fires, and she wouldn't, and they both lay about *thirty-odd hours in Portland, Me. She, pretty hungry by that time, thought better of it.*

—We cannot be too careful how we play with the English language. One day, recently, a married lady of Geneseo, while admiring the falls from the Erie Railroad bridge, remarked: "Isn't that dam nice?"

—Mistress (to new servant girl from the country)—"Now, Eliza, make haste and dress yourself, and make your hair tidy, before your master comes home." Servant girl—"Yes'm. Where shall I find the comb, mum?"

—A young creature, with a penchant for cards, thus addresses an epistle to her masculine friend: "Come and play youcur with me this evening." And he got mad, and said a "gradnate" who had such spells as that was no right bower for him.

—The Detroit *Free Press* relates the following curious coincidence: "I dreamed the other night," said Bijah, as he helped His Honor into his overcoat, "that I asked to borrow 50 cents of you, and that you handed it out." "Curious coincidence," replied His Honor, as he buttoned his coat. "I had the same dream, except that I told you I would see you hung first."

—A young gentleman crowded himself into a seat in a horse-car, next to a young man, who remarked, "You wouldn't be so anxious to have that seat if you knew that I had just gotten over the small-pox." "That's nothing," was the reply; "this is the first time that I have been out since having it myself." The young man started for the front platform.

—Grandpa's Grammar.—"I say, Grandpa, I call it very unfair! You know my little sister, Eva? Well, when she goes out, everybody always comes and says how pretty she is, and nobody never comes up and says how pretty I am!" "You're too old for such open flattery, my dear! They say it to me, instead!" "Oh, come, Grandpa, you're not pretty!"

—Inferior Creature—"You must make all your arrangements, madam, to do this and do that, without ever consulting *me!* Do you forget, madam, I am your husband,—the husband whom you promised to 'love, honor, and *obey*?'" Superior Creature (engagingly)—"Well, well, little man, it's no good being cross about that. I promised, of course; but you know I never meant it!"

—While on the Peninsula during the War, an officer came across a private belonging to one of the most predatory companies of the Irish brigade, with the lifeless bodies of a goose and a hen tied together by the legs, dangling from his musket. "Where did you steal those, you rascal?" "Faith, I was marching along with Colonel Shortt. Maguire, and the goose—bad cess to it—came out and stood the American flag." "But the hen, sir; how about her?" "The hen, bless her, was in bad company, and laying eggs for the rebels."

—The *Territorial Enterprise*, of Virginia City, Nev., is authority for the following incident: Mrs. Van Cott, the fat, fair, and powerful preacher, has been reviving the Methodists of Carson, and many who were not Methodists have goes around among the congregation urging who have not done so to join the heavenly fold. Last Sunday evening she approached a Chinese shiner, who seemed to be much amused, and laying her hand on his shoulder, said: "My friend, are you a laborer in the vineyard of the Lord?" "No, mum, I be reptied, ging up at his fair questioner," I be workin Savage lower level."

GIVE ME THE LOWEST PLACE.

me the lowest place; not that I dare
k for that lowest place, but Thou hast died
I might live and share
y glory by Thy side.

me the lowest place; or if for me
t lowest place too high, make one more low
e I may sit and see
God, and love Thee so.
Christina Rossetti.

A Peculiar Murder.

British papers are aghast at a murder of ar character recently committed in London by respectable and sober men, one of sailor, long mutual friends, sat in a tavern evening and, the conversation taking ysical turn, became involved in an in to the seat of life, one placing it in the e other in the heart. The inquiry beiscussion, the discussion a dispute, the personal quarrel, and the personal sulted thus, according to the antetatement of one of the parties: "He would throw me over if I repeated ent that the seat of life was in the

THREE FRENCH MARRIAGES.

From Litvingcott's Magazine for January.

I was present yesterday at a wedding-mass in the Church of St. Thomas d'Aquin in the Faubourg St. Germain. In the square before the church ladies in elegant costume were descending from their carriages and mounting the steps, where a rich carpet was laid for them, as one would do in New York on a similar occasion. At the door stood two vergers in white hose and scarlet breeches, with blue coat, gold-embroidered baldric, and the picturesque three-cornered hat trimmed with light-gray ostrich feathers.

At length the bridal party entered, preceded by the vergers with their glittering halberds. The bride was leaning on the arm of her father, while the bridegroom conducted the mother. They were attended by several bridesmaids and groomsmen, and followed by a long train of relatives and friends. Passing up the main aisle, they took their seats in the inclosed space before the high altar, the bride and bridegroom in the centre, apart from the rest, in chairs of crimson velvet and gold, rich enough for thrones. There was a profusion of white flowers around the altar, but they were all artificial, as seems to be always the case in France on such occasions. Though there are exquisite imitations, one would prefer to have real flowers at one's wedding. More show than sweetness is a bad omen.

The officiating priest and his assistants wore white robes, with lace which would have made the despair of a Duchess. The bride looked very graceful in a white gown perfectly plain, with the tulle veil floating to her feet and orange-blossoms gleaming out from her dark ringlets. The ceremony was long and impressive. In one part of it the priest addressed to the bride and bridegroom the "pieces de mariage"—that is, silver medals about the size of a dollar bearing the names of the young couple, with the date of their marriage and appropriate emblems. A little later they advanced toward the altar, when the priest presented to them two golden patens, which they reverently kissed, and, returning to their seats, two of the groomsmen held above their heads a long white mantle of cloth of silver with fringes of gold, while the priest went on with the service.

During the offertory the vergers passed through the assembly with their monotonous chant, "*Pour les pauvres, s'il vous plaît!*" ("For the poor, if you please"), each followed by a groomsman and a bridesmaid, who held out the small crimson velvet bag to receive the offerings. I would rather have seen a plate passed round. Balaklava than do this myself, but the perfect ease and grace of these young French girls made it charming.

At the close of the mass the bridal party passed around the altar into the sacristy, when they received the congratulations of their friends, afterward filling the whole of the grand aisle of the church in the same order as they had entered, except that the bride now leaned on the arm of her husband, while the organ pealed forth exultingly the "Wedding-March" of Mendelssohn.

As we came out of the church, my friend, Madame Lefort, said to me, "You have seen what is very rare in France, a marriage for love and inclination, a l'Americain. It is the only one I have ever known."

"And you, Madame, Madame?" said I.

"Mine has been a happy marriage, but I was not acquainted with M. Lefort when I was married to him. The first time I ever saw him was on the day of the opening at the birth of the Prince Imperial. He was presented to me in the Champs-Elysees, but I was engrossed with the fine ceremony of the day, and did not much observe him. 'How did you like M. Lefort?' asked my mother on the way home. 'I do not know: I scarcely looked at him.' 'But, my daughter, your father has selected him for your husband. He will dine with us to-morrow, and it will be very disagreeable to you——' M. Lefort was a handsome man: he is so still, you know, and he was much handsomer then. He pleases me, but I never spoke ten words to him till after we were married, which was just a month from the day I first saw him; and all the time we were so busy, my mother and I, with preparations for the wedding that I had not a moment to think. He sent me the most beautiful flowers every day, and for my *corbeille de mariage* he gave me diamonds and an India shawl for which cost 5,000 francs. He was in a state to commit *folies* then," said Madame with a little sigh. "I was bewildered with his generosity. The splendor for French girls are always dressed in the *simplest way—not at all as in your country, where Miss has everything handsome*, Mamma—and they never go into the street without a chaperone. I was full of life and longed for excitement: his abolement was unusual, and went out very seldom, so that marriage was like an open door to freedom."

"But I do not see how you dared."

"Oh, as to that, I was thoughtless enough, and besides I never expected anything different. Eugene was very good to me: by and by we had our little Charles, we fell in love with each other by degrees, and we have been very happy. I think marriages are best in France as a rule, and mine is. It helped to make three last winter, and they have all been happy."

"Do tell me about them," said I.

"With the greatest pleasure, this evening after dinner."

"The girls will like to hear the story, too," said L. "I should be glad to see my young specimens of American young womanhood who were under my care temporarily."

Accordingly, when the lamps were lighted (for there is no gas in the parlors) we drew our chairs around the table to hear the story of the three marriages.

"You remember," began Madame, "the fat Colonel who dined with us last Sunday? His wife is my cousin, and a year ago she was not Madame de Courcelles."

"But the title *yes?*" said Alice with a naive surprise in her blue eyes.

"Oh, the Colonel was a widower," said Madame laughing. "My cousin lived with her father in the country then. She was his youngest child. Her mother had been dead many years; her brothers and sisters were married; she had been naked in marriage, but she did not like to leave her father alone, and he loved his only daughter without her that he had not the heart to urge it. My uncle died about two years ago; his property was divided among his children. Pauline had a moderate income, but could not permit her to live in the style to which she was accustomed. She wrote me a very sad letter, lamenting her father's death and her loneliness and desolation. She asked me to find her a room and board in Paris, in a convent or in some quiet family. I wrote that I would do all I could for her. 'Pardon me, Colonel,' I added, 'why do you not think of marriage?' It will be very disagreeable to you, who have so long been the master of a handsome establishment, to live in the way you propose. Seriously, marriage is the only solution of all your perplexities.' I had not long to wait for a reply. Pauline told me that she would willingly marry, but she was now 36 years old, her dowry was not excessive, and she feared it would be impossible to make an advantageous marriage. 'Difficult,' I wrote in reply, 'but not impossible. Come to Paris, make me a little visit, and we will see.' Now I had in my mind my friend Col. de Courcelles, whose wife had been dead about a year and a half. He often came to see me, and always bewailed his loneliness and the unhappy condition of his children (he had but two, a girl and boy) without a mother. It occurred to me that two sorrows rightly mingled might make one joy; and the next time he called and entered on his usual monologue I interpolated the question, 'Why don't you marry again, Colonel?' It is the only thing that can make you forget your sorrow.' 'I know it,' said he, 'but there is no help.' 'Pardon me, Colonel, I have a cousin who is just my age. She has recently lost her father; she has a dowry of 50,000 francs, and she is coming to spend a few weeks with me.' 'I shall be delighted to meet your charming cousin, Madame.'

"In due time Pauline arrived. After the first greeting and condolences were over, I said, 'Pauline, I have not found a husband for you—Col. de Courcelles. I have been acquainted with him many years; he has a fine position, and he was very fond of my cousin. She was very happy with him. He will dine with us on Sunday, and you will have an opportunity to see him. I have said nothing to him about it; you may feel confident of your success.'

"(My American readers, who have been brought up, I hope, with a strict regard for truth, will doubtless be shocked at the Madame's want of veracity. I was not sorry to see my young Bostonians exchange a glance of surprise, which Madame did not observe, and would not have understood if she had observed it. Frenchmen appear to regard a lie as a thing innocent in itself,—one which may be even highly meritorious, and which becomes criminal only under certain circumstances, deriving its moral character entirely from the motives that prompt it.)

"On Sunday the Colonel came. Clarice was at school then, and there were only four of us.—M. Lefort and I, my cousin and the Colonel, who sat opposite her. They looked at each other furtively from time to time, and, when their eyes met, dropped them instantly on their plates in the most comical manner. Dinner over, I took my cousin aside: 'What do you think of him?' 'He is too fat,' said Pauline. 'Fat? You think so? The idea!' 'Oh, Madame, how *could* you? He is immense!' said my matronly Pauline, with a look of distress. 'Only consider what a fine position he has,' said I, 'and such an excellent man! I would not see how well he looks on horseback at the head of his regiment!'

"Later in the evening I had an opportunity to speak to the Colonel. 'Well?' said I, interrogatively. 'Madame, your cousin is charming, but she is rather too tall.' The huge Colonel had a giant's penchant for little women. 'There is no occasion for you to go any further,' said I. 'I have not mentioned it to my cousin, of course.' 'I should like to call to-morrow,' said he.

"In six weeks Pauline was Madame de Courcelles, but up to the wedding-day she continued to say piteously, 'If he were only not so fat!'"

"That is not romantic at all," said Emily.

"But they are very happy," said Madame.

"Doesn't she think he is too fat now?" asked Belle.

"I dare say she would be very indignant if you were to say so," laughed Madame.

"Now for marriage Number 2," said Helen.

"A short time before my cousin's marriage," continued Madame, "my friend, M. Auber, called on me. 'That is a strange idea of yours, to marry your cousin to that great fat Colonel,' said he. 'I have a friend who would suit her much better, I am sure.' 'It is rather late for that now; she is to be married in ten days.' 'How vexatious!' said M. Auber. 'But, Monsieur, I have a sister-in-law, a young widow, several years younger and far handsomer than my cousin. Your friend might be pleased with her.' 'I wish I could see her.'

"Nothing easier. Dine with us the day after to-morrow, you and Madame Auber, and I will invite Julie to meet you.' My sister is really very beautiful, and M. Auber could not restrain his admiration: 'Oh, Madame, she is adorable! If my friend can please her, he is a man to be envied. Let us see: to-day is Tuesday. Well, Thursday, if you and your sister and M. Lefort will dine with us, my friend will be there.'

"Thursday came, the dinner, and the guests. I had told my sister what was in contemplation, and we were naturally a little curious to see M. Vernon. He was a good-looking man, about 50 years of age.

"Oh, Madame, wasn't he bald?" asked Alice.

"Well, he was a little, on the top of his head."

"I hate bald men. How old was she?"

"A little under 30."

"I should not think she would have married him if she was so beautiful."

"Well, my dear, he had a fine social position and a large fortune, hotel in Paris, house in the country, elegant carriage, and servants in livery. It was a great temptation, and then she was not very young, you know. Well, dinner was over, and we had returned to the parlor. M. Auber seemed restless and fidgety, for he is of a very impatient temperament. 'Madame Lefort,' said he, rising, 'I should like to show you a painting by Paul Delaroche in the next room. I had seen the painting hundreds of times, but I followed without a word. 'Vernon, wouldn't you like to see it, too?' said M. Auber. My sooner was the door closed than he asked in his eager way, 'Well, Madame, what does your sister think of my friend?' 'But, Monsieur, how should I know? I have not had an opportunity to speak to her. Besides, it would be more suitable to know M. Vernon's impression first.' 'Oh, I saw that in an instant,' said M. Auber. 'There is no need of asking him. He is enchanted.' 'Truly, she is the most beautiful creature I ever saw,' said M. Vernon. 'Far too young for you, I am afraid.' 'That remains to be seen,' said his friend. 'Ask her, Madame, —just as well now as any time.' 'But M. Vernon must go away.' 'Certainly, Madame;' and he opened the door into the parlor. 'Come then, Julie, don't you wish to see this beautiful painting? Have you no taste for the arts?' She came. M. Auber wishes to know how you are pleased with his friend.' 'He is very well,' said she coolly—'rather old.' 'Oh, Madame, is that all you can say for one of the best matches in France?' 'I do not know that I have any intention,' she added. 'Then, Madame, we will consider the affair settled.'

"Early the next morning M. Vernon called to ask my husband to accompany him to the house of Julie's mother, and after the usual compliments of presentation he immediately asked the hand of her daughter. In three weeks I had the pleasure of being present at the wedding."

"Oh, how dreadful!" cried the girls in a chorus. "No love-making!" "No walks by moonlight!" "So prosaic!" "Everything prearried up so, just like a parcel of goods bought and delivered."

"Why, how long are betrothals in your country?" asked Madame.

"Two or three years generally. Seldom less than one year when no particular reason for it."

"I should have changed my mind three or four times in a year," said M. Lefort, looking up from the book which he had been reading all the time, apparently.

"And I mine *five* times," said Madame. "How, then? Are not such long engagements often broken?" she inquired.

"Oh, never," said Belle, with fervor.

"But, my child," interrupted I, "I am afraid you are mistaken there; I have known a great many broken in my time."

"And do these young lovers see each other often during the long interval?"

"Very often, Madame, if they happen to live near each other."

"But always in the presence of the young lady's mother, I suppose?"

"No; it is very common for a young lady to receive her betrothed alone."

"Oh, shocking!" said Madame looked rigid with astonishment. "But if the engagements were broken, she would never find a husband after such an intimacy?"

"That would make no difference," I rejoined, "unless a girl were engaged six or seven years, and the man broke his engagement then, as sometimes happens. She would have lost her fresh young beauty, and her heart would be so set on the faithless lover that no other could ever take his place."

"Ah," said Madame, "our young girls are at least saved from all pains of the heart."

"And they are kept from indecorous flirting and maneuvers to attract attention, too," said I, with a glance at my young American guests that they needed the hint particularly, however.

"They flirt enough afterward," said Belle spiritedly. "Don't you remember the odious Madame T., with her yellow curls, and the young officer at the Grand Hotel? I never saw any such flirting in America."

"Don't talk, girls," said Emily. "I want to hear about the third marriage."

"Well," resumed Madame, "I felt a good deal of complacency in my success, and it formed a subject of conversation at the next reception. 'I am disgusted,' said Madame Bolval. 'I have been trying all winter to bring about a marriage between two of my friends, and it has failed at last. I will never try again if it be a thousand years.' 'I am ready to try again to-morrow.' 'Pray be so kind as to give me some assistance, then,' said Madame C., wife of the Minister of Marine. 'I am looking for a suitable wife for Emile, as I am very desirous that he should marry. Young men are exposed to so many temptations in Paris—actresses and grisettes, and all that kind of thing—enough to drive a mother distracted. Emile will be 25 next month.'

"I should think he was old enough to find a wife for himself," whispered Alice.

"His salary is 12,000 francs, which is not bad for a young man, and his father will do something more for him when he marries. I know a girl that will suit him exactly,' cried Madame Belval, eagerly, forgetting, like Rip Van Winkle, that she had 'never cut off' (This is an interpolation. I am afraid the French ladies had not the pleasure of being acquainted with Monsieur Van Winkle). The Administrator of the Lyons Railway has a daughter almost 20, the most amiable, the most lovely, and her father will give her 100,000 francs.' 'That is very reasonable,' said Madame C. 'I shall be under everlasting obligations to you if you will speak to him of our son.' 'With the greatest pleasure in the world.'

"Madame Belval had an interview with the Administrator of Railways. He would make inquiries about the young man. The result was satisfactory, and in a week the friends of both families, including M. Lefort and myself, received an invitation to a soiree at Madame Belval's, where the two young people would meet for the first time. It was very embarrassing for them in the presence of so many observers. Mademoiselle Therese was lovely, with long fair curls and that delicate blond beauty which is so rare in France. I pitied the poor child, she was so distressed at the thought of being on exhibition, and looked pale and then flushed alternately."

"I am glad *I* am not a French girl," said Helen.

"And the young man was scarcely less agitated. They hardly dared to look at each other, and were as silent as deaf mutes the whole evening. The next day his father made a formal demand of M. Thouvel for the hand of his daughter.

"His father! and the young man had nothing to do with it?" exclaimed Belle, amazed.

"Marriages are always arranged by the parents with us," said Madame. "M. Thouvel gave an affirmative answer, and the marriage took place shortly after, as is usual in France."

"And shall you be married in that way, Clarice?" asked Alice compassionately of Madame's pretty young daughter.

"How else? I am not going to America."

MARY E. BLAIR.

THE TWO PILLARS.

The Oldest Symbol Known to the Human Race.

A Sacred Emblem Among the Ancient Scandinavians, Tyrians, and Hebrews.

Derivation of the Dollar and Pound Marks Therefrom.

W. L. Fawcette in the Atlantic for January.

The interest in relics has its foundation in the transitory nature of all material forms and the difficulty with which man makes any permanent impression upon them. It has taken but a thousand years or so to obliterate the monumental evidences of some of the greatest cities of the world. A few manuscript-books have lasted a little longer, but time at last tyrannizes over all; walls crumble, the ancient books go piecemeal to rags, languages die, the meaning of words and symbols changes, and it requires the continuous attention of many to rescue anything from the sea of oblivion that continually encroaches upon the shores of history. A few leading ideas and words seem to last forever, but, as a rule, all human handiwork that appeals to the eye disappears sooner or later; and when we meet with any artificial object which presents to our eyes a form preserved while cities have crumbled and nations have vanished, it seems a new revelation of the past. But it is in the unexpected discovery that familiar words, ideas, and objects have a pedigree as long as chronology itself, that we get, perhaps, the most vivid impression of contact with the past, and that shadowy hands seem to reach out suddenly from some mysterious storehouse of dead and dusty things to clasp our own. For the great majority of even educated people, such an experience as this may be found in the history of

THE MODERN DOLLAR-MARK, $.

How little does the clerk, shopkeeper, or banker who makes a hundred times a day this familiar figure, imagine he is making representations of the oldest symbol known to the human race — one which seems to have been elaborated out of the mythologies of all nations, and passing through numberless changes by the outgrowth of fanciful legends from the original ideas, but clearly traceable to the earliest races, of whom we get only shadowy outlines in the dusk of antiquity,—a symbol known to those who built Tyre and Carthage as

"THE PILLARS OF HERACLES,"

but as ancient to them as to us. In comparatively modern times poetic fancy has conferred this name on the two mountains that stand at the entrance to the Mediterranean,—Calpe on the north, and Abyla on the south side of the straits. But for more than 2,000 years before the diversion of the name, the form of the material symbol was two pillars of wood or stone.

But how came the two pillars to be symbolized in the dollar-mark, and what was their original meaning?

The transfer of the title Pillars of Hercules to the two mountains furnishes at least a local beginning point in the answer to the first of these queries.

According to tradition, Melcarthus, a Tyrian navigator and explorer, sailing in search of fabled Atlantis or dimly rumored Britain, had paused in a bay at the Western extremity of the land beyond the straits, and set up there

TWO PILLARS

as a memorial, building over them the temple of Hercules. A colony of Tyre was established there, and the place grew into the ancient Gades, the modern Cadiz. As the temple increased in wealth through the votive offerings of passing voyagers it became more splendid, and the first rude pillars of stone were replaced by others made of precious metals. As late as the second century this temple existed in its greatest splendor. Flavius Philostratus, who visited it, testifies to its magnificence, and in his life of Apollonius of Tyana gives the following description of the pillars:

"The pillars in the temple were composed of gold and silver, and so nicely blended were the metals as to form but one color. They were more than a cubit high, of a quadrangular form, like anvils, whose capitals were inscribed with characters neither Indian nor Egyptian, nor such as could be deciphered. *These pillars are the chains which bind together the earth and sea.* The inscriptions on them were executed by Hercules in the house of the Farce, to prevent discord arising among the elements and that friendship being disturbed which they had for each other."

These pillars were the nucleus of the ancient Gades, and naturally became the metropolitan emblem of the modern city, as the horse's head was of Carthage.

Leaving for the present the explanation of the original signification of the two pillars, the story of

THEIR DESCENT TO US

may be briefly outlined as follows:

When Charles V. became Emperor of Germany he adopted a new coat of imperial arms, in which those of Spain were quartered with those of the Empire, the pillars of the arms of Cadiz being made supporters in the device.

At Seville was an imperial mint in which was coined a standard dollar called in the Mediterranean coasts "colonnate," the most prominent figures in the device on this coin being the two pillars and the scroll twined about them, the representation of which with a pen came to be the accepted symbol of the coin.

Melcarthus was a Tyrian, and the pillars must, therefore, have been known and reverenced as

A SACRED SYMBOL IN TYRE

long before he set them up on the shores of the Atlantic. Additional proof of this may be found in the fact that on the coins of Tyre were prominently depicted, with some other emblems, two short pillars, arranged as supporters, one on either side of the general device, the proportions corresponding nearly to those described by Philostratus. The Tyrians, though not the first people to coin money, were the first to give it general circulation. Their coinage became the currency of the world, and the two pillars with which it was stamped would naturally become the symbol for money, so that the adoption of the dollar-mark to designate the "pillar-pieces" of Charles V. was probably only the revival of an ancient custom which at first referred to the "pillar-pieces" of Tyre.

THE POUND-MARK,

in all probability, owes its distinguishing feature, the two horizontal bars, to the same symbol, though in this connection they came into England by another route than Spain. The L was the initial letter of the Latin *Libra*, a balance, and was used to signify a standard by which to weigh the precious metals, the name of the weight being derived from the Roman *pondo*, a pound. But in the time of Henry VIII. the pound sterling which had been used as a standard for money was superseded by another pound, which had been brought from Cairo in Egypt to Troyes in France during the Crusades. In the 200 years from the eleventh to the close of the thirteenth century, the zeal to recapture Jerusalem brought the people of Europe more in contact with each other, producing an interchange of ideas and customs, though the jealousies of the two or three most powerful nations retarded their general adoption. It was probably owing to the ancient hatred of Briton and Gaul that this Troyes weight was not definitely adopted in England until it was carried there by Venetian goldsmiths, about the year 1496. When it was so adopted it was probably distinguished from the old sterling or "easterling" pound by adding to the pound-mark a few strokes of the pen to represent the pillars of Hercules,

THE COMMON MONEY-SYMBOL

in the Mediterranean cities. But as the lower arm of the L was the shortest, a symmetrical written character could be made more easily by changing the pillars from the perpendicular to the horizontal. In handwriting, it is natural to make all straight marks slanting and not upright, and the change from slanting marks to horizontal ones would be as readily adopted as any other change in the symbol.

So much for the story of the two pillars as connected with money.

The tradition of the Free Masons in regard to the two pillars, which are a prominent emblem of their craft, is, that they represent the

JACHIN AND BOAZ

which Hiram of Tyre made for Solomon, and set one on either side of the entrance to the Temple, to commemorate the pillar of cloud by day and of fire by night which guided the Israelites in their forty years' wanderings in the wilderness. Whatever significance the Hebrews may have attached to these pillars, there is good reason for believing that they received the material emblem from the Tyrians at the time of the building of the Temple. The Scriptures give a minute account of the dimensions and designs of the pillars (2 Kings vii., and 2 Chronicles iii.), but are silent as to their significance; and there is nothing in the whole Scriptural account of them to forbid the conclusion that the ideas symbolized by them were

AS MUCH TYRIAN AS JEWISH.

Tyre had been a rich and prosperous city for over two hundred years when Solomon undertook the building of the Temple. The Tyrians had been skilled in architecture and other arts to a degree that implied a high state of mental culture, while the Hebrews were yet nomadic tribes living in tents. The tabernacle was only a tent, and in this first Hebrew endeavor to give it a more enduring structure of wood and stone, Solomon naturally appealed to the greater skill of the subjects of the friendly Hiram, King of Tyre. When the Hebrews began to build the Temple they altered their wanderings, they became permanently established, and, as a memorial of this fact, they embodied in the architectural design of the Temple a symbol which, by the Tyrians and many other nations descended from the ancient Aryan stock, was considered emblematic of

A DIVINE LEADERSHIP

that had controlled them to a new and permanent home; this was the true significance of the two pillars.

As long as the Hebrews were wanderers, the pillars of cloud by day and of fire by night were merely a metaphor, to express their belief in a Divine direction of their movements. When they came at last to the promised land, the figurative pillars of cloud and fire became the two pillars in the porch of the Temple as the symbol of the establishment of the nation.

Having thus traced the story of the emblems back through two lines of descent to a common point in Tyre, we must take a look into the remoter past to find the origin of the symbol in

THE EARLIEST RECORDED IDEAS

of the human race in connection with the Deity, and from that point we may follow its descent again through the independent routes of Greek and Scandinavian mythology.

The ancient Aryans who composed the Vedas had not then arrived at the stage of intellectual development in which they could entertain the idea of an abstract principle as the one universal law, or of any god except a visible one. To them it seemed impossible that there could be a spiritual essence without some material form. Fire, the most inexplicable and striking of the agencies of nature, was accepted by them as this first and all-pervading force which controlled the universe; and the sun, the grandest and most brilliant mass of fire, as the embodiment of the Deity.

Here are two verses of the Vedas, as translated by Max Muller, which may be called the Genesis of the Brahmins, and in them are

TWO WORDS

around which have crystalized fancies growing into myths, and myths growing into monuments of wood and stone, and again into ideal beings, until the original conceptions have been almost lost. Yet through all these changes some characteristics of the original meaning have been so stamped upon each new form, that the thread of connection, from those ancient days when the first peoples of the Aryan race worshiped the sun on the plains of Central Asia, down through all the ages to the comparatively modern symbol of the Pillars of Hercules, is unmistakable:

1. "In the beginning there arose the golden Child. He was one born lord of all that is. He *established* the earth and sky.—Who is the God to whom we shall offer our sacrifice?

2. "He who gives life, he who gives *strength*, whose command all the bright gods revere, whose shadow is immortality; whose shadow is death;—Who is the God to whom we shall offer our sacrifice?"

If there nothing but the coincidence of the two words italicized in the foregoing verses with the names of the two pillars in Solomon's Temple,—Jachin meaning *strength*, and Boaz *to establish*,—there were nothing in this to establish the connection of the two pillars, as well as the Pillars of Hercules and also the Greek myth of Castor and Pollux, with these ancient expressions, the identity of all these myths and symbols might be more doubtful than it is; but

THERE IS MORE.

In the Vedas the sun is called the "runner," the "quick racer;" he is called Aryat, the horse; Agni, the fire; Arusha, the red one, the strong one, the son of Heaven and Earth; Savitri, the god of all gods. He is represented as drawn in a chariot over its daily course through the heavens by "the harits," "the rohits," and "the arushas,"—i. e., the gleaming, the ruddy, and the gold-colored. Indra, god of the dawn, which are the first rays of the morning sun.

The flexibility of the idea, within a certain range of expressions, seems to be acknowledged by the poets of the Vedas in the following verse:

"Hear thou, the brilliant Agni, my prayer, whether the two black horses bring thy car, or the two ruddy, or the two red horses."

Notwithstanding all the interchanging of names, numbers, and genders, and the changing of forms from animal to human and vice versa, there is always an inherent idea of fire, sun, endowed with supernatural strength and brightness, and of a contest between, and alternating supremacy of,

LIGHT AND DARKNESS!

It requires no great stretch of the imagination to conceive how, in the Greek modification of this many-sided plastic myth of the sun-god, Indra should be the two children of Jove, and Arusha of Apollo, and also of Heracles. Indeed, it seems probable that, out of the numerous names of this one object of adoration, there are nearly all the wonderful and fantastic system of both Greek and Scandinavian mythology.

In the Vedic myths the phenomena which attended the rising and setting of the sun, the clouds, some black, some ruddy, and some shining like molten gold or silver, and also his first and last beams darting through, were spoken of as fires or cattle, or beings with human forms, almost invariably in *pairs*.

In some places the ruddy clouds that precede his rising are called the "bright cows" that the two horses which the sun is said to harness to his car are called the "Arusha," the red ones; in other places they are called the "two Asvins," the shining mares; and in others the idea is modified still more, and they are called the "two sisters," and, at last, we find, are named

DAY AND NIGHT,

the "daughters of Arusha," the one gleaming with the brightness of her father, and the other decked with stars. Prof. Whitney, in his "Essays on the Vedas," pronounces the "two Asvins" as "enigmatical divinities," whose vocation or province in Aryan mythology he does not discover, though, at the same time, he intimates the probability that they may be identical with the Dioscuri of the Greeks; and Prof. Muller hints at the same identity, but with no more reference to their true character as divine forerunners or guides of families, tribes, or races of men wandering about the world in search of new homes. It is related of

THE DIOSCURI,

that, when Castor was killed, Pollux, inconsolable for his loss, besought Jove to let him give his own life for that of his brother. To this Jove so far consented as to allow the two brothers to each pass alternate days under the earth and in the celestial abodes, their alternate daily deaths and ascensions into the heavens being only another version of the story of Day and Night, the daughters of Arusha. The twin brothers Castor and Pollux are represented as always clad in shining armor, and mounted on snow-white steeds,—thus reproducing the chief characteristics of the "two Asvins," the shining mares of the Vedas, and showing that all those metamorphoses are only variations of the same idea.

The Hebrew metaphor of the pillar of cloud by day and of fire by night, to express the idea of a divine leadership, points to the same natural objects—

CLOUDS AND FIRE—

that to the earlier Aryans were symbols of the presence of the Deity. The whole idea might seem a reproduction or elaboration of that expressed in the following verses of the Rig-Veda, written a thousand years before:

"Thy mighty car, O Indra, water-*clouds* went, where they placed the seed and lit the *fire*, thence arose He who is the sole life of the bright gods;—Who is the God to whom we shall offer our sacrifice?

"He who by His might looked even over the water-clouds, the clouds which gave strength and lit the sacrifice; He who alone is God above all gods."

The fact that nearly every manifestation of the presence of the Deity recorded in Hebrew history down to the time of the building of the Temple was in a *cloud*, shows at least a remarkable resemblance to the Aryan conceptions of the divine presence.

The further elaboration of the idea in symbolizing the presence of the Deity by two pillars of wood or stone, and particularly of such presence in the character of a leader through long wanderings to a place of permanent establishment,

WAS NOT EXCLUSIVE WITH THE HEBREWS.

Other races with whom the Hebrews could not have come in contact had precisely the same symbol of two pillars of wood or stone,—a fact which makes it a reasonable presumption that the two pillars, one of cloud one of fire, which were their prototype, were not more exclusively a Hebrew idea.

In Sparta the twin Dioscuri are said to have been represented by two pillars of stone, which were sometimes joined by a smaller horizontal bar to represent their twinship. Frequently the top of one of these posts was carved in the semblance of a human head. The Spartans may have borrowed the emblem from the Tyrians; the fact that the ancient Nordimen employed the two pillars to symbolize precisely the same ideas as those connected with them by the Hebrews and Greeks makes it quite as unlikely that the Spartans derived the symbol from the same original source as the Tyrians.

A column of stone was in fact a

COMMON SYMBOL OF THE DEITY

among many ancient nations. Venus was worshipped at Paphos under the form of a stone. Juno of the Thespians and Diana of the Icarians were worshipped under the same form. The most famous of the Syrian deities was El Gabal (the stone), a name to which is akin the modern Arabic *gebel*, a mountain, or a rock. The very name of Gibraltar, one of the mountains to which poetry has transferred the title of Pillars of Hercules, is from Gebel Tarik, the mountain, or the rock, of Tarik, one of the first Moors who set foot on the northern side of the straits, and after whom came those who established in Spain the brilliant and romantic empire of these successors of the ancient Phœnicians.

There is good ground for the presumption that

HERACLES OF THE GREEKS

was only another version of the myth of the Dioscuri. The Hebrews gave each of the pillars a name, though they received the emblem from the Tyrians, who employed them as the emblem of one deity; and as the Tyrians were earlier than the Greeks, this phase of the monotheistic significance of the pillars must have come down from the same ancient source as the myth of the Dioscuri.

With both Greeks and Tyrians "Heracles," transformed by the Latins into "Hercules," seemed to be a transferable honorary title. The proper name of the Tyrian Heracles was Melcarthus, whose mother was said to be Astoria, the starry heavens; while the proper name of the Greek Heracles was Alcæus, who was said to be the son of Jove by a mortal mother, Alcmena, as the Dioscuri were said to be the twin sons of Jove by a mortal mother, Leda. The Heracles of the Tyrians and the Castor and Pollux of the Greeks were the patron deities of seamen and navigators, as well as of feats of strength and agility.

Turning now to the mythology of the Scandinavians, we find in the character of

THOR

one which corresponds in all these particulars. He was said to be the son of Odin, the eldest of the gods, by Jord (the earth). Not only do the stories of his feats of strength with his hammer correspond with those of Heracles with his club, but he was the patron deity of the early Norse navigators, who were as daring as even the Phœnicians.

The "sacred columns" of the Norse mythology were two high wooden posts, or pillars, fashioned by hewing. These stood on either side of the "high seat" of the master of the household, and hence were called

"THE PILLARS OF THE HIGH SEAT,"

and were a sort of household symbol of Thor. The upper end of one of the pillars being, like the Spartan symbol, carved in the semblance of a human head, the setting up of these pillars was the sign of the establishment of the household on that spot. When a Northman moved, no matter how far, he took his sacred pillars with him; and when these were set up, there was his home until he made a formal change of domicile by moving them to some new spot.

When the Northmen discovered Iceland and began to emigrate there the sacred pillars of each Norse family were thrown overboard when the ship came near the land, and on the nearest habitable spot to where they were cast ashore by the waves were they set up, by planting the ends in the ground, as

A SYMBOL OF POSSESSION,

being in some respects a formal act of "entry," having something of the same significance as the act of the emigrant in the Western States who has "staked out a claim."

When the pillars were set up the house was built around them, and, though the pillars and the domicile might be moved to new locations, the place where the pillars were first cast ashore always retained a peculiar significance and sacredness to the family. Thus it is related of Throd Hrappson, that his pillars, when cast overboard, were carried away by the waves and currents and apparently lost. He settled, however, on the eastern side of Iceland, and had been living there ten or fifteen years when it was discovered that his pillars had been cast ashore on the western coast, upon which he straightway sold his estate and moved to the locality where his pillars had been found.

Many other instances of the

CASTING OF THE SACRED COLUMNS INTO THE SEA,

in order that they might guide Northmen in their selection of home in Iceland, are related in Rudolph Keyser's Religion of the Northmen. Of Eirik the Red it is told that, having loaned his posts of honor (possibly as a pledge of some promise to be fulfilled) to another Icelander, he could not get them back, which gave occasion for a long feud, in which many other families were drawn, and many of the adherents of both parties were slain. "When the Norse chieftain Thorolf Mostrarskegg left Norway to settle in Iceland he tore down the temple of Thor over which he had presided,—in which he seemed to have some kind of proprietary right from having built it chiefly at his own expense for the use of the worshipers of Thor,—and took with him most of the timber, together with the earth beneath the platform on which Thor's statue had been seated." When he came in view of Iceland the two sacred columns of the temple were thrown into the sea; and where these were cast on shore by the waves he called the place Thornes, and built the temple of Thor, placing the two sacred columns, one on either side, just within the doorway.

The incidents in which the two columns thus appear in the earliest history of the Norse people are, it is true, of modern date when compared with their appearance at the building of Solomon's Temple, or the erection of the Pillars of Hercules by Melcarthus, near the straits of Gibraltar; but their later appearance in history as the "Pillars of Thor"

DO NOT ARGUE

that they were copied from the Pillars of Hercules, but only that written history, or even chronology of any kind, was not known in Scandinavia during the earlier period that Tyre and Greece. The Germanic race, however, of which the Northmen were a branch, had its origin in the centre of Asia near the Caspian Sea. From there they carried with the same traditions as the Syrians and Greeks; and the religious myths out of which the Greeks afterwards elaborated their fanciful system of mythology were by the Northmen, of more contemplative imagination a gloomier turn, fashioned into the more barbarous, grotesque, and sanguinary

NORSE MYTHOLOGY.

The cosmogony of the Greeks and the Northmen corresponds so nearly as to leave no doubt of a common origin, and yet the details were so different as to show that for ages the ancient stories must have been handed down from one generation to another by people possessed of a vastly different degree of refinement and surrounded by a different aspect of nature.

The Asa faith was as ancient as the cosmogony of the Phœnicians and the Greeks, and the sacred columns of Thor were not an idea borrowed from the Pillars of Heracles, but an independent perpetuation of the same mystic symbol.

The facts that the two pillars were a sacred symbol in three ancient and contemporaneous religions, and that they occupied the same position and significance in the temples of Th[illegible] the Scandinavians, Heracles of the Tyrians, [illegible] Jehovah of the Hebrews, help to confirm [illegible] theory of

A COMMON MYTHOLOGY

as the foundation and the source of the [illegible] all the later faiths. The fervid spirit of [illegible] brews gave to their version of this [illegible] ancient conceptions a diviner mold. [illegible] solar ray of light, split up by the prism [illegible] three grounds of hope, awe, and love; [illegible] it the main portion of the heat, and [illegible] greater part of all the light, and another [illegible] the cooling qualities, and groups embracing two or more of these primitive colors, so the rays of the Aryan sun, the first and most natural Deity, falling on the human mind, [illegible] elaborated into a great variety of [illegible] carrying with it some of the divine li[illegible] other characteristics as different as [illegible] in the specimens of the analyzed [illegible] one race the predominant traits [illegible] thought are brilliant, but merely—[illegible] Jehovah of the prayer, awe, and love; [illegible] cold, practical maxims for thrift; [illegible] the fervid, but sombre enthusiasm [illegible] dogmatism that overturns empire [illegible]

But in all there is the acknowledgment of the

REGULAR ALTERNATION OF DAY AND NIGHT,

as is the work of God, the phenomena [illegible] its presence to guide man around [illegible] portions of the world.

"Sun and moon go in regular [illegible] we may see Indra and believe," [illegible] poets of the Rig-Veda.

"The day is thine: the night [illegible] thou hast prepared the light [illegible] the poet of Israel.

Continuous line of promenade along
nd outside of Citadel.
Site for suggested new Chateau St.
nd positions for turrets on walls at vari-
nts.
ns for new city gates.
n for proposed Chateau St. Louis in
Quebec.
Committee placed these plans before the
and called their serious attention and
the public to the advisability of carrying
views of His Excellency the Governor-
l. Lord Dufferin has desired His Wor-
cause an estimate to be made of the
le cost of carrying out the proposed im-
ients, and telegraphed on the 16th instant
w when the estimate would be ready.
mmittee had therefore had an estimate
y the City Engineer, which amounts to
$80,000 or thereabouts, exclusive, of
, of the proposed chateau, the cost of
alone would likely be about $100,000, and
recommend that the city do contribute
y out these improvements to the extent
one-third the cost thereof, or $30,000,
it power be obtained to issue debentures
amount.
Committee thus refers to the importance
e improvements :—
pended is an estimate somewhat in de-
the several items which go to make up
al hereinabove mentioned.
e importance to Quebec of the proposed
in connection with the extension of Dur-
rrace to the King's Bastion cannot be
timated. This would form one of the
st promenades to be found in America or
ere, situated as the terrace is, at an ele-
of 180 feet above the river, and offering
terrupted walk of a quarter of a mile in
and a view of the St. Lawrence as far
Rouge. Then with the Chateau St.
n the crest of the cliff at a height of 330
d, not unlikely, the future Parliament
and public buildings of Quebec over-
the St. Lawrence from the Plains of
m, the continuous walk on Boulevard
the city walls and ramparts, the port
rrounding scenery, the prestige of a
and standing army, Quebec would be-
uch an object of attraction to strangers
use thousands to visit the city yearly and
d to the importance of the place and to
sperity of its citizens."

NEW LODGE OF YOUNG BRITONS.

Worshipful Master of the Star of the East
. O. B., No. 70, J. B. Manson, with Depu-
er A. McMullen and Chaplain James Dor-
ed a Lodge of O. I. B., in Quebec last
About twenty members were duly enroll-
e following is the staff of officers : Mas-
bert Hay; Deputy Master, David Hodge ;
in, J. D. Staton ; Treasurer, —— Law
Senior Committee man, W. Messervey.
egates met with an enthusiastic reception
ere is every hope of the Lodge soon in-
g the strength of its numbers. When
stion was first mooted, it is said that
papers opposed the establishment of
odge here, but so far nothing more has
d or written on the subject.

CITY ITEMS.

w that there is some snow a number of
use themselves sliding from the top of
ond street along the sidewalk down past
oke street, to the danger of persons walk-
the former street, as a lady who was
on Saturday by one of the sledges can

have received from Messrs. Hunter,
Co., publishers, of Toronto, the first
of Volume I. of the *Canadian Official
Guide*, being an alphabetical list of post-
n Canada, the chief regulations of the
ice, rates of postage, and other informa-
Revised and published quarterly by
y of the Postmaster-General." Price
; per year, $1.50. This is a useful and
aluable book.

—Last night about eleven o'clock, A
rocer, who resides above his shop at
St. Bonaventure street, perceiving the
smoke immediately got out of bed and
hat his grocery was on fire. An alarm
nded and the fire was soon extinguish
cendiarism is suspected as the back door
nd to have been forced open, and the
d begun in two places. The damage
principally among the liquors, and will
to about $200. Insured in the "Que-

of "Vic... No. 360, B.N.A.K., will be held in the Orange Hall, St James st., on TUESDAY, the 23rd inst., at 8 o'clock p.m.
Business—Initiation and Degrees.
By order of the W.M.

LET, FURNISHED,
Small House in rear of 801 St. Catherine street. Suit a young married couple in moderate circumstances. Rent $7 a month. wood included. Apply to LYNCH, 801 St. Catherine st., or A. BRYANT, 171 St. James st.

HADRILL & CO.
for this week the whole of their stock of
S, BERLIN AND LONDON MADE JACKETS,
Imported this Season,
lowing reduction in prices :—
$ 9.50 for $ 6.50.
$12.00 for $ 8.50.
$14.00 for $10.50.
$17.00 for $12.00.
$25.00 for $20.00.
$35.00 for $25.00.
s Nett Cash.
235 ST. JAMES STREET,
Opposite Ottawa Hotel.

VANCES ON PRODUCE.
dersigned are prepared to make Liberal Cash s on produce consigned to their friends, Messrs. Bowie & Co., Liverpool.
DAVID TORRANCE & CO.

DAWN OF LIFE,
istory of the oldest known Fossil Remains and tions to geological time and to the develops he animal kingdom, by
J. W. DAWSON, LL.D., F.R.S., F.G.S.,
rincipal of McGill University, Montreal.
2.
DAWSON BROS.,
159 ST. JAMES ST.

CHRIST ON THE CROSS,

(Being a synopsis of a lecture in connection with the International Series of Sunday-school Lessons, delivered in Stanley Street Church.) 2211/92/33

John 19, 25-30.

The death of Christ on the cross is the great event to which all Scripture looks, the culminating act of God's plan for the salvation of man, and the narration of it in the Gospels, plainly and simply told, is so full of the deepest pathos and beauty, and so charged with all that is most important in religious truth, that any explanation or amplification of it appears unnecessary and irrelevant. In the part of that narrative presented here, we have two leading incidents, not immediately connected with each other, but of the highest value and significance. These are, first, the care of Jesus for his mother, and, secondly, his last exclamation, "It is finished."

The Mother of Jesus.—Mary must now have been about fifty years old. Her husband seems to have been dead, and she was now at Jerusalem, either like other devout persons keeping the passover, or attending upon the ministry of her son. Now she stands at the foot of his cross, her heart pierced with that bitter sorrow which Simeon had foreseen and predicted as a sword that would "pierce her soul." She with two or three other women and the beloved disciple, form a little group of sympathizing friends, standing among the heartless crowd and the hardened Roman soldiers. Amidst all the cruel agony of the cross, Jesus notices the group, and expends his last strength [in a word of filial kindness. During his ministry he had necessarily withdrawn himself much from his mother and the other members of his family. He was occupied with the work of his heavenly Father, but now he turns to her with fond affection and with pity for her overwhelming sorrow and bereaved condition. Addressing her he says, "Woman, behold thy son," meaning that John, who is her present attendant, is now to be to her in place of a son; and, turning to John, he says, "Behold thy mother." John appears to have understood the request as requiring an instant obedience, for he seems to have at once taken Mary away from the heart-rending scene, which perhaps she had not strength to endure, and we hear no more of her as a witness of Christ's sufferings. There are three precious lessons in this incident. First, there is the choice which Christ makes of a friend and helper to his mother. There were relatives who might be considered as having a nearer claim, but John was nearer in spiritual affinity, in love to Christ and in devotion to his cause. Hence he was more suitable. We learn from this the paramount value of those Christian relationships which spring from the common love of Christ our Lord and Saviour. Secondly, since at a previous time Christ had said, "Whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother" (Matt. 12 50), we learn from the care he now shows of his mother, in this his dying agony, the like care which all his people will receive from his loving heart at all times, for we also are the mother or sister or brother of Him who died on the cross. Thirdly, we should see in this act of the Lord a pattern to us of filial love and kindness, and especially of the regard due to aged parents.

"It is Finished."—As introductory to the next part of the lesson, a few explanations may be necessary. "Jesus," it is said, "knowing that all things were now accomplished," that is "finished," for the word is the same with that in verse 30th, saith, "I thirst." He is stated to have so said "that the Scripture might be fulfilled;" but this last word is not that usually rendered "fulfilled" elsewhere, and it means properly, might be "completed" or "fully executed." The meaning, therefore, is that he said this not merely as an expression of bodily need, but that He might be strengthened to complete all that had been predicted of Him. Some bystanders, touched with the cry, gathered a branch of hyssop—probably the trailing caper plant, fastened a sponge upon it, and, dipping this into the jar of sour wine that stood by for the use of the soldiers, moistened His lips with it. Then He uttered, probably with a distinct and clear voice, His final cry of victory, "It is finished;" and bowing His head, "gave up the ghost," literally "yielded up His Spirit," which expresses what Luke gives more fully in the final utterance, "Father, into Thy hands I commend my spirit." (Luke 23, 46.)—words in which the Saviour may be truly said to have expressed his own [illegible] in his finished work as acceptable to the Father, and this not only on his own behalf, but in advance for all his disciples who through him can enter with like confidence into the unseen world. The act of Jesus in committing his mother to his beloved disciple was a kingly one, in the true spirit of his kingdom. He had no money to bequeath for her maintenance, but he had sway over a loving heart, and it is ever thus that he rules. So his last word "finished" is the cry of the great High-priest when he has completed his acceptable sacrifice, and can proclaim the work of atonement done for all human sins. The words stand in strong contrast to the previous cry of distress, "My God, why hast thou forsaken Me," uttered under the sense of desertion of the Father, and in equal contrast to the feeble expression of failing strength conveyed in the words, "I thirst." The one expresses the feeling of the sufferer from whom God has withdrawn his countenance, the other that of the feverish human frame from which life is ebbing in slow torture. But this is the cry of victory, of satisfaction with the fulfilment of the great work. The Redeemer has now finished the work which was given Him to do. He had previously said, "How am I straitened till it be accomplished?" Now he is enlarged in its accomplishment. He knows that the great plan of salvation promised long ago in Eden, and to which all God's people had looked forward, and to which they shall all henceforth look back, is brought to a successful issue. To Christ alone was thus given in his last hour the satisfaction which springs from the feeling that all the ends of living and dying have been fully accomplished. There is no room here for regrets, nothing misdone or undone, all is well and thoroughly completed. For us the word has a most precious significance. It enables us to rest in a finished salvation, to proclaim to all men that the work of redemption is complete, that no more sacrifice is needed for sin, that God's justice has been fully satisfied, and the power of evil finally overthrown. If our Lord said the truth in this last word of his, then all we have to do is to believe and hope and love, and to bring forth the fruits of those graces in our lives, and we can look forward with assured hope to the completion of our own salvation in the Father's Heavenly Kingdom. Further, however difficult the battle we may have with sin and Satan, we may feel sure of victory in Him; and, however the powers of evil may rule in the world, we need not doubt that in his good time, they will all be overthrown. All this is implied in our Saviour's dying exclamation, and unless we are prepared altogether to reject his work, we must believe and hold to the full meaning of the glorious words—"It is finished."

FOR SALE,

A Magnificent chance for any one wishing to engage n Fancy Goods, Music Books, &c. Business is offered to the right party. Well established and pays a large percentage on investment. Address "S. R." WITNESS Office.

CHEAP! CHEAP! CHEAP!

STOVES TO RENT CHEAP.

Coal, Cooking, Double and Single, to rent at the Montreal Stove Distributing Depot. Storehouse in rear 165 Dalhousie street, near the new Haymarket.

FOR SYDNEY DIRECT.

SCHOONER "MARIE OLIVINE,"

DISJARDIN, MASTER,

Now loading.

For freight,

Apply to

LORD, MAGOR & MUNN.

CARAQUETTE OYSTERS.

100 Bbls Fresh Caraquette Oysters just arrived. For sale cheap for cash, at the old stand,

J. E. LAREAU & CO.,
39 and 41 St. Paul st., near Bonsecours Market.

UN JEUNE HOMME demande une place dans une maison protestante, pour soigner un cheval et faire l'ouvrage de la maison. S'adresser au bureau du WITNESS, M. M. Bonnes reférences.

WANTED, Rooms over a store, or part of a good tenement house. Address, D. C., 4, this office.

STRAYED or Stolen, a red and white Cow, half Ayrshire, small horns; anyone finding the same, and returning to 120 Britannia street, Point St. Charles, will be rewarded.

WANTED, a situation by a Married Man as inside Night Watch or Caretaker. Can produce good references. S.B., WITNESS Office.

WANTED to rent immediately, a good Piano on moderate terms. Address "Music," 40, WITNESS Office.

WANTED to purchase, a small Organ, with about five stops. Mason & Hamlin preferred. Address L.P., WITNESS Office.

ROOM to Let—a Furnished Room. Apply 791 Ontario street.

GENTLEMEN will find comfortable Rooms, with good board, at 519 Lagauchetiere st.

TO LET, TWO FURNISHED Rooms. 23 Hermine st.

GENERAL SERVANT wanted, 73 Mansfield street.

TO LET, Nicely Furnished Bedrooms, in a respectable locality. 263 St. George street, above St. Catherine street.

TO LET, suitable for a married couple, comfortably furnished bedroom; use of kitchen, bath, etc.; terms $6 per month. 207 St. Charles Borromme street.

WANTED, by a first-class Machinist and Tool Maker, a situation; good on repairs. Address ARTHUR SINCLAIR, Montreal P.O.

WANTED, a good Plain Cook, who can wash and iron. 250 Guy street.

FIRST-CLASS Rooms. 243 Bleury street.

TWO Rooms vacant, at 53 McGill College Avenue.

FURNISHED Bedrooms, warm and comfortable. 77 Bleury street.

WANTED, a Protestant Nurse. Apply at 32 St. Famille street.

TO THE BOOT AND SHOE TRADE.—Wanted, a situation as Traveller for the Lower Provinces, by one of ten years' experience, and first-class connection. Address "J. S." this office.

WANTED, a few good men to canvass on directory. Address "Sanson," this office.

VACANCIES, $3.50 per week. 40 Sanguinet street.

WANTED, Unfurnished Apartments, Sitting-room, two bedrooms, and one dressing-room, with attendance. Address drawer 235 P. O., Montreal.

WANTED, a General Servant at 22 Drummond street.

WANTED, a good Plain Cook; washing. Apply at 307 St. Urbain st.

WANTED, by a respectable young Girl, a situation as Nurse, and do light housework. Apply at 108 Grand Trunk street.

WANTED, by a respectable Scotch Protestant Woman, situation as Cook, in private family. Apply to 50 Hermine st.

WANTED, immediately, a Furnished Cottage or House, in good locality; no children; linen and crockery required. Address, L. J. M., WITNESS Office.

4 O'CLOCK EDITION.

FROM TORONTO.

(Special to the Witness.)

THE UNIVERSITY.

TORONTO, Oct. 4.—Of the applicants for matriculation in Toronto University this year there were for junior arts 55, of whom 8 were rejected; for senior 7, one of whom failed to pass; in medicine 2, both of whom were successful, and in civil engineering 4, of whom one was rejected. There was also 9 supplementals, all of whom passed. All the candidates belonged to Ontario.

THE ROMAN CATHOLIC COUNCIL

of bishops concluded its labors on Saturday evening. Its decrees have to be sent to Rome for approval of the Pope before being made public.

LACROSSE.

The Toronto Lacrosse Club play the Shamrocks of Montreal here on Saturday next.

MONEY AND GRAIN MARKETS.

Within the last couple of days, the squeeze in money matters consequent on the end of the month has somewhat abated, and there is a good deal of money now employed in moving grain. Sales which have already been made have led to increased remittances from the country, and the exports of barley are bringing back money from the other side. Still banks are reluctant to make advances to any but well-known customers, who pay 8 to 9 per cent. They are willing to make stock loans on call, or payable within a month, at 8 per cent.;

WASHING THE DISCIPLES' FEET.

(Being a synopsis of a lecture in connection with the International Series of Sunday-School Lessons.) 2211/92/34

John xiii., 1-9.

The Circumstances.—To understand this lesson aright, it is necessary to consider the circumstances. Our Lord had secured a room wherein to partake of his last Passover with the disciples. All things had been made ready; but there was one little thing wanting—a thing to human view a mere oversight, perhaps on the part of the master of the house, but no doubt foreseen by Christ. No provision had been made for performing the ordinary civility of washing the feet of the guests before they reclined at table. None of the disciples was disposed to humble himself by the performance of this act even for Jesus himself, still less for one another. Indeed there had been, as we learn from Luke (ch. 22, 24), a strife among them as to who should be accounted greatest—perhaps stimulated by this very fact. So they all reclined at table with unwashen feet, and the meal was commenced. The expression supper being "ended" in verse 2, should be rendered, supper being "in progress" or being "commenced." Our Lord having waited this long, now rises from table, takes the basin and towel, and proceeds, himself, to wash the feet of the disciples as they recline at table. These circumstances show the connection between this incident and the parallel passage in Luke 22, 24th to 30th verses. They also illustrate the force of the preliminary remarks in the beginning of this chapter. Jesus "loves his own to the end," through all their failings and want of humility, even in the midst of an unseemly exhibition of pride on a most unsuitable occasion. So also it is just because he knows that God has "given all things into his hands," that he must use these hands in the offices of the most humble service to his people. There is little reason to wonder that Peter should protest, or that our Lord should reply that the true significance of the act should be known to him only hereafter (verse 7). Peter, no doubt, learned this afterwards, but the Christian Church has been slow to learn it, if we may judge from the much greater prevalence of the strife for greatness and the desire of pre-eminence than of the willingness to do service humbly to God and our brethren. Let us enquire if we understand what our Lord did. The significance of the act is, 1st, literal; 2nd, spiritual or symbolic.

The Literal Significance.—This is given by our Lord himself in verses 14th to 15th. Christ is our Master and Lord. If he takes on him the work of a servant in reference to us, he sets us an example that we should do as he has done. The meaning is not that we should servilely imitate the act in making a ceremonial washing of the feet of poor people. This would be merely a poor hypocritical ritualism—a mockery of obedience. The meaning is that we should not stand on any imaginary dignity, but be ready cheerfully to perform any service, however humble, to our brethren. The example set to us is not that of a mere profession of humility in words or in outward seeming, but a practical readiness to submit to humiliation for the good of others (1 Tim. 5, 10; Phil. 2, 5). Luke puts it very plainly (ch. 22, v. 26): "he that is chief" in the Christian Church must be "as he that doth serve." So also here in verse 16, "The servant is not greater than his master," and if the Master humbles himself to the utmost depth of self-sacrifice for his people, so should they for one another, whenever there is need. Service is the true dignity in the Church of Christ, and all contention for place, power and position is utterly unchristian. Our Lord warns us as to the danger of another spirit, when he says (v. 17.): "If ye know these things happy (blessed) are ye if ye do them." Truly it would be a blessed world if all acted in this spirit, and it is blessed for every one who can do it even in this present selfish and evil world.

ILY WITNESS

The Spiritual Significance.—This is pointed out in our Lord's reply to Peter,—"If I wash thee not thou hast no part with me," and again, "He that is washed needeth not save to wash his feet." The lesson here is twofold. First, there is no cleansing for the soul or life except that which comes from Christ's washing in regeneration. Without such cleansing we have no part with him. But, being Christ's people, we still need the daily washing of our feet to cleanse them from the dust and mire of our daily walk in the world, and for this also we must depend on Christ. John may well in introducing this narrative dwell on the love of Christ, for surely no love can be greater than that of the Master who humbles himself to cleanse us from our sins, and then farther humbles himself to meet our daily need of farther cleansing.

How hateful in the light of such a lesson as this, is the conduct of Judas, who betrays such a master (verse 2nd), or the selfishness of disciples contending who shall be most thought of, or in the highest position; and how foolish the voluntary humility or false pride of those who decline the washing of the Saviour, or the misconception of those who, like Peter, would add to the Master's work, or repeat his sacrifice for us by saying, "also my hands and my head." Thus, by this simple act and a few remarks on it, Christ places before us with great distinctness our relation to him as the great cleanser from sin in justification, our daily need of further santification, and our obligation to follow him in humble service, if we would "eat and drink at his table in his kingdom." It is good to *know* these things. Happy are we if we do them!

4 O'CLOCK EDITION.

NEW YORK Feb, 21, 3. p.m.—Gold, 114; Exange, 109⅜.

NOTES FROM OTTAWA.

(By Telegraph from Witness Correspondent.)

OTTAWA, Feb. 21.

THE PROTECTION DEBATE.

Protectionists began to cheer on Friday night hen Mr. Bertram announced that he was in vor of a national policy for Canada, not thinkg apparently that there could be any national olicy other than Protection; but they did not plaud when he stated his idea of the proper tional policy. Mr. Wood caused Mr. Mills' osing speech to end somewhat abruptly by king him if he had included bonds in the exrt returns of the United States. Mr. Mills, ter some hesitation, answered rather confusly, "No, I have not," once or twice and then bsided.

VICEREGAL FESTIVITIES.

Two thousand invitations are said to have en issued for the fancy ball, but only one ousand people are expected to attend. Some urnalists will view the preparations which ve b en made at Rideau Hall to-morrow by ecial invitation from His Excellency.

THE GREAT QUESTION.

Mr. Tarte, of the *Canadien*, has been here in ep consultation with Mr. Masson. The rench Liberals speak of having Archbishop anning's pamphlet in reply to Mr. Gladstone anslated for circulation to counteract Bishop urget's pastoral. Taken together these will t prove the unity of the Roman Catholic urch. Sir A. T. Galt's pamphlet is the leadg matter here at present.

(Via Dominion Line.)

A SENSATIONAL WEDDING.

EW YORK, Feb. 21.—The *Sun* this morning, rring to the forthcoming marriage of Mr. . Bennett of the *Herald*, describes the lady liss Ida May, formerly of Baltimore, daughf a retired New York banker, and niece of May, of Washington. She is 19 years old remarkably handsome. The *Sun* adds that Bennett was engaged twice before. He rey ordered for his fiancée at Tiffany's a some jewel case filled with elegant jewels a tiara to a finger ring and ear-rings. The ding takes place the third week in April, is expected to be the most brilliant ever in this country.

ALFONSIST VICTORIES.

ADRID, February 21.—The Government has eived official notification of the surrender of ra and Estella to the Alfonsists. The leadGenerals of Don Carlos' army are in flight, l the Carlists force disorganized. This city s illuminated last night in honor of the nal victories of the Alfonsists.

OBIT.

T. PETERSBURG, February 21.—The Grand chess Marie died in this city to-day from gestion of the lungs.

FRENCH ELECTIONS.

'ARIS, February 21.—Up to noon to-day the urns from the elections show that of the outies returned 145 are Republicans, 73 Radls, 31 Bonapartists, and 185 are unknown.

THE *WITNESS* BUILDING.

The Rev. Wm. Clarke, writing from Dresden, t., to a friend of the *Witness* in this city, s:—

"The erection of a memorial building for the ITNESS has often been pondered by myself d many others who have felt much indebted it for a large proportion of our religious and terial prosperity. Its influence in the family, its consistent advocacy of right principles in rals and religion, and its undeviating testiny in behalf of Protestant and Evangelical th, deserves a public testimony from its ny friends, and especially in view of the nifest determination of the devotees of the pacy to silence its testimony for the truth of e living God. In connection with other ethren, I originated an effort some three or ur years ago to start a subscription that ould average $1 from each subscriber, and hich I still think may be accomplished. In e scheme my friend, the late George Robertn, of Kingston, felt a deep interest, he offerg to act on behalf of the county in which he sided; and in many other places ministers d other gentlemen expressed themselves as ady to assist in the movement. Filled with is idea, I broached the subject when in Montal at that time to one of the proprietors, and ked if I could get a list of subscribers. I prehme the thing was all new to him. He evtently shrunk from the publicity and remarks it ould elicit, and declined to give us a list. erhaps we ought to have gone on, independent the proprietors, but it was given up for a me. I hope, however, that now it may be rought to a successful termination. I am ply sorry that, owing to age and increasing inrmities, I am not able to make personal efforts behalf of the fund. But the WITNESS has lends everywhere, and I trust that with a long ill and a strong pull, and a pull altogether, *rty thousand dollars* will be raised, as a public stimony of appreciation for the noble WITESS.

COURT HOUSE INVESTIGATION.

RIOUS CHARGES—ABUSIVE LANGUAGE—THE "STATE" OF THE CHIEF CLERK.

The enquiry was resumed at eleven o'clock is morning, when

FRED. WALTER LONGLEY PENTON, Chief Police, stated—I do not attend that Court he Police Court) once in a month.

Q. Have you any suggestions to make either respect to the manner in which the business as been carried on in the past or should be arried on in the future in the office of the olice Magistrate, in so far as the police force concerned?

A. I have not. The detective officers have mplained frequently of the way they are eated there by some of the officials. I refer ore particularly to Detectives Cullen, Murphy, afon, Arcand and Riché. They complain of e abuse they have received there—I mean busive language both toward themselves and e public. I have no personal knowledge of e matter.

Q. By Mr. E. ROY—Could you particularize ese officials?

A. Only by hearsay. The detectives all comlain alike. The official complained of most is r. Cotret, so much so that when Detective iché spoke to the Police Magistrate about it, e latter shrugged his shoulders, saying, "I an do nothing; you see the state he is in." othing was done that I know of.

THOMAS S. JUDAH, J. P., next examined, aid—About five years ago I was named a jusice of the peace for the District of Montreal, ith extended powers, meaning that I could old alone any court requiring the presence of wo justices of the peace. Since then I have ccasionally been asked Mr. Brehaut to take is place, sometimes for only a few days, sometimes longer. About two years ago, about midummer, I acted as Police Magistrate for bout two months. Whenever I have been alled upon to act, it was solely to blige Mr. Brehaut, as it was always attended ith great personal inconvenience and discomort. In the first place the ventilation of that art of the building was to me insufferable. he inconveniences consisted in there being o accommodation to enable the Police Magstrate to properly discharge his functions. he duties are most important, because it is necssary at the inception of cases that there hould be secrecy to enable the Police Magis-

THE ARK BROUGHT TO ZION.

(*Being a synopsis of a lecture in connection with the International Series of Sunday-school Lessons, delivered in Stanley Street Church.*) 2211/92/36

2. Sam 6, 1—15.

The Ark of the Lord had remained at Kirjath-jearim (the city of the woods, Ps. 132, 6) ever since it had been restored by the Philistines. The old name of this place was Kirjath-Baal, the city of Baal, and the name Baale is hence given to it here. In verse 2nd we should read "to" Baale instead of "from," and in verse three instead of "in Gibeah" we should read "in the hill," that is the hill of Kirjah-jearim, not the place called Gibeah. See 1 Sam. 7, 1, where the word is thus properly translated, "the house of Abinadab in the hill." The tabernacle was at this time at Nob and afterward at Gibeon. All this implies some neglect of the Ark, "upon which the name of Jehovah of hosts is named"—the special symbol of His gracious presence under the Mosaic law. David now proposes to remedy this, and assembles the people to escort the Ark with music and rejoicing to Jerusalem, where he proposed to re-establish the worship of God in all its solemnity. But an error is made in the way of bringing up the Ark, and the death of Uzzah in consequence of his well-meant attempt to steady the Ark when apparently in danger discourages David. He desists from his design, and leaves the Ark in the house of Obed-edom, a Levite. But three months after, encouraged by the blessing to Obed-edom, and better informed as to the true mode of proceeding, he brings up the ark with still greater pomp and gladness to Jerusalem, where under Solomon it was permanently lodged in the temple; but throughout David's life there were two tabernacles, one at Gibeon, the old one, which was perhaps left there for convenience of worship to the people, who had been accustomed to resort to it, and one at Jerusalem. See the parallel account in 1 Chronicles, 15th and 16th chapters.

The chief topics brought before us here are (1.) The state of religion relatively to the Ark in the latter part of Saul's reign. (2.) The failure to bring the Ark to Jerusalem and its cause. (3.) David's final success in the matter and its lessons.

The Ark had been neglected in the time of Saul.—It was the special symbol of Jehovah's presence in the tabernacle—intended to be a visible token of this, and at the same time to prevent the setting up of idols. It had been held in great, even superstitious veneration, as we learn from the use made of it in the time of Eli (1 Sam. 4, 1.) But the abuses of Eli's time had probably led the people to have little regard for the service of God, and it was a time of great coldness in religion and of discouragement and disunion in the nation. Hence, we do not wonder that when brought back from Philistia the Ark was left at Kirjath-jearim. It is true there was a great revival of religion in Samuel's time. But Samuel was not especially connected with the Tabernacle service; he was rather a prophet and revivalist than a restorer of the Mosaic ritual, and his special work was rather to bring back the spiritual life of the people than to direct their attention to the observances of the law. Saul as a king, and especially in the later part of his reign, had little regard for the service of God, and in his reign no other person could have felt that he was called on or had a right to propose the restoration of the Ark to its place. David sums up all this in 1 Chronicles, 13 and 3, where he says of the Ark: "We enquired not of it in the days of Saul." But in David's time the preaching of Samuel and the sons of the prophets, and the chastisements inflicted by God, had begun to tell decisively on the nation, and the tone of piety was greatly advanced. Farther, David was from the first a restorer of the Mosaic institutions, and held this to be one of his greatest functions as king. Now, therefore, was the time in God's providence for the bringing up of the Ark, and for re-uniting it with the other parts of the tabernacle furniture, which David probably proposed to do, though it was not fully accomplished till Solomon's time. This part of the history of Israel strikingly illustrates the fact that even the ordinances of God's worship which He has Himself appointed, lose their value, and will fall into disuse if the right spirit does not actuate the worshippers.

The Failure of the First Attempt to bring up the Ark arose from inattention to the proper way of doing it. The law provided the precise way in which the Ark should be carried. It seems at first sight strange that this should not be attended to, but we must remember that David and those about him were probably not deeply read in the Mosaic law, and that even the priests and Levites were not likely to think much of a mode of carrying the Ark which had been in disuse for more than 300 years, and may have seemed to them to have belonged to the time of a bygone age and a different state of things. This neglect was the primary cause of the failure, for the Ark should not have been carried in a cart, though it was new and probably as finely got up as possible, nor should it have been touched or handled by any one. David became aware of this afterward, for he is represented in 1 Chronicles, 15.2, as saying, "None ought to carry the Ark of God but the Levites," and he acted accordingly in his second attempt. The lesson was not lost upon him, and it is this: Well-meaning men often do great harm by devising ways of their own for worshipping and serving God, whereas He will accept and sanction only such worship and service as He has himself appointed in His Word. The practice of putting God's Ark into new carts and propping it when it seems likely to fall, is very destructive to men's souls still, and brings down much chastisement on God's people.

The Final Success is obtained by attention to the directions previously neglected. The Ark is now brought up by the Levites, and there is no further indication of God's displeasure, but the whole service is one of joy and gladness. If we will honor God by serving Him in submission to His will, He will honor us and give us cause for rejoicing; and it is not unworthy of kings, and those in the highest public positions to join with others in honoring God with joy and rejoicing. The Ark of God was only a symbol of His presence; and even the Prophet Jeremiah could look forward to the time when it would no more be remembered, (Jer. 3, 16.) To us Christ realizes the presence of God, and His spirit is present in the hearts of His people, making them the true and only temples of God. This is our great cause of rejoicing. This relation of Christ to the old tabernacle and ark is explained in the ninth chapter of the Epistle to the Hebrews.

CHRISTIAN FELLOWSHIP.

(Being a synopsis of a lecture in connection with the International Series of Sunday school Lessons, delivered in Stanley Street Church.) 22/11/92/35

Acts 4, 23-27.

The practical lessons conveyed in this passage are, perhaps, among the most important in the Acts of the Apostles. They are conveyed to us here in the form of a united prayer and an answer from God.

The Prayer-Meeting.—It was not a stated or formal one, but an impromptu meeting, on occasion of the apostles' release and return to their own people, to whom they told what had befallen them. It was full of heartiness and joy, yet of intense perception of the dangers and difficulties of their position. "They lifted up their voice to God with one accord" in an act of public prayer, led by one voice, but all joining cordially in heart. They invoke God as the creator, because their call is for his all-powerful help. They quote the ancient prophecy in the second Psalm, which referred to the heathen and the Jewish people combining against the Lord's Christ. They ask for boldness, that they may speak God's Word. They feel their own weakness, but they know that strength and power come from above. They ask that in aid of their speaking, God may stretch forth his hand to heal, and to grant signs and wonders to convert the gainsayers; this last part of their prayer, no doubt, having reference to the manifest effect of the healing of the lame man on the rulers and the people.

The Answer.—What does God do in answer to this united, believing prayer? He sends again His Holy Spirit into their hearts. The conclusion is that all that they need is more of this influence from above. More of this is evidently all that Christians require to withstand the threatenings and persecutions of their adversaries and to advance the cause of God. It is to be observed in connection with the answer that they do not ask for one or another special means of help. They [illegible] tion with the testimony of His own Word and the actual facts as presented to them, and with their own duty to proclaim the truth with boldness, and with the end that the power of Jesus might be magnified. The precise means they trust to God himself. This is truly believing prayer—that prayer which can shake not merely a meeting place but the world, and brings down on earth the good Spirit of God.

The Effects.—The Spirit of God is a spirit of love and unity, so being filled with the Spirit, they were of "one heart and of one soul,"—no discord or difference of opinion among them. They were emboldened to speak the truth with freedom. Their natural selfishness was overcome, and they freely gave, in some cases to the extent of all that they had, for the help of the needy and the promotion of the cause of Christ. No one said that anything he had was his own; it was all Christ's, and this was the practice, not merely the theory, of these early converts.

These effects are further summed up in two words, which express the real strength of Christianity as manifested in primitive times, and as it must manifest itself in all times when it produces any real effects on the minds of men. These are "great power" and "great grace." Both the power and the grace are from God and are of special kinds. The power was a witnessing power—to testify of "the resurrection of Jesus." This is the great primary truth of Christianity, and at the same time its greatest miracle, and that which is most incredible to the natural scepticism of man. The Holy Ghost enabled the apostles to place it in the front of their teaching, and to testify with such convincing force that multitudes believed. Christianity gains no votaries by toning down its truths to the scepticism of the world, but by being so inspired by the Holy Spirit that it may proclaim them with power. The grace referred to is not that favor with the people referred to in Chap. 2, 47, but the favor of God. The greatest favor that he can bestow is the gift of his Holy Spirit, and with this come peace and joy and the feeling and knowledge that we are his chosen ones, his dear children. So feeling, we shall be like the primitive Christians, strong and influential for good.

TS. 2 P. M. ADVERTISEMEN

167 ST. JAMES STREET.

R. J. TOOKE, Practical S

167 ST. JAMES STREET.

AT THE ANNUAL MEETING of the Montreal Bar, held this afternoon, there was a large attendance. W. H. Kerr, Esq., Q. C., was re-elected Batonnier; G. H. Boulase, Esq, elected Treasurer: Alex. Lacoste, Esq., Q.C., Syndic; and P. H. Roy, Esq., Secretary. The report was favorable, there being $1,200 of a balance on hand.

ST. HENRI NEWS ITEMS—MONDAY.—It is said that the saloon-keepers of the Tanneries who were not granted licenses intend applying for them this evening. They have asked several times to have the new license by-law cancelled, but the councillors have, so far, paid no attention to their clamorings, and it is to be hoped they will keep the by law in force.—— Michael Jandan, 25, laborer, was arrested on Saturday by the police for drunkenness, and fined $1 or eight days, this morning.—The Commissioners' Court sat in the Council room this morning. Fifty-two cases of debt, involving a few dollars in each case, were before the Court. Thirty were decided, and the remainder postponed till next Monday.

RUFFIANLY ASSAULT.—Samuel Rennie, 37, laborer, Juror street, was charged with beating his wife by striking her over the right temple and cutting the main artery, in consequence of which she was carried to the General Hospital, where her injuries were promptly dressed. The injured woman was present in Court this morning and was very reluctant in giving evidence against her husband. The Recorder in commenting upon the case remarked severely upon the brutal character of the assault and the gradual increase of similar crimes. He thought it was an unwise policy in wives not pressing charges of the kind, as it was found by experience that such mistaken kindness did not have any permanently beneficial result. However, he would not press her to give evidence in this case, which had been caused, as usual, by drink. His Honor said that had the man's wife appeared against him, he would have given him six months' hard labor, but as there was a charge of drunkenness against him he fined the prisoner $2 50 or 15 days.

COMMERCIAL.

FINANCIAL.

The Money Market continues easy, and a falling off in the demand is noticed to-day. Call and short date loans on stock are easy at 5 per cent., and three and four months loans are being made at 7 per cent. Good commercial bills are being discounted at 7 per cent. Sterling Exchange for round amount of bank 60 day bills at 109⅜ to 109 7-16; counter rate at banks 109½ to 109 11-16. Gold Drafts on New York range from par to ⅛ premium. Gold in New York is 112¾. Sterling Exchange in New York, $4 88.

The Stock Market this forenoon was quiet and unchanged. Sales—17 Montreal, 194¾; 20 (ex div.) 188½; 40 Toronto 194¼; 25 do 194; 3 Royal Canadian Bank, 98¼; 14 National, 104½; 45 City Passenger, 205; 100 Richelieu, 100¾; 25 Telegraph, 171¾; 25 do 171¼; 31 Royal Canadian Insurance, 95½.

THE INSURANCE ACT—PREPARING FOR THE CONTEST.—On Saturday the representatives of the insurance companies doing business in this city met to select the companies who should contest the constitutionality of the Insurance Act, and accordingly a ballot was taken to select one company for the fire and another for the life. The "Ætna" was at first selected as representative for the fire companies in the contest, but an American company [illegible] drawn to represent the life companies, the New York [illegible] of Liverpool were

2 P. M. ADVERTISEMENTS

CARSLEY'S WEEKLY

BUSINESS INDICATOR.

Number of Customers served during the week ending April 29, 1876	Number served during corresponding week of last year
3,104	2,069

INCREASE.....1,035.

CARSLEY'S MONTHLY INDICATOR.

Number of Customers served during April 1876	Number served during April 1875
13,009	10,040

INCREASE FOR THE MONTH.....2,969.

MAY DAY.

Most English people in Canada will to-day think of England years ago. Londoners will remember Jack of the Green and his company of capering sweeps. Country and village lads will be reminded of gathering May Flowers and Hawthorn Blossoms, and of sports unknown to the pale-faced but merry London boys.

May day will be equally well remembered by Montrealers as shifting day, which shows us how *shiftless* some people are.

READ THE REST.

Another case (same as last) of useful Linen Grass Cloth at 12½c.

Three Cases more (same as last lot) of fine Linen Grass Cloth for Children's wear, Ladies' Dresses or Covering Furniture, 15c to 25c per yard.

Three Cases White and Yellow Window Hollands, Real Window Hollands, not Glazed or Stiffened Cottons as is kept at most stores.

Another Lot Strong Unbleached Table Damask at 25c.

Two Cases more Real Scotch Half Bleached Linen Table Damask.

Good Fast Color American Prints, 6c.

Good Wide English Lilac and Brown Prints, Wide Widths, only 9½c.

Very Best Printed Regattas and White Ground Summer Prints, Warranted Fast Color, all at only 11½c.

SILK COSTUMES.

We make Plain Colored or Black Silk Costumes to order richly trimmed, for $30.

Three cases new American Hoop Skirts, at from 12c to 25c each.

MILLINERY.

Black Crape or Colored Bonnets or Hats, made or trimmed to order.

DRESS GOODS.

The sales in our Dress Department are increasing every day.

Another case of the 13c Checked Goods.

Two more cases of the 19c Checked Goods.

Thirty pieces more of the Fine Grey Alpacas at 17c, worth 25c.

S. CARSLEY,

393 and 395 NOTRE DAME STREET.

BRIGADE MONTREAL GARRISON ARTILLERY.

Members of this Corps who have not as yet returned their Accoutrements and Great Coats into

THE NAME OF JESUS.

(Being a synopsis of a lecture in connection with the International Series of Sunday school Lessons, delivered in Stanley Street Church.) 22/11/92/30

Acts iii. 12—26.

The miracle of healing had a great purpose. It brought the people around the apostles, wondering at what they had seen, and ready to venerate the men who had performed this great work. Peter desires the opportunity to present Christ to them. It was not, he says, through any power or holiness of theirs that the cripple had been healed. It was the doing of the God of Abraham; but it was done through Jesus the Son of God. This Jesus they had delivered up to the power of the Roman Governor, had denied, and had killed. But God had raised Him from the dead; and His name, invoked in the case of this man, had made him perfectly whole. "His name through faith in His name had made this man strong, yea the faith which is by Him." This faith was *in* Christ. It was trust in His power and willingness to heal. It was *by* Him or sent forth from Him as itself a God-given gift. If we ask why so much stress is laid here on "the name" of Jesus, this is because His name is that by which He is known. It is with Him as with God in the Old Testament, thus: By His "great name" and not by anything else is He to be known. Peter's use of the name of Jesus invites us to consider

Faith in the Name of Jesus, as the Source of Healing Power.—This faith here resides mainly in Peter and John. The faith of the man healed must have been very small and confused, though some faith may have been present in him also. The faith of the apostles here is their belief that Jesus is with them—with them in power—that the power will suffice to heal; that it will be exercised on their call. Such faith is of value just as it is faith in a reality. Such faith in merely human power, in a false god, an idol, in a charm or an incantation would be mere folly and superstition, and could do nothing. To be of any avail it must be exercised in a real power, and in union with that power. Here both these conditions are fulfilled, and the effect desired follows. Without faith nothing could have been done, but it must be faith in a real and effective power. It is exactly the same in the healing of sin. There is no other name known under heaven whereby we can be saved from sin and introduced into the family of God. The knowledge of that name as the name of the Divine Healer, belief in that name as the means of healing, calling on that name from the heart—these are the only means of salvation to us as to the lame man of Jerusalem, to us as to the apostles Peter and John.

How to Present the Name of Jesus to Sinners.—Peter's argument is most instructive as to this. God, he says, has "glorified" Jesus in this and all the mighty works done by Him (verse 13.) So he leads the minds of his hearers first to God as the author of salvation. Man has rejected and slain the Christ (verse 14). All sinners have a share in this guilt. Impenitent... "This is just as much ... of the guilt of which we ... repent. God had raised Jesus from the dead, and the power of the ascended Jesus had worked the miracle (verse 16.) Ignorance was a great cause of their sin (verse 17.) God has done much to dispel this ignorance. He promised a Saviour from the first. He continued this promise though his prophets. He has sent Jesus Christ into the world. All that was done by and to Jesus was according to God's counsel (verses 18 and 22 to 24.) He had sent witnesses to testify of these things, and gave them power to confirm their message by mighty works. Why all this? That men, even the worst of men, might "repent and be converted"—(verse 19.) The first of these words means a change of mind or of opinion with regard to Christ, the change from carelessness or unbelief or aversion to faith and love. The second means a change of conduct consequent on this, a change from disobedience to obedience, from sin to holiness. He urges this repentance and conversion "in order that" (not "when") times of refreshing may come, and that they may have have part in the glorious "restitution of all things" in Christ (verse 21).

The Nature of Salvation Through the Name of Jesus.—Peter sums up his argument in a strong and very distinct statement, which in these times of strange and plausible doctrines we do well to consider and take to ourselves. "Unto you first, God, having raised up His son Jesus, sent Him to bless you in turning every one of you from his iniquities." In this remarkable statement the word "first" implies an offer to the Jews first and next to the Gentiles. The offer is but for a time, and the time is now. God makes the offer, and he makes it in a special manner through Jesus, whom He has "raised up," that is not specially from the dead, but set Him up. (See verse 22nd.) As a Saviour Jesus is presented to us as God's "son," the word used being not the ordinary one, but that which in chapter 4th, verses 27th and 30th, is translated child, "his holy child Jesus," a term implying endearment and obedience to the will of God who "sent" him. The translation of this word here as "servant" which some favor, is evidently too bald and one-sided, and cannot cover the idea of the speaker. Jesus was sent to bless, literally "blessing." The word for blessing here means invoking or pronouncing a blessing. Giving us a benediction in behalf of God, the same blessing promised to Abraham. (Verse 25th.) The effect of this blessing is "turning us away from our iniquities"—that is, from our wicked dispositions and deeds; the aspect in which salvation is presented here being not the taking of our sins from us, but the turning of us away in horror and disgust from our sins, and especially from that great sin of rejecting the Saviour. The gospel of salvation is presented to us in Scripture in many aspects and from all sides, but its exhibition in this condensed and powerful sentence is one on which we may dwell with much profit, and which may well lead us near to Christ and help us to lead others to Him.

What more Peter would have said we do not know; for at this moment the priests and the chief officers of the temple guard rushed on the apostles, and hurried them off to prison. But the unfinished discourse was not without result, for it was effectual to the conversion of about 5,000 of the people, who, on that day, thronged the temple courts.

...a good Building Lot on Upper St. Denis st.
Sale at Half-past TEN o'clock.
JOHN J. ARNTON,
Auctioneer.

EMOIRS OF
NORMAN MacLEOD, D.D.,
is brother, Rev. DONALD MACLEOD, B.A.
glish Edition, 2 vols., $6.
nadian Edition, 1 vol., $2.50.
From the TIMES, March 2nd, 1876.
Ve once more commend to our readers a work which fitting monument, erected with the true self-forgetss of a loving brother and a faithful biographer, and h will leave the abiding impression that in Norman leod all who knew him mourn a devoted, gallant delightful friend, and his Church and country lost a ificent champion of the good, the noble and the true."
For sale by
DAWSON BROS.,
159 St. James street.

O DAIRY FARMERS.
Farm to let, a portion of a farm, situated two miles the city, comprising meadows, pasturage, land for s, &c., in the highest state of fertility, with stable mmodation for forty head of cattle; root cellars, feed room with boiler, and every convenience for agement of a herd. Would be rented to a competent , or let on shares. Apply to WM. EVANS, Seeds- McGill st.

OTICE OF REMOVAL.
the first of May next we will remove to the capa- and central premises, No. 650 Craig street (east of ry street), formerly occupied by Alfred A. Booker,
DEVANY & CO.,
Auctioneers.

O LET, from 1st May next, the
two upper flats of No. 65 Craig street (near Bleury), x 80, with hoist and separate entrance from Fortin n Lane.
DEVANY & CO.,
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ANCY NOTE PAPER
IN BOXES.
e best variety in the city.
W. CLARKE, Stationers, next door to Ottawa Hotel.

ONTINUATION OF THE SALE
OF CROCKERY at D. Grant's, 925 St. Catherine st., 0 p.m.,
DAY and TUESDAY, 17th and 18th inst.,
ber Sets, Dinner and Tea Sets, &c., &c.
S. McDOWELL,
Auctioneer.

OVING FURNITURE.
Shedden Company (Limited) are now prepared to e orders for moving furniture and general carting.
ly at No. 24 St. Peter street.
treal, 17th April.

WHOLESALE DRY GOODS.
NOTICE TO THE TRADE.
undersigned will remove to their new Store, Vic- Buildings, Victoria Square, early in May next. ent premises to let.
ROBT. DUNN & CO.,
479 St. Paul street.

O LET, House 48 St. Matthew
Street. Rent, $160. For particulars and cards to apply to
A. C. CARTER,
17 Common street.

OUSE TO LET,
No. 23 LORNE AVENUE. In a most desirable and ful locality, with all modern improvements. ediate possession. Rent very low.

O LET, Cottage, corner of Metcalf and Dorchester Avenues (Sissons' Lane). dy on the premises.

HILDREN'S CARRIAGES,
ALL PRICES,
ST. JOSEPH ST., between Guy & Richmond sts

BE LET, from 1st May, in one of the pleasantest and healthiest localities in the city, between Cathe- and Peel sts., a suite of apartments on principal flat, ting of two Double Bedrooms, handsomely furnish- th hot and cold water, and Parlor, Bathroom, &c., ll board. Address, "Argus," WITNESS Office.

OMS Vacant. 34 St. Denis street.

T, in the gallery of St. James street Church, on Sunday evening, a sum of money. The finder will warded by leaving the same at 132 St. George

NTED, by a Frenchman, a situation as Gardener. Apply 481 Lagauchetiere st.

NTED, an Experienced Cook; must have good references. Apply to MRS. CRAMP, 70 Upper St. n st.

LET, to a married couple, Furnished Bedroom, Sit- ing Room and Kitchen, from May 1st to October ust board and wash for owner; good references ed; rent $10 a month.
ress M.A.H., WITNESS Office.

NISHED Rooms, with or without use of piano or rgan; family private. 746 Craig st.

NTED, a Servant, who can cook (Protestant), for 1st May. 125 Cadieux st.

ARD—Vacancies for a few boarders or a morning couple, at 14 C...

THE MONTRE

4 O'CLOCK EDITION.

NEW YORK, April. 17, 3. p.m.—Gold, 113; Exhange, 109⅝.

FROM OTTAWA.

(Special to the Witness.)

RIVER STILL RISING.

OTTAWA, April 17.—The Rideau River is still ris. g, and another portion of the St. Lawrence and Ot- wa Railway track has been swept away, and many ooden houses in Gloucester and New Edinburgh are danger of being lifted and swept away by the ater.

VERY ILL.

Hon. Malcolm Cameron is dangerously ill; fiv ctors are now attending him.

Later.—Hon. Malcolm Cameron's disease is pro- unced nervous prostration, and is not so serious as st reported.

FROM TORONTO.

(Special to the Witness.)

BUSINESS PROSPECTS.

TORONTO, April 17.—The *Globe* to-day has an ar- le on trade prospects, in which it says: "As ring opens every intimation is given that if the ming season be not a very prosperous one it will, any rate, be one in which a fair amount of busi- ss is likely to be done in almost every department trade. Things are hopeful, and the conviction is rong, even with the most cautious, that the rst is passed. The risk now is that in ir short-sighted zeal for money-making peo- will again rush into all the former excesses of culation and over importation, as if to make up the temporary dull but salutary check they ve received, and they will precipitate another uble. Instead of reconciling oneself to the a that a commercial crash is inevitable

THE EARLY CHURCH.

(Being a synopsis of a lecture in connection with the International Series of Sunday school Lessons, delivered in Stanley Street Church.)

224/92/31

ACTS 2, 37-47.

We have already noticed the first verses of this lesson, because they belong to the close of Peter's address. They are, however, grand and glorious words, never to be too often repeated, for they contain the charter of the world's salvation through Christ, and the sum of the Gospel to be preached to sinners—the doctrines of repentance, of baptism, of remission of sins, of the gift of the Holy Ghost, of the promise to us and to our children, and to as many as are afar off, even to all that God shall call, and all this in and by Jesus Christ.

We have now to consider more particularly the effects of this teaching on a previously unbelieving audience, and the manner in which by it the Church was built up.

The Glad Reception of the Word. The first effect of Peter's preaching was a distressing one; they were "pricked to the heart" (verse 37), or filled with compunction, with sharp pain of soul on account of their sin in the rejection and crucifixion of Christ; and this had been set before them by Peter as the great and crowning sin of which they should repent; but their sorrow for sin is not unto death. As Peter explained to them the gospel of salvation, they perceived the glad truth that they have a full and free pardon through Christ, and they joyfully received the Word, and presented themselves for that baptism in which they pledged themselves to Christ's service, and expressed their faith in the outpouring of the Holy Spirit, of which baptism was the special emblem. (Chap. 1, v. 5.)

The Steadfastness of the Converts—True repentance is steadfast and enduring. This quality was manifested by these converts in several ways. They were steadfast in the apostles' doctrine. That is, they continued to attend upon the teaching of the Apostles and diligently to learn from them all that they had to tell of Christ, (1st Pet. 2, 1). So Christians now should study the teachings of Christ and His Apostles, and listen to the teaching of all who, like them, preach and teach the truth. They were steadfast in fellowship (literally "the fellowship"—that is, of one another), or in communion and Christian intercourse and helpfulness to one another. The word brings before us the idea of these converts aiding and strengthening one another, and in all ways comporting themselves as brethren. The same word is used in Rom. xv. 26, and 2 Cor., viii. 4, for giving to others, and in 1 Cor. x. 16, for communion in the Lord's Supper, in Phil. ii. 1, for fellowship of the Spirit; see also 1 John i., 3, 6, 7. This communion was further connected with the "breaking of bread," or partaking together of that last supper which, as the Apostles no doubt taught them, Christ's people were to keep up until He should come again. This breaking of bread took place not "from house to house" (verse 46), but more properly in or at the house, that is the house or houses where they were wont to meet. As the converts were so numerous there were probably many such houses. They were further steadfast in prayer, that is in united prayer, and as the expression is "the prayers," it either imports that they had regular prayer-meetings or went to the temple regularly at the hours of prayer, as they still adhered to the temple service (verse 46).

Unity and Generosity.—They were, we are told, "together," that is "in one place," desiring in their common joy and affection to be together as much as possible, and sharing with one another all that they had, which was the more necessary that so many of them were strangers in Jerusalem, and might, by their conversion, be deprived of the assistance of their Jewish friends. In all cases of successful missionary work, it happens that many poor are called, and that many are deprived of subsistence and of worldly friends; and it becomes those who are able to give what they have. This great duty we find here performed to the full extent. We are not to understand from the statements as to their having all things common, that the converts put all their property into a common fund. The very contrary is implied. They retained their property, but willingly gave not only of their income but of their capital to aid their poorer brethren as need required.

Gladness, Praise and Favor.—The words gladness and singleness of heart give the most beautiful picture possible of the new converts. Their great joy and their freedom from all pretence and hypocrisy in their religion are distinguishing characters of those who have received God's grace. So on the one

DAILY WITNESS.

hand they praise God in the fulness of their hearts, and on the other all the people, even those who have not yet believed, cannot help loving these glad and simple Christians. No doubt the world hates and persecutes the people of God, but it cannot help being awed and affected by any great turning of men's hearts to God, and especially where it sees the evidence of sincerity and charity. In connection with this we may notice the statement of verse 43 that fear came on every one—that is on the people generally; they were awed by the manifestation of divine power in the work of the Apostles and in the conversion of so many of their acquaintances.

Addition to the Church.—The Lord added daily saved ones to the Church. The expression is striking, because it is in the present tense—those who were being saved, and because it carries us directly to the source of the blessing, in Christ himself. No doubt the Spirit was the agent, and under this the Apostles and original disciples, and next to them the new converts with their warm and loving and joyful hearts. All these things must go together in the conversion of the world, but it is the Lord that does all, and to Him must be the glory.

It is perhaps in the present time instructive to look at what is *not* in this picture of the primitive Church. We may be sure that whatever men are accustomed to regard as of consequence in religion, and which is not stated or implied here, is either not of Christ's religion at all, or of comparatively little value towards the salvation of men. The things reported here are we may be sure the essentials of Christianity, as it appeared in the freshness and beauty of its youth.

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THE WORK OF THE SPIRIT.

BY PRINCIPAL DAWSON OF M'GILL COLLEGE.

(Being a synopsis of a lecture in connection with the International Series of Sunday-School Lessons, delivered in Stanley Street Church.) 2211/92/37

John xvi., 7-14.

The Saviour continues in these words his address of comfort to his disciples (see verse 6th), and now he informs them that it is "expedient" for them that he should go away. The word expedient here means profitable or useful. This expediency he had already indicated (chap. 14, 3) in the statement that he goes to prepare a place for His people, and (chapter 16, 12) where he speaks of the power and success they would have because he goes unto the Father. Now he further enforces it by the statement that unless he goes, the Spirit, the Comforter or Advocate, will not come. When we think of Christ as our absent Lord we should bear in mind that this absence is profitable to us, more especially because the Divine Spirit has come into the world as Christ's representative, and abides with us. This residence of the spirit of God with us is the great feature of our present dispensation, and the great source of all religious life in the world. We cannot speak more highly of the office of the Spirit than our Lord does when he says that it is expedient that he should go, in order that the Spirit might come. The residence of Christ in the flesh with his disciples was to them a great privilege, but the indwelling of the Holy Spirit is better even than this, because a source of higher spiritual life. For even if Christ could have remained in the world as a visible head of his Church, this, by keeping his people in a state of mere pupilage and unreasoning submission to an infallible head upon earth, would have hindered their spiritual growth; while, as he himself explains, it would have prevented the full effusion of the Spirit upon them. Hence the Spirit-taught Christian of the present time may attain to a much higher point of perfection than that reached by the disciples under our Lord's immediate ministry. After stating this great and divine expediency, Christ proceeds in the following verses to give some of its details, which may most naturally be grouped under the following heads:—

The Spirit's Convicting Agency.—He shall "convince, or convict, the world of sin, of righteousness and of judgment." Observe it is the "world"—that same world referred to in chapter 15th verse 19th, as hating his people. He convicts the world of sin, in the matter of not believing in Christ; showing the guilt of this in a way that could not otherwise appear. The fulfilment of this appeared in the fact that thousands who had rejected Christ's personal ministry were "pricked to the heart" by the preaching after Pentecost (Acts 2, 37), and that similar results have accompanied the statement of the truth about Christ ever since. He will convince the world of "righteousness," or justice, in reversing its unjust verdict against Christ, and in upholding in his absence that righteousness and purity of the Redeemer which his countrymen refused to believe when he lived among them. He will convince the world of "judgment," because he will show the falsity of Satan's claims, and bring into condemnation, even by the world itself, those delusions by which he has ruled men. This was realized in the apostolic age by the condemnation of the old idolatries which gave way to Christianity, and in our day by the protest of even the world against the anti-Christian pretensions and gross vices of Satan's kingdom. In these ways the Spirit of God, acting in and through Christ's people, has been all along influential, and is so at this day, and will be more so as time goes on.

The Spirit as a Guide.—The Lord knew much which he could not tell to his disciples, because they were not able to bear it then (verse 12). But the Holy Spirit would guide them into all the truth,—that is all the truth about Christ and His kingdom. All this he should receive and make it fully known, and would bring all things to their remembrance (ch. 14, 26). This we find fulfilled in the full accounts which the Evangelists were inspired to give of Christ, and in the light and wisdom which all Christians receive from Holy Scripture, which reveals the mind of the Spirit for our instruction, and is his sword wherewith to conquer the world. He would even go farther than this, and give gifts of spiritual might and prophetic power, similar to those of the Old Testament prophets. This was fulfilled in John himself in his great prophecy which closes the New Testament, and it is fulfilled in the insight and penetration into the plans of God, which the Spirit always gives to those who are taught of Him, and who, under His guidance, humbly study God's Word.

The Spirit's Agency in glorifying Christ.—Just as Christ glorifies the Father, the Spirit glorifies Christ, that is, he promotes his honor in the world. He does this by receiving of Christ's truth, and telling it to his people. They on their part become the teachers of this truth to others. Even the Holy Spirit speaks not of himself. (Verse 13.) What a lesson is this to us of the necessity of teaching only Christ's truth, and only in Christ's spirit! Nothing that is merely of ourselves can glorify Christ. It must be his own truth.

We see here the all-importance of the Spirit's work, the vital nature of the belief in the Spirit's influence, and the fact that it is not Christ's real or personal presence, but his spiritual presence, that is essential to the prosperity of his Church. Further, this divine influence is promised. We can have it freely from Christ, and it is sufficient for our comfort and enlightenment, and for the conversion of the world.

against the prisoner and a verdict of returned. The third charge was for the y of four brass pots from Frederick der on the 26th ult. Evidence was given e prisoner was seen in company with two with the articles in his possession. Ber- rd Derepentigny, the two prisoners who aded guilty, testified they had asked the r to accompany them to sell the articles. ry found the prisoner guilty.

BILLS.—THREE INDICTMENTS AGAINST E PROPRIETOR OF THE "STAR" FOR CRI- NAL LIBEL.

Grand Jury here came in with the ing true bills:—Against Hugh Graham ayne Griswold, proprietors of the *Star*, ublishing two articles headed, "A e scandal in fashionable life," and terrible scandal," thereby intending to e Henry Sandfield McDonald of his good credit and reputation, and to bring him ublic contempt, scandal, infamy and dis- Another count against Hugh Graham or publishing an article headed, "The e Home on Seigneurs street," which con- false, malicious and defamatory matters ings concerning Jessie S. Gowan, of the e Home; also a third count against Hugh m alone for publishing a letter signed m," on January 21st, and containing nd malicious charges against Mrs. Gowan. Guitane—forgery; Narcisse Smith, steal- m the person; Robert Douglas, unlaw- appropriating property with intent to d; Alexander Grant, John Grant and s Phillips, larceny. rt then adjourned.

FINANCIAL.

money market continues quiet. Sterling Ex- , sixty day bills quiet at from 109⅜ to 109½. Drafts on New York are quiet at about hium. Gold in New York remains steady at Sterling Exchange in New York, $4.87.

Stock Market this forenoon was steady. Sales: Montreal at 192¼; 15 do at 192½; 20 On- t 106¼; 104 Jacques Cartier at 41; 114 do 5 Merchants' at 98¾; 2 do at 98½; 25 Gas ; 7 do at 169½; 25 do at 169¼; 17 Tele- at 175; 102 do. at 175¼; 180 do. at 175½.

ST. GABRIEL CATTLE MARKET.

DAY, March 27.—There were twenty-four car- of cattle on this market to-day, and although ply was so large, the demand was exceedingly and by eleven o'clock nearly all the cattle were advancing prices. The names of the drivers were James Eakins, of Port Hope, who had r loads of cattle; Reeves & Price and John on, of Toronto, had three car-loads each; y, of Berlin, and W. S. Williamson, of Bramp- o car-loads each; R. Barber and C. Spooner, of o; C. Simmons, of London; Geo. Oliver, of Galt; Conn, of Stratford, J. McQuillin, of Guelph; Ritchings, of Rosehill; H. Gould, of Whitby, and ox, of Oshawa, one carload each; James Ekins, Hope, and — Ward, of Toronto, had each a l of live hogs. J. Price sold sixteen first-class o Alex. Coultry at $5 per 100 lbs.; the average of these was 1,241 lbs. each; Mr. Price sold oxen, averaging 1,500 lbs. each, at $4.25 per bs.; he also sold twenty head of small cattle ing 1,000 lbs. each, at $4 per 100 lbs.; R. sold four superior cattle that weighed 4,800 $5 per 100 lbs., and four other cattle weigh- 240 lbs. at $4.75 per 100 lbs., and seven small weighing 6,670 lbs. at $4.50 per 100 lbs; he ld a very fine heifer weighing 1,300 lbs. .87½ per 100 lbs.; James Eakins sold two ds of cattle to the Sherbrooke Meat Company r cents per lb.; these cattle averaged about lbs. each. He also sold to the same parties head of cattle, weighing 21,050 lbs, for $4.25 0 lbs. Mr Eakins sold to Moses Lavigne, of ours Market, two extra heifers, raised by Stokes, of East Whitby, for $80 and $50; these was a very superior animal, the best that en on the market for some time past. Mr. had also three very fine bulls that weigh about Fred. Ritchings sold a carload of [illegible]

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THE ASCENDING LORD.

(Being a synopsis of a lecture in connection with the International Series of Sunday-schoo Lessons, delivered in Stanley Street Church.) 22/1/92/32

Acts. 1—1 to 12.

The second book of Luke the Evangelist and beloved physician, commonly called the Acts of the Apostles, is very instructive as the beginning of Church history, as far as the Christian Church is concerned; and as being the only portion of such Church history contained in the Sacred Scriptures. It extends over only about thirty years of the early history of the primitive Church, and relates this only in part, noticing chiefly the labors of Peter and Paul, and of their immediate companions. Its pre-eminent value depends on the practical importance of the initial steps in the institution of the Christian Church, and on the pattern which these afford for church and missionary work in all ages. Our present lesson relates to the closing act of our Lord's personal ministry, which also opens up that of His witnessing Church on the earth.

The Witnessing Church.—We learn from Luke's former treatise (Ch. 24, 50) compared with verse 12 of this lesson, that the place was the Mount of Olives near Bethany, the spectators the disciples assembled at Jerusalem. The Lord had taken them out of the city and over the Mount of Olives. They were concerned to know if, now that he had risen from the dead, he proposed at once to restore again the kingdom to Israel. But he has other purposes in view. They are not to be informed as to the future. They are to wait at Jerusalem for the promised baptism of the Holy Spirit. Having received this, they are to have power given them to be witnesses for Christ, not only in Judea and Samaria, but to the ends of the earth. This is here stated as the special function of Christ's people, to be witnesses for him. In this capacity they are now taken to see his ascension. In this capacity they are teachers and preachers of salvation through him, and witnesses in their own lives to the efficacy of his work and the faithfulness of his promises. They are also witnesses or protestants against the kingdom of Satan. They are also, if need be, witnesses by suffering or martyrs for him. The *power* to do all this is given by the Holy Spirit. Thus Christ in this his last teaching on earth presents to us the Church of the future as a witnessing Church, witnessing in the power of the Spirit. In the same light it is presented to us in the Epistles and in the Book of Revelation.

The Ascension.—Apparently in the act of delivering this last address, Christ rises visibly upward before their eyes, and is received into and hidden by an intervening cloud. Luke says (Ch. 24, 51) that his last act was to bless them. It would seem that immediately after closing his address, and in the attitude of blessing and with the words of blessing in his mouth, he ascended from among them—the most impressive sight that men had ever seen, or ever shall see till he comes again. Thus they were left to witness for Jesus as a living Christ, and as living not on earth, but in the heavens.

The Promise of His Coming.—One thing remains to make their testimony com-

ED BY MR.

plete, and that is given them. While they naturally gazed upward, two men in white raiment had joined their company unseen, and they recalled their thoughts again to the earth by the sudden and startling question, "Why stand ye gazing into heaven?" and as they turn their eyes to these two strange and evidently unearthly companions, they are further told that "this same Jesus shall so come in like manner as ye have seen him go into heaven." Who these prophets of the second coming were, we are not told. They are called men, and must have been men unknown even by name to those who saw them; but whether really glorified men sent down from heaven to give this promise, or angels in human form, we do not know. It is to be observed in connection with this, that the angels who appeared at the sepulchre are also called "men in shining garments" (Luke 24,4), and these may have been the same. Their message given, the heavenly messengers disappeared, and the disciples returned to Jerusalem; but previously, we are told in Luke 24, 52, they worshipped Jesus; and this must have been a solemn act of adoration, rendered to him as the risen Lord, now not on earth but in heaven. And as the worship rendered to Him when on earth might be interpreted as merely veneration to a gifted man, this worship rendered to him as ascended may be called the first public act of purely divine worship rendered to Christ by the Church. The admonition of the angels conveyed in the question "Why stand ye gazing?" speaks also to us, showing us that our duty lies here on earth, to witness and work for Christ and wait for his coming again.

The Rejoicing Disciples.—We are farther told in Luke 24th that they returned to Jerusalem with "great joy," and were continually in the temple "praising and blessing God." Christ had himself predicted that their sorrow on account of his death should be "turned into joy." This is now fulfilled, and we can easily enter into the source of their rejoicing. They were glad because they had seen the great crowning act of that salvation predicted ever since the fall of man; because their friend and Saviour had gone home to his Father; because in this they saw the assurance of their personal salvation; because they had the hope of the immediate baptism of the Spirit, which was to enable them to convert the world; because they had the promise that Christ would come again. In all these things, seen and believed, they could not help rejoicing with great joy, and this joy remains to the people of God in every age till Christ come again. It is this joyous belief in a risen, exalted, and reigning Saviour, which fits the Church to be Christ's witness in the world, and leads it on to victory.

(NOTE.—It may be well to state in beginning a new series of these lessons, that they are not intended to give a *method* to the teacher to be used by him in instructing his class, but only to develop strictly the *leading practical points* in the lesson, as material for thought in aid of his own studies. These studies should begin on the Sabbath previous to that in which the lesson is to be taught, and the teacher, should during the week, think over the verses and apply them to his own experience. In this way he will be able to give a better and more useful lesson than any that can be suggested by the schemes and arrangements of others, however well contrived. The golden rule as to method is *to permit our own minds to be led by the spirit and tenor of the passage*, not to attempt to force it into any form of our own, or any set series of propositions. This will often make all the difference between a lively and attractive mode of presenting truth and one that is in the last degree dull and unimpressive.)

THE UNSPOKEN.

BY THE REV. SAMUEL W. DUFFIELD.

I have some songs I do not sing
To any human ear;
None can discern the precious thing
Which is to me so dear.

No sympathy goes far enough;
No soul comes into mine;
No critic's voice but sounds too rough,
For me to lend a line.

They are my songs, my precious songs,
That came to me by night;
Their very rhythmic pulse belongs
To fancy's furthest flight.

In them my spirit moved at will
Between the earth and sky;
I cannot catch again the thrill
I felt when stars passed by.

So blame me not; I cannot sing,
To any human ear,
Those anthems of my suffering
Which are to me so dear.

NATURE AND REVELATION IN THE NINETEENTH PSALM.

BY PRINCIPAL J. W. DAWSON, ~~D.D.~~ LL.D.

This is a morning psalm. It is as if the author, in the wakeful hours of a clear night, had been gazing at the heavens from his couch on the house-top, or from his watching-place on some hill-side, until at length he sees the dawn spreading over the east, and the sun suddenly bursting forth from the horizon and speeding on its glorious course. Then the poet turns from the heavens to his Bible, and studies his daily portion ere he goes forth to his work, singing, as he goes, the praises of the joint revelation of God in his works and in his word.

The word "heavens," as used in the Bible, includes all the universe beyond our earthly abode the "world," or continental and insular surface. The heavens, then, consist of, first, the atmosphere, in which are the phenomena of clouds and rain, lightning and storm; the starry heavens, with the sun, moon, planets, and stars; the spiritual or third heaven, the unseen abode of higher spiritual intelligences. The writer here especially refers to the second or astronomical heaven, which he also terms the "firmament,"—a translation not very accurate, since in the original it is the "expanse," that which is stretched out, and whose grand characteristic is that it fills illimitable space.

The heavens declare two great facts about their Maker,—his "glory" and his "handywork." This is parallel to the statement of Paul in Romans 1 : 20, that the works of God show forth his power and divinity, or Godhead. These two things, and these only, the heavens proclaim: first, the omnipotence of God; and, secondly, his wisdom and beneficence.

But is this true?—for some men say that there is no evidence of design in nature. Let us ask the question in the words afforded by our psalm. It speaks of "handywork," a plain and simple word; yet, if there is no "handywork" in the universe, then we are shut up to the alternative that it is "self-made," which is little else than an affirmation that all nature, including ourselves, came by chance. If any one prefers such an hypothesis, it seems scarcely worth while to reason with him. On the other hand, let us take the word "glory," or, if we prefer this, Paul's expression, "godhead" or "divinity." This suggests the idea of art and skill as exemplified in the universe. Are not its forces and contrivances not only beyond our power, but beyond our comprehension? Is it not to us practically infinite in energy and complexity? If so, either it or its Maker must be infinitely beyond us. The psalmist may therefore safely affirm what he does without urging any reasons, since it is impossible to suggest any rational alternative. Observe, however, that he does not affirm that nature teaches anything beyond these elementary truths. Farther knowledge of God and of our moral and spiritual relations to him must come from his revealed word.

The testimony of the heavens is continuous. Every day utters it to succeeding days, and every night to succeeding nights. It has been so ever since God first established the ordinance of the heavens, and it will be so onward into eternity. It is also universal, and, though silent and unobtrusive, it sounds above and through all the varied languages of men, and reaches to every land and to every people. It is probable that the ordinary translation—"there is no speech or language where their voice is not heard"—is correct; and the parallelism seems to require that we should understand the word "line" as referring to a sounding string,—a sort of instrumental accompaniment to the great song of the universe. How noble is this idea of the universal, all-comprehending proclamation of God by the things that he has made, and how fit and worthy it is! The heaven is his throne, and the earth his footstool, the whole universe his temple; though the heavens themselves cannot contain him, how much less temples made with hands.

The glorious sun is an eminent example of nature's testimony to God. For that great orb God has pitched a tent, and has fixed for it his law and its abiding-place. Its grand apparent march through the heavens, joyfully emerging from the chambers of the east, and climbing the heavenly vault, and then returning by an unseen path to the place whence it arose,—all this presents at least one important manifestation of divine power. Nor is the sun merely a grand processionist or a magnificent firework. It is a beneficent practical distributor of light and heat, "there is nothing hid from the heat thereof." This noble personification of the sun farther connects itself with the fact that in the spiritual world Christ is the "Sun of Righteousness," whose going forth is from everlasting, and who is the sole dispenser of salvation, as the great orb of day is of material quickening to all nature.

But the revelation of a Saviour comes not from the natural world. It belongs to the higher domain of revelation. This is what the psalmist means by the "Torah," law or doctrine, to which he now turns, and which he presents to us under six distinctive titles, each with two characteristics of value and beauty. Before noticing these, we may pause to mention the use made here of the names of God. In the early part of the psalm, which refers to nature, he appears under his name *El* as the God of creation. In the later part this is changed for *Jehovah*, the covenant God of redemption,—a beautiful example of the special use of these names in the Old Testament.

The first title given to the divine revelation is that it is the "teaching" or advice of God; for this is the exact meaning of the term used. In this aspect it is said to be "perfect" or complete. It was so in David's time, relatively to the requirements of that age. It is so now for all time. Its practical effect is that it "converts" the soul. The word of God, as the sword of the Spirit, is the only power that can so penetrate the human soul as to give a new spiritual life.

It is, secondly, the witness or "testimony" of God, wherein he gives us his infallible decisions as to our true and highest good. In this respect it is, in contrast to all merely human maxims and philosophies, "sure" or certain; and it gives "wisdom,"—that heavenly wisdom which is pure, peaceable, and full of good works.

Thirdly, the revelation includes the "statutes," that is, the precepts or moral principles of the Lord, his divine directions for a holy and happy life. These are emphatically "right,"—all right,—and nothing better can be said of them. When received in faith and humility, they "rejoice" the heart with that joy which comes from the assurance that we have a safe and heavenly guide ever with us.

Closely allied to this is the fourth title of the revelation, as being "commandment" or enactments of Jehovah, or his definite laws for the regulation of conduct. These are said to be "pure" or unadulterated with any mixture of evil or infirmity; and they clear up the spiritual ~~term~~, "enlightening the eyes," so that we can see clearly the path of duty.

Fifthly, it is the "fear" of the Lord that is the teaching which induces us to reverence him as the Father of our spirits. In this point of view it is ~~actually~~ "clean," that is, free from the idolatries which delude men, and "enduring" in contrast with the fashion of this world, which passeth away. In the last place, the revelation is said to include the "judgments" or decrees of the Lord, enabling us to see, understand, and accept what he has determined for us and for the world, giving us the prophetic insight which makes us truly the friends of God, and enables us to see that his purposes are "true and righteous altogether," in spite of all the cavils of those who know not the Scripture or the power of God.

It is necessary to look thus in detail at this series of characteristics, in order that we may understand the parallel which the psalmist would draw between the works and the word of God. They are both revelations of him. The one is addressed to the senses, and is limited in its scope, yet grand and elevating. The other appeals to the inner spiritual perception, and is intended to lift it above the material world, and up to the plane of the divine nature, so that we may be not merely spectators of the great show of material phenomena, but partakers

of the divine nature, and sharers in the divine blessedness.

Thus we learn that the same certainty, harmony, universality and unchanging unity which exist in nature as a manifestation of God in material things, exist also in his word as a manifestation of him in spiritual things. It is this that makes the word of God more precious than gold and sweeter than honey, and makes them effectual both for "warning" and "reward."

Finally, the psalmist reminds us of one element of the moral world in which it differs from the physical. There is no "error" in material nature. All things therein obey law, and fulfill their proper work. But in the moral world there is room for error, and hence the urgent need of a revelation as a guide to every man. But something more than this is needed, namely, the direct influence of the Spirit of God. Hence the closing prayer for divine cleansing from those secret and subtle faults, which unseen gain the mastery over us, and from those presumptuous sins into which we are hurried by passion.

We cannot, I think, study this psalm without being struck with the grandeur and majesty of the conceptions of nature and of revelation to which the Spirit of God enabled the Old Testament saints to attain, and without feeling overwhelmed with the thought of the added privilege and responsibility resting on us under the greater light of our modern knowledge of nature, and of the New Testament revelation. It is only by being saturated with the works and the word of God, that we can hope to realize the closing prayer,—"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

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GOD'S GLORY IN THE HEAVENS.

BY PROFESSOR C. A. YOUNG, PH.D., LL.D.

It is still as true as when the psalmist wrote it first, that "the heavens declare the glory of God, and the firmament showeth his handiwork: day unto day uttereth speech, and night unto night sheweth knowledge." In some ways it is even truer now than then, and to the Christian of to-day the words have a more impressive and a profounder significance than they could have had for David. To him the heavens were not so very vast, nor so very far away; the stars were only glittering points, which, with the sun and moon, were mere attendants of the earth, and servants of mankind; while now we know an immeasurable universe, compared with which the earth itself, and all its inhabitants, is just a rain-drop in the ocean. "He that sitteth upon the heavens," he whom "the heaven of heavens cannot contain," was indeed, to the ancient Hebrew, very great as compared with any earthly potentate: but what shall we now say and think of Him, who inhabits the immensity of space revealed by modern science; who, by his immediate and all-pervading presence, intelligence, and energizing power, actuates and vivifies the universe of universes?

It can hardly be questioned that, of all scientific truths, those of astronomy are most calculated to impress upon the thoughtful mind the greatness and power of the Creator, the insignificance of man and earthly things, and at the same time to inculcate a profound reverence for the divine something within ourselves,—the "image of God," in which we were created, and by virtue of which we human beings are, in a sense, greater than the whole material universe, as being able, in some degree, to master and comprehend it.

It is well worth while, now and then, to spend a little time in quiet contemplation of the simple facts, to endeavor to grasp their magnitude and meaning, and mentally and spiritually to take the place and attitude which they indicate as reasonable,—an attitude of humility and reverence towards God, and also of self-respect as his children and partakers of his nature.

We compare ourselves first with the great globe upon which we live; we think of its vast wastes of ocean and desert, and of the remaining continents, inhabited by thousands of millions like ourselves. We think of storm and earthquake, and all the powers of nature, the gentle and pervasive, as well the paroxysmal and tremendous. We try to carry back our thoughts through the ages that elapsed while the world was young, and not yet fitted for habitation, and to bring before our mental eye the long procession of men and nations who have gone before us since history began. Such a view makes us seem to ourselves very insignificant; and we are ready to bow in reverence to one who, from the beginning, has been the ruler of even such a world and age, no greater and no older.

But now, in thought, we leave the earth, and try to travel the great journey to the sun; and since the figures that express this distance (ninety-three millions of miles) fail to give us much comprehension of its immensity, we try by comparisons and similes to grasp it. We remember that, even at a rate of sixty miles an hour, a railroad train would be nearly one hundred and seventy years upon the road; that a cannon-ball, in its most rapid flight, would require more than nine years to reach its mark; and that swift-winged light itself, is more than eight minutes on the way. And yet, across this gulf, the solar power rules and energizes the earth, and controls her motion as she rushes along her orbit at a speed of nearly twenty miles a second, holding her to her course by bonds of attraction, invisible indeed, but equivalent to ropes of steel attached to every square inch of the whole earth's surface.

In imagination we transport ourselves to the sun; we consider its bulk, huger than a million earths could fill, the ineffable glory of its light, and the unimaginable intensity and quality of its heat, which gives life and vigor to all the planetary systems, flowing out for centuries, seemingly, without diminution, and maintained in some mysterious way, which as yet we can only guess at; an unconsuming and apparently unreplenished fire, such as Moses gazed upon of old, when God appeared to him in the bush. We stagger under such conceptions of power and motion and immensity, but we have hardly made a beginning yet.

We try to conceive of greater spaces, and more tremendous forces. We consider the visible stars, so far away that though really suns, and many of them vaster than our own, they look like mere twinkling points; the nearest of them more than two hundred thousand times as distant as our sun, or nearly four years' journey for a flash of light; and the remotest of them—no one knows—no one can tell how long light takes to bring its message from them, but unquestionably centuries, and perhaps millenniums.

Then we look into our telescopes, and the number of the stars increases many thousand fold, clusters and nebulæ come crowding into sight; and the range of distance and dimensions thus brought to human knowledge grows in proportion to the telescopic power as compared with that of the unaided eye. It is hopeless to image such immensities, and with weary helplessness we simply cease the struggle.

Our little world! The merest dust-mote dancing in the sunbeam is in bulk a vastly more important portion of the earth, than the earth herself of even that portion of the stellar universe revealed by our present telescopes. And what of the beyond,—that which is still unknown to us because of feeble vision or cosmic haze, or, perhaps, because separated from us by unfathomable spaces empty of the mysterious "ether" by which alone we are brought into sensible relations with distant orbs and worlds.

So also when we measure human life and history in their time-relations against astronomical periods and cosmical affairs, we reach very similar proportions. A human life, even the longest, bears only some such ratio to the duration of a star as the bulk of the human body to that of the star. We have in astronomy to do with periods of time, some of them, it is true, short, even in comparison with earthly affairs, but mostly long, and some of them immeasurable and inconceivable. The scale of time is as vast as that of space; and when we set ourselves, our little lives and human interests, against the worlds and stars of heaven, we come to know the Psalmist's meaning when he wrote, "Lord, what is man that thou art mindful of him, and the Son of man that thou visitest him?"

And now, by way of contrast, see what the stellar universe reveals concerning God. Wherever we look, however profoundly we penetrate the depths of space, we find, so far as we can see, one power, one law, one reasonable intelligence pervading and controlling all; an intelligence which we can recognize as harmonizing with our own wherever we can follow it. We find distant worlds moving just as they would move, if the same law of gravitation prevailed with them as it does with us; and terrestrial mathematics, mechanics, and optics apply to them as well as to the earth. Meteors fall, and bring us from interplanetary space only familiar elements. In the luminous music of the rays of distant stars we detect familiar indications of familiar earthly substances. In the spectrum of such a star as Capella, iron and sodium, magnesium and hydrogen, manifest themselves precisely as they do in our sun, or on the earth. The heavens declare the essential unity of matter, and inferentially that of God himself.

I have spoken of the apparent fact that gravitation in the star-depths is the same as on the earth. Now, what are we to think of gravitation, or, indeed, of any kind of

learned that those poor Protestants had been created by Luther, and that Luther himself was a wicked and immoral man. From the course of philosophy of St. Thomas, I had learned many doctines like this one: "Heretics who remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular power to be exterminated. When they fall again, the heretics are admitted to repent. but the sentence of death must not be removed." Those laws still exist in the Church of Rome, which declares that all the Protestants are heretics, and that the works of St. Thomas are to be taught in all her colleges and universities as the highest authority.

The following fact shows how the Pope, the bishops and the priests understand the liberty of conscience: Three years ago a young American was studying with me in the seminary. In studying the history of the United States, we had to learn the great event of the War of Independence in that Republic. Our professor, who was a priest, in order to cool the enthusiasm of my friend for his country, wrote a long essay to prove the following proposition: "That George Washington and his noble companions by declaring the independence of the United States, had committed an unrighteous act, entirely opposed to the laws of the Church of Rome, and that the Americans should have remained in subjection to England, their sovereign." I suppose that my friend was convinced, for he is now a Catholic priest in Mexico.

Thus I was not encouraged to become a Protestant. Nevertheless, I wrote to the Rev. Mr. Cote an anonymous letter, asking him to send me a copy of the newspaper that he was to publish. Four days after, I received an answer. Mr. Cote told me he was addressing me a number of a French Protestant newspaper published in Boston, and he would be very glad to know my name, if I could sign my letters as he did it himself. For three months I did not reply. But after this long delay, I sent to Mr. Cote another letter, saying that my position of student in a Roman Catholic seminary obliged me to be careful with my correspondence, that I intended to know what he believed, and especially if a Protestant believes in Jesus Christ. I did not forget to put my name to that letter. This correspondence was continued during three years, but very irregularly. I had not great confidence in the sincerity of a Protestant, and I changed my mind about Romanism. In 1882, I discontinued to write to Mr. Cote. I was afraid of my boldness. To write to a heretic; what an unpardonable crime! One of my intimate friends was to enter a monastery of the order of Saint Alphonse, situated in the town of St. Froud, near Brussels, in Belgium. He persuaded me to come back to my belief in Romanism. He was born in the same parish as Mr. Cote, and he spoke to me strongly against him. These slanders remind me that "a prophet is not without honour but in his own country," among his kin, and in his own house. After having entered the monastery, my friend wrote me a letter from Belgium, to prove to me the excellency of Romanism, and the happiness that a man enjoys in the ties of monastic life. He invited me to follow his example at the end of my studies.

I was somewhat affected by these strange delusions. Encouraged by my professors and my bishop, I gave up my correspondence with Mr. Cote, and I did all I could to be a good, sincere and devoted Roman Catholic. Such a task was a pretty hard one. I attended mass with devotion; I went often to confession, and I prayed God to give me faith and perseverance. I was decided to leave worldly pleasures to become a monk. During a year such was my life. But I never could be happy. I was, on the contrary, the most miserable of men. All those forms, all those ceremonies, became to me at last most intolerable. Finally I wrote again to Mr. Cote, and that correspondence lasted till August, 1884. My new experience of Romanism had not been very favourable to it. Not having a very clear notion of Protestantism, I intended to know it better, for I was convinced that a man cannot live without religious principles. Then my relations with the Rev. T. G. A. Cote were revealed. I will not give any particular account, but I will say only that I had many persecutions to bear from the Catholics. Those who have never belonged to Romanism cannot understand how it is difficult to give it up, and how much we must suffer in doing so. After many difficulties, I met Mr. Cote, who was in Canada, on a vacation, at the Riviere du Loup wharf, Quebec, on Wednesday evening, the 6th of August, 1884. I was acquainted with him only by our correspondence, and I had still many prejudices against the Protestants.

When the steamboat began to move I thought she would sink to punish me, because I was with a heretic. "The steps I am taking," said I to myself, "separate me from my friends, my relatives and from the religion of my youth. I am an *apostate!*" Such a moment is solemn, and produces on the heart an impression that cannot be blotted out.

At Berthierville I spent a few days in the family of the Rev. C. E. Amaron, pastor of this Church. There I began to understand what Christianity is. I was much astonished to see that Protestants pray to God. Then I came to Lowell; I visited other cities in New England, and I remained for a month at Fall River, Mass., where, being entirely free, I studied seriously both Romanism and Christianity. I already have mentioned several times the name of Mr. Cote. It is my duty to say he has much contributed to my conversion. Words cannot always express gratefulness, but I pray God to grant to him the reward that he deserves for his zeal and his self-devotion to the Christian religion.

My studies have convinced me that in its origin the Catholic Church was the Christian Church. But from the third to the nineteenth century Rome has fallen into many errors which Jesus Christ and the Apostles have never taught. I reject the errors of the Church of Rome, which are well known to you all. I believe in all the doctrines contained in the Bible, which is the only rule of our faith. I believe in God the Father, and in the Lord Jesus Christ, His Son, as the only Saviour of lost sinners and in the Holy Spirit, as the source of spiritual life and strength. All men are sinners and cannot be saved without the sacrifice of Jesus, who shed His blood for the world's salvation, according to these words: "The blood of Jesus Christ cleanseth us from all sin." "We are justified by faith in Christ," as the Apostle Paul says: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ. and not by the works of the law, for by the works of the law shall no flesh be justified." Our good works are a proof and a result of our faith in Jesus Christ, and not the cause of it, as Romanism says.

Now I must declare the reasons which have induced me to make a public abjuration. Since I took the resolution to join a Christian evangelical Church, I have been accused of acting through hypocrisy or self-interest. My relatives, my friends, have written to me letters filled with insults and false charges. I did not intend to insult the Roman Catholics or to make a demonstration. But I intended only to say this: that henceforth and forever I will have nothing to do with the Church of Rome, and to explain the reasons of my conduct. With the help of God I wish to devote myself to the work of the Christian ministry. I am aware of the difficulties of that vocation. I know that I will be persecuted, as I have already experienced; but I hope that the love of Truth and the grace of God will help me in order that I may work with all my heart for the advancement of the Kingdom of Jesus Christ our Redeemer.

THE NATURALNESS AND NECESSITY OF REVIVALS.

BY REV. JAMES HASTIE, CORNWALL.

Revivals of religion seem to be as necessary to man's spiritual being as food and drink are to his physical. Whether regard be had to human nature in its normal state, as it came from God's hand—perfect—or in its present fallen condition, revivals of religion would seem to be a necessity.

Take human nature in its *unfallen state*, *e.g.*, and does it not appear from its very constitution that it must of necessity undergo change of tone and vigour from time to time? Like fresco-painting whose shading loses its delicate tints under action of light and atmosphere, do not first impressions often lose their vividness with lapse of time, and joys their intensity, and affections their ardour, and zeal its zest, and therefore lost ground needs to be recovered, *i.e.*, a revival is needed even in the case of our unfallen nature.

Yes, in this respect, man is not unlike creation around. The morning—what is morning but a revival of light after the gloom of night? And spring but a revival of vegetation after the torpor of winter? And the breeze that carries the ship out to sea so gaily, but a revival of atmospheric motion after the stillness that becalmed her? All nature is dependent on revivals, *i.e.*, renewal of supplies for its sustenance and development, and so is man's spiritual being for its development. And, by analogy of reasoning, may we not conclude that even in heaven perfected humanity is still the subject of blessed revivals of spiritual life—fresh impulses of joy and gratitude, of love and zeal and active effort?

No standing still yonder as no standing still here Since entering the land of glory Abraham and Moses, David and Paul and every saint besides have been growing in spiritual stature as steadily as they are wont to do here. Life necessarily implies motion, and motion in spiritual being means revival—increase of life and joy.

But human nature as now found on earth is not in its normal state—perfect; but is degenerate, depraved. How much now, therefore, are revivals necessary even among the very best of God's people?

True, at the moment of regeneration, the soul becomes one with Christ, and the spiritual life now implanted is endless life—a life which never, never, shall be quenched; yet dream not that this life shall develop by unbroken progression, upward and onward, step by step, without ever losing ground.

No, health of soul is like health of body, subject to many variations. Life at times is feeble, scarcely a pulsation perceptible; courage grows weak, and cowardice grows strong; the worker grows weary in well doing and the watcher falls asleep. Devotion degenerates largely into mechanical form and divine service becomes drudgery. For months and months life presents to God's eye the sad picture of a field in summer under a protracted drought: the once green grass now turned into sickly brown, grain-fields with drooping head ready to die, the whole area a scene of distress and disappointment. But listen! lo, a wind rustles through the leaves; gust succeeds gust at irregular intervals, clouds scud up from distant horizon and overspread the sky. Showers descend and drench the ground, and now, lo, the blessed change! A revival in nature! Grass green in an hour carpets every pasture field. Wheat and barley and oats shoot up stem and spire with visible speed, and great the gladness and the gain of field and forest. There has been a revival in nature. Thus languishing souls revive when, opening the windows of heaven, God pours down His Holy Spirit upon souls.

But a wider scope and purpose still belong to revivals, viz., the conversion of the unconverted.

There is a boundary line in the soul's experience between death and life, a moment when the dead soul springs into life. There is such a thing as the first beat of the spiritual heart, the first play of the spiritual lungs, the first throb of the spiritual pulse, the first outflow of the spiritual blood, the first glad exclamation of the new-born soul, "Abba, Father." That momentous juncture marks the hour of conversion, and to that soul, pray, is it not in a grand sense a revival? Ten may be saved under the same agency, a hundred, a thousand may be; whether only one be saved, or whether there be a thousand, no matter, a revival has taken place, life has succeeded death. Now, to doubt such a work of grace or to disbelieve it, is not this to dishonour the Holy Spirit? To throw expedients in the way, or to stand aloof, is not this to range oneself as an opponent of the blessed Saviour? What then? We have found that revivals are consonant to man's nature and constitution as he came from his Maker's hand; that presumably revivals have a place in heaven and always shall have; that they are essential to Christian progress here on earth; and pre-eminently are necessary for the conversion of sinners.

Now, what ought to be in the very nature of things has actually come to pass under the administration of Christ. The history of revivals is the history of redemption itself in the past, as shall be shown anon.

A TEMPERANCE society in connection with the Free Church of Scotland was inaugurated by a public meeting in the Assembly Hall, on 20th inst. The resolutions of last year's National Convention were re-affirmed, addresses being delivered by Principal Cairns, Professors Lindsay and Calderwood, Rev. John Smith, Broughton-place United Presbyterian Church, Messrs. Robert Lockhart, C. J. Guthrie, James Guthrie, Brechin, and others. Sir William Collins, who presided, said that the first Temperance society connected with the Church was formed upwards of thirty-eight years ago; it was reorganized in 1870; and now its basis had been broadened so as to include all Bands of Hope and congregational societies existing in connection with the Church.

tributions, 1,000 lire. The "Brethren" do not give statistics as to stations, etc., and those of the English Baptist Church I could not learn. In addition to the above I should say that there are several independent missions, such as those of Mr. Clarke, at Spezia, Sig. Papengouth, at Naples, Dr. Comandi, at Siena, etc., regarding whose work I have written on previous occasions. Decided progress has been made towards

UNION OF MISSION CHURCHES,

specially between that of the Waldenses and the Free Church of Italy, as well as federation of the different societies and churches engaged in Italian evangelization. On the 29th of April, 1884, a number of members of various denominations met at Florence, and after consideration and discussion, decided : 1. That union or co-operation of the churches represented was desirable ; 2. That it was attainable ; 3. That the constitution of an Evangelical Italian congress, composed of a proportionate number of delegates of the various Churches, was wise and would be useful. Such a congress was then constituted, and rules for membership and action framed. The Synod of the Waldensian Church, and the General Assembly of the Free Church, at their autumnal meetings last year agreed to the principle of union, charged their committees of evangelization to enter into negotiation, and prepare a scheme to be submitted to their respective Synods next autumn. I see that on Sunday, 15th of February, preaching in the Scotch Church in Rome, Father Gavazzi announced that these committees had unanimously adopted a scheme for the union of these Churches. It will be submitted to and doubtless be ratified by the respective Synods this year. The Church formed by this union is to be called the Chiesa Evangelica d' Italia—Evangelical Church of Italy. When I was in the Valleys in the summer of 1883, the professors and pastors had no idea that union was so near as it now appears to be.

The various bodies of

BAPTISTS

labouring in Italy are also contemplating union. In November last the committee directing the "Christian Apostolic Baptist Union," met in Rome, when a special commission, composed of Dr. Taylor, Messrs. Wall, Landels and Tajani, was appointed to study the best means for strengthening the union and bringing it into practical operation.

WORK IN ROME.

Monsignori Campello and Savarese, who abdicated their seats in the chapter of St. Peter's, and left the Roman Church, after vibrating between Anglicanism and American Episcopal Methodism, finally formed themselves along with others into an "Old Catholic" congregation. They opened a place of worship in Rome, giving it the name of the "National Church of the Congregation of St. Paul," where they celebrate mass in the Italian language. The Cardinal Vicar at once issued a notice, declaring the congregation heretical, the work carried on in it sacrilegious. and priests and attendants, excommunicate. They (the Old Catholics) have just published an almanac for 1885 called "La Nuova Roma," and in a brief preface, call attention to the fact that at the date of each day of the month, they have substituted a passage of Scripture for the customary commemoration of the Saints in the Roman calendar. The publication of 365 texts of Scripture by men who call themselves priests of the Catholic Church, is significant, and may do good.

On the 25th of November, 1883, the new

WALDENSIAN CHURCH

in Rome was opened for public worship, and Sig. Prochet, of Genoa, was called to the pastorate. It has been largely attended during the winter months. The greater part of the audience consists, of course, of the middle classes ; but I am told that members of the aristocracy occasionally attend and appear to be interested. A Sabbath evening prayer meeting has been established, and there are indications that progress is being made.

On the 21st of January last the provisional hall of the new

SCOTCH CHURCH

in the Via Venti Settembre, was inaugurated by an interesting service, at which were present prominent representatives of all the other Protestant denominations in Rome. The Rev. J. Gordon Gray, D.D., is the pastor. Well do I remember, seventeen years ago, having to seek the Scotch Church outside the walls, no Protestant service being allowed inside the city. Dr. James Lewis was then the pastor. A few years before the service had been held in his "own hired house," and at the close, according to police regulations, the congregation had to disperse, two or three at a time, *and not in a body*, to avoid giving offence to the feelings of the papal and priestly authorities who then had supreme power in the Capital. To-day each Protestant denomination can have its own Church in the most prominent part of Rome, if it pleases, and can meet and disperse when and how they choose. There seem to be indications of a stirring among the dry bones of the

JEWISH COMMUNITY IN ITALY

at present. Last spring the Rev. Mr. Ben Aliel went to Rome to take the place of the late Dr. Philip ; and it appears he has been the instrument of converting two Jews to the Christian faith. On the 29th December last, these men publicly confessed their faith in Christ in the Waldensian Church, before a large audience, when they were baptized by Mr. Ben Aliel, in the presence of representatives of the various Protestant denominations.

A whole family of Israelites—mother and three daughters—were admitted by baptism to the Christian Church in Florence, recently, and two ladies from Edinburgh—Miss McGregor and Miss Smith—who had formerly worked among Jewesses in the East, have secured temporary premises, and have commenced a school for the Christian education of Jewish girls in the Ghetto of Rome. It is computed that there are 6,000 Jews in Italy, the larger portion being within the narrow limits of the Ghetto.

Your readers will, doubtless, have heard of the very successful

MISSION TO ITALIAN SOLDIERS,

conducted by Cavalier Capellini. It is a remarkable work carried on by a remarkable man, and is yearly growing in interest and extent. A sentence or two from the last report will give an idea of the difficulties encountered, and the result. Capellini says : "The first Communion Service of the year yielded to none that have preceded it in solemnity and blessed influence. More than fifty new members were added to the 'Military Church.' This first solemn confession of Christ by the new converts was followed, as has almost always been the case, by a fiery ordeal of persecution. The extension of the conscription to the seminarists has introduced into the Italian army a number of young priests in embryo, who are at once spies upon the Evangelical soldiers and zealots in assailing and tormenting them. There was also at this time, in one of the regiments, an Adjutant-Major, nephew of a Cardinal, who used to boast of his powers in harassing the heretics that were under his command. The 'Evangelicals' were held up to derision and subjected to a thousand annoyances in the dormitories, at mess, in the guard-rooms, and outside the barracks, wherever their comrades met them during their hours of liberty. Their Bibles and tracts were taken from them ; the notices of meetings sent them from time to time were intercepted, and often at the hours of service duties were assigned them, or undeserved punishments inflicted with the view of hindering their attendance. In spite of all, however, the new converts for the most part stood their ground.

"The military barracks in Rome are chiefly ancient convents secularized by the present government, and in some of them a portion has been left for the use of their old occupants until they have died out. Such an arrangement not unfrequently leads to collision between the Evangelical soldiers and these zealous partizans of the Pope. Thus, in the barracks of San Salvatore, in Lauro, the priest of the parish still inhabits a part of the building. More than once, on leaving his rooms he had to thread his way through groups of soldiers busily occupied in reading the Scriptures. At length, one day he stopped, and began to pour out a torrent of abuse against the Evangelicals in general and myself in particular, till one of the young converts, losing patience, extended to him a copy of the New Testament, and exclaimed with vehemence : 'Your Reverence, be so good as to prove to us from this book, the errors and immoralities with which you are charging us ; for I am a lover of the truth, and wish at any cost to know and follow it.' The priest attempted an argument, but soon found that with his confused and hesitating quotations from the Vulgate, he was no match for his young antagonist, who had at his tongue's end, apt and prompt, whole sections of Scripture in the vernacular of Diodati. To cover his retreat he asked at last for a loan of the book that he might study it, and withdrew amidst the sarcastic smiles of the bystanders, leaving the honours of the field to his opponent. And from that day the discomfited champion has been careful to leave his lodgings by a back door which communicates with the street, without exposing him to inconvenient contact with the Bible-reading soldiers." These soldiers in moving from camp to camp in summer, or to their own homes, act as missionaries, and are doing a great work. Sig. Capellini, himself an ex-soldier, commenced work in 1872, and now his Roman congregation alone is attended every Sabbath by more than 300 soldiers. He is a recognized minister of the Wesleyan Methodist Missionary Society, which provides the hall for his religious services and guarantees his personal stipend. But his work continues to be wholly undenominational. The converted soldiers on leaving the army are simply directed to join the Church nearest their homes.

T. H.

Clarens, Switzerland, March, 1885.

ABJURING ROMANISM.

In the following paper Mr. J. A. Derome, a young man connected with the family of Bishop Langevin, of Rimouski, and of Sir Hector Langevin, narrates the steps which led to his conversion. His experiences are those of scores of suffering hearts and are the best plea for the work of French Evangelization. The paper was read in the French Protestant Church, of Lowell, on the day the young man joined the Church.

C. E. AMARON.

Of all the questions which relate to mankind, religion is the most important and the most serious one. When we are born in a religion, when we have been taught its doctrines, when we have been accustomed to look upon all those who are not our co-religionists as if they were heretics and irreligious men, then we cannot give up such a religion without having some very strong reasons to do so. Self-interest, position, men, all must be forgotten when we desire to discover religious truth. I will briefly state how I have been led to search into the truth and to leave the Roman Catholic Church. But I do not intend to insult the Roman Catholics, nor to hurt their feelings. Hatred and revengefulness do not enter into my feelings. If I can no longer believe as they do, I will always remember that we must love each other. I will tell only of my Christian experience.

The intellect and the heart are not satisfied with Romanism. The freedom of thought and the liberty of conscience are condemned as the most pernicious errors which exist. The Pope Gregory XVI. for instance, in the year 1832, called the liberty of conscience a silly maxim, a delirium, and he called the liberty of the press a monstrous liberty that we cannot hate and curse enough. Every Catholic owes the Pope, who has been declared infallible fourteen years ago, a complete submission, an implicit obedience, even if the Pope was teaching that evil must be done instead of right. Very often the Catholics accept dogmas without believing in them. They keep silent, they do not dare to express their opinions, but their intellect is not satisfied.

In a like manner Romanism does not satisfy the heart. It neither gives peace to the conscience nor does it soothe the sorrows of the aching heart. Then the influence of Rome produces very pitiful results by driving many Roman Catholics into indifference and infidelity.

I was pretty young when I began to know Romanism as it is. Some readings on its nature and its influence as well as my own experience had shown me what it was. I became irreligious and almost an atheist. I will not narrate all that I suffered when I saw the bulwark of my religious convictions falling to the ground. I had an imperfect knowledge of the Bible. I read it only as a literary and historical work. I remember those gloomy days of the past with a very deep feeling of regret because of my errors, and I pray sincerely God to forgive me.

While I was so tormented by the anguishes of doubt and by infidelity, I read in a Catholic newspaper of Quebec an article written against the Rev. Mr. Cote, saying that this apostate, as he was called, intended to establish a French Protestant newspaper in Lowell. I never had heard of Mr. Cote, and I had the greatest horror for the Protestants. From the course of history which I was studying then in the seminary, I had

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Notes of the Week.

IT is stated that in consequence of the withdrawal of the Government grant from the five Catholic Theological Faculties of Paris, Lyons, Rouen, Aix and Bordeaux, twenty-eight professors have lost their positions. They cannot offer themselves as candidates for the Chairs in the new Theological Faculties about to be established by the Catholic bishops, because they do not belong to the Ultramontane school whose doctrines will prevail in these Faculties. Meanwhile, the Government offers a small annuity to all who have no claim to a pension on the score of twenty years of service.

SERIOUS anti-Jewish riots have broken out during the Reichsrath election in Vienna. The inciting cause was the excitement of the people, growing out of the election agitation. The Carmelite Platz was filled with a howling mob, and free fights were frequent. The shops of the Jews were raided and ruined, and their owners violently assaulted. Not less than forty persons were severely wounded. The police made many arrests, still they were powerless to repress the rioters, and were obliged to call for the aid of the military. Other riots, of like violence and destructiveness, have taken place in the Wieden and Nuebau districts.

THE Toronto Diocesan Synod at its meeting last week discussed a number of questions of denominational and general interest, among others a term-service in missionary work. The committee on the permutation of the missionary clergy reported, recommending that licenses to clergymen shall only be for three years, but that the Bishop may at the end of that time, in conjunction with the mission board, continue missionaries in the same place if desirable ; also that it shall be the duty of the Bishop, with the Mission Board, to sever the connection of a minister with a mission when the interests of the Church demand it, and that in considering such cases the views of the wardens and delegates shall be called for.

THE demoralization in social life caused by the degraded estimate of the home existing among certain classes in the United States and the system of easy divorce prevalent in some of the States are leading all people who value social order and national prosperity seriously to reflect on the dangers sure to arise from ...ich a condition of things. At the Diocesan Convention held in Reading, Pennsylvania, last week, Bishop ..., speaking of the lax divorce laws of that State, ... was time that an organized attempt should be ... by Christian men to abrogate these licentious ...which breed iniquities. We have in easy di... and frequent re-marriages polygamy as bad in ...ough not so openly proclaimed as among ...ons.

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A MONTH IN ITALY.

DECIDED PROGRESS IN CIVIL AND RELIGIOUS AFFAIRS.

For a change we spent the month of February in what is usually called the "sunny South," but which this year merits rather the name of the "snowy South." It has been one of the severest winters in Italy for many years. Snow has fallen in prodigious quantities south of the Alps, producing great suffering, destitution and many deaths. Whole hamlets have been overwhelmed by avalanches, cattle, and in many cases the inhabitants, being buried in the ruins. My friend, Pastor Bonnet, of Angrogna, one of the most beautiful of the Vaudois valleys, writes that the torrent of Angrogna is so heaped with snow that its bed is no longer visible. At Pra del Tor he saw six dead bodies laid in a row, father, mother and four children, who had been members of his Church, their house and some others having been buried by an avalanche. He adds that these disasters are bringing out the best qualities of the people, Vaudois and Catholics working side by side in rescuing cattle and property, all showing self-sacrifice, union and good will. In this time of trial, too, minds are opened to the truth, hearts are softened, eyes are filled with tears, and prayers escape from the lips of many who are not in the habit of thinking of sacred things.

In Lombardy, which we visited, we were told that the Gospel does not make rapid progress, the great majority of the people being kept on the verge of starvation by

TAXATION AND POOR WAGES,

a remark which is applicable to many other portions of Italy. The mode of distributing property is exceedingly bad which is one factor in causing much wretchedness. In a manifesto, replying to a recent ministerial circular to the peasants of Lombardy, intended to deter them from emigrating, the following passage occurs which vividly describes the situation: "What do you mean, sir, by the nation? A crowd of unhappy people? Yes. Then *we* are indeed the nation! Look at our pale and emaciated countenances; our bodies exhausted by excessive labour and insufficient food. We sow and reap wheat and we never get white bread. We cultivate the vine, and we drink no wine. We rear cattle, and we eat no meat. We are dressed in rags, and we inhabit infected holes; suffering from cold in the winter and from hunger in the summer. Our sole nourishment in the land of Italy is a little maize, made dearer by taxes. It follows that in parched districts we are devoured by violent fever, and in moist regions by marsh fever. The end is premature death in the hospital or in our miserable huts. And in spite of all this you advise us sir, not to expatriate ourselves. But the land in which we cannot find a livelihood by labour—is that a country?" I was surprised to find that

THE ANNUAL EMIGRATION

from Italy amounts to about 100,000 souls, 20,000 of whom go to South America. The peasants in European countries, as a rule, never think of leaving their homes until they are compelled by starvation. Still, notwithstanding this, so far as I could learn, Italy in many respects is making great progress. Its administrative unification has been accomplished at a rapid rate. There is an increase in the population. Its commercial activity is manifested by the rise in amount both of imports and exports. Its railways are yearly extending. The post-offices and telegraph lines are constantly growing in number, and the public works now in process of execution, both by the state and by municipalities, are more in number and greater in magnitude than for a long period. Turning to another subject, I find that the past year has been an important one in the work of

ITALIAN EVANGELIZATION.

The following are the statistics of the principal Italian Evangelical churches: The Waldensian Church in the Valleys has 38 agents, 13,267 communicants, 3,466 Sabbath school scholars, its contributions amounting to 62,324 lire or francs. The Waldensian Mission has 118 agents, 3,616 communicants, 2,044 Sabbath school scholars, contributions, 51,462 lire; Free Italian Church 33 agents, 1,680 communicants, 731 Sabbath school scholars, contributions, 17,089 lire; Wesleyan Methodist, 53 agents, 1,340 communicants, 632 Sabbath school scholars; Episcopal Methodists, 36 agents, 878 communicants, 384 Sabbath school scholars; American Baptists, 12 agents, 240 communicants, con-

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we think, be perceived by all sensible readers. One of the subjects of current inquiry is, the best sources of verbal illustrations for the Sunday-school class. A correspondent from Illinois asks:

Will you be so kind as to inform me where those helps referred to in The Sunday School Times, under the caption Illustration Hints, can be obtained, and their price? Please answer soon.

In the same line of inquiry a New Jersey teacher recently wrote about these Illustration Hints:

They have been so useful in my class that I should like to get one or two of the books so often quoted—that is, if I knew which were the best—simply for illustrating the lesson; also the price, and where sold. If you can afford the space, and will kindly take the trouble to enlighten me on these points, you will confer a favor.

And while we were gathering the needed information, and trying to afford the space to enlighten this correspondent, another letter from him comes after this sort:

I wrote asking if you would be kind enough to let me know through your Notes on Open Letters the best book on illustrations; also, if possible, the price, and where it could be obtained; but I have looked in vain for a reply. I think I wrote in a respectful tone, and enclosed my name and address. I will not tell you to stop the paper, although I have "rout you twist;" but I do expect to get an answer of some sort from you, even if I have to write you "thrist."

As we have already said, we cannot find space, nor yet time, for the labor required for answering all such questions from our thousands of inquiring subscribers. If we attempted it, *we* should have to "stop the paper." But we will do as well as we can in the question-answering line. There is no "best book of illustrations." The wants of teachers are so varied, and their methods of teaching so diverse, that the best book for one teacher is no book at all for another. Moreover, our selections have been from so wide a range that it were useless to attempt to name and describe all the volumes,—such, for example, as Pilgrim's Progress and Robinson Crusoe,—although we doubtless have readers who never saw these generally familiar books. We give herewith a list of a few leading works of illustration quoted from by us from week to week: *Bertram's Homiletic Cyclopædia* of Illustrations in Theology and Morals. A Handbook of Practical Divinity, and a Commentary on Holy Scripture. 892 pages. London: R. D. Dickinson. Imported by Anson D. F. Randolph & Co., 900 Broadway, New York. Price, $3.75. This is one of the latest works of its class; and it would probably prove one of the best to the average preacher or teacher. Its topical arrangement of subjects of illustration is particularly good. Its illustrations are in the line of thought rather than of fact; giving figures of speech prominence above anecdote. It has an index of texts illustrated. *Foster's New Cyclopædia of Prose Illustrations* adapted to Christian Teaching. First Series, 704 pages. Second Series, 791 pages. New York: Thomas Y. Crowell & Co., 744 Broadway. Price, $5 a volume. These books include both thought and anecdote, and are quite full in their line. They are arranged topically, with copious indexes. Spencer's *Things New and Old*, and Cawdray's *Treasury of Similes*, bound together in one volume, 1112 pages. London: R. D. Dickinson. Price, say, $5 to $6, in America. This is an old-time thesaurus of illustrations. It has its place with others, but would hardly be sufficient by itself. It is culled from freely in the collections before named. *The Biblical Treasury*. Ten volumes; each containing 194 pages. Bound two volumes in one, five in all; price, say, $1.50 per volume; $7.50 for the set. London: Sunday School Union. This is a library of illustrations in itself. Its range includes the ground covered by the other works named, with an addition of oriental illustrations. It has a good index of Bible texts illustrated. Bowes's *Illustrative Gatherings* for Preachers and Teachers. A Manual of Anecdotes, Facts, Figures, Proverbs, Quotations, etc. First Series, 504 pages. Second Series, 464 pages. Philadelphia: Perkenpine and Higgins. Price, $1.75 per volume. Either of these volumes is good as far as it goes. It would answer as a cheaper and more limited supply of material in the line of Bertram's full collection. *Gotthold's Emblems;* or, Invisible Things Understood by Things that are Made. 316 pages. Price, say, $1.50. Formerly published in America by Gould and Lincoln of Boston. This is a quaint old work, a household book in Germany for well-nigh two centuries. It is limited to the form of emblems of truth; but it is inimitable in its way. Gotthold is an imaginary character. Its author was the Rev. Christian Scriver. Its English translator is the Rev. Robert Menzies. These are a few among many good books of illustration for the Sunday-school teacher. Most of them can be obtained through any well-known city bookseller.

THE POOR MAN'S SHEAF.

BY EBEN E. REXFORD.

He saw the wheat-fields waiting
  All golden in the sun,
And strong and stalwart reapers
  Went by him, one by one.
"Oh, could I reap in harvest!"
  His heart made bitter cry;
"I can do nothing! nothing!
  So weak, alas! am I."

At eve a fainting traveler
  Sank down beside the door;
A cup of crystal water
  To quench his thirst he bore.
And when, refreshed and strengthened,
  The traveler went his way,
Upon the poor man's threshold
  A golden wheat-sheaf lay.

When came the Lord of harvest,
  He cried, "Oh! Master kind,
One sheaf I have to offer,
  But that I did not bind.
I gave a cup of water
  To one athirst, and he
Left at my door, in going,
  This sheaf I offer thee."

Then said the Master softly,
  "Well pleased with this am I:
One of my angels left it
  With thee, as he passed by.
Thou mayst not join the reapers
  Upon the harvest plain,
But he who helps a brother
  Binds sheaves of richest grain."

GENESIS AND MODERN THOUGHT.

BY PRINCIPAL J. W. DAWSON, LL.D.

Every age of the world has its own mental habits, part of which are transient, passing away with the time that gave them birth; part are permanent, and are handed down to succeeding ages. It thus happens that every great permanent monument in the world, be it a mountain, a pyramid, or a divinely inspired book, is regarded with somewhat different eyes by the successive generations of men.

The Book of Genesis is such a monument, reaching unchanged from the dawn of literature, teaching to each successive generation nearly all that it knows of the early history of the world and man. It has lasted through ages of primitive simplicity, of early civilization, of mediæval barbarism, of modern revival; and each as it passed away has glanced reverently at the old book which tells of the generations of the heavens and the earth. What have the thought and the science of our age done with the old record? One thing is certain: that the present is a singular and special period, in its manner of treating ancient things. We have a way of keeping outside of us everything which went to the hearts of our fathers, of cutting everything to pieces to find what is within it, of coldly criticising objects of faith and veneration; and Genesis has received so much of this treatment that it is questionable if all even of those who have the firmest faith in revelation regard it exactly as they once did, or as their predecessors did. Perhaps it may be well to refresh our souls a little, in this matter, by a more kindly and loving glance at the Book of Genesis and its relations to our modern science and our modern life.

Modern historical research has given us new impressions as to the great antiquity of Genesis. A book which was translated into Greek three hundred years before Christ, which was accepted alike by Samaritans and Jews as a venerable and sacred record at the time of their separation, about a thousand years before Christ, the acceptance of which can be proved from the history of Israel to have extended almost as far back as the time of the reputed author, say 1400 or 1500 years before Christ, is a very old book, if not the oldest of books. Nor has any success attended the efforts of modern criticism to show that this venerable record has been tampered with or re-edited at any later date. But the date of Moses, say 3300 years ago, does not really measure the actual antiquity of the contents of Genesis. If we were to pick out of the book all the passages that are either explicitly or by implication stated to have been revealed to or spoken by Adam, Noah, Abraham, and the other patriarchs, we should find that according to the showing of Moses himself, very much of the matter, and this of the most important, must have existed long before his time, and was merely collected and edited by him. This is the common-sense aspect of that "document hypothesis" on which so much learning has been expended, and which has perplexed so many. But there are other passages, not thus indicated, which must have existed long before the time of Moses. Take, for example, the first chapter of Genesis. The contents of this chapter, relating as they do to matters which preceded the advent of man, must have been just as much the result of direct inspiration as if they had contained a prophecy of the distant future. But to whom were they revealed? It may have been to Moses; but there were inspired men before Moses, and it would seem strange that this initial part of revelation should have been withheld from the generations between Adam and Moses, more especially as the keeping of the Sabbath, which is directly based on it, was a leading institute of pre-Mosaic religion.

Recent researches in the monuments of Assyria now assure us that the ancient Chaldeans possessed this revelation. It existed among them, it is true, in a corrupt form, mixed up with idolatrous ideas; but it can be traced back as far as to the time of Abraham. The Father of the Faithful may indeed, when he left Chaldea, have possessed in a written form all that part of Genesis which relates to the creation and the deluge. Thus the substance of the first chapter of Genesis probably belongs to antediluvian times, was a very old book in the days of Moses, may have been taught to him by his mother in the same form in which we now have it, and was a revelation to some antediluvian patriarch, perhaps to Adam himself.

The questions raised by the first chapter of Genesis are, however, so many and complicated that they cannot profitably be entered into in a short article. The more important of them may be included in the answers to two questions: *How* was this revelation given? and *why* was it given?

The first of these questions—the *how* of the revelation of creation—is answered by the form of the record. Its condensed, repetitive and rhythmical form is evidently intended to facilitate remembrance and oral transmission. Its pictorial character and division into days suggests a succession of visions granted to the seer, and in which he saw, day by day, the work of creation proceeding from its beginning to its close. This is perhaps the most intelligible conception we can form of the nature of the revelation; and since it is the mode in which the future was presented to inspired prophets in later biblical times, there can be no impropriety in supposing it to have been the means of communicating the knowledge of the unknown past. We may thus imagine the seer, wrapped in ecstatic vision, having his senses closed to all the impressions of the present world, and looking with inward eye at a moving procession of the events of the earth's past history, presented to him in a succession of apparent days and nights. This view may relieve us from the difficulties which have arisen from what has been called the "literal day" theory of the creative week. Just as, in the visions of later prophets, a day may stand for a year, so, in this ancient prophecy, the day of the seer may be an emblematic day of vision representing one of the long days of God's creative working.

This idea of long creative periods as represented by the days of creation is, however, too important, both in its relation to science and religion, to be lightly passed over. Three affirmations may be made respecting it.

1. The doctrine of long creative periods is in harmony with the general testimony of Scripture. Many proofs of this might be given. The word "day" is used in Genesis 2 to denote the whole period of the creative work "in the day when Jehovah created the heavens and the earth." In Psalm 90, which is "a psalm of Moses," one day is said to be with the Lord as a thousand years, in reference to the period of human history, and the expression "from everlasting to everlasting," literally from "age to age," refers to the great length of the creative days. In Psalm 104, which is a poetical version of the account of creation, the tone of the references shows that the writer understood the creative work to have occupied a long time. While the six days are said to have had an evening and morning, this is not affirmed of the seventh day, which may therefore, in the view of the writer, be still in progress. Our Lord in his reply to the Pharisees, who accused him of working on the Sabbath, —"My Father worketh hitherto, and I work,"—affirms his belief that God's Sabbath lasted up to his time; and the Jews seem to have held the same opinion, since they did not object. The argument relating to the Sabbatism of God's people, in Hebrews 4, depends for its force on the idea that God's creative Sabbath is still in progress, and that Christ's Sabbatism, on which he has entered after finishing his work, is also an indefinite period. When, in Hebrews 1, Christ is said to have "made the worlds," the literal meaning is "constituted or determined the long ages of the world's making,"—that is, of the creative days

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and the expression "eternal purpose," used of Christ in Ephesians 3 : 11, with reference to the creation, has the same reference. It means the purpose or design of the creative ages. The above are merely a few evidences which show that the doctrine of long creative periods was that held by Moses himself, by our Lord, and by the apostles; and after this it is scarcely necessary to add that Augustine and other early fathers of the church understood the matter in the same way, and that many good and eminent men in later times have arrived at the same conclusion. The days of the first chapter of Genesis may be literal days of vision to the seer; but they are working days of God, and not of man; and we live in the seventh of them, which was intended to be a Sabbath of rest, but has failed of this, for the present, on account of the fall of man.

2. It may be affirmed that this doctrine of long creative days gives the only full and complete explanation of the institution and obligation of the Sabbath. If God made the world in six natural days, and rested on the seventh, then his example would have no force, unless it could be shown that, in some sense, he continues to work on six days, and rest on the seventh; but nature shows that this is not the fact, and our Lord's expression, "My Father worketh hitherto," agrees with this. Thus on the literal day theory, there would be a hidden fallacy implied in the reason annexed to the fourth commandment. But if God made the world in six long periods; if the seventh was not only this rest but that blessed Sabbatism in which innocent man was to enjoy perpetual happiness; if this Sabbatism was lost by the fall, and if the weekly Sabbath is a memorial of this rest lost by the fall and the hopeful sign that it is to be restored by the Saviour, then we have a substantial reason for the Sabbath day, a warrant for its being placed where it is in the ten commandments, and for the great importance attached to it throughout the Old Testament. The Sabbath then becomes to us an emblem at once of the paradise lost by the fall, and of the paradise to be regained in Christ. Instead of appearing as a piece of ritual misplaced in the moral law, it becomes that which gives life and significance to the whole decalogue. We have here also the true explanation of the change from the Jewish Sabbath to the Lord's Day; for if the one was the reminder of the Sabbatism lost by the fall and to be restored, the day of its restoration necessarily becomes the true Sabbath, and it needed no argument or explanation to show to the first Christians their duty in this matter. This consideration is also implied in the argument to Hebrews 4, already referred to.

3. The long creative periods are in harmony with the record preserved in the rocks of the earth by the Creator himself. It is now generally admitted that the order of creation in the long geological epochs revealed by scientific investigation corresponds very closely with that in Genesis. Absolute agreement in details is not to be expected in the present state of knowledge; but the general sequence, in the primitive formless state, the development of the atmosphere, ocean, and dry land, the introduction first of swarms of lower marine animals, then of great reptiles (mistranslated "whales" in our version), then of the mammalia, and finally of man, is the same with that in the geological record. There are, besides, many other points of coincidence which cannot be detailed here, and which give the impression that the series of pictures presented to the inspired seer must have strikingly resembled those which might be devised to illustrate our geological chronology. It is certainly a remarkable fact that the old record of Genesis should thus give us a sequence similar to that arrived at independently by science in these last days.

The second question above proposed, *why* this detailed revelation of creation should have been given, brings us to some practical applications.

1. The first great object of that "book of origins" which we have in Genesis, is to assure us of the reality of creation, and of God as the great First Cause. The one utterance, "in the beginning God created the heavens and the earth," if received in faith, is subversive of atheism, materialism, pantheism, agnosticism, and a hundred other false doctrines which have afflicted humanity. The author of Genesis does not attempt to prove this great truth, but a moment's consideration suffices to show that it needs no proof. The universe exists with all its wondrous and complex machinery. Either it must have existed eternally, which is inconceivable, or it must have been produced. If produced, then it had a beginning, and could not have produced itself. But before it began, there must have been a power capable of planning and producing it, and that power must have been God. The Hebrew writer calls him *Elohim*, a plural name,—not merely a plural of dignity, but implying that plurality of person and action which he himself recognizes in the word of God and the Spirit of God, and implying also that all true godhead, by whatever names recognized in different tongues, is the one God, the creator.

2. The next object of the record of creation is to show us that all the details of nature are the work of one God, and parts of one plan. The heathen nations recognized many local and partial gods, and they deified heavenly bodies, mountains, rivers, trees, and animals. The writer of Genesis grasps the whole of this material of ancient idolatry, and shows that it is the work of one God. Thus no room is left for polytheistic views of nature, nor for that superstition which regards natural phenomena as the work of malignant beings. Here, again, he lays down a principle which commends itself at once to common sense, and which all science tends to support. Nothing can be a more assured result of scientific study than the unity of plan and operation in all nature, and the folly of these superstitions which refer natural events either to chance or to the conflict of subordinate deities or demons. Thus the first chapter of Genesis, wherever received and believed, gives the death-blow to idolatry and superstition.

3. Another great use of the record of creation is the assertion of the truth that man is the child of God, created in his image and likeness. The first question in some of our catechisms for children, "Who made you?" points to this first and primitive doctrine of religion, on which the whole relation of man to God as a moral and responsible being is built. Here, again, Genesis is in accord with the best science and philosophy. It is true that there are theorists in our time who profess to believe that the human will and reason have in some way developed themselves from the instincts of lower animals. But these men cannot but feel that they are maintaining a most improbable conclusion, for it is not in accordance with natural analogy that anything should rise above its own level, that any motive-power can put forth more or other than the energy that is in it. Thus an intelligence like man cannot flow upward from lower sources, but must have relation to some higher creative intelligence.

These thoughts carry us no farther than the first chapter of Genesis. The history of Eden and the fall carry with them other truths. But I may now ask, are the truths above referred to of no practical value? They may appear too familiar to us to need to be insisted on; but the practical, and even the open, denial of them by so much of the infidelity of our time, shows that they still need to be enforced, and that they really lie at the foundations of our faith. The edifice of Christianity, as it now stands forth in all the grandeur of its New Testament development with Jesus Christ as its chief corner-stone, may well by its magnificent superstructure call our attention away from the rough stones laid down for its foundation in the old patriarchal days. But these were great and costly stones, and had they not been bedded on the rock in those primitive times, we could not now enjoy that which has been built upon them.

It is well that children should be taught the noble, though child-like, theology of Genesis; and well also that it should be taught in its simplicity, and without the misconceptions which have been allowed to cling around it from those darker days when the Bible was a sealed book, and when its place was taken by stories based on it, but mixed with much of superstition and misapprehension. I have found by experience that many of the objections to the truth of Genesis held as valid even by educated men, are not founded on the book itself, but on interpretations or distortions of it which have a nearer affinity with mere nursery tales than with the letter or spirit of God's word.

McGill College, Montreal.

THE PASSION PLAY OF OBER AMMERGAU.

BY MRS. W. F. CRAFTS.

The simple-hearted peasant people of Ober Ammergau show forth the Christ they love in a singular way, the first mention of which will be almost sure to make an unpleasant impression. For the last two and a half centuries, at intervals of ten years, they have given what they term a "Passionspiel," in which are represented by about five hundred persons, young men and maidens, old men and children, all of the events of our Lord's passion, beginning with his entry into Jerusalem, and closing with his ascension to heaven.

Does it seem blasphemous? Before declaring it so, let us consider their motives. In 1633 a fearful plague visited the little village of Ober Ammergau. In their great tribulation the villagers called [illegible] Physician, and vowed, if he would take [illegible] they would glorify him by presenting [illegible] in ten years. The plague disappeare[illegible] have they kept their promise. The [illegible] been handed down from one generati[illegible] precious legacy. It has become a t[illegible] villagers together as one family upon e[illegible] nestled in among high mountains far remo[illegible] impetuous railway train, which so commonly [illegible]ings in pollution as well as progress. The daily occupation of this people seems to keep them in a state of preparation for the fulfillment of their vow, for the carving of crucifixes is their principal employment.

A traveler in Bavaria does not need to ask what is done with the large number of crucifixes thus manufactured. He will meet them everywhere, set up in the field and by the wayside, not more than half a mile apart. He will find one or more in every home. The village school has become a place of training for the Passion Play, for there the children are taught to sing and declaim certain parts of it. But it is in the village church that a more thorough training is given. The best singers in the school are appointed places in the church choir. At the various festivals of the church, many of the choruses of the Passion Play are sung, and even some of its scenes are enacted. In the heart of the village priest, the "Geistlicher Rath" Deisenberger, there is the greatest enthusiasm for the Passion Play. More than thirty years ago he entirely revised it, rewriting much of it, expelling that which seemed rude, and introducing features which do great credit to his literary taste and Bible knowledge. He not only undertook the revision of the play, but the education of the people for their high vocation of presenting it. He is now eighty-two years of age, and delights to take his place in the Sanhedrim as one of the performers. How far he has succeeded in his purpose of purifying and perfecting the play, and then elevating the minds of the people to its new standard, may be judged from the fact that the performers go almost directly from the eucharist to the stage, and their last act before the rising of the curtain is to kneel in silent prayer. This influence has been extended for miles about, and brings the peasants on solemn passion pilgrimages to Ober Ammergau by hundreds,—yes, by thousands. In the year 1871 (for the presentation of 1870 was interrupted by the war) it was estimated that seventy thousand people attended, among them the Prince and Princess of Wales.

Tempting offers have been made to the people of Ober Ammergau to perform their play elsewhere. Sixty thousand florins ($100,000) was the sum offered to them to give the Play at the Vienna Exposition; but it was conscientiously declined,—as one would refuse to pray for show. In their village home this play is an act of worship, and they welcome all who come as worshipers with them, as the following prologue, which is chanted as the opening, will show.

> "O human race, by sin and shame laid low,
> Adore thy God: bend down and kiss the dust;
> Peace then shall come, and grace from Zion flow," etc.

Whitsunday is always the grand day of preparation preceding the play. The church is thronged with peasants during all of the services. On Whitmonday morning, at three o'clock, services are again held one each hour for four hours. At eight o'clock the play begins in the open-air amphitheatre, capable of seating about five thousand people. It continues through eight hours; that is, through four hours, then an intermission of an hour, and is resumed again for four hours.

A brief outline of a portion of the programme may help to give a definite idea of what takes place.

First tableau. Adam and Eve driven out of the garden.

Second tableau. The adoration of the cross.

Act. 1. Christ's entry into Jerusalem.

Act 2. The Sanhedrim in council.

Act 3. Christ departing from Bethany.

Third tableau. Young Tobias leaving his paternal home.

Fourth tableau. The lamenting Bride of the Canticles.

Act 4. The anointing of Christ, and parting at Bethany.

Act 5. Christ's last journey to Jerusalem.

Fifth tableau. Esther made queen.

Act 6. The temptation of Judas.

Act 7. The Last Supper, a copy in posture of Leonardo de Vinci's famous picture. It is introduced by two tableaux, one representing the fall of manna, and the other the bringing of the grapes from Eschol.

Sixth tableau. Joseph sold to the Midianites.

Act 8. The betrayer. Judas appears before the Sanhedrim, and accepts the bribe.

Act 9. The garden of Gethsemane, which is preceded

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the score of climate, to offer for service in our India Field. "In Mrs. Kennedy, of Benares, a notice of whose death in her 97th year appeared in our issue of yesterday, Indian society loses a strangely unique life. Born in the last century —in 1788—she lived to see no less than 176 lineal decendants, of whom 128 are still living. She had 18 children, 80 grandchildren, 73 great-grandchildren, and 5 great-great-grandchildren. A quarter of a century ago her husband died at the ripe age of 82, after 55 years of married life, so that she lived for more than 80 years after her marriage. She was married at the age of 15 —had 18 children—was never out of India a single day—never visited the Hills (except for a month, when she fell ill and had to return to the plains), and yet notwithstanding all this she lived to see her 97th year." Can our Canadian climate, of which we justly boast, beat this record? We await an answer.

IT is said that "*charity begins at home.*" For meanness of moral statement but one other maxim compares with this, viz.: "Honesty is the best policy." Ah! is it not *selfishness* that "begins at home" and *stays* there? Christian duty may start at home; but Christian love knows no local limits or restraints. It spontaneously seeks out the remotest object most distant, most destitute. The stream does not tarry at its source; it no sooner finds outlet in the spring than it flows unresting toward the sea. It does not spread itself out into one vast pool in the immediate neighbourhood; that would be stagnation. It moves on, extending farther, expanding wider, margining its course with greenness, till it can flow no more; and is broadest and deepest at its mouth, where it blends with the father of waters. And if you would look for the broadest, deepest, grandest charity and spirituality, you must look for it farthest from home, where it expends itself upon the most distant, remote, neglected objects. Because "Foreign Missions" does this, it comes into closest sympathy with the heart of God.—*Rev. A. T. Pierson, D.D.*

LEGEND OF CHAMBRA.—In olden times the people of Chambra, India, suffered so grievously from lack of water, that their Rani (Princess) took their suffering to heart, and asked the devotees of the gods what could be done to remove the terrible curse of drought. They replied that if the Ruler of Chambra should die in a certain place for her people, plenty of water would come. "Main hazir hun" (here am I), cried the generous Rani. They next consulted the gods to learn at what place she should be sacrificed, and the high summit of the hill was shown. "Main hazir hun" was again her prompt response, and climbing to the high point she had her grave dug and was buried alive for the sake of her people. Soon a fountain of pure, sweet water flowed forth from the spot, bearing an ample supply for the wants of all the people of Chambra. Who was it, dear children, who gave his life, not for a few people of one place only, but for the whole world?

"HE *that spared not* HIS OWN Son, *but delivered* HIM *up for us all, how shall* HE *not with* HIM *also freely give us all things?*"

"*The love of Christ which passeth knowledge.*"
—*Missionary Review.*

HERE is the way in which the Rev. John MacIntyre, United Presbyterian missionary in North China, turned to good account in his preaching the war-fever that prevailed during the recent conflict with France:—"I remind them of the history of the province in which we live. It was once *Corean* territory, it then became a *Chinese* conquest, and thereafter was reft from the Chinese by the Manchus, who proceeded from that victory to swallow up all China. And what of Tonquin? The Chinese conquered it by force of arms, and the Tonquinese fought for their liberties till they were crushed by superior force and discipline. If these things then are done in the Celestial country, what wonder that the outside barbarian should follow suit? As things are, the world belongs to the strong, and conquest belongs to those who can keep it. A voice will be heard giving a cordial assent, and then I am patiently listened to while I trace the influence of the gospel of Jesus as a peace-principle in the history of such a country as America, and happily also in the history of England, in these days of a strong peace party, in which, if only free, like America, from the entanglements of the past, we might be found, as we are ambitious to be, the very bulwark of non-aggression and peace. Whatever home friends may think, the Chinese like the gospel in this way. They want to know of a doctrine what it can do for a country and for the world. Does this Jesus-religion restrain a warlike nation like England? Is there this also besides the sordid interest in trade? If I can prove that our religion tells in this way, I open the door to conviction. He is a malformed Chinaman who does not love peace, but his motives therein are not high. Let him see a country like yours, full of fight, full of adventure, and yet on *principle*, on the lofty principle of the Gospel, a lover of peace and amity among nations, capable of making serious sacrifices in this direction, and you disarm him of all hostility to the most earnest preaching of Christianity.—*U. P. Miss. Record.*

Woman's Work.

For the PRESBYTERIAN REVIEW.

W. C. A. ANNIVERSARY MEETINGS.

THE Woman's Christian Associations of Montreal and Toronto have recently held most interesting and successful annual meetings. The association in Montreal was organized more than eleven years ago, and the Toronto association has completed its twelfth year. These associations are undenominational, including members from the various branches of the Christian Church.

MONTREAL ASSOCIATION.

At the meeting in Montreal, April 2nd, encouraging addresses were delivered by Dr. Kelley, chairman, Mr. Wells, Mr. L. Davidson, Dr. Stevenson, Mr. Budge, and Mr. Ritchie; and from the reports presented we gather the following facts:—The boarding house for respectable young women, 101 Metcalfe Street, has been self-sustaining. One hundred and twenty-five boarders of various nationalities and occupations have passed through the house during the year, and thus fees for board have met all expenses. The boarding houses in connection with our W.C.A. are established for the benefit of respectable young women who come to the cities to seek employment, or to equip themselves for any of the various avenues of usefulness now open to women. Their value cannot be over-estimated in view of the fact that here young women, strangers in our towns and cities, are surrounded by all the influences of a Christian home, with its morning and evening prayer altars.

The Religious Committee reports a prayer service held every week for the members of the association and the workers, a religious service weekly in the boarding house, a Bible class, and visits to the jail, hospital, and to the houses of the poor and sick, by the ladies and the Bible women employed by the association.

The Diet Dispensary has been doing good work, having filled 1,713 free orders for delicacies and nourishing food suitable for the sick, besides large quantities of pure, rich milk, delivered at the houses of patients requiring it, free of charge.

The Helping Hand Society, or Sewing School, is one of the most interesting departments of work in connection with the association. The school is held every Saturday morning, and even in the coldest days of winter, 70 or 80 little girls of the poorer classes will assemble for instruction in sewing. One hundred and forty-three garments have been made and given out, and the families to which the children belong visited.

Working Girls' Branch reports 67 dwelling at their rooms, 161 Fortification Lane. Applications from employers, 489; applications from employees, 102; supplied, 71. The object of this branch is to assist all classes of working women. Beds and meals are supplied at as low a rate as possible, and lunch for 5 cents and upwards. The rooms contain a small library, and are open every evening, a prayer-meeting is held every Friday, and a social entertainment the last Friday of every month.

TORONTO ASSOCIATION.

Annual meeting held in Shaftesbury Hall, May 30th.

The reports were most satisfactory, showing the work of the association to be divided into three special departments, viz: The Boarding House, the Haven, and Prison Gate Mission, and the City Relief Society; also committees of ladies have visited the House of Industry, Hospital, and have arranged entertainments and educational classes for working girls.

The Boarding House Report shows that since it was opened in 1873, 4,033 have been admitted, and that during the year 313 have entered. The boarding house is situated, 19 Duke St., and the charges for board are most moderate. The fees for board have met all expenses last year.

The Haven or Prison Gate Mission, 206 Seaton St., commenced seven years ago, with $100.00 in the treasury; last year more than $3,000.00 was contributed for this good work among discharged female criminals, and fallen, unfortunate girls and women. During the year 279 had been admitted, including 50 infants. These were disposed of in the following manner:—Obtained employment, 93; returned to friends, 29; sent to the country, 25; to Maternity Hospital, 39; to Infants' Home, 38; infants sent with mothers, 18; infants sent to nurse, 16; infants died, 5; adopted, 4; sent to England, 2; to Gen. Hospital, 6; to Refuge, 5; to Refuge in Hamilton, 2; to homes of their own, 2; transients, 8; left of their own accord, 16.

The City Relief reports 872 families assisted, a coal club established, and an industrial room, the object of which is to provide sewing and knitting for destitute women.

Phonography and book-keeping classes for working girls continued regularly, the average attendance being 22 and 15. This association has in contemplation a new scheme of work, of an industrial character, for the benefit of children and working girls. Both these organizations are to be congratulated, and should have the prayerful co-operation of every Christian woman in the cities where they are established.

The Family.

For the PRESBYTERIAN REVIEW.

IN CATHEDRAL WALLS.

BY "ST. ELMO."

THE drifts reflected a rose-leaf glow,
The bending branches were wreathed in snow,
The shadows deepened, the sun was low,
And over the landscape seemed to steal
A stillness deeper, more fair, serene
Than yet the white-clad year had seen.
I felt the spell of a magic sway—
"Some burden," I said, "would the air reveal,
Some mystic, inscrutable, compact seal;
And in this fair temple I must not stay,
That Nature may fitly her homage pay."

But my steps had scarcely turned aside,
When arose of praises a mingled tide,
Volant, resounding, and swelling wide.
Oft through the lingering symphonies
A murmur reached me, an echo low
"Of sins like scarlet made white as snow,"
Pathetic words, from our litanies;
And in confusion I bowed my face,
For I was a man of guilty race.

Higher the anthem pealed and clear—
"Ye Frost and Cold praise Him with fear."
The sinless song rang far and near,
Till with passionate longing I smote my breast—
"Though I wash mine hands in snow, no rest
Can visit my life with grief oppressed,
That I in gladness of heart should sing;
The Ice and the Snow may their tribute bring,
And the Stars may flash their glittering light
On these shining cloister walls to-night,
But I am a weak and guilty thing.

"Laud Him, ye ransomed sons of men—"
The clarion notes rang out again;
"Loud let your praises peal and wide,
Let the Light and Darkness and Frost and Tide,
And the Thunder affrighted and silent abide,
While ye tell the story of Him who died;
Stand in the white array He gave,
Tell of the King who died to save,"
But kneeling in prayer my words would flow—
"Saviour of sinners, for my sins made low,
Wash me and I shall be whiter than snow."

THE BIBLE IN THE EAST.*

BY PRINCIPAL SIR J. WM. DAWSON, C.M.G.

THE Bible is an Eastern book. Though the Word of God and intended for all peoples, it is still in its origin and character emphatically Eastern or Asiatic, as distinguished from European or American. We scarcely realize this or comprehend how much of our own habits of thought has been moulded in this Oriental character of the book of our religion, till we visit the lands from which it sprung. In a letter of one of our Canadian boatmen on the Nile, he makes the quaint but true remark that in Egypt he seemed to be transported into the pictures of an old family Bible familiar to him in his youth. This is still more strictly true of Palestine, where almost everything that we see carries us back into the familiar scenes of the New Testament or the Old. This proceeds not merely from the unchanging character of the customs in the East, but from the special fitness of Palestine to be the birthplace of a sacred literature suited to the whole world. This fitness appears in its central position at the head of that great Mediterranean Sea, around which clustered the seats of ancient civilization, political power and mercantile activity, as well as in its varied physical features, climate and soil, and consequent variety of animal and vegetable inhabitants, economic products, industries and modes of life, and in its defensible frontier and separation from the greater military nations by the desert on the one hand and the sea on the other.

The fixed and unvarying character of its civilization has also tended to preserve it as a living and ever fresh illustration of a book intended never to grow old. One great change, however, there has been in the almost complete substitution in these ancient countries of the Koran for the Bible. The Koran also is an Eastern book, and one that acknowledges as the basis of its theology the unity of God. But its influence is diametrically opposed to that of the Bible, and this for several reasons. It is destitute of the meditative element and the doctrine of justification, it cultivates a benumbing fatalism and a fierce bigotry, and it degrades the position of woman. These are fatal defects, and they cause every Moslem population to sink lower than even the most corrupt Christian communities. Still the power of Islam is great, and it can contend successfully with Christianity in the East, so long as the latter neglects the Bible and lowers itself to a superstitious idolatry. Outside of the Damascus gate of Jerusalem there is a little eminence looking from some points of view like the top of a human skull partly buried in the ground, and which the best topographers now regard as the place of the Crucifixion of our Lord, the true Golgotha. It is a perfectly neglected spot, with a few Moslem graves on it, and no monument, ancient or modern, to show that it ever attracted any attention, and it is never visited by any of the devout pilgrims who throng the tinsel shows of the so-called church of the Holy Sepulchre within the city. Yet it is a striking monument in itself. To one standing on its grassy summit it seems the centre of the amphitheatre of hills that surround Jerusalem, and it commands both of the eminences on which the city stands, while it fulfils more than any point near Jerusalem all the requirements of the Gospel writers. In contrast with the rival site within the city it is a type of the relations of the Bible to the external formalism and idolatrous superstition which in the old Eastern churches have taken its place.

Jerusalem continues to this day to be one of the greatest places of pilgrimages in the world, and at certain seasons it is thronged by devout crowds representing the Greek, Armenian, Coptic, Abyssinian, and Latin Churches, while to Jews it is the great centre of pilgrimage, and in the estimation of Moslems stands next to Mecca. Yet, while all this depends on the historical facts of the Bible, the book itself is almost unknown to these believing but superstitious crowds. Yet the Bible is taking advantage of these pilgrimages to reassert its claims. I met at Jerusalem a very interesting man who had travelled much in Palestine in the cause of the Bible, and who was at the time entering on the work of distributing and selling the Scriptures to the pilgrims crowding to the Holy City at Easter. I learned afterwards that in the course of three months he had circulated more than 3,000 copies of the Gospels in nine different languages, and to pilgrims coming from Northern Russia on the one hand to Abyssinia on the other. Thus the Bible Society inaugurates a modern Pentecost, in which pilgrims from all lands may learn in their own tongues the wonderful works of God; and these devout, if ignorant, pilgrims may carry home with them something of more value than the remembrance of the holy places of Palestine. To many of these people also the Bible is much more than it is to us, not only because new to them, but because it is their own book, speaking of things familiar to them, and therefore the more vivid and intelligible. This is but a small part of the Bible work going on in Palestine, where the Bible-woman work is also in active progress, and where the Arabic press at Beyreut is pouring forth a constant stream of healthy Christian literature. It is remarkable also that the Jews who are now immigrating to Palestine in unusual numbers are influenced by the aspects of their fatherland to devote more attention to its book, and I was told also, to listen to Christian teaching. At Jaffa the traveller is shown the house of Simon, the tanner, in which Peter lodged. Whether genuine or not, it cannot be far from the site, and standing on its flat roof, and looking over the blue Mediterranean, one may imagine the apostle wondering if it would please God to send His Word and Spirit to the many Gentile nations dwelling on the shores of the Great Sea, but he could scarcely foresee that in the coming ages these Gentiles were to bring back the book to the old land, and to multiply it in all the languages of the world beyond even the possibilities of the gift of tongues. Even we can see but dimly the possible future of Bible work among the millions of the East. When our Lord predicted the destruction of Jerusalem, he added, with evident reference to the Old Testament prophecy as well as to his own knowledge, "It shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled." The Turkish Gentiles who now tread down these lands have evidently come near to the end of their time, and it rests with those who have been themselves enlightened by the Bible to fulfil their mission in a better way. But let us not forget that if the Word of God is the remedy for the evils of the East it is equally so for the West. It is that by which we ourselves must have spiritual life, and that by which alone we can give spiritual life to others. I fear that much of the evil we now lament in our own West depends on our neglect to send the Bible, the missionary and the teacher to our countrymen there. By such means alone can we hope to secure true and permanent peace and prosperity, and this rests not so much with the government as with societies like this, and the Christian Churches.

* An address delivered at the annual meeting of the Montreal Auxiliary Bible Society. *Gazette* report revised by the author for the PRESBYTERIAN REVIEW.

For the PRESBYTERIAN REVIEW.

PIETY UNDER DIFFICULTIES.

A TEN MINUTES' SERMON TO CHILDREN, BY REV. JAMES HASTIE, CORNWALL.

"I fear the Lord from my youth."—1 Kings xviii., 12.

A BEAUTIFUL statement surely, my young friends, one of the finest things in the whole Bible, and a statement which, if true of everybody in the whole world, would make a very heaven here below. But it is all the more wonderful when you come to think who it was who said this, and what difficulties he had to grapple with every day in trying to love and serve God.

This young man's name was Obadiah, and his home a royal palace, and his office governor in the palace of Ahab, King of Israel.

This king was one of the wickedest men who ever lived. He worshipped, not the true God whom we worship, but Baal, a heathen divinity, and he wanted every one to do the same, and had 450 prophets employed all the time to teach the people to be idolaters.

Then his wife, Jezebel, the queen, was even worse than her husband, a very demon rather than a woman. She loved to murder and imprison and torture everybody who would not just do as she commanded, because they would not worship her false gods. She put many of them to death, and would have succeeded in killing them all had not good Obadiah got a hundred of them hid away in caves, where he fed them with bread and water (v. 4).

Elijah, the good and great Elijah, chief of all God's prophets, she was specially determined to cut off, but God did not let her (xxi., 15). And at last, when she had done all the evil she possibly could, God cut her off in His anger, and she had a terrible end, according to the prediction of Elijah years and years before.

She was hiding in a house, afraid of her life, as she knew many were bent on having their revenge. At Jehu's bidding she was pitched from an upper window in Jezreel one day, and fell to the ground below a mangled corpse and left there.

The hungry dogs of the place gathering around drank her blood and devoured her body, till when at length they came to remove her for burial, nothing was found but her skull and her feet and the palms of her hands (1 K. xxi., 23; 2 K. ix., 35).

Now, with such a wicked master and mistress over him, and idolatry all about him, and his life in danger every day if he worshipped the living and true God, think how difficult it must have been for young Obadiah to be a Christian; yet he was, and one of the very best the world has ever seen.

Just as fish which are bred and live in the salt sea, are not changed into salt fish but remain fresh to the taste; as the rose is said to smell sweeter when it grows near by to the nasty garlic, so God's grace can keep every boy and girl, as He kept Obadiah, holy in heart and holy in life amid the very worst companions, if only they will put their whole trust in the Lord and die rather than do evil.

"I, thy servant, fear the Lord from my youth."

Now, to do this as successfully as young Obadiah did there are three or four things which must be strictly attended to:—

1 SINS THAT SEEM TO YOU SMALL AND FAULTS THAT SEEM TRIFLING MUST BE SHUNNED, EVERY ONE OF THEM.

One of the largest printing houses in the world is that of Harper Bros., New York. On account of so much paper lying about and so much oil used, smoking is strictly forbidden within the building. But one day all the men were away to dinner except one who was doing some repairs in the bindery room, and thought he, "Now I can have a smoke; there is no one here to see me, and I'll b careful."

So he lighted his pipe and threw the burnir match into a pot of water as he thought, but, ala it was camphor (a substance that goes off l powder), and in a moment the whole room was flames.

It spread from room to room and from storey storey with rushing speed, and from that build to other buildings, till five large blocks were

Report Bible Lady-
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AN ALLY OF ALL.

WORK OF THE BIBLE SOCIETY MEETING WITH A LARGE MEASURE OF SUCCESS.

The Montreal Auxiliary of the British and Foreign Bible Society held its seventy-seventh annual meeting last evening, in St. Paul's Church. His Lordship the Bishop of Montreal, who presided, in a brief introductory address, expressed regret at the absence of the society's president, Sir William Dawson. 'He is,' said His Lordship, 'a great and good man. Some of us can remember when he came to take charge of McGill, and what McGill was at that time; and now McGill is the praise of the whole Dominion. I do not forget what liberal men have done for McGill, but I hold that under God its present splendid position is due to the energy, faithfulness, devotion, and godliness of Sir William Dawson. Sir William Dawson is a good and a great man. God grant that he may yet be spared for many days, to glorify God's great name.

'And Sir William Dawson owes that greatness and goodness to the Word of God. He has done much for the Bible Society, but the bible has done all for him. There is no real and lasting progress apart from the bible as a basis.

'You mark the career of societies that have not been founded on the principles of the Word of God; you watch the result of legislation that has not its roots in the great truths taught by the scriptures; you consider the efforts made to promote the welfare and happiness of mankind, whether heathen or Christian. If those efforts are guided by the word of truth, they will not lack success, but if their inspiration be of human device apart from the bible, you will perceive written upon their career, their efforts, and the result of all, "failure." But there is real and lasting progress where human effort is inspired by divine truth. Missions are prospering where the bible is honored. The cause of temperance will prevail as it is founded on the gospel of Christ. And Christian unity will triumph only as we are actuated by the spirit of that prayer, "Grant that all they that do confess thy holy name, may agree in the truth of thy holy word."

'The importance and power of the Word of God in shaping and promoting the interests of mankind are well illustrated in a picture of some note, dedicated to Lord Shaftesbury, then president of the Bible Society.

'The question has been put, "What is the secret of England's greatness, of England's glory?" An Indian Prince who has put the question is present by appointment to receive the reply, and as he bends before the Queen, he is presented with the bible, with the emphatic words,—"This is the secret of England's greatness, of England's glory."

'It is true, and you may enlarge the question, "What would this world be without the bible?" Many objections may be started and many difficulties suggested, but this world would be a lost world without the Word of God.'

A message, conveying Christian greetings and sympathy was borne to Sir William Dawson by Dr. Armstrong and the Rev. Dr. Warriner, who subsequently reported that through Lady Dawson, Sir William had expressed his thanks for the thoughtful and kindly act of the meeting, and that the interests of the society were still very dear to him.

The adoption of the report, from which the following are extracts, was moved by Professor Carus-Wilson:—

The British and Foreign Bible Society is the ally not of one, but of all the missionary societies. It not only provides non-Christian peoples with the written word in their own tongue, but sends it to them through colporteurs and bible-women.

During the year one-fifth of the whole annual income of the society has been expended in maintaining 582 colporteurs and 486 bible-women in different parts of the world. In Persia, seven colporteurs have been working, who have sold 4,000 bibles and portions during the past year; in Siberia seven colporteurs have sold 11,000 portions; in India, and Ceylon, 97 colporteurs have sold 131,000 bibles and portions, while in China, 106 colporteurs have sold as many as 323,000 copies.

The translational work of the society during the past year has been of peculiar interest to us as Canadians. It has included the preparation of a complete bible in Tukudh, the language spoken by Indians occupying 100,000 square miles on the Yukon river; and of an edition of the four gospels in a new form for the Eskimos.

The work of the Montreal Ladies' Bible Association has secured even a larger measure of success this year than usual, a fact that must be attributed to the self-sacrificing labors of those who have this work at heart.

Your committee is glad to be able to recommend that the sum of £100 sterling be voted to the parent society in aid of its general operations.

The receipts for cash sales at the Bible House have amounted to $2,343.

The total number of copies of scriptures issued from the Bible House has been:—Bibles, 5,683; testaments, 6,855; portions, 3,447; total copies, 15,986, as against a total of 18,228 last year, showing a decrease of 2,242. This in part accounted for by the very large number of bibles supplied as premiums to subscribers of religious papers and magazines in the city and country.

The number of scriptures disposed of by gratuitous distribution has been: Bibles, 726; testaments, 1,041; portions, 789; total copies, 2,556; total value, $557. These were granted to the following applicants: The Sabrevois Mission, the Methodist Missionary Society, the Presbyterian Board of French Evangelization, the Grande Ligne Mission, the Ladies' Benevolent Institution, the Hebrew Mission, the Chinese Mission, the Andrews Home, and others. Grants were also made through branch societies and colporteurs in country places.

There have been employed for longer or shorter periods, seven French colporteurs, and their work has been chiefly among the French-speaking population. Two other colporteurs are English, making in all on the staff nine colporteurs, who have travelled in the following districts: Huntingdon, Beauharnois, Chateauguay, Laprairie, Nicolet, Rouville, St. Hyacinthe, Bagot, Richmond, Compton, Argenteuil, South Leeds, Dundas, Richelieu, and Jacques Cartier. During the year the colporteurs visited 27,781 families.

During the past year the bible women of the association have paid 14,042 visits, and have sold 165 bibles, 284 testaments, and 94 portions of scripture. The two French bible women have visited 4,481 houses. The monthly reports show that taking an average for the year only one house in four has opened its doors to the bible-women.

It was also shown by the treasurer's report that there was a balance of $401, as compared with last year's deficit of $810.

The following officers were elected, in addition to a committee of one hundred and forty-six members, with power to add to their numbers: — President, Sir William Dawson; vice-presidents, Bishop Bond, Rev. Dr. MacVicar, and Rev. Dr. Shaw; treasurer, Mr. Samuel Finley; recording secretary, Dr. Alex. Johnson; corresponding secretary, Prof. Carus-Wilson.

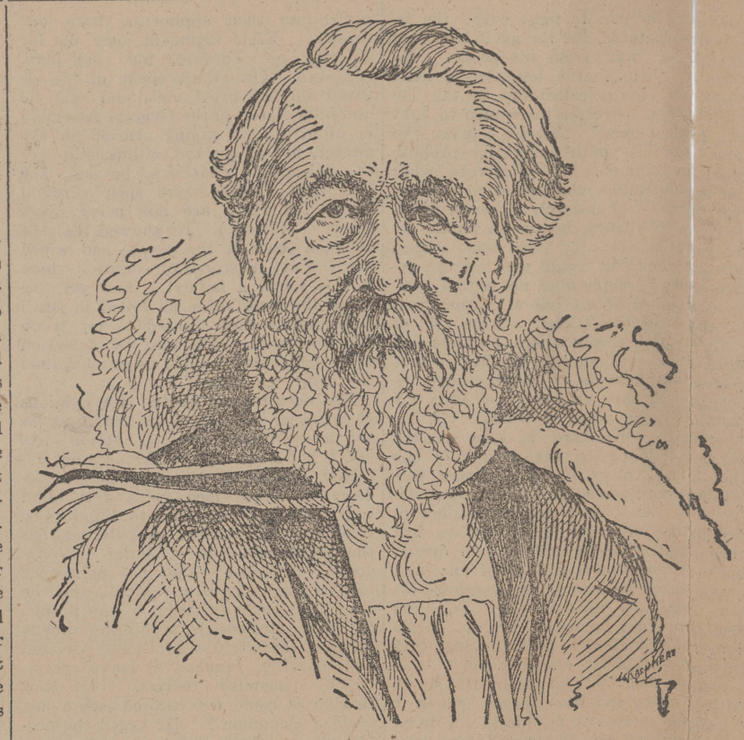
It was moved by the Rev. Dr. Rose:—

That this meeting acknowledges with gratitude to Almighty God the great progress made in the translation and circulation of the Holy scriptures through the agency of the British and Foreign Bible Society, during the reign of our beloved Sovereign Queen Victoria; and humbly prays that he may continue to bless Her Majesty and the British Empire, and make his word a means of extending the Saviour's kingdom throughout the world.

Dr. Rose gave an interesting sketch of the increase in the distribution of the bible during the Queen's reign. In 1837 the issues of the scriptures by the British and Foreign Bible Society had reached 21,500,000, and in 1897, 151,333,000. Of these, 66,000,000 were printed in English, 18,000,000 in German and nearly 13,000,000 in French, with over 54,000,000 in other languages. The audience here rose and joined heartily in singing 'God Save the Queen.'

The motion was seconded by the Rev. Prof. Scrimger, who spoke of the translation of the bible during the Queen's reign. During the first fifteen hundred years of the Christian era the total number of versions of the bible was less than twenty-five. In the three hundred years that followed the period of the Reformation, the versions were brought up to the number of about fifty. In the first thirty-three years of the existence of the British and Foreign Bible Society this number was more than doubled; and at the time of the Queen's accession there were more than one hundred versions of the bible in circulation. Some had fallen into disuse in process of time, owing to the fact that the people who spoke these languages had disappeared; but the great majority of them, at the time the Queen ascended the throne, were practically in service. Now there were some three hundred and forty different versions, and that after weeding out the great majority of those that are no longer of practical service. It was thus seen that double as many translations had been made during the past sixty years as during the preceding eighteen hundred.

The Rev. Dr. Barclay pronounced the benediction, dismissing the meeting.



THE RIGHT REV. BISHOP BOND.

ST. LAMBERT LODGE, NO. 7, A. O. U. W.

St. Lambert Lodge, No. 7, A.O.U.W., tendered a farewell banquet to P. M. W. George W. Adams on Tuesday night last, on the occasion of his leaving to take charge of a branch agency of Strachan's Gilt Edge Soap in British Columbia, and it was one of the most successful affairs ever held in the place. The tables were laid in the lodge room, and were beautifully decorated, the ladies having taken a hand in having everything tasteful and nice. Among the invited guests were Mayor Sproule, Grand Master Workman Thomas Ligget, M. W. Pendleton and P. M. W. Grier, of Federation Lodge; the Rev. W. H. Stevens, the Rev. Murray Watson, Thomas McCallum, C.R., of Court Friendship, I.O.O.F.; Mr. A. E. Harvey, president of the St. Lambert Boat Club, and others.

M. W. T. Doherty occupied the chair, having on his right the guest of the evening, and being supported by Mayor Sproule, M. W. Pendleton and Bro. P. M. Wickham. After the dainty bill of fare had been discussed, the chairman proposed the first toast, 'The Queen,' after which a verse of the National Anthem was sung. The next toast was 'Our country,' to which P. M. W. Rev. W. J. Dart, M.A., responded, referring to the silly way in which the French king had let the 'few arpents of snow' be taken from him, and the enormous development of the Dominion lately, which was only the beginning of still further progress.

At the call of the chair, Bro. P. M. W. Wickham proposed the toast of the evening, referring to the hearty way in which Mr. Adams had entered into every matter of public interest in St. Lambert, and the work he had done for the lodge and the order. He said that Mr. Adams had earned the respect of all who had come in contact with him, and would carry with him into his new home the best wishes of every one. In the name of the lodge, he asked Mr. Adams to accept a Past Master Workman's badge in memory of his friends in the lodge and as a token of their appreciation of his faithful work there. The badge, which was of gold, with a suitable inscription, was pinned on Bro. Adams's breast amid the applause of those present.

Bro. Adams, in replying, said that it was both the proudest and most painful moment of his life, the proudest because of their great kindness, the latter because of the separation that lay before him from his friends in the lodge and in St. Lambert. His lips were too feeble to convey the feelings of his heart, but they would excuse that, and believe how deeply he felt their kindness. He could assure them that he should never forget the happy hours he had spent with them and regret that they were over. He thanked the members of the lodge for the handsome present and the visitors for their presence and good wishes.

The toast of 'Our Order' was proposed by Foreman W. H. Rosevear, junior, and was responded to by P. M. W. L. Riddington, both referring to the enormous size and good work done by the Ancient Order of United Workmen.

The Rev. W. H. Stevens, in a brief speech, bore testimony to the good work being done by the various associations, which offered insurance at a low rate for the benefit of the widows and orphans. He believed that any man would prefer to see his money paid out for the benefit of this class rather than in high salaries, and would be better pleased that such was the case if the order should ever end, as its enemies predicted.

P. G. M. W. H. Bragg spoke of the sterling qualities of Bro. Adams, who had always been on the side of what was best in St. Lambert while he had resided here, and of his public spirit in mantling everything that was for the benefit of the place.

Overseer Jos. Horsfall proposed the toast of 'Our Visitors,' which was responded to by M. W. Pendleton, who spoke of the brotherhood in the order; Mayor Sproule, who referred to the glorious west to which Mr. Adams was going, which Dr. Dawson had long ago prophesied would be the richest province, and which was now going to the front so rapidly; Mr. A. E. Harvey, who referred to the loss that Mr. Adams's removal would be to the Boat Club, and C. R. McCallum, of Court Friendship.

'The Ladies' was proposed by Bro. A. C. Heath and P. M. W. J. W. Hall, and special thanks were tendered to those who had so kindly helped in the preparations.

The toast of 'St. Lambert Lodge' was enthusiastically drunk by the visitors, and responded to by M. W. Doherty and P. G. M. W. H. Bragg.

P. M. W. Adams proposed 'The Chairman,' which was supported by D. Harte.

During the evening songs, speeches and recitations were given by the Rev. W. H. Stevens, Bros. J. R. Beatty, James Brown, A. C. Heath, J. M. Wickham, J. Horsfall, Makin, H. Bragg and others. The meeting, which was kept on to an early hour, concluded by the singing of 'Auld Lang Syne,' when the members and visitors shook hands with Mr. Adams, wishing him God-speed.

Mr. Adams left yesterday morning by the C. P. R. for the west, and was greeted at the station by a large number of friends who shook hands heartily, and as the train was about leaving the station a hearty cheer thrice given told him that he had left well-wishers in Montreal

MURDERED BY CHINESE.

FOUR GERMAN SAILORS KILLED BY A MOB AT KIAO-CHAU BAY.

London, Jan. 28.—It is announced in a special despatch from Shanghai received here to-day that four German sailors have been murdered by the Chinese.

Shanghai, Jan. 28.—A despatch from Chefoo to the 'Mercury,' of Shanghai, gives details of the assassination of a German sailor named Schulz, belonging to the cruiser 'Kaiser' (first announced in a despatch to the Associated Press, from Berlin) on Jan. 26, while on outpost duty at Tsimo (the extreme German post in Kiao-Chau Bay). The crime, which was committed by a Chinese rabble on Monday night last, was not discovered until three men of the corporal's guard were making the rounds in order to relieve the sentries. Then Schulz was discovered, his head having been severed from his body. The relieving guard was directly afterwards attacked by a hundred natives, and, after a stubborn fight, it is reported that all the sailors were killed. Twelve natives were killed during the fighting.

It is added that, in consequence of the outrage the greatest excitement prevails at Kiao-Chau, and it is believed the incident will form the basis of further German demands upon China.

VENEZUELAN BOUNDARY.

COMMITTEE COMPLETED ITS WORK AND KEPT WITHIN THE APPROPRIATION.

Washington, Jan. 28.—Responding to a Senate resolution the President sent to the Senate the other day a statement by the Secretary of State in regard to the report of the Venezuelan boundary committee and also a statement by the auditor for the State Department concerning the accounts of the commission. The auditor states that no accounts have been received since September last, and there is now remaining of the $100,000 appropriated for the commission $2,205. Secretary Sherman says in his communication that the business of the commission has been concluded and within the limits of the appropriation. He also says the supply of copies of the report printed by the commission has been practically exhausted. The report will be reprinted for the use of the Senate.

MAY PASS THROUGH CANADA

TEN PERCENT CLAUSE DOES NOT AFFECT FOREIGN GOODS IN TRANSIT INTO THE UNITED STATES.

Washington, Jan. 27.—Assistant-secretary Howell has received a telegram stating that the Board of General Appraisers at New York to-day decided the cases which they have had under consideration for some time involving the construction of section twenty-two of the new tariff act. The board in effect sustains the opinion of the Attorney-General, in which he held that the discriminating duty of ten percent does not attach to goods of foreign manufacture or production, brought into the United States in transit through a contiguous country. This decision apparently settles the question involved, as the department will not take an appeal.

New York, Jan. 27.—The United States Board of General Appraisers today gave out a statement with reference to a decision rendered by the customs board of classification on certain protests involving the construction of the much-discussed section 22 of the new tariff, which relates to discriminating duties. The board holds that the tariff should not be levied.

The opinion of the board of classification, prepared by Judge Somerville, after reviewing the history and intent of kindred legislation for the past century, shows by the statements of the chairmen of the respective congressional committees having the tariff bill in charge, that Congress intended to make no substantial change in its past policy regarding foreign shipping. The changes actually made were designed, the board thinks, to prevent evasions of the law by vessels of nations which might at any time refuse to admit our vessels to their ports on the same terms as their own.

The board admits the difficulty of constructing the section, but holds that by a well-known rule the benefit of any doubt in the construction of a taxing statute, should be given to the one taxed, rather than to the government levying the tax.

SONS OF ENGLAND.

Lodge Excelsior, No. 36, S. O. E., B.S., held its regular fortnightly meeting at the lodge room, No. 662½ Craig street, when, after the regular business was gone through, the Worthy Secretary, Bro. James Field, read the sessional papers of affairs to be dealt with in the Supreme Grand Lodge, which meets at St. Catharines, Ont., in March. After some discussion they were laid over until next meeting, on Feb. 9. The social committee presented its report, and its suggestions were acted upon. It was decided to have a ladies' night on Feb. 23, and the committee is working hard to make this a grand success. A resolution was passed that a visit be paid the brethren in Lachine on Feb. 16, when a goodly company is expected to be present. Refreshments were then in order, and after doing justice to the coffee and cake, the following brethren addressed the lodge in a few well-chosen words: Bro. W. Roberts, W.P., and Bro. S. Gray, of Britannic Lodge; Bro. G. H. Irons, of Lodge Primrose; Bros. Collins and Knight, of Lodge Grosvenor. After passing a very pleasant evening, the lodge closed with the singing of the National Anthem.

ADVERTISEMENTS.

TO-MORROW'S 'STAR,'

(January 29),

FREE.

To give every Montrealer a chance to prove at our expense, the claim we make that Tetley's Elephant Brand Teas are best of tea values, we make the following offer:—

Buy To-morrow's 'Star' and for the Coupon which will appear in it we will give:

1. 1 cent in cash, to pay for your paper.
2. A handsome trial size tin of Tetley's Elephant Brand Tea, 50c grade, contains enough tea for 15 cups.
3. A useful memorandum book.

Full details in the 'STAR' of Jan. 29.

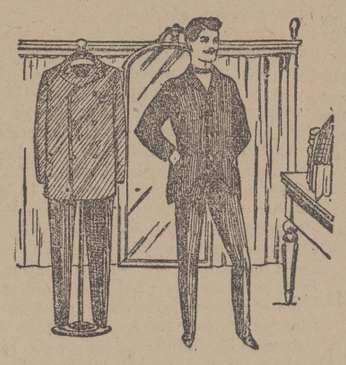
A Perfect Home Dye.

Are you weary in body and mind with the disorder and uncertainty of home-dying with the old fashioned powder dyes?

Maypole Soap makes home dyeing easy, safe, pleasant. Sold in all colors and dyes to any shade. Won't fade—won't wash out.

Progressive druggists sell it. Free Book all about Home Dyeing, by addressing the Wholesale Depot, 30 St. Francois Xavier st., Montreal.

Maypole Soap.



Young Man - Dress Up.

Don't be a fop, but look well dressed. You can get a first-class Business Suit for

$10.00

Ready-to-put-on, good All-wool Tweeds or Serges, well made and trimmed, equal to custom work.

We have cheaper Suits in stock at $5.00 and $7.50, and better lines at $13.50 and $15.00.

Our stock is very large, and as an inducement to early purchasers, we will give a discount of 10 percent on all lines for the next two weeks.

Odd Vests, all sizes, worth $2.00 and $2.50 each, for $1.00 each. Odd Trousers from $1.25 per pair to $3.50 per pair.

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Men's Outfitter,
657 to 665 Craig St.,
—AND—
2299 St. Catherine St.

LUCAS VS. GRANT.

Debate on the Prohibition Question Begun Last Night.

EFFECTS ON THE MORAL STANDING OF THE COMMUNITY

As Viewed From Opposite Standpoints.

Kingston, Jan. 28.—A representative audience gathered in the City Hall last evening to listen to the stirring eloquence of the Rev. Drs. Lucas and Grant on the prohibition question. The doors were open soon after seven o'clock and by eight o'clock every seat was occupied. The building holding one thousand two hundred was crowded. The students were out in numbers and regaled the audience with familiar airs, 'Good old Queen's,' 'How dry we are,' 'Hot time in old town to-night,' 'Adieu, kind friends,' as well as local skits which caused merriment. Several rollicking drinking songs were given.

Among those on the platform were the Rev. Messrs J. Mackie, J. E. Starr, S. Houston, S. Shibley, Short, Grenfell, J. D. Boyd, D. MacCallum, R. Hammond, C. W. King, A. W. Richardson, D. Ryckman, Kingston; the Rev. G. Edwards, Pembroke; the Rev. E. R. Kelly, Harrowsmith; the Rev. J. J. Wright, Mallorytown; the Rev. W. B. Secombe, Odessa; the Rev. J. Lawson, Billg's Bridge, and Messrs. Borland, Parry ...und; James Cummings, M.P.P., Lyn; ... M. Britton, Q.C., M.P.; Aldermen ...urtis, White, Donnelly, Johns, Prof. ...on. Harris, W. R. McRae, R. Bunt, J. ... Hopkirk, D. Lowrie, A. Harz, J. Mor...is, W. Glidden, J. Craig, D. Gibson, ... Hiscock, J. Macdonald, Prof. Marshall, W. J. Fair, J. Crawford, D. McIntyre, R. Meek. A fringe of ladies filled the back seats on the platform.

In the audience were scores of citizens, ...ir wives, and strangers from adjacent ...nts.

THE DISCUSSION BEGUN.

...t 8.10 o'clock the Mayor and the de...ers came upon the platform amid ...eat applause, the students cheering ...oth speakers. Mr. R. Meek introduced ... Mayor, who made a few remarks, ...aying that all eyes were on Kingston, a place where previously the country had often looked for light. Mr. Meek stated ... passed by parliament prohibiting the importation, manufacture and sale of intoxicating liquor would promote temperance and public and political morality.'

At once Dr. Lucas took the stand. He is a tall and broad shouldered man, with large head, keen eyes and a strong voice. He began in a happy vein by stating the object of the gathering. The debate was desired to make men think, a great need of this day. In starting he wanted to tell them that Dr. Grant was wrong. (Cheers.) He told of many wise men who had been wrong, and he suspected that some one around here would change his mind.

'I don't know,' said a voice.

'Yes,' repled Dr. Lucas, 'there are a good many things you don't know.' (Cheers.)

THE TRAFFIC ARRAIGNED

DR. LUCAS MAKES A POWERFUL PLEA FOR PROHIBITION.

For centuries past the traffic in intoxicating beverages has been the fruitful source of discussion and irritation both inside and outside of legislative halls. The bitterness and wrangling respecting it have been almost endless. It has been estimated that more than five hundred acts of parliament in Christian countries have been passed to regulate it, but we seem to get no nearer to a satisfactory solution of the difficult problem. Even those financially interested are daily knocking at the doors of our law-makers for some new regulation or new law for the betterment of their trade. We have never been able to adjust, and apparently never can adjust it, so as to quiet the public mind and please all classes. It is not so respecting any other occupation or trade. I am of the opinion that the very fundamental principles of the traffic are wrong. I mean that the beverage use of intoxicants is contrary to the unwritten laws of nature and I think, if we carefully study the question, contrary to the written laws of God.

THE LICENSE QUESTION.

There seems to be universal agreement that the traffic is bad. It was a great English brewer, and not Mr. Gladstone, who said originally that it had done more harm to humanity than war and pestilence and famine combined. A dealer in Manitoba said from behind his own bar, when there was considerable excitement over a suicide, in which drink was the cause, 'Gentlemen, it's a damnable business, but there is money in it.' It is not wonderful, therefore, that we should at least desire to prohibit it. We certainly have the right to prohibit, for if we have not, then we have no right to license. It is our right and our power to prohibit which makes a license of any value. He would be a simpleton who would pay us a hundred and fifty dollars for a license to sell if we have no power to prohibit him from selling. When he pays us for the license to sell it is with the express understanding that we prohibit others from selling. The element of prohibition has always been with us hundreds of times greater than the element of license. Where we have authorized by law one man to sell, we have prohibited four hundred and ninety-nine other men from selling. Now, if we have prohibited four hundred and ninety-nine men from selling and the five hundredth man not only admits that we have the right to prohibit, and in justice to him ought to prohibit those four hundred and ninety-nine men from selling, then I should like to ask if we have not the power to prohibit in justice to ourselves and our children, that five hundredth man if we want to.

AN INTERESTING EXPERIMENT.

I propose now to show that just in proportion, as a rule, as we have applied the principle of prohibition to that five hundredth man, as regards his hours of sale or certain prohibited days, or the class of persons to whom he sells, just in that proportion have the morals of the people in the vicinity gauged and recorded in our police courts gone up or down. The most noted illustration of the evil effects of the diminution of the prohibitory principle and the enlargement of license was seen in the English beer law in 1830. The use of gin had become so alarming in England that it became necessary in the estimation of all good citizens that something should be done to check this evil. The object sought was to wean the people from spirit drinking by cheapening beer and cider. Any householder on giving bonds and paying two guineas could get a license to sell. One gentleman supporting the measure did so because he thought it would preserve the morals of the people from contamination. He believed that these very numerous places of sale would tend to keep the people from the public houses and thereby promote their morals and their comfort. The Duke of Wellington was sure the measure would be attended with the most beneficial consequences to the lower orders. The Chancellor of the Exchequer argued that the measure would conduce to the comfort and health of the people, but especially to their morality, in removing them from the temptation to be met with in the common ale house.

I want to call attention to the opinions expressed on that occasion by two of the most noted statesmen of that day. Lord Brougham said that the measure would be the means of reducing adulterations. Lord Somerset said the bill would substitute good beer for the abominable adulterations. What's that you say, my Lord? 'Adulterations! Abominable adulterations!' Some persons will tell you that abominable adulterations are the direct and natural and certain result of prohibition, and yet here are two of the most noted English statesmen of seventy years ago telling us of their anxiety to put an end to abominable adulterations in a country where, if the word 'prohibition' was in their dictionary at all it was not thought, even by the sincerest philanthropists of that day, to have even the remotest reference to the liquor traffic.

BEER AS A DEMORALIZER.

Defended in both Houses and having the support of the leading philanthropists and statesmen of the day, the bill became law. Astonishing results followed. The friends of the measure were surprised by the sudden and general demoralization. The Rev. Sydney Smith, who had expected beneficial results, wrote to a friend only two weeks after the law came into force, 'The new beer bill has begun its operations. Everybody is drunk. Those who are not reeling are sprawling. The sovereign people are in a beastly condition.' The demoralization was so general and continuous that both Lord Wellington and Lord Brougham frankly confessed to a change of opinion before a year had elapsed. Not long afterward Lord Brougham said in the House of Lords: 'To what good is it that the legislature should pass laws to punish crime and find out modes for improving the morals of the people, while these beer shops continue to sow the seeds of immorality broadcast over the land, germinating the most frightful produce that has ever been known in any civilized country and that, he was ashamed to say, 'under the fostering care of parliament.' Lord Francis Egerton said he considered the bill as promotive of enormous evils, and that no bill had ever been more productive of drunkenness and immorality than this. An Oxford magistrate said that this beer bill had brutalized the English laborer, and had frightfully extended the evil of moral debasement.

SUNDAY CLOSING.

We will throw a new picture on the canvas and look at something a little brighter than the picture just described. In 1854, what is known in Great Britain as the Forbes-McKenzie act, was applied to Scotland. This act prohibits the sale of liquor on the Sabbath. The prohibition principle was enlarged to the extent of one-seventh of the time formerly granted the licensee.

In Glasgow and Edinburgh the number of arrests for drunkenness for three years just prior to the introduction of the Sunday closing law was 100,553. For the three years immediately following the arrests were in these two cities, 77,049, the difference in the number of arrests for those years being 23,504. When we can reduce the number of arrests in two cities in three years by 23,500 we think the morals of the people are improving. In thirty-one cities in Scotland the arrests for Sunday drunkenness for the year preceding the Forbes-McKenzie act was 11,471; for the year following the arrests were 4,299, a decrease of 7,172. So deeply convinced were the Scotch members of parliament that this law tended to improve tthe moral condition of the people that when a similar bill was proposed for Ireland forty-three out of the forty-eight Scotch members voted for it.

PROHIBITION TOWNS.

Bessbrook, a manufacturing town in Ireland, has no police, no paupers, no pawnshops, and as an explanation of all this, no public house. More than three thousand hands employed, yet the best of order and good fellowship.

The London 'Daily Telegraph' said of it: 'When we heard of a compact village with a population equal to that of a country town, so mixed in forms of religious faiths, yet so harmoniously agreed as to exclude whiskey and all strong drinks, we were perhaps pardonably sceptical, and were curious enough to look into the matter. The evidence was strongly in favor of universal sobriety and rigid total abstinence.' In Tyrone County, Ireland, there is an area of sixty-one square miles, with a population of ten thousand, where they have the strictest prohibition. Lord Claude Hamilton, M.P., said: 'I propose to allude to the remarkable success of a restriction there, because that success has been much questioned. I am here as representing the county, to assure you that the facts stated regarding the success of prohibition there are perfectly accurate. There was much drunkenness and a considerable police force, now we have no police at all, the poor rates are only half what they were and the magistrates testify to the great absence of crime.'

Vineland, New Jersey, gives us a wonderful illustration of the benefits of prohibition. The town from the beginning stands on the principle of prohibition. It has now nearly twenty thousand inhabitants. I have been many times in the place and can testify to the benefits of the prohibitory principle in the absence of drunkenness, pauperism and crime. Every year the people are permitted to express their wish respecting the continuance of the restrictive measure. A vote was taken while I was there. Out of a voting population of three thousand, only eleven persons could be found favorable to a return to license.

HOW IT WORKS IN CANADA.

I come now to points nearer home to give you evidence of the increased morality of our own people where the prohibition principle has been applied.

If we pass from the Atlantic to the Pacific across our Dominion we find the quantity of liquor consumed per capita to tally exactly with the extent of the application of the principle of prohibition in the several provinces, Prince Edward Island consuming the least and British Columbia the most, the latter, where there is no prohibition, consuming nearly twelve times as much as the former, where the Scott Act is in force.

The Scott Act in Ontario looks to me like a Lee-Metford rifle which a cowardly soldier has thrown away, and, taking to his heels, has condemned the gun to excuse his cowardice. The act is still in force in many counties in Canada, and is doing much good in the hands of men who have the courage of their convictions and backbone.

I take the county where I was born and reared up to manhood, the county of Halton. I can assure you that no county could be worse for drunkenness and immorality, altogether occasioned by drink. Three men have been hanged in that county and drink took them all to the gallows. The third year after the adoption of the act arrests for drinking in Halton compared with other counties near by were as follows: Wentworth, 666, or one in ninety-eight; Wellington, 235, or one in 319; Halton, three, or one in 7,334.

There is no possible way of accounting for this amazing difference except through the presence in that county of the prohibitory measure. In a letter which I received from the police magistrate a few days ago he says: 'The sheriff informed me that at the thirteen assize courts held in Halton during the Scott Act régime the judges were presented with white gloves on every occasion, a thing said to be unparalleled in the history of any other county in Ontario.'

The speaker was closely followed, his points being well punctuated with applause. He ended in time.

THE OTHER SIDE.

PRINCIPAL GRANT OUTLINES HIS PLAN FOR REFORMING THE DRINK EVIL.

Dr. Grant was vigorously cheered as he came forward and faced his fellow citizens. There was a strongly expressed shout as he declared that he hated the vice of drunkenness as much as any man. His address was logical and keen. He said:—

When Goliath of Gath called out, 'Give me a man to fight with,' the Is...s hesitated, for the giant had been ... of war from his youth. No ..., then, that I hesitated a little ... Dr. Lucas called out in the To...press, 'Give me three men to fight ...all at once.' Against a giant who ...om his youth fought for prohibi...on innumerable platforms, what ...one man do who had never been on ...mp? I decided, however, to ac...ne challenge, because a public de...would not only yield some money ...e poor, but would give me the op...ity of explaining my actual posi... those of my fellow citizens who ... read the 'Globe.' I am told of ... which throw sneers, slanders and ...kinds of 'mud' at me, but do not ... that fairness to their readers re... that they should know what my ...n is, in my own words. If, for ...e. a drunkard is seen on the ... of Kingston the remark of one ...is, 'Ah, if Principal Grant saw ...e would change his view on prohi...' Now, how are its readers to ...that my view is that if we had ...ition there would be two drunk...n the streets instead of one, and ...dozen perjurers and hypocrites for ...one we now have? Believing ...m I not bound to warn my friends ...eir proposed short-cut may not ...ut aggravate the disease? It is ...I look with horror on the sin of ...erance and have fought against it ...me success all my life that I dread ...osal which, if enacted into law, ... more to throw back the cause of ...ance and corrupt the country than ...islation that has ever yet been ... in Canada. Why should any ...f his country denounce me for ...ny plain duty? Apparently be...there are prohibitionists in Can...e those in the United States de... by the Rev. Dr. Cuyler, of ...n, 'who denounce unsparingly oth...cates of temperance, who decline ... at this great question through ... not-hole and to pronounce their ...shibboleth.'

THE POINT OF DIFFERENCE.

Understand that my only difference with Mr. Lucas to-night is as to the best method of promoting temperance. He believes that prohibition will make the country more temperate and improve it politically and morally. I believe the contrary. Is it necessary, in discussing this one point, either here or in the 'Globe,' for me to explain that I believe that 'No drunkard shall inherit the kingdom of heaven,' and that there are such grave dangers connected with the drink traffic that legislation should do its utmost to counteract them?

Some years ago, there were in Kingston too many places to sell liquor in, and my name headed the petition to the city council to reduce the number. I then explained that this should be done gradually, so that injustice should not be inflicted on any one; also that if the number were reduced below a reasonable figure, evil instead of good would result; and that there were graver dangers connected with the traffic than the number of licenses. The greatest danger arises from the fact that at present, the more the liquor dealer sells the more money he makes. That induces him to do all he can to push the sale. This element of private profit from the sale and the element of adulteration, to provoke instead of allaying thirst, are guarded against by the Swedish system, and three years ago I advocated in the 'Globe' a modification of it, suited to Canada. The prohibitionists, however, will not touch anything of the kind, but insist on everyone looking through 'their knot-hole,' Saloons, too, should be abolished, and our law has decided that they shall be.

THE ONLY SAFEGUARD.

Again, is it necessary for me, in discussing the one practical point which has been forced on the country by the prohibitionists, to explain that I advise all young men to be abstainers; that I believe total abstinence to be the safe course for all men, and a high Christian virtue when honestly practised, with the hope and from the motive of helping weak men? But I do not believe that it is a sin or a crime to sell everything that intoxicates, and law will never make men believe that it is a sin, like murder, adultery, fornication, theft or lying. If it is a sin to sell it must be a sin to buy, and if one party to the transaction is punished justice demands that the other should be also. It is sometimes said that it is no sin to sell for medicinal, mechanical or sacramental purposes; but who is to guarantee that what is bought ostensibly for these purposes shall never be used as a beverage?

I think that you understand my position. Let us all thank God that drunkenness is a decaying vice in Canada, thanks to true temperance workers and the thousandfold influences of Christian civilization. Should, however, prohibition be attempted, it will assuredly revive the horrid vice, and help even to make it fashionable again. Men of British breed are apt to kick against restraints on their reasonable liberty; and all men, young men especially, are apt to think that there is something very nice in carefully locked cupboards. As Beecher put it, 'You can never get cows to eat buckwheat straw, unless you put a fence around it.' Apparently the animal has in it a trait of human nature, or man has still about him a touch of the animal.

DR. GRANT'S ARGUMENT.

Dr. Grant proceeded to annihilate Dr. Lucas's argument. He denied that the principle of prohibition was involved in license. Was it right to prohibit druggists who were licensed? The statement was absurd. Why, he could not get married without a license. The country did not want every little fool to marry. But because he required a license it did not involve the right of prohibition. 'Well,' he said, 'Dr. Lucas can't ram such arguments down our throats. Such argument may do for Grimsby or Toronto, but not here. (Cheers.) Dr. Grant spoke of his attitude on the Scott Act, and said he had been hissed in the General Assembly in Montreal for urging caution in the matter, not to get too enthusiastic over the measure. 'That was,' he said, 'the first time I ever heard such a sound there, for there are not many geese there.' (Cheers.) He showed that the common sense of the people had wiped out the act in scores of counties where it was found a failure. And yet, because the prohibitionists failed in small communities they wanted to try it on the Dominion. Defeated by a section of an army, they wanted to go up against the army 'en masse.'

The doctor then quoted the opinions of scores of men who gave testimony as to the workings of local option acts which had been repealed because not enforced, and asked who were they to believe? These men or a few blind bats who put telescopes to blind eyes. Neal Dow was quoted as declaring that the prohibition law in Maine was flagrantly violated; that the politicians used the measure as a football, and the result was demoralization of the people. In New Brunswick prohibition was a failure; the law was deplorably violated and morality reached a horrid point, which demanded redress. If New Brunswick could not enforce such a law could a Dominion? He urged the people not to permit such a wicked experiment to be tried in Canada. In Prince Edward Island prohibition could not be sustained.

IN CONCLUSION.

He concluded: 'I have proved that according to the experience of Ontario, the Martime Provinces and the states of the union which have tried the experiment that prohibition does not prohibit; that the consequences have been (1) increase of drunkenness, (2) the traffic driven into the hands of a depraved class, (3) multiplication of illicit dives, (4) evasion of law and consequent increase among the people of contempt for law and general growth of the spirit of illegality, (5) increase of perjury, because people will not give evidence against a man for being guilty of what the law makes a crime when they do not believe it to be a crime, (6) opposition to law on the part of respectable citizens, who are angry because their personal liberty is invaded without just cause, (7) increase of bribery in various forms, from the bribery of policemen, sheriffs' deputies or constables, up to the more subtle, but more dangerous bribery of politicians, which results from the formation of a vote which is solid on one issue without regard to the general welfare, (8) violation of the law by magistrates and judges who do not call for former convictions, but inscribe the third or tenth offence as the first, because they know that the law inflicts imprisonment for the third offence, (9) increase of the spirit of hypocrisy, slander, sneaking, and spying and unwarrantable interferences with others, (10) the breeding of a low class of infamous creatures called informers, who learn to tell lies with the facility of the father of lies. I have also proved that those results would necessarily flow in larger measure from a more drastic law applied to the whole dominion.'

He closed by declaring that it would be madness to enforce prohibition and for the political and moral evil that would result he shuddered. To abolish the evil he still had faith in prayer and the power of the gospel of Christ. 'I have not lost faith in the power of the gospel. (Cheers.) I would trust it rather than the policemen and I would only invoke the law as far as the common judgment of christendom warrants me to do.'

DR. LUCAS'S REPLY.

Dr. Lucas made a brief pointed reply, declaring against restriction and the only way to end the whole business was to blot it out. The reason prohibition was not better enforced was because penalties were not high enough and illicit trade was maintained by men for the money they would make out of it. (Cheers.) He promised that Canadians, level-headed and true, would have prohibition and he was sure the Premier and his government were sincere in their promises, but if not, if they failed to do as they agreed hereafter he would be a politician and ever after denounce their hypocrisy.

Dr. Grant said five minutes would be enough for him to demolish Dr. Lucas's remarks.

He proceeded to show that Dr. Lucas's declaration that if the Premier refused to take the responsibility of giving the people prohibition then a more common sense decision had never been made. He closed by saying that he would not prophesy as to what the people would do at the polls, but he was sure it would require better arguments than Dr. Lucas had advanced to-night to secure prohibition from level-headed Canadians. (Cheers.) The gathering broke up with the National Anthem.

THE LIBERATOR FRAUDS.

London, Jan. 27.—Jabez Balfour, formerly a member of the British Parliament, who, on Nov. 28, 1895, was sentenced to fourteen years penal servitude, after having been convicted of frauds in connection with the Liberator group of companies, appeared to-day for public examination in the bankrupt court. The convict, who was in ill-health and weakly, was allowed to take a seat. During the course of his examination Balfour admitted leaving the country in 1892. He classed it as 'stupid folly,' but he asserted that he had yielded to the advice of those who ought to have known better.

IN A BAD STATE.

A DEFICIT OF SEVENTEEN THOUSAND DOLLARS SHOWN IN THE AFFAIRS OF THE MIDLAND TRUST COMPANY.

Port Hope, Ont., Jan. 27.—A meeting of the creditors of the Midland Trust Company was held this afternoon in the town hall. About three hundred creditors, fully fifty percent of whom were ladies, were present. The statement of assets and liabilities was read. The estate showed on its face a dividend of ninety-two and a half percent. The direct liabilities are: Deposits, $234,971.60; unpaid drafts and accounts, $835.82; total, $235,807.42. The assets are: Cash on hand, $493.40; book debts, $2,200; overdrawn accounts, $1,100; real estate, $41,700; bills receivable, $74,224.27; live stock, $100; mortgages, $58,236.55; chattel mortgages, $8,632; surplus in hands of Bank of Toronto, $19,917.94; judgments, $622.13; nominal surplus, estate of Stanley Paterson, $10,000; furniture and silverware, $400; life insurance policy, $1,100; total, $218,726.29. Leaving a deficit, or an increase of liabilities over assets, of $17,081.13. The assignee stated that he placed no value at present upon $8,000 of cemetery stock and $30,000 of stock in the Consumers' Cordage Company.

THREE MEN FATALLY INJURED.

New York, Jan. 27.—An accident occurred to-day on a new twelve-story building in course of construction on Broadway, which will probably result in the death of three men. They are George McNamara, John Hammond and Michael Seamon. Seamon was on the fifth floor superintending the building of a scaffold over an elevator shaft. He suddenly lost his balance and fell down the shaft. On the fourth floor McNamara and Hammond were standing on a slim scaffold already erected over the elevator shaft. Seamon, who weighs about two hundred pounds, carried the scaffold on the fourth floor with him in his fall, and the three men crashed down to the sub-cellar below. They were all internally injured, and have few chances of recovery.

ITALIAN TITLES.

SCHEME ON FOOT TO MAKE MONEY OUT OF THE SALE OF THEM.

Rome, Jan. 27.—The government intends to submit to parliament a bill imposing a tax on titles, and the measure discloses the idea Italians have of the market value of these marks of distinction. The bill proposes that any one desiring the title of Prince shall pay eight thousand dollars therefor. Five thousand dollars will be the sum necessary to obtain the title of marquis, while four thousand dollars will buy the title of count. Any one may become a baron by paying six thousand dollars.

ARM MAKERS PARALYZED.

A CURIOUS KIND OF PATRIOTISM.

London, Jan. 27.—According to a despatch to the 'Globe,' published this afternoon from Birmingham, the capture of the British steamer 'Baluchistan,' off Muscat, Arabia, by the British gunboat 'Lapwing,' and the seizure of her cargo of arms and ammunition, has temporarily paralyzed some of the large gun makers because the London merchants cornered have ordered them to suspend operations. It is said that some of the guns seized were from Birmingham, whence there has been an extensive trade in arms to the Persian Gulf.

A well known manufacturer says that on the order of a London merchant he has turned out a hundred rifles and a ton of ammunition weekly for the last three years. The rifles consisted of Martinis and Lee-Metfords, the British army magazine rifle. The Persian authorities, it seems, winked at these irregularities until Great Britain interfered. The same firm was preparing to turn out two hundred weapons monthly to the same customer.

EMPEROR WILLIAM'S BIRTHDAY.

Berlin, Jan. 27.—The celebration to-day of the birthday of the Emperor William was more general than usual. The public and other buildings were decorated with flags, and busts of His Majesty were everywhere displayed. The Emperor received the congratulations of his mother, the ex-Empress Frederick, and the German princes, including the kings of Saxony and Wurtemburg. The newspapers, excepting the Socialist organs, published congratulatory articles.

EXODUS FROM NORTH DAKOTA.

Winnipeg, Man., Jan. 28.—A large delegation of North Dakotans arrived here to-day to select lands in the Dauphin county for friends living south of the line. They say there will be a large exodus from that state to the Canadian North-West in the coming spring.

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