Subbuth School Teacher.

INTERNATIONAL LESSONS.

LESSON XL.

PAUL AT CÆSAREA. Oat. 7. }

Commit to memory, vs. 11-14. PARALLEL PASSAGES,-ISS. XX. 1-4; 2 Tim. iv. 6.

SCRIPTURE READINGS .- With v. 8, read vs. 8-6 for the connection, and also Acts iv. vs. 8-0 for the connection, and also Acts v. c and viii. 20, 40; with v. 9, read Joel ii. 28; with v. 10, read Acts zi. 28; with v. 11, compare Jer. xii. 1; with v. 12, read Matt. xvi 22; with v. 18, read Phil. i. 21; with v. 14, read Matt. xvi 20; with v. 16; with v. 16, very Acts xx 90. 92 read Acts xx. 22, 28.

THE FOLLOWING PERSONS ARE TO BE IDENTI

FIED : Paul, Philip, Agabus. ALSO THE FOLLOWING PLACES:- CESAROR

Judes, Jerusalera.
Golden Text.—But none of these things move me, neither count I my his dear unto myself. -Aots xx. 24.

CENTRAL TRUTH .- Saints are ready to

die for the Lord.

This is a brief and compact lesson. It throws light on the condition of the infant churches; connects together two lives of great interest, Philip's and Paul's, and gives a noble illustration of Ohristian consecration of life and all that is dear in it to

the Lord's service,
The connection between the event of the last lesson and this ought to be traced. Much interest belongs to Paul's errand, the carrying of Gentile Christian money to the relief of suffering Jews. Christian charity is an early fruit of Ohristian faith. A good minister cannot well help "raising money." It is pointed out by Jacobus that the "ships of Tarshish" here find their work as in prophecy (Isa. 1x. 5-18), and here "the daughter of Tyre" with her "gift" (Ps. xlv. 12). Such simple works as Paul was now doing are significant and typical of mighty

movements. From the weeping elders of Ephesus, the From the weeping elders of Ephesus, the apostle goes by a route which can easily be traced to Tyre, where the ships unloaded, requiring a little delay, by which Paul profited to see the brethren (verse?) whom he found there, and who through the spirit foresaw and warned him of his danger at Jerusalem. No picture can be more touching than that of the parting prayer meeting (verse 6) on the shore, whence Paul and ing than that of the parting prayer-meeting (verse 6) on the shore, whence Paul and his company, including Luke the writer ("we" verse 6), sailed for Ptolemais, where the voyage ended, again visiting the brethren and staying a day. Thus Christianity, instead of being unsocial, cultivates and sanctifies the social feeling. Here at Ossarea, sometimes distinguished as Palestina. from Casarea Philippi. our lesson tina, from Cararea Philippi, our lesson

Cmsarea (unlike Ptolemais, the Ancient Acco and the modern Acre, a strong place for three thousand years) was a new place, built by Herod the Great and has long been in ruins, but retains its name. It is on the coast, north-west of Jerusalem, at a distance of about seventy miles, and had in its palmy days all the glory of such ancient cities in walls, towors, theatres and barracks. Here wais, towors, theatres and parraces. Liefe Peter visited Cornelius (Acts x. 24); here Herod Agrippa fell under God's hand (Acts xii. 19-28), and hither Paul was carried (Acts xiii. 28) later.

Philip's history is easily traced. He was descon (Acts vi. 8.), probably among

a deacon (Acts vi. 5, 6), probably among those "scattered abroad" (Acts viii. 1); was employed for the conversion of the Ethiopian eunuch, never returned to Jerusalem so far as appears, but settled at salem so far as appears, but settled at Cosarea as his centre; rose to influence, as in Tim. iii, 18, and was known as "the evangelist," a missionary of the apostolic church, as distinguished from an apostie, and like the apostle fitted for a time of extension and organization; after it has passed, bishops and deacons continue the work (Phil. i. 1). Like Paul, he "as a Greek-speaking Jew. and may have known WORK (FIRE I. 1). Like Faul, he was a Greek-speaking Jew, and may have known Paul in Jerusalem. He was now probably the acting pastor in a church which followed the conversion of Cornelius (Acts xi. 18). It was most natural for Paul to stay at his

He was married (celibacy of the clergy was not known then), had four remarkable unmarried daughters, gitted with the power of teaching in an eminent degree, not ne-eessarily predicting events; for the word is used for the communicating of the truth or explaining the hole events. explaining the holy oracles, whether publicly or privately, the word does not fix. But Paul's language in 1 Cor. xiv. 84, 35; and 1 Tim. ii. 12, obliges us to believe that in their case it was private teaching. Probably their "prophaging" is mentioned as ably their "prophesying" is mentioned as being in the same line with Agabus' word in verse 11, and their being "virgins" as an verse 11, and their being a virgins as accounting for their being at home with their father. It is like Rome to make them out nums. The connection of this verse (9) with verse 10 appears to be this: "The intimations of coming danger through these daughters of Philip were confirmed remarkably in the course of the several days we were induced to remain "—for the word "many," as used here, means more than one, several

The authority of Agabus is enhanced by the facts that he came (probably) from Jeru. salem, certainly from Judea; that he was not only recognized as inspired, but already had announced beforehand the famine, in consequence of which practical steps were taken (Acts xi. 27-30). He may have visited Paul for the sake of making the com-

munication. The mode of it is set forth in verse 11. It is after the fashion of the East, notably of early prophets (see, in addition to Seripture Readings, 1 Kings xxii. 11; Ezek. iv. ture meanings, I mings xxII. II; meet. IV.
1, v. 1). The girdle was the symbol of activity (Luks xii. 85; Eph. vi. 14). To
bind him with it was to signify much. It
may be Paul's or his own hands he bounds
according to the original, but it was probably his own. His words connect the act
with Dayl's fixed. The account of the west. with Paul's future. The order of the word, is, "The man whose this girdle is, so shall the Jews in Jerusalem bind" (see John xxi, 18, 19). He was to be by them delivered in the land desired and the land desired was to be the modelyered in a legal and formal way, not necessarily as Judas betrayed Christ to the Gentiles or non-Jewish nations.

Verse 12 describes the natural course of Paul's fellow-travellers, and of the local Christians. They did not know what the Spirit had impressed on Paul's own mind.

They judged according to what they now believed, and they were prompted by strong natural affection, as well as a sense of Paul's usefulness to urge him not to run or range user amoss to urge him not to run such risks. How much wiser the Lord is than the best of his people! The very course which they deprecated was the Lord's way for his seeing Rome, with all that involved. Paul's characteristic reply is in verse 14, and requires no special explanation. He fall their tenderness. If he planation. He felt their tenderness. If he could, he would cladly have complied with their requests. It broke his heart to seem to refuse. But as to feeling for him ! why, he was prepared for the worst at Jerusalem, like his Master, if such was the will of the Lord Jesus. "His name" stands for his claims, his cause, his honor. He assure claims, his cause, his noor. He actively the weeping friends that their tears only added to his distress, and were necessarily in vals, "for" his purpose is settled.

They desisted verse (14) on finding that

his judgment could not be shaken by their representations, for it was never a mere representations, for it was never a mere matter of feeling. Their spirit in the circumstances was admirable. In the terms of the prayer Christ taught His disciples, they said, "Thy will" etc. They had confidence in Paul's knowing, and being influenced by the divine will.

enced by, the divine will. The departure of the party is the con-clusion of the lesson. It illustrates by "carriages" the change in meaning of many English words. Dr. Alexander points out that "luggage" is what men lug (an old verb), and "carriage" what men carry. The one word, so rendered, may mean "having forwarded or got ready our bag-gage," or it may mean having "stored gage," or it may mean maying away" for the sake of convenience, as if away" for the sake of convenience, as if away" for the sake of convenience, as if Paul expected to come again by Caparea, as he actually did. The point is unimportant. "Went up" is the converse of "came down" in verse 10. So Paul proceeded on the last journey to Jerusalem—the last he ever made as a free man.

The leasure to be enforced are as obvious

The lessons to be enforced are so obvious and simple that they do not require to be dwelt upon—such as the duty of Christian hospitality and courtesy; the honor of entertaining saints; the place and value of Ohristian gifts, which both sexes can re-ceive and use, as do Sabbath-school teach. ers, for example; the evidence in favor of the truth in early supernatural gifts; the courage and heroism of true service; the place and limit of Christian love, and the duty of acquiesence in what appears to be the divine will.

SUGGESTIVE TOPICS.

Paul's course—Ptolemais—Cosarea—his host—Philip's office—history—family prophetic warnings—how confirmed—Aga-bus former prophecy—the present—mode of it—aucient examples—effect on Paul's friends—their plea—his refusal—the ground of it-their submission-and his further course.

LESSON XLI.

Oot. 14, } 1877. PAUL AT JERUSALEM.

COMMIT TO MEMORY, vs. 80-82; 85, 86. PARALLEL PASSAGES .- Gen. xiv. 5-9

Luke xxii. 52, 58.

SCRIPTURE READINGS.—With v. 27, read SCRIPTURE READINGS.—With v. 27, read Acts xxiv. 18; with v. 28, read Acts vi. 18, 14; with v. 29, read Acts xxiv. 5, 6; with v. 80, 81, read 2 Cor. xi. 28; with verse 82, read Acts xxiil. 26, 27; with v. 88, read Acts xxiv. 7, 11; with v. 88, read Acts xxiv. 7, 11; with v. 88, read Acts xxiv. 52; with v. 85, 86, read John xix. 15; with vs. 87-89, read Acts ix. 11.

The following persons are to re

THE FOLLOWING PERSONS ARE TO BE IDENTIFIED : Trophimus, Paul.

ALSO THE FOLLOWING PLACES: Asia, Tar-

sus, Cilicia.

Golden Text.—The servant is not greater than his Lord. If they have persecuted me, they will also persecute you."—John

CENTRAL TRUTH .- Saints endure perse

ontion. In our last lesson we saw Paul set out from Consarea for Jorusalem. We can folfrom Umsarea for Jerusalem. We can follow him in thought, with the aid of the clear, minute narrative. Some Cmsarean Christians go along. So does Mnason, an old disciple, who has a home in Jerusalem, and with whom it is arranged that Paul shall index (wasse 18). A formal masting shall lodge (verse 16). A formal meeting takes place with James and the elders at Jerusalem. Paul was to deliver the alms, and to remove objections to his method of working from the minds of brethren there.

He has a cordial reception (verse 17). Not plan to correct this impression (verses 20, 24), by which he would identify himself with the devont observance of a templeworship and a system not yet broken up, and uproot the dislike. It is a thing innoand uproot the dislike. It is a thing inno-cent in itself; common at the time; prom-ises to make for peace; Paul therefore agrees to it (verse 26). He had received distinct assurance that it was not at all meant to put Gentile believers under any legal voke—that the sattlement of hate ye legal yoke—that the settlement of Acis xv.
was held binding. The plan, like most expedients of the kind, failed of its end in some degree. The steps which closed the period of Paul's labors, except in bonds,

are narrated in our lesson.

(a) The time (the "seven days") is quite obscure, some regarding it as the balance of the time for which his pariners in the yow were bound; some as meaning simply yow were cound; some as meaning simply a week; some as the whole time of seven Eabbaths or weeks between the feasts. Nothing in the record turns on it. it was soon after Paul's appearance in the temple.

(b) The movers in the opposition—the old bitter fees of Proconsular Asia, and as Managing of Enhance was vacanized by

Trophimus of Ephesus was recognized by them, quite probably some of them from that city. They raised a crowd (so the word means), and had Paul arrested, having seen him in the temple, and their firey real suggested that such an apostle

firey real suggested that such an apostle diahonored the place.

(c) Their charge (verse 28). The appeal is to Israelites pledged to the Jewish ayatem. The ery "Help!" was a familiar summens in excited times. The language implies the notoriety of Paul's labors. It is a perversion of his work, as if he opposed the people, law and temple for their own sakes. The second count is a direct lie, with a little color in the fact mentioned in

verse 29, "Greeks" here are Centiles. How like the cry against Stephen, which Paul could hardly forget (Acts vi. 14). To be in the city was one thing; to be in the temple another (verse 29). Malice is oredulous. For Trophimus, see Acts xx. 4.

(d) The consequent tunuit - The whole ofty was moved, the people rushed together. Paul was violently seized; dragged out of the temple; its gates closed, possibly with a view to keep it clear from the tumult and violence expected.

(e) The design of the assailants (verse B) to kill Paul. This was the impulse of the feroclous growd thus incited. The effort was interrupted by the news of the tors was interrupted by the news of the riot reaching the Loman captain stationed at the N. W. corner of the temple in the tower Autonia (so called in honor of Antony), for just such contingencies. The Laws were now particularly restless, and at

the feasts ready to make disturbance.

(1) Their design thwarted.—The chief captain then in command, one of a number of officers in turn commanding a cohort, of omeors in turn commanding a cohort, with Roman promptitude, put himself at the head of a troop with inferior officers, and "ran down" the covered way or "stairs" to them, dispersing the mob as a body of disciplined and armed men only and the Rank was taken from them can do. Paul was taken from them as

they retreated.

The natural presumption being that only a criminal could incite such violence, he was doubly secured, probably like Peter (Acts xii. 6) bound to a soldier on each side. The captain demanded what he had doing to raise the riot. The many and discordant cries (verse 84) made it impossible to learn the facts of the case, so he ordered him to be brought to the castle perhaps Antonia, or possibly some near and well-known place of strength. So great was the pressure of the crowd on the soldiers (verse 85), that they could only make way on the stairs of the castle Antonia (mentioned by Josephus), by actually lifting Paul off the ground—a circumstance reported simply to show the numbers and excitement of the crowd.

It was borne on by the mass of the peo-ple (verse 86), as distinguished from the rabble nearest the soldiers. From this mass the old cry arose as against the Mas-ter, not far from the same spot, "Away

with him I" (g) The explanation to Lysias. Paul asks permission of the chief captain to speak unto him. His address in Greek, speak unto him. His address in Greek, and probably something in the tone, surprised the chief captain, who said, "Canst then speak Greek?" He further puts a question which implies that he had identified him with a robber chief, of whom Josephus speaks as the head of a band, who worked on the fanaticism of his follows. who worked on the innaticism of his followers, by whom short swords, as the name implies, were carried under their clothes. That is the leader referred to by the chief captain is every way likely from the nationality, "Egyptian," and from the time. This disturber, however, it was known to the shipf captain, did not appare known to the obief captain, did not speak Greek. Hence the real question of verse 88 is, "Thou art not then?"

Paul's reply is exactly this: "I am a Tarsian Jew, a citizen of no mean city of Cilicia," slightly modified by the trauslators, but only in form. Tarsus was a place of eminence, known for its educational institutions. Paul's desire to address the peostitutions. Paul's desire to address the peo-ple was entirely unselfish, and for the bene-fir of the people. Nothing can be more noble in bearing, or more worthy of Paul, than this entire forgetfulness of self and safety, in the desire for his beloved kins-men. It is in the spirit of Rom. ix. 8.

LESSONS.

(1.) How little men know of the way in which God loads them. Paul was now coming into bonds from which only death released him.

(2.) How little truth and reason influence an angry mob. A charge that appeals to prejudice can be sustained at such a, bar by the slenderest evidence. (See the case

of Trophimus.)
(8.) How close is the connection between anger and murder (I John iii. 15), and how inconsistent men are! They forget the sacredness of life and of law, in their faratical rage for the sacredness of the tempion

(4.) How truly the servants are made like their Lord! Paul's mind is overshadowed by the expectation of coming "bonds" and sufferings, as was Christ's by the expectation of the cross. Calumination of the cross. mies, violence and fanatical hate are excited against both. Nor can we fail to notice how much Paul is conformed to Christ. It is in the spirit of love, like "Father, forgive them," that he desires to address the results. people.

SUGGESTIVE TOPICS.

Connection-Paul in Jerusalem-where Connection—Paul in Jerusalem—where lodging—by whom received—efforts for peace—their failure—his enemies—their charge—the false inference—the effect—the bloody design—the defeat of it—how—the arrest of Faul—by whom—the violence of the mob—the cry of the people—the request of the apostle—the explanation—and the points to be application. -and the points to be emphasized.

Six thousand fellahs are rapidly pushing forward the construction of the Khedive's Nubian railroad.

THE Sunday School Times aptly confutes Darwin's recent inference that his evolution theory is confirmed, since a gorilla in the Berlin museum has learned to drink and smoke, by the witty rejoinder, "It is not in drinking and smoking, but in giving up rum and tobacco that a man shows his americally to the average beloon." superiority to the average baboon."

WHEN any one dies in Munich, be he prince or peasant, the body is at once taken to a sort of mortuary chapel and there laid out in form for several days, with a wire attached to some part of it which, with the slightest movement, rings a bell. This precaution is taken that no one be buried alive, and that danger from infection of disease be removed.

THE colporteurs connected with the Bi-THE colporteurs connected with the Bible Coach in Spain, whose persecution we mentioned last week, made their way to Vernin, on the berders of Portugal, but were threatened with fine by the alcalde if they cold a single Bible. They then went to another village, but being assalled by the pricatly party left for another village, were they were more successful.

Pree Churchmen in a Roman Catholic Ohurch.

The Rev. Dr. N. Taylor, of New York, is

publishing in the Christian at Work a series of articles on his holiday tour in Europe. In one of the more recent of these he describes a Sabbath he passed at Lucerne. His concluding paragraph possesses special interest for Prosbyterians:—"From the cathedral I went to the place at which the Free Church of Scotland had provided service for all who wished to join with them, and here a great surprise was in store for me. Will it be believed that this plain Presbyterian service was held in a Roman Catholic Church? I was directed to the Hilf Maria Church, and though the name hught have indicated the ract to me, yet when I reached the threshold I found that already a Roman Catholic congregation had worshipped in the building. When I entered I saw that the main altar was decently veiled. But there above it was a picture of Mary with the infant Saviour in her arms, and over her head the Isgond, 'Hilf, Maria, bilf!' 'Help, Mary, help!' And in each of the side chapels there were little altars with ernoifixes, pictures of the fourteen stations of the cross, etc. In front of the altar steps a small deak was placed, and in a few minutes a tall, grey headed, but still young man, in gown and bands, came in and began the service. It was simple, beautiful, impressive, and we listened to an excellent sermon on the words, This is the record, that God hath given to us eternal life, and this life is in His Son. us eternal life, and this Fie is in file Son. We forget all the strange surroundings, and wore spiritually refreshed. The preacher was the Rev. Norman L. Walker, editor of the Sunday Magarine, and biographer of the late Dr. Buchanan, and when we asked him how it came that such a place had been that the Brechsteiner markin he to be obtained for Presbyterian worship, he told us that this particular church belonged to the Canton, and could therefore be given by the Canton quite irrespective of the coclesi-astical authorities. The civil rulers there-fore had given it for the strangers from Scotland, and the services were arranged so as to interfere as little as possible with the naval worship in the building. I do not know what Dr. Begg and his friends would say to all this. I only know that the presay to an tins. I only know that the pre-sence of these pictures and other ornaments did me no harm, and that I left the building with a little more kindly feeling in my heart towards those of the Roman Catholic faith than I had when I entered it. This modern travel is a means of grace after all, for it has put the leaven of liberality and brotherhood into the hearts of Roman Catholics. Would the Free Church of Scotland do with any of its buildings for the Roman Catholics what these Roman Catholics have done for Would the Presbyterians or Conthem? gregationalists of America? I do not pre sume to answer these questions, but the mere putting them has set me thinking, and I leave my readers to think on them also."

A Good Test.

A few years ago, as Rev. Professor Finney was holding a series of meetings in the city of Edinburgh, many persons called upon him for personal conversation and

One day, a gentleman appeared, in great distress of mind. He had listened to Mr. Finney's sermon on the previous evening, and it had torn away his "refuge of lies." Mr. Finney was plain and faithful with him, pointing out to him the way of life elearly, and his only hope of salvation. The weeping man assured him that he was willing to give up all for Jesus—that he knew of nothing he would reserve-all for Jesus.

"Then let us go upon our kness and tell God of that," said Mr. Finney. So both knelt at the altar, and Mr. Finney prayed: O Lord! this man declares that he is pre-

pared to take Thee as his God, and east himself upon Thy ears, now and forever."
The man responded "Amen!" heartily.
Mr. Finney continued: "O Lord! this man vows that he is ready to give his wife, family, and all their interests up to Thee."

Another hearts "Amen!" from the man

Another hearty "Amen!" from the man. He went on: "O Lord! he says that he is also willing to give Thee his business, whatever it may be, and conduct it for Thy glory.

The man was silent-no response. Mr. Finney was surprised at his silence, and asked:—"Why do you not say 'Amen' to this ?'

"Because the Lord will not take my hnain answered.

The traffic could not withstand such a test as that, "The Lord will not take" such a business under His care. He demands its destruction as one of the mightiest obstacles to the progress of His cause in the earth.—American Messenger.

Reading Aloud.

When people speak of accomplishments, says the Christian Intelligencer, they always mean music, vocal and instrumental, daneing, and some knowledge of languages. Yet it seems to us that they should include the art of reading aloud, correctly and gracefully, among them, for this is an art as acceptable as it is uncommon. When we say uncommon, we are not to be understood as saying that very few people can read aloud correctly. This would be an evident misetatement, but we do intend to say that to read with grace and elegance, in a pleasing tone, earefully modulated to suit the subject and style of the thing read (yet not with too much dramatic expression) is a gift of greater rarity than one would

suppose. Such a reader as we have described is a great acquisition to the social or to the family circle, and oftentimes, when evou music is not suitable, such a one may lend this charm of voice and expression to brighten most acceptably an otherwise dull hour.

We would have all young people cultivate themselves as readers, even if they are not 'themselves as readers, even if they are not called upon to exercise the faculty just now. Besides, a habit of reading aloud gives one the habit of clearer enunciation in ordinary talk. It overcomes the inelegance of clipping our words, or running them too close together, which disfigures so much conversation. For instance, "lem me see," does duty for "let me see," nine times cut of ten, while "whary you bin," stands for "where have you been."

Now, to any one assustamed to much reading aloud, this insing of sentences will be almust impossible, and every day sperch will gain this much in clearness and correct-

nore. To the elders in our homes, it is often particularly pleasant to listen to what they fluid most interesting in the daily papers or magazines, since they are spared the trouble of adjusting spectacles or scaling a favorable light. And when the reading is so well done that the car is charmed by mauner as well as matter, ought we not chase reading aloud among the accomplishments? ments?

nents?

It is particularly necessary and important that very young children should hear good reading, even if the literature selected he of the most juvenile kind. The alert and waitative little listener catches at every and waitative little listener catches at every trick of accent or pronunciation, and re-produces them faithfully again, and if the reader be awkward and monotonous the result may be difficult to combat.

One word more. Young girland too apt to read aloud in what for want of a better terms we must call a then voice, voice which has no of est tones, no depts, and is consequently unsatisfactory when any expression of feeling is desired.

The remedy for this defect is, perhaps, only to be found by applying to a professor of elecution, but the half is too serious a one not to be cured it possible.

Dwarfs.

In an article or, this subject in the Lxtheran Observer, the Rov. Dr. Barolay

Suppose we go back a little ways in history to a Thomas Paine. Why take him? Because of late years afforts have been made to set this monstrosity on a pedestal made to set this monstrosity on a psdestal and have him worshipped. Because he coped with Burke in his "Rights of Man," we must not forget how the same hand palsied in the "Age of Reason." If we are called to admire the beauty of his diction, must we ignore the wild blasphemy of his strain? A man painting a sensuous hell. A worse than Saut or Balaam among the world's volitical prophets, putting hell. A worse than Saul or Balaam among the world's political prophets, putting parables in the mouths of fools. An illus-tration of genius revolting against truth. A mountain peak in his "Rights of Man," and all around made blackness by his "Age of Reason." Moral raiment scoreh-ol with informal floor with coats assumes. ed with infernal fires, with gusto onumera-ting abominable and unclean things. A man fitful in temper, vindictive in disposiman uttui in temper, vinuotive in disposi-tion, a drunkard in habits. A monster and not a giant—one having a hell bound up in the burden of his speech. Genius turn-ed as by the spell of Oirco into a swine. He was a blister and a curse; and yet this to the grap that some one would have lived is the man that some one would have lived in marble among the noble men who gave us liberty. A bust to Paine in Independence Hail! One to Arnold rather; for Pain was a Judas, who first kissed his sountry, and then simed to destroy her morally. Take as another illustration that chatter-

ing ape of French history, Voltaire—a man who would have nailed the Bible to the same cross with its Lord—a man whose Satanic utterances broke in blotches of blood in France. All wretchedness lay in this man, and his satires were as malicious at health of the comments of this man, and his satires were as malicious as the pit. In him immorality found its incarnation—a princely intellect all awry with infidelity—a sage deformed by false-hood—a poet eatering to sin—a man who inraed all the beauty of nature into ugliness and its honey into wormwood—he made art trifling, science false, genius devilish, eloquence foul and poetry false. He had no more conception of spirituality than the owl has of astronomy. He mock-He had no more conception or spiritually than the owl has of astronomy. He mocked at religion, ridiculed morality, denied virtue, and blasphenied God. The music I this man's life was as if Satan was playing the organ and all the stops out. He was not a common dwarf, sipping at the curr of avil: he drank deep, and when he was not a common dwarf, sipping at the eup of evil; he drank deep, and when he fell, fell like Lucifer dragging hosts down with him. Many look at him with magnifying glasses and called him a giant; he was not—he was a mora, monstor.

Write it on a Rum-Cask.

The Rev. Baron Stow once preached from the words, "In that day shall there be upon the bells of the horses, "Holiness unto the Lord," etc. The sermon was of a practical character, and enforced the truth that in aware transaction of life, in aware. that in every transaction of life, in every-thing in which we engage, this should be the great principle which should govern us.
"Inscribe these words," he caid, "on
every implement of trade; on the yardsticks upon your counters; upon your seales and measures; let it be written at the head of every page of your day-book and ledger
- Holiness unto the Lord."

There was a man in that audience (a stranger) who was largely engaged in the rum traffie.

As Mr. Stow closed his sermon he said, Bome one has remarked that he can judge "Some one has remarked that he can judge of the propriety of an idea if you can paint it out on the wall. Let us apply this text: inscribe over the entrance to the house of God, 'Holinese unto the Lord;' nothing could be more proper; let it be inscribed over your court houses and colleges, over your hospitals and charitable institutions, and nothing could be more suitable. But suppose we inscribe over the entrance to a drinking saloon or gambling house the words, 'Holiness unto the Lord;' or suppose we go down on the wharf and inscribe on those casks of liquid fire that burn men's bodies and destrey their souls, 'Holiness mate the Tand!" unto the Lord."

He closed here. The rum-seller went out, cursing the preacher and the sermon.
Why, he only asked the question how the
words, "Holiness unto the Lord," would look inscribed on a rum-cask; but that single question had a more terrible effect on that man's conscience than a whole hour's denunciation of the rum traffic.

To individual faithfulness, and to the energy of the private conscience, God has committed the real history and progress

of mankind.—James Martineau. It is better to advise than represent; for the one is mild and friendly, the other stern and severe; the one serrects the arr-ing, the other enty convicts them: