

But blessed be God! you are not. Far up on the rock of aros, there streams a light from the Eternal Word, the light that David saw, and rejoiced; the light that Paul saw, and took courage; the light that has guided the ten thousand times ten thousand, if it have already reached the happy isles of the blest. There it stands, the Pharos of this dark and stormy sea, with a flame that was kindled in heaven, and that comes down to us reflected from many a glorious image of prophet, apostle and martyr. Many a rash and wicked spirit has sought to put out this light, and on the pinion of a reckless daring, has furiously dashed itself against it, but has only fallen stunned and blackened in the surf below. Many a storm of hate and fury, has dashed wildly against it, covering it for a time with spray, but when the fiercest shock has spent its rage, and the proud waves rolled all shivered and sullenly back, the beacon has still gleamed on high, and clear above the raging waters. Another storm is now dashing against it; and another cloud of mist is flung around it, but when these also have expended their might, the rock and the beacon shall be unharmed still. "We have a more sure word prophecy, wherunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." When this promised time shall have come, when the dawning dawn shall have broadened and brightened into the perfect day, then, and not until then, shall the light of this sun-beacon pale before the brightness of that day, whose morning is Heaven, and whose noonday is eternity. But until then in spite of the false lights that flash upon our track, and gleam fitfully from billow to billow, our steady gaze and our earnest heed shall be to this sure word of prophecy, and the motto we shall ever unfurl to the winds, shall be, "the Bible, the Bible, the light-house of the world."

**FILIAL REVERENCE**—When Sir Thos. Moore was Lord High Chancellor of England, (an office second only in rank to that of Archbishop of Canterbury,) he was wont publicly, upon his knees, to beg the blessing of his father, who was one of the judges of the Court of King's Bench. The loosening of the tie between parents and children is one of the worst features in our times. St. Paul calls the fifth "the first commandment with promise;" and certainly there is no duty which seems to bring its own reward so speedily along with it as the religious education of children. Let parents ponder well that fearful threat made by God to Eh. "Behold, I will do a thing in Israel, at which the ears of every one that heareth it shall tingle. I will judge his house forever, because his sons made themselves vile, and he restrained them not." (1 Sam. iii. 13) And let children remember that no less alarming one. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall peck it out, and the young eagles shall eat it." Prov. xxx. 17.

**EXCELLENT PUBLIC SENTIMENT**—Gov. Crosby, in his message to the Legislature of Maine, says:—"That the people of the State demand a law sufficiently stringent to close effectually every haunt of intemperance within its borders, is undeniably true." This is a most desirable state of public sentiment. The editor of the *Vermont Chronicle* well remarks:—"When the people of a State have arrived at a point where they 'undenably' are resolved to break up by law 'every haunt of intemperance,' when they are resolved that the traffic in intoxicating drinks as a beverage shall be outlawed and placed in the same category with counterfeiting and gambling, then the power of the enemy is effectually and beyond recovery broken. There may be skirmishing here and there—it may take considerable time to drive the demon from all his fastnesses, but there is a tremendous energy in the public

will, when thus aroused and enlightened, and it will be executed."  
This question of Temperance is likely to agitate the whole country; and we trust, the cause is destined to gain a final and complete triumph. Why should intelligent, moral men, allow our towns and cities to be cursed by such haunts of vice and ruin as Coffee-houses? Why should any people be willing to be taxed to prosecute criminals, made criminals by the sale of alcoholic liquors, and to support the poor, reduced to poverty and degradation by the same means? Where, we ask, is the advantage to any town, to any city, or to the county, to overbalance the cost and the misery resulting from the trade? If there are men anxious to enrich themselves by tempting and running the unwary, and reducing families to wretchedness, what motive can induce any enlightened community to be willing to allow them to do so? There are evils enough, most certainly, without licensing establishments to rob men of their senses and of their money, and then to degrade them below the brutes.

**A LECTURE AGAINST THEATRES**—Rev. Dr. Thomson, of Buffalo, took occasion on the completion of a new and costly theatre in that city, to give utterance to the Christian estimate of these places of amusement. His sermon, as noticed in the *Advocate*, was evidently a direct and powerful attack upon the theatre, sustained by the suffrages of the wise and good of all ages, and by the evident front they bear. "In America," as is reported, "it had always born a bad reputation, and he should not at this late day go into an argument to prove that it had earned and deserved it, for no man, whose opinion was worth anything on a moral question, would deny the fact. If some evidence, however, was wanting, it could be had—Mr. Macready, the celebrated English tragedian, than whom no man in the world better knew a theatre, inside and out, before and behind the scenes, having recently retired from the stage, had given utterance to his opinion in the following words: 'None of my children shall ever, on any pretence whatever, enter a theatre, or have any visiting acquaintance with actors and actresses.' He denounced, too, the habit of advertising them in journals pretending to have regard for the public morals." The lecture, adapted to an exigency there, has evidently produced a marked and salutary effect.—*N. Y. Evangelist.*

**CARDS.**

Cards are superfluous with all the tricks  
That idleness has ever yet contrived  
To fit the void of an unfurnished brain.  
To pamper dulness, and give time a share.

Cards were introduced in the reign of Charles the VI, of France, to amuse that monarch during his idleness. "It is very strange," says Addison, "to see persons of good sense passing time away in shuffling and divvying a pack of cards; with no other conversation than is made up of a few game phrases, and no other ideas but those of black and red spots ranged together in different figures."  
Card-playing is not only a reckless waste of time, but an undignified and grovelling occupation—it excludes rational conversation, the most elevated of all social enjoyments—it excites envy, repining and bad temper—it generates a mean and scheming disposition of mind, terminating in chicanery and gambling—the morals and reputation, the temporal and spiritual interests of men, are not only periled, but, in numberless instances, sacrificed by the baneful influence of a practice so inimical to the character of a Christian. St. Vincent de Paul, a canonized saint, was not proof against its pernicious effects, for it was said of him that he was an agreeable man—only he cheated at cards. Paganini says "a gamester is an object of contempt to all well regulated minds."—*N. Y. Observer.*

**ENGLISH PRESBYTERIAN CHURCH**—The Theological College was opened in 1844. Sixty three students have prosecuted in whole or in part, their studies in its classes. Of these, 12 have been ordained to the ministry in the English Presbyterian Church; 6 are labouring as licentiates in it; 4 are ministers or licentiates in the Free Church; 2 have been ordained as ministers in the Reformed Presbyterian Church; 1 is a minister in the United Presbyterian Church; 4 are ministers in the Welsh Colonization Church; several are among the Independents; others are engaged in other duties.

Never any that hoped in God's word were ashamed of their hope.  
As good be without our speech as not use it in praising God. Our tongue is most our glory when it is employed for God's glory.  
That we may behold death with courage, and look it in the face without terror, we must first see Christ, its conqueror.

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