City of Belgrade.

Bolgrade is one of the most picture que cities of the Danube. Its cathedral stands on a high hill, at the confluence of the two mighty rivers, the Save and Danube. Near the cathedral is the fortress, and the city, containing twenty-five thousand in-habitants, is built round these centres. naviants, is built found these centres. For the same so favoured by nature for commerce as the capital of Servia, which, however, ic not so active at present as may be hoped for in the future, for the Servians are not a commercial people. It is but lifty years since Servia was absolutely under the crushing despotiem of Turkey, the land being divided amongst a lawless and brutal oligarchy of Moslem barbarians called Dahis. These were simply robbers, enthroned as landlords, who plundered the hapless peasantry at will, and but seldom showed the ordinary prudence involved in not killing the goose which lays the golden eggs. Despair at last drove the peasants nto insurrection, and after various for-tunes, and mainly through the aid of Russia, at war with Turkey, they succeeded in gaining a sort of autonomy and self-government, and Servia is now all but in-dependent. She pays (or did till the other day) a yearly tribute to the Sublume Porte, but there her duties cease. She governs herself as much as does any independent nation, but she is not allowed to have representatives at foreign courts.

Up to 1862 the large fortress of Belgrade, one of Vauban's greatest works, was, with six others in the country, garrisoned by Turkish troops. These were a constant source of annoyance and even peril to the citizens. Besides the regular artillery, all fortified places throughout the Turkish dominions have attached to the garrison certain burgess artillery-men, who follow trades in the city, and are called up:n to serve when required. These men of course have their families with them, and with their hangers on constitute in each garrison term and a light in the course of town quito a Turkish quarter, the inhabitants of which are exempt from all municivil war began between the Moslems and Christians. The former retired into the fortress, and the commander bombarded the city. Fortunately, the shells were so old and had been so ill cared-for that few of them burst, and those few in places where they did but little injury. However, this squabble, which endured about two days, led to a far longer and fiercer diplomatic struggle, which lasted about five years and led to the evacuation of the fortresses all over the country, and Servia was left more independent than ever. This involved the loss of the Moslem population which inhabited the Turkish quarter. They were not exiled by any act of the government, but they would no longer stay; and though their absence caused to cease sundry quarrels,, yet their loss in some respects was decidedly felt. They were the best and most industrious fisher-Greeks merely because they profess that form of the Christian religion which is called Greek, though they may be Slavonians or Albanians: and millions in Bosnia, allowing the state of the control of th

all cities in Turkey in Europe. The former were 1 arrow and ill-paved, the latter little better than huts, and the shops were closed by a single falling shutter, and consisted of a board on which were spread some miserable wares, and a corner on which squatted the shop-keeper. Much of this state of things is entirely changed: the streets are

his saddle-bags, carpet, and padded quit, las—which are entering wedges of division was fain to reek hospitality, as in other and dissension—and returning to the cardithere are several large and protentions hotels; but they are very inferior to those of Pesth or Vienna in comfort or cookerv.

After seeing the fortress, and taking a glanco at the cathedral, there is little elso to look at in Belgrade. It is, in fact, a new city, though doubtless other towns have been built upon the site and perished. There is no native art of any consequence for the Servians are agriculturalists and cattle-dealers, not famous or in any way clever tillers of the earth, but raising enough maize for their own simple wants, with something to spare for their pigs, which latter they export largely, but with every drawback possible, owing to bad toads and the absence of railways. There are no manufactories in Belgrade. It is a town grown to its present importance from being the seat of government, most of the handsome houses being occupied by senators, superior officers, lawyers, and the foreign representatives of the great powers who are political agents and consulgenerals.

The palace of the prince is a modest house at the end of the handsomest street, exactly resembling the house of a French Prefect .- H. Sandwith, in Frascr's Mag-

My exposition of Genesis I shall pore

over and die over.-Luther.

Ir is not provision abundantly supplied so much as provision abundantly blessed, we need.—Ps. crar. 15.

Christianity in Liji.

The Fijians seem to have taken up with Christianity con amore, though superstition got the best of some of them who at once relapsed into barbarism. It seems that by some means Christian civilization bestow. ed the gift of messles upon the Figures. The cannibal tribes of the mountains, with some recently relapsed Christians, were of opinion that the epidemic was either brought in by the foreigners knowingly, or was a sign of the anger of the gods. Accordingly they declared war on the Christlars, and descended on the Christian vil-lages on the Sigatoka, and killed and ate eighteen women and children. It was nec-cessary to chastise them, and a native force of 1,400 men was formed of police and friendly villagers. The little army enter-ed the cannibals country, destrayed their villages, and captured thirty-five men known to have been engaged in the murdors, of whom fifteen were executed many of them acknowledging the justice of their sentence. The beaten tribes submit-ted, and it is believed that the war is at an ond, having cost during two months just 132, the villagers fighting without pay. With reference to the sudden acceptance

of Christianity by the Fijians, one of the most extraordinary and yet best ascertained tacts in the history of Christianity is the sudden completeness of its victory over some savage tribes. Paganisms of old were very slow to yield to its influence; the great paganisms of to day, Hindoorsm and popular Buddhism, yield their converts one by one, and Mohammedanism may be said to be unimpressionable; but a savage creed —a creed unsupported by a philosophy or an explanation of the cosmor-yields every now and then utterly, finally, and at once. The Russian Pagans became Christians in a day. In our own country no relie of any African creed, though many of African practice, can be found among the negroes, though they have been here scarcely a cen-tury; the whole population of Hawaii beats of which are exempt from all muni-ipal laws. Thus there was in 1862 a large race of Madagascar adopted Christianity, Moslem quarter in Belgrado which carried on a constant fued with the other citizons, and the bad feeling engendered by this unwholesome state of things culminated in that year, when a Servian boy at a fountain was killed by a Turkish solder, who, on being arrested, was rescued with some further loss of life, and after this a general civil war began between the Moslews and the content of the co based upon such a slight extent of know-ledge would have been imperfect, and no doubt one change has occasionally been followed by another—the Hovas, for instance, having apostatized and repented, and an entire Christian village in Canara proclaiming itself Mohammedan by sound of drum—but, nevertheless, the "conversion" has very often hear found to he in one war in the ten been found to be in one way singularly complete. The ancient supernatural fears which one would suppose to last longest are all gone. A Polynesian that minute are all gone. A Polynesian that minute converted will chop up an idol, or out down a sacred grove, or bid outrageous defiance to a visible and, as it were, demonstrable hell, in the shape of a lake of volcanic fire, without an apparent twinge of fear. The Karens become in an hour, in their relation to the powers of the air, altered beings, and the Coles defy the rold deities with a serenity that modern sceptics have never displayed. We believe the explanation to be a certain incompleteness or rather incomplete completeness of the Christian victory some respects was decreased, some respects was decreased some beautiful ornamental arts, all of which have disappeared from the city. These so-called Turks were nevertheless Servians, but of the Moslem faith. Relitanity with the Greeks and Romans. The heathen in adopting Christianity have not adopted all its ideas, have not risen—as, adopted all its ideas, have risen all at once—to the conception of an impersonal God, working by immutable laws or laws called Greek, though they may be Slavoniaus or Albanians: and millions in Bosnia,
Albania, Herzegovina, Bulgaria, and
Macedonia are called Turks, who nevertheless are Slavoniaus, Albanians, Bulgariaus,
and Greeks by race.

The streets and houses in Belgrade but a
few years ago resembled exactly those of converts to Christianity? And was such profession a vain one? Far from it. We profession a vain one? Rar from it. We do not say church creeds are useless and theological instruction is valueless;—we know differently;—but does not much contention and dispute come to these, unknown to the earlier and in some respects better days of Christianity? So shall we not all learn the great lesson of charity and things is entirely changed: the streets are spacious, many of the houses tall and stuccoed, and the shops as handsome as those of most small German towns. Strange to say, the pavement is strictly oriental, and formed of unevenly laid stones, with break-neck holes for unwary the street of the ignorance of earlier times; but it has also of necessity measurably lost its stones, with break-neck holes for unwary that it is pressing out to call learn the great lesson of charity and toleration? Christian denominations are getting closer together in feeling than ever before. Christian denominations are getting closer together in feeling than ever before. Oristian denominations are getting closer together in feeling than ever before. Oristian denominations are getting closer together in feeling than ever before. Oristian denominations are getting closer together in feeling than ever before. Oristian denominations are getting closer together in feeling than ever before. Oristianity has out-grown much of the ignorance of earlier times; but it has also of necessity measurably lost its simplicity of life and belief. This was to be locked for the province of the ignorance of earlier times; but it has also of necessity measurably lost its simplicity of life and belief. be looked for; but now that it is passing out Formerly there were no hotels worthy of the transitional period there comes a the name in Belgrade. The traveller, with was fain to reek hospitality, as in other and dissension—and returning to the cardinal truths of religion—and very few they khan, or at the house of a friend. Now there are surely the Christian Church to day should not be ashamed by the greater harmony and more perfect unity of earlier days. Growing in knowledge let us grow in the spirit of true Christian unity, toler ation, and charity as well .- Christian

THE Russian Governmnt permits no man to change his religious profession, unless it be to become a member of the Greek Church. Within the denomination in which he was born each Russian subject is free; but outside of it he has no liberty whatever. Recently an American Presbyterian missionary visited a congregation of Evangelical Armenians in Shamoki, a town of the Caucasus region. These Protestants number five hundred members, are in sympathy with Presbyterianism in doctrine and worship, and would be very glad to receive aid in the way of missionaries. For a long time the Russian Government endeavored to suppress the Church, and repeatedly sent away its teachers into other parts of the country. Finally, it hit upon the teachers into other parts expedient of making them Lutherns in form. The Church was put under the neminal care of the Lutheran parter of Tiflie, three hundred miles away. No one can be admitted into the congregation without an order to that effect from the Tiflis officials, both civil and i ecclesiastical.

Nothing but Leaves.

на и манануют, тибим

Nothing but leaves. Strewed above the familibed burger, Lairy genes of fairy hours, Mither, thather, solded and torn. pward, dounward, faded, ama Nothing but leaves

Nothing but leaves, Deep waids the woodland thee. On the Lill-side, in the glade None to gether, none to thre None to pity, none to share Nothing but leaves

Nothing but loaves, Where the tall mass yet shall wave, High above the lonely mave; No one plants the pansies there. Nothing speal of loring ear Nothing but le mos

Nothing but leaves Buried in the fluttering heart Where the fitting shudows start, Crushed the flow is of memity with atte With the bitin : trests of grief Nothing but leaves.

Nothing but leaves. Wenry, faint and full of care Archie's rathent flowers fan , Dead too soon at ove, alas! Living when the night winds pas-Beautiful icaves

"Girls, Don't Do It-"

"Don't do what?" our fair young readous will ask. There are a great many things you ought to do, and a still greater number that you had better not do. Foremost and prominent among the latter is, to undertake to reform a drunkard by marrying him. Depend upon it, it you cannot keep him sober during those days of the average woman's strongest influence over wayward men, the season of court-ship, the chances will be against success. Some women have succeeded in this labor of love, but there are 10,000 failures to one success. It is a field of missionary labor that few of the sex are fitted to enter. If John gets drunk once a month whilst he is billing and cooing, depend upon it he will require semi-monthly seasons of Bacchanalian recreation when he becomes a benedict. A man who gets drunk is necessarily a bad or foolish man when he is under the influence of liquor, and is very apt to soon become a bad man whether drunk or sober. The romantic idea that a woman who can reform a drunkard is deserving a crown of glory is all the veriest bosh. They would be shocked by the suggestion that a man who marries a fallen woman and restores her to a life of virtue, would be deserving the praise of all man-kind. The latter would be a much easier task than the former, and more likely to succeed. The debasement in one case is generally incurable, and scorns the influence of kindness and affection; whilst m the other the opportunity to escape from a life of degradation would in most cases usure hearty co-operation with the missionary in such a field. But the drunkard as is generally the case, may be addicted to a number of other vices, each one of which ought to be considered as r: '-ive as that of drinking. Still we find ours, virtuous, refined, and delicate women risking their lives and happiness in the delu-sive hope of rescuing and restoring them. Instances of the terrible failure in this missionary field are to be found in every street and lane of a great city, accompaniment of scores of the desolate widows and orphans of those who have staggered into drunkards graves. Still the experiment is tried by new votaries who think they can succeed where others fail. It is a terrible delu-Love and devotion are powerless on a drunkard. Nothing but an iron will and a firmness that few women possess can check the career of a man who has once taken hold of strong drink. He must become subject to her will, and be restrained from evil courses by a power stronger than love or kindness. There are enough men who become drunkards after marriage for all reasonable purposes of experiment, without taking them fully trained in a career of vice and debauchery. Therefore we say, "Girls, don't do it!"

Persecutions in Spain.

The Times has devoted a leading article to the petty persecutions of the Protestants by the Spanish Government, which it characterises as simply ludicrous, believing that the action will make Spain the laughing stock of Christendom, and couch ding by saying that the Bourbons never learn anything by experience. We learn that the Government orders against Protestantism are being enforced throughout The Mayor of San Fernando, near Cadiz, has issued an order respecting a church long established there, forbiding service with open doors, notwithstanding the extremely hot weather lately provalent. He has also ordered the Biblical texts above the doors to be taken down. The Government are taking down bills on the church and school doors at night. The Ministerial crisis, which appeared mos threatening owing to the religious ques-tion, is averted for the present. The intolerant measures have given rise to a frequent exchange of notes between the British and German Government. It is understood that they have addressed re-monstrances to the Spanish Cabinet upon this subject, and called upon it to act into conformity with its engagements. Th Diario Espanol, a Liberal paper, states that the authorities in the north of Castille have prohibited the sale of Protestant Bibles. It calls upon the Government to investigate the matter, and to censure the authorities should they have violated Article II. of the Constitution. The Mayor of San Fernando has ordered the Protestant pastor in that place to keep the doors of his chapel closed on the ground that he considers their being open an external manifestation prohibited by the Constitution. It is understood, however, that the Mayor's conduct has been disapproved of by the Government. The Imparcial states that the Minister of the Interior has reor vod the procests of the Rev. John Jameson and the Rev. Mr. Fliedner against the Address Gradorder issued by the Project of Madrid for Philadelphia.

the removal of all placards, notices, etc., from the exterior of churches and schools of Protestant places of worship. They ask that the order may be reseined, maintaining that Article II. of the Constitution in no way prohibits demonstrations of such a nature. of such a nat re.

Lord Brougham on Good Breeding.

The same observations which were made on the arts are applicable to a certain re-finement of manners, which is common to all highly civilized states, but which, per-haps, arises in despotic countries at an earlier stage of society. The retinement is in itself of little merit or value, it, in-deed, it is rather to be accounted a defect. Its chief characteristic is luxuriou indul-gences of various kinds, and a politoness which consists so much in suppression of the natural feelings that it is nearly aking to falsehood. Never to say anything that may give pain, unless where our duty re may give pain, unless where our duty requires it, is a rule of sound morals as well as good manners. But never to say anything which those present may dislake, nay, from which they may dissent, is the rule of refined and courtly bree ling. Absolute command of counterance and figure, calm placid deportment, unbrokenesse, sustained dignity, belytral, reduced. ease, sustained dignity, habitual smiles, indiscriminate respect, nay, the temblance of esteem or even love for anything that approaches, and the taking a ready interest in whatever concerns every one, but showing none at all in what regards ourselves merely—there are the constitutents of highly-refined and courtly manners; and these imply such an unnatural suppression of foolings, such an habitual re-straint upon the emotions of every kind, such a false position of the mind at all times, as is most easily learnt under the sway and the dread of a despota prince or his provincial representative. Accordingly the manners of the Orientals are known to be polite in an extravagant degree; while there is a want of polish in the subjects of free states which has made the roughness of a republican almost pro-

Prophecy and History.

Concerning Tyre Ezekiel thus pro-phesied: "I will make thee like the top of a rock, thou shalt be a place to spread nets upon . thou shalt be built no more thou shalt be a terror, and never shalt be any more." Ezek. NVI. 14: NVII. 36: XVIII. 19. When this prophecy was uttered, nothing was more unlikely in all human appearance, than its falfilment. Tyre was then a city of the greatest beauty and commercial granleur. As far back as the time of Joshua it was "a strong city." By Isaiah it is mentioned as "of ancient days," the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth." It long withstood the reign of Alexander the Great, and was only at last taken by him through means of treachery. Tyre now is as the prophet said it should be, "a place to spread nets upon," a hovel for tishermen. Vitringa in his "Commentary in loco says "In Tyre itself the travel-ler looks for Tyre and finds it not." And it is thus described by Maundrell. "In a journey from Aleppo to Jerusalem at Easter A.D. 1697:" "The City of Tyre, standing in the sea upon a peninsula, promises at a distance something very magnificent. But when you come to it, you find no similitude of that glory for which it was so renowned in ancient times. On the north side it has an old Turkish ungarrisoned castle: besides which you see nothing here, but a mere babel of broken walls, pillars, vaults, etc., there being not so much as one entire house left. Its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chieny upon fishing: who seem to be preserved in this place by Divine Providence, as a visible argument how God has fulfilled his word concerning Tyre, that it should be as the top of a rock, a place for fishers to

dry their nets upon." Page 48.
To show how God often ma wrath of man to praise him. Volney, a learned traveller and historian, but a determined enemy of Christianity, in describing the present condition of some of those places concerning which prophecies had been uttered of old, without knowing or intending, employs the very words of the prophets in his description of them. The prophets said how they should be, and Volney, in the same language say show they are,-Dominion Churchman.

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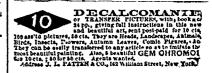
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