

POOR DOCUMENT

THE WEEKLY HERALD.

VOL 1.-NO. 12.

FREDERICTON, N. B., SATURDAY, FEBRUARY 25, 1882.

\$1.00 A YEAR.

The Survival of Saul's Sins.

Sermon by Rev. A. J. Mowatt, DELIVERED IN ST. PAUL'S CHURCH, FREDERICTON, FEBRUARY 19, 1882.

"Then there was a famine in the days of David three years, year after year, and David enquired of the Lord, and the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites."—1 Sam. 22, 1.

There is a doctrine promulgated to-day with much diligence by a certain class of philosophers, the doctrine of the survival of the fittest. It is one of those half-truths that many take hold of so readily, and make so much of for a time. But as we shall see to-night, unhappily it is not always the fittest that survives in this world of ours. Somehow, evil, sin, wrong, falsehood, lie and greed, and flourish, while the beautiful and the true, and the good, wither and die often. It is just about as near the truth that the unfittest survives as that the fittest survives. When we take a comprehensive view of the world, its past history and its present state, its truths and errors, we find that, so far, error has had the best of it. Thank God, says, and not without grounds for what he says, "A lie once set a-going, having the breath of life breathed into it by the father of lying, and ordered to run its diabolical little course, lives with a prodigious vitality. You say, 'Great is truth and it shall prevail.' Pah! Great is lies as great as great truths and prevail constantly, and day after day."

I. Saul has been dead for some thirty years. Gibeon is as beautiful as though war's gory feet had never trampled through its vineyards and made sad havoc of its "fields of offerings." Perhaps it is all the more beautiful because of the rich blood that was shed so plentifully there. It is astonishing how soon the desolations of war are grown over. Go to Flodden-field, or Bannockburn, or Waterloo, or the Plains of Abraham, or Gettysburg, and, excepting, perhaps, for a monument erected since to mark the place and commemorate the event, you would not know that a great battle had been fought there. So with Gibeon.

And the people of Israel, too, have all but forgotten the anguish and despair they suffered that fall day. A new and better king than Saul was on their throne, and a new and grander era has already dawned upon their history as a nation, and they feel they can afford to forget, and ought to forget, Gibeon.

But, in the very height of their national prosperity—just when, as the people thought, they had got completely over the mistakes and misdeeds and unhappy evils that had attended the late king's reign, a famine came. This famine continued year after year for three years. At first it did not seem to command much attention, or awaken much concern. The nation had been enjoying so great prosperity for years, that they could suffer for a year or two's famine without feeling it much. But the third year the famine was felt to be a serious calamity, and it began to be asked why it was sent. David, like a Christian ruler, the father of his country, and the friend of the people, realized that it was his place to find out, if he could, what was the cause of the hard times, and whether anything could be done to remedy them. I suppose he would call around him the wise men of the nation, the heads of departments, the constituted advisers of the kingdom, and consult with them as to what it would be best to do—as to what national policy they had better adopt to relieve the present distress. So they went to the Lord about it. "David enquired of the Lord."

It is but lately since we heard a good deal about our own hard times and the national policy necessary to relieve and improve them; but we did not hear of the Government going to the Lord to enquire. I suppose it would be an innovation, a new political departure, a some thing not to be tolerated for a moment, if the Dominion Government, or the House Government, should go down on their knees before the Lord, and ask Him about the national policy to be adopted and worked out for the improvement of the times. The next general election would sweep out of power such a weak-kneed Government. And yet, it would be the right thing to do, and the wisest thing to do, to enquire of the Lord as to what national policy He approves of; and I predict that the day will yet come, when there will be more praying in London, and up at Ottawa, than there has been in the past. I predict that the day will yet come, and I do not think it so very far off—I hope to live to see it—when the people at the polls will demand, that their representatives be men who fear the Lord, do His will, and seek His glory as the highest national good. The times of general business depression that come to peoples and nations, the bad harvests, the plagues and pestilences, the desolations of fire and flood, are not accidents altogether. If governments would enquire of the Lord as to what these stern things mean, and why they are sent, they would

find out that He has some controversy or other with the land; that there are national sins to be repented of, national evils to be rooted out, national wrongs to be righted; and that the best national policy to be adopted is, that the whole people get a great deal nearer the Lord in their politics, in their business, and in their social and domestic affairs, than they have hitherto. The truth is, the Christian nation we belong to has been trying too much to do without the Lord, and the Lord lets us know in a way we can understand and appreciate that we cannot do without Him. Our fields need his showers and sunshine. Our industries need his blessing. The ship of state needs His guiding hand at the helm, and his favoring breezes to fill the sails. We need the Lord more than we do men and measures, and it would not be an unseemly thing for the nation and the government to do, to enquire of Him very especially in the matter of state. Nay, on the contrary, it would be a right and wise thing to do, and the nation will yet come to know that, hard times, famines and pestilences, bad harvests and cruel disasters, are from the Lord, and He sends them because of national sins, and our rulers, like David, should go to Him to enquire.

II. And what did the Lord say about the hard times in the reign of David—the three years' famine? "And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites." It is not known when Saul attempted this, but there is reason to believe that it occurred about the time that he slew the priests of Nob. The Gibeonites were of the Canaanites, the ancient inhabitants of the land, and were spared at the conquest through a cunning device of their own, but they were reduced to a state of servitude, having been made hewers of wood and drawers of water for the tabernacle of the Lord. They were thus the priests' servants, and would suffer along with them, and perhaps the weight of the messengers at Nob fell upon them. At all events, in a freak of misguided zeal, Saul had attempted to exterminate that people, and slew great numbers of them, thus breaking the oath that the nation had entered into with them in the time of Joshua. The Lord did not seem to take any particular notice of the wickedness that was done at the time. His time for vengeance had not come. I suppose the moral effect that He wanted to produce upon the nation by the judgment would have been thrown away at that time; and He waited year and year, until the nation, under the new regime, had attained a higher degree of spirituality, and the people had come to know their duty better. He then sent a three years' famine.

We thus learn that a man's sins survive him. Saul's sins survived him. He not only did a great deal of evil while he lived, but years after he was dead we find the nation suffering the mistakes and sins of his bad life. How strange! Why is it that the wasting famine is preying upon the holy people and the good land? David is on the throne, and a better king than David never was, and could not well be. He is a king after God's own heart. He is eminent for piety, and the nation under his wise and good administration is making rapid progress in everything that is good. Never was the church in such a flourishing state. Never was religion so deep and real and general throughout the kingdom. Never was the Lord favored and loved and honored as He is at this very time. And yet, strange to say, the land is suffering the horrors of war. There is a frown on the face of Heaven. God's wrath is burning up the land, blighting all its beauty, withering all its fruitfulness, sapping all its strength, and impoverishing the nation. What is the matter? Perhaps the people are beginning to blame the government of the day for the hard times. I would not wonder if there were murmuring, loud and deep, all over the land against David. Somebody is sure to be blamed, and not always the really blame-worthy. After a while it is found out that the famine in David's time is the sad reaping of some of Saul's wicked sowing. And so still. Nations and peoples to-day are not very particular as to the moral character of the man who rules their national destinies and guide the affairs of state. Sometimes good laws men set in power; but just as often, and oftener, bad men—men who fear not God, men without principle, men whose lives are odiously wicked, are the people's rulers. God's will in the matter is never consulted. What has He to do with politics? And so Christian men go to the polls, and for the sake of their party, or for other considerations no higher, they will vote for men, known to be base, bad, unprincipled men. Both sides of politics do that. God nothing to do with politics! But when the famines come, and the wars, and the plagues, and the throes of revolution, and anarchy and wild disorder, all then it is known whether God has anything to do with politics, and whether He concerns himself as to whether a David or a Saul is on the throne. The time may come again, as it has often come in the past, when, as a nation, we

will go down on our knees and cry to God for mercy, because of the judgments sweeping the land—judgments brought on the people by bad government, cruel laws, godless rulers. Oh! I tell you, my brethren, it does concern us a people, and the generation to come, too, whether fools or wise men, whether God's servants or the devil's tools, guide the destinies of our young country, make our laws, and lay the foundations of our future greatness. A false step taken now in our present for native state, a mistake made, a blunder committed, a wrong done, may rear, for all time to come, the beauty and grandeur of the fair and promising Dominion. How important, then, that we have at the head of affairs men who fear God, and who wish to do right through the heavens fall. Let us remember this, that the ruler's sins survive him.

III. But there is still another respect in which Saul's sins survived him. They hurt the nation, but they injured his own family. As it was the Gibeonites who had suffered, David left it to them to say what they would accept as an atonement for the great wrong that had been done them. Their demand was that seven of Saul's sons be given up to them to be hanged. It was a sad demand, and yet, I suppose, it was moderate, considering what they had suffered. At all of Saul's sons were dead before this, excepting two by Rimpa, his concubine. Their names were Armoni and Mephibosheth. These two, together with five of Merab's sons, Saul's eldest daughter, who was to have been married to David, but for some reason or other was married to Achish the Philistine, were given up to the Gibeonites, and they took them and hanged them in Gibeon, where Saul used to live.

This had always seemed to me as one of the saddest chapters in Saul's history. Here were seven young men, two sons and five grandsons, who had no hand in the Gibeonites' unhappy doings as king, being made children of that sin, and hanged for their fathers' sins. I suppose they were, perhaps, unborn, and, because Saul's blood was in their veins, they must die as the victims of his crimes. Poor unhappy Rimpa! We know but little about her until this wild disaster came home to her, and the little that we do know of her is not much to her credit. She seems to have been thoughtless, reckless, and selfish; a foolish, fitful, petulant, spoiled child of society, a gay dissipated woman, who had no other aim in life than to please herself, and who thought it would be so grand to be married to a king, and to have a king's wife. And what intriguing and maneuvering, and mischief-making, to attain her object! And she attained it, but we know not at what unhappiness to the royal household. But the day of judgment has at last come to her for all the folly and wrong of her mad girlhood, and she has to suffer. Look at her sitting on a desolate rock for months watching through her tears the remains of all that is dear to her on earth! How bitterly she rues the past when it is too late!

An I Merab, too, sitting yonder in her shattered home, ever listening for, and ever hearing, the footsteps at the cottage door of dear ones she will never see again, and what awful agony her mother's heart must be enduring! It is an unutterable grief to have one taken, but to have all at once, perhaps them all, what a fall stroke! Little did Saul think, when at his command Doeg, the Edomite, was sending down the children in the streets of Nob, that the day would come, when his own heart would be mowed down, and his own hearth made desolate forever! "The Gibeonites! Who are the Gibeonites?" Saul would ask. "What right have they to live? The miserable slaves, away with them from the earth!"

But the Gibeonites had their rights, slaves though they were. Though but hewers of wood and drawers of water in Israel, nevertheless they had their rights and wrongs, and the God of Israel saw to it that their rights were respected and their wrongs redressed. The poor down-trodden slave had as much right to live as the greatest king has, and was to be king that would trample over his rights and waste through his blood! The mills of God grind slowly, perhaps, but they grind exceedingly small. The sword of vengeance may seem to the oppressor to sleep in its scabbard long, long, but when it awakes how awfully and how thoroughly it does its work. It drinks the last drop of blood out of the tyrant's veins. It follows down to his children's children, and unpitying picks their bones. O Saul, Saul, would that thou hadst listened to the child's cry and the mother's scream as the sword flashed before their eyes, but then might thy children have lived! And, my brethren, the survival of a man's sins is a doctrine as true and terrible to-day as it was in Saul's day. There are men in our day who, like Saul, are living lives of crime and wrong and shame. They are trampling over the rights of the weak and the poor. They hear and heed not the cry of the orphan, and regard not the widow's tears and prayers. They take advantage of their brother-man's misfortunes and straitened circumstances, and they cruelly wrong him. Thus they are

laying up for their children after them, as they think, a splendid inheritance. But the splendid inheritance of theirs is the hearts' blood of widows and orphans. It is the fruits of spoliation and oppression, and as such it weighs with God's curse. They have made their money, perhaps, by polluting the morals of youth by peddling to the follies and vices of men, by gratifying the drunkard's brute lust, by blighting the grandest life prospects, and by blessing and ruining the sweetest and happiest homes. All over the land there are walls of woe going up like a cold, cheerless, desolated house, because of the sword of the fall-deep-yeared, and those walls of woe are reaching the ears of the Lord God of hosts; and think you, O spoiler of human happiness, O grasping worldling, that thou art going to escape. No. Years after thy head is in the grave, there will be a cry from thy children's children and awful fight your last battle, may you be able to shout in triumph "I die happy! Victory! Victory!"—Amen.

SUNDAY SERVICES.

FREDERICTON.

CHRIST CHURCH CATHEDRAL.—The Bishop of Fredericton, Metropolitan of Canada, Rt. Rev. J. Medley, D. D., Bishop Coadjutor, Rt. Rev. H. T. Kingston, D. D., sub-dean, Rev. Finlay Alexander. Services on Sunday—Celebration of the Holy Communion, 8 a. m.; Morning service, 11 a. m.; Evening service, 6:30 p. m. Throughout Lent there will be daily services during the week—each morning at 9 a. m. and each evening at 4 p. m. On Wednesday the evening service will be at 7:30 p. m. when a lecture will be given. On Saturdays the afternoon service will be at 3:30 p. m. On Friday, February 24th, (Saint Matthias day), and on Saturday, March 25th, (Lady day), the morning service will be at 11 a. m., with celebration of the Holy Communion.

CHRIST CHURCH (St. Ann's)—Rev. G. C. Roberts, rector. Morning service at 11 a. m., with the celebration of the Holy Communion at 8 a. m. on the 1st Sunday and 11 a. m. on the 3rd Sunday of the month; evening service at 6:30 p. m. Sunday school at 2:15 p. m., at the Madras School Room. During Lent—Morning Prayer and Litany at 11 a. m. Wednesday and Friday. Special services on Friday evenings at 7 p. m., with addresses on English Reformation. Confirmation Class after Friday evening's service. Daily services in Holy Week.

St. Dunstan's Church.—Rev. J. C. McCrellin, Rector. Morning service at 11 a. m.; High Mass, at 11 a. m.; Vespers, at 3 p. m.; Sabbath school at 2 p. m. The Ladies Branch of the St. Vincent de Paul Society meets in St. Dunstan's Hall immediately after the Vespers. The male branch of the Society meets at 6:30 p. m. on the 1st day of every day during the week.

METHODIST CHURCH.—Rev. E. Evans, Pastor; Rev. L. W. Wadman, Assistant. Morning service at 11 a. m.; Rev. E. Evans will preach the annual missionary sermon. In the evening addresses will be delivered by the Rev. Job Shenton and others. Sabbath School at 2:15 p. m. The pastor conducts a Bible Class at 2 p. m. During the week there will be prayer meetings on Monday and Friday evenings at 7:30.

PRESBYTERIAN CHURCH.—Rev. A. J. Mowatt, Pastor. Morning service at 11 a. m.; Evening service at 6:30 p. m.; sermon by the pastor at both services. Subjects: For the morning, "Jesus or Barrabas," for the evening, "The all cleansing blood." Sabbath school at 2:30 p. m. Prayer meeting on Wednesday at 7:30 p. m. Bible Class Monday at 7:30 p. m. Subject of lesson, "Faith." An adjourned congregational meeting will be held at 8 p. m. on Wednesday.

BAPTIST CHURCH.—Rev. F. D. Crawley, pastor. Morning service at 11 a. m. by pastor; subject, "The Spiritual Birth," evening service at 6:30; subject, "Christ weeping over Jerusalem." Sabbath school at 2:15 p. m. Week night social services on Monday and Friday evenings at 7:30. Prayer meeting every Sabbath morning at 9:30.

FREE BAPTIST CHURCH.—Rev. J. McLeod, Pastor. Prayer meeting at 9:30. Morning service at 11 a. m. Evening service by the pastor. Sabbath school at 2 p. m. Prayer and social meeting Monday, Wednesday and Thursday evenings of next week at 7:30.

MARYVILLE.

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ROBINSON.

Service at 3 p. m.

GIBSON.

Service at 6:30 p. m.

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The Rev. Mr. Wadman will preach in the Methodist church at 3 p. m.

THE 71st BATT.—Colonel Taylor, D. A. G., in his report to the department, says:—"The 71st Battalion, Lieut. Colonel Marsh, drilled and soldier-like appearance; arms and clothing serviceable and in good order; accommodations old; marching and battalion movements very fair; battalion staff good, company officers appear qualified; another company wanted to make battalion efficient."

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not one to be admired or followed. He is rather a beacon of warning set up on the rocks and shoals of life's sea to warn off the voyager. Poor wretch! let us watch and pray lest we may perish too. Young people, there is but one perfect example for us to follow, and that perfect example is Jesus. Saul failed, because he followed not the Lord straight through, and we will fail, too, if we follow not Jesus. Oh, let me press home upon you tonight to close with the offer He makes you in the gospel, and yield yourselves to His forever! The judgments of God are abroad in the earth, desolating people and nations and happy homes. But the soul in Jesus is safe. Jonathan's son was safe, when Saul's perished. In Jesus, even the judgments of God dissolve in showers of blessings. Take Jesus, then, as your safety. Let Him put his strong arms around you, and let His great mercy shield your soul. When you come to fight your last battle, may you be able to shout in triumph "I die happy! Victory! Victory!"—Amen.

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SMALL POX AT ST. CROIX.

The Government have received information that a Dane, one of the party who came out on the "Peruvian," is ill with small pox at St. Croix. There is reason to believe that he was taken ill on the American side of the line, and brought over to this side. Every possible step has been taken to prevent the disease from spreading. The whole party of Danes are at St. Croix in charge of Dr. Beattie.

CURIOUS DOCUMENT.

The following was printed in a New York paper in 1839.

DEATH-WARRANT OF CHRIST.

Chance has just put into our hands the most imposing and interesting judicial document, to all Christians, that has ever been recorded on human annals: that is, the identical death-warrant of our Lord Jesus Christ.

We transcribe the document as it has been handed to us.

Sentence rendered by Pontius Pilate, acting Governor of Lower Gallilee, stating that Jesus of Nazareth shall suffer death on the cross.

In the year 17 of the Emperor Tiberius Cæsar, and the 25th of March, the city of holy Jerusalem, Anna and Calphas being priests, sacrificators of the people of God, Pontius Pilate, Governor of Lower Gallilee, sitting on the presidential chair of the Prætorium, condemns Jesus of Nazareth to die on the cross, between two thieves—the great and notorious evidence of the people saying.

1. Jesus is a seducer.
2. He is seditious.
3. He is an enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple, followed by a multitude bearing palm branches in their hands.

Order the First Centurion, Quilius Cornelius, to lead him to the place of execution.

Forbid any person whosoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are, viz.: 1. Daniel Robani, a Pharisee; 2. Jonas Rorabolai; 3. Raphael Robani; 4. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Strutens.

The above sentence is engraved on a copper plate; on one side are written these words: "Similar plate is sent to each tribe." It was found in an antique vase of white marble, while excavating in the ancient city of Aquila, in the kingdom of Naples, in the year 1820, and was discovered by the Co. commissaries of Arts attached to the French Armies. At the expedition of Naples, it was found inclosed in a box of ebony, in the sacristy of the Chartreux.

SUPREME COURT.

The Supreme Court this morning delivered judgment in the case of *ex parte Hackett*. This was a case under the Canada Temperance Act, in which the right of certificate to reserve convictions was involved. It was argued in Michaelmas Term last by Mr. Hainsford, counsel for Hackett, and Mr. Lugin, counsel for the prosecution. The Court decided, Judge Weldon dissenting, that the writ was taken away. Judge Palmer held that it was not touched when the conviction was before two Justices, but the Chief Justice and Judges Wetmore, Duff and King held that it was taken away in all cases where the Magistrate had jurisdiction, unless the applications were made by the prosecution when it was not interfered with.

Ex parte Holstead—A rule absolute was granted.

Ex parte Bank of New Brunswick—appeal allowed.

Flaveling vs. Lawrence—rule absolute to enter a nonsuit.

The Queen vs. Theall, a crown case reserved, is now before the Court. Mr. Blair appears for the prisoner, and the Solicitor General for the Crown.

REVISION OF THE PRAYER BOOK.—Under the auspices of Lord Ebury and an influential array of noblemen, clergy, and gentlemen, a renewed effort is being made by the Prayer Book Revision Society to terminate the divisions of the National Church by bringing the Occasional Services into harmony with the general spirit of the Prayer Book, Articles and Homilies, and deleting those phrases and expressions which may have escaped the notice of the Reformers who conducted previous revisions, or which—as the society urge—are the result of such a compromise as might naturally be expected in the stormy periods when the Church of England was struggling to throw off the yoke of a foreign domination: a compromise which has led to much perplexity, to painful litigation, and to contentions which have threatened to rend asunder the National Church.—*London News*, Jan. 31.

Hospital, St. Louis, Mo., Mr. George Ha proceeded on his journey to San Francisco on Wednesday last. He speaks highly of the kindness he received from Mr. Vivian Tippet during his illness.

Mr. W. H. Friel is still confined to his residence by illness.

Mr. Harry Fowler started on Friday last for St. John's, N. B.