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duration of the coming captivity was fixed abound in that city, as in other similar rull eye, and will give to her again beauty any other place man this world? Find the tide of travellers through all foreign marts, at seventy years, and had a strictly literal communities, we may refer, at least, to one for ashes. The glory of the rebuilt city You do not suppose that I am silly enough to These are days of stories and anecdotes with

The

Arovincial Arestenan.

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Number 5

THE CHICAGO BURNING,

other Gods, and served them," therefore "I will prepare," said the Lord, "destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast them into the fire." There were those in Jerusalem who had said: "I will build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, again. Another temple is built. Other build me a wide house and large chambers, and the build me a wide house and large chambers, and the build me and will not pray long that the ship's duty, and I will appeal that the ship's duty,

The extensive fire of the last Sunday night, and Monday in Chicago, furnishes us with a theme for this evening's consideration. We have not chosen these words because they are supposed to refer prophetically to that appalling event, but because they are singularly adapted to the existing carly the supposed to the existing carry of the extensive fire of the last Sunday night, and Monday in Chicago, furnishes to say: "the Roman armies did all this!" his is for men to thrown down." How easy it is for men to say: "the Roman armies did all this!" his with a short period, with the numble giant strides. Rich men are made suddention. It is just so with the humble inquirer about truth; the Bible is his Navigation. It is just so with the humble good and only good. It merely terms it "of the waning years of old age are saily definite the existing that, in all this, there is no God?

Against Sodom and Gomorrah God hurled and seventy-four languages; many of these were, until within a short period, with the humble good and only good. It merely terms it "of the waning years of old age are saily definite to many who have good and only good. It merely terms it "of the waning years of old age are saily definite to many who have good and only good. It merely terms it "of the waning years of old age are saily definite to many who have good and only good. It merely terms it "of the waning years of old age are saily definite to many who have good and only good. It merely terms it "of the waning years of old age are saily definite to many who have good and only good. It merely terms it "of the waning years of old age are saily definite to many who have good and only good. It merely terms it "of the waning years of old age are saily definite to many who have have projected, we do not the whole and seventy-four languages; thany to say: "I many the surface of the whole and seventy-four languages; thany to say: "I many the surface of the whole and seventy-four languages; thany to say: "I many the say: "I many the surface of the whole and condition of affairs in that city.

to this great city?"

Our estimate of God's ways in judgment

shall become a desolation."

duration of the coming captivity was fixed abound in that city, as in other similar full eye, and will give to her again beauty any other place than this world? Place indeed right.

Preached in the Methodist Centenary
Church, St. John, N. B., on Sunday
evening, October 15th, 1871.

"And many nations shall pass by this city.

"And many "And many nations shall pass by this city, and they shall say every man to his neighbor. Wherefore hath the Lord done this unto this great city."—Jeremiah 22: 8.

These words were spoken by Jeremiah to the King of Judah, and to the people of Lord King of Judah, and to the people of Jerusalem. It was a time of wide spread wickedness. The people had been build. The people

build me a wide house and large chambers, again. Another temple is built. Other and cutteth him out windows, and it is ceiled with cedar, and painted with vermilion." But God distinctly warned that forgetful and covetous people that, unless they should keep his covenant, he would represent they should keep his covenant, he would represent the should represe "prepare destroyers" against them, and rejects his claims. People and priests are conflagration both to rebuke, and to teach some from places of worship, some fr then their splendid city, and their wide houses, and large chambers, and furniture of choice coders be would cost into the form of the truth of the Bible. Both sake the covenant of the Lord their God."

Teopie and priests are connagration both to reduce, and to teach some from the from it in tavor of the truth of the Bible. Both sake the covenant of the Lord their God."

They again "form it in tavor of the truth of the Bible. Both sake the covenant of the Lord their God."

They again "form it in tavor of the truth of the Bible. Both sake the covenant of the Lord their God."

The best schools in heathen lands are neight hour draws near multitudes are wrapt in alumber. We are the seeking in alumber. We are principles by which all suspices. It is the very highest testimony to the sake the covenant of the truth of the Bible. Both the afflicted city, which had grown so rich sake the covenant of the Lord their God."

The best schools in the national sin which best testimony to the sake the covenant of the truth of the Bible. Both the sin, the national sin which be seen formed under Christian in alumber. We are principles by which all suspices. It is the very highest testimony to the sake the covenant of the truth of the Bible. Both the afflicted city, which had grown so rich sake the covenant of the Lord their wide in guilt. They again "form it in tavor of the truth of the Bible. Both the afflicted city, which had grown so rich sake the covenant of the truth of the Bible. Both the afflicted city, which had grown so rich sake the covenant of the truth of the afflicted city, which had grown so rich sake the covenant of the truth of the Bible. Both the afflicted city, which had grown so rich sake the covenant of the truth of the sake the overall principles and the sake the covenant of the truth of the sake the overall principles and the sake the covenant of the truth of the sake the overall principles and the sake the covenant of the truth of the sake the covenant of the truth of the sake the covenant of the truth of th houses, and large chambers, and furniture of choice cedars, he would cast into the fire:

"And many nations shall pass by this city, and they shall say every man to his neighbor, wherefore hath the Lord done thus unto this great city."

The second temple is in ruins, "not this great city."

The extensive fire of the last Sunday in the fire of the last Sunday in the fire commission; and they shall say every man are seeking to the other day, prepared destroyers; to this great city."

The second temple is in ruins, "not one stone being left upon another that was not thrown down."

How easy it is for men the c'ouds; who gave to the fames, last Sunday in their commission; and who cast strides.

Bish men are multitudes are wrapt in slumber. Weary men are seeking stis numerous table as the covenant of the Lord demoralization slumber. Weary men are seeking stis numerous table have been calculated, many of which well us a civil war and its consequent demoralization. Sunday of which all its numerous tables have been calculated, many of which we use every plain as the needed rest. Little children lie in the strength of some very plain as the needed rest. Little children lie in the strength of some very plain as the needed rest. Little children lie in the office. The second temple is in ruins, "not one stone being left upon another that was not thrown down." How easy it is for men of the cover and they office. The heavens are filled with flakes of fire. The destruction goes on with their commission; and who cast strides.

Bish men are weaking from the cover all in slumber. Weary men are seeking stist numerous tables have been calculated, many of which we use leeks are the unsavory language of Scripture,—"Rot-tion. One is reminded of some very plain as the numerous tables have been calculated, many of which we use leeks are the unsavory language of Scripture,—"Rot-tion. One is reminded of some very plain as the numerous tables have been calculated, many of which we use every day without question. If we make a bad land-fall,

They had prosperity set before them.

"Thus saith the Lord; Execute ye Judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong d and do no wrong, do no violence to the last day? Who in that dread difference of opinion among seamen about the conscience will low; but, gemmem, my son will surely be felt at no distant period. The stranger, the fatherless, nor the widow, thunder drop, and did not hurl it against not said to one another: "Wherefore hath day shall be able to stand? Who shall truth of Bowditch."

Kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people (verses 3. 4.)."

They had also calamity set before them. "But if ye will not hear these words, I such horses have said every man to his neighting. But if ye will not hear these words, I such horses he, and his people (verses 3. 4.)."

May we not speak of Paris, the most principle of Europe; and upon which also to Chicago: "Because they have some to Jerusalem, apply brilliant capital of Europe; and upon which also to Chicago: "Because they have forsken the covenant of the Lord their mighty to save. "I am the way, the truth and the life," says Jesus the Christ. On Him precious to their souls, they give expression to their gratitude by associating them selves with those who are most longenial to This is not an isolated case, there are hunlook out for calamity. Desolation shall mired the rare beauty of the great city. sooner or later come. "I will prepare descriptions of the stroyers against thee." They shall accom-grounds and parks and gardens! What we think we may say that God saw this plish what I shall appoint. I will make order in the streets! What cleanliness! the wrath of those destroyers to praise me. How perfect its police arrangements! How Thy choice cedars will I cast into the fire. admirable its government appears to be! The subsequent history of those in Jeru- What city of all the world is the peer of thing as the wrath of God? is that wrath salem, to whom the Lord had thus spoken Paris in splendor? But, after all, has not shows that they did not hearken to his Paris been as a goodly apple that is rotten words as to obey him. They treated Jeriat the core? What vice and crime reigned Did He make Sodom a perpetual waste by miah and his message with indifference. In that great city! What high-handed in-They feared not the threat of God's ser- fidelity! What unblushing disregard of vant. After years of continued impiety God's commandments! How daringly was and Carthage, because of their ungodliness' the threatened vengeance came. The God's holy day profaned! And if God choice places were swept over with fire, still reigns, and abhors iniquity, as he says And many nations have, between that time he does, why should not he "prepare deand this, passed by that city, and said: stroyers against" that great city of Paris "Wherefore hath the LORD done thus un- also, and bring down its pride and its glory

to the dust?

We trace, we think, a direct connection must be discriminating. There seem to be between the sin and the punishment. God two classes of judgments which fall upon seems to have taken extraordinary pains to God's ways in it, we may at least humbly the world. One class may be regarded as teach men that where there is calamity in a call upon God in our perplexity and in special visitations, where vengeance, prooked by enormous acts of wickedness, fol- A century and a half before Jeremiah's lows upon the steps of the transgressor, and falls upon the head of the guilty. his prophet Amos: "Shall there be evil There seems also to be another class of that is, calamity,) in a city, and the Lord visitations where disaster comes as God's hath not done it?" (Amos 3. 6.) With rain comes, to the just and to the unjust most remarkable persistency God has, in bellion, but is unprofitable in the long run. alike, and not as the avenger of guilt. In every age, declared, as he did by Jeremiah, The railway companies of Chicago, no this class. God had threatened, in the most years apart, under different circumstances, the Lord their God," and worship their Jerusalem the scourge of fire, and upon its tral statement: Do good and it shall be out of the red, rampant flames, out of the

ple keep not God's covenant. Meanwhile, in far-off Babylon, Nebuchadnezzar, the Let us see what adaptation our subin far-off Babylon, Nebuchadnezzar, the left us see what adaptation our seems at a ton foremost man in his realm, and the great-foremost man in his realm, and t foremost man in his realm, and the great-est of the Babylonian Kings, is "prepar-est of the Babylonian Kings, is "preparing destroyers" against Jerusalem. The cago, as over other cities; and governs in we can eat, and drink, and be merry." city is besieged by the Babylonian mon- his own wise ways, and for his own bene- But, in an hour when they think not, their arch, and some of its chief inhabitants are ficent purposes. It the Lord hath done riches may take unto themselves the swift carried away into captivity. Still the peo- thus unto great cities of the Eastern hem- wings of fire and of flame and fly away. ple fail to recognize that God is in this cala- isphere, because they kept not his coven- How quickly can God take away from the ple fail to recognize that God is in this came is placed a Bible on felt that he was a sinner in the sight of God, cers and the rank and file of the army to do?" beside themselves. Others, again—and they mity, and they do not repent. Then a land, shall be more tolerable with the great cities of our land, grown out of the capstan, read a chapter from the New Tessecond time Nebuchadnezzar threatened the great cities of our day, and of our land, grown out of the congregation.

Then a land, shall be more tolerable with the greater from the New Tesunworthy of the many favors he enjoyed, and "We are to march." "Well here are the formed the greater portion of the congregation. destruction of the city, but still the threat that have been lifted to heaven in point of of the Lord. was not fulfilled, and the people did not re- privilege? The same Divine administra- II. We have not spoken of Chicago in member the covenant to keep it. They tion continues. The same principles prestill despised the message of Jeremiah, and vail in the Divine government. And by Him city. Our house has too much glass about about an hour, and seemed to produce a good the prospect of being forever separated from with the commander, not with you." If they

wrath of Jehovah arose against his people till there was no remedy." (2 Chron. 36:

There are two ways in which you may look upon Chicago. Many of you have guiltless. We must not assume that those length. The conquering heathen king enter- mingled with some of its people, and of its "eighteen upon whom the tower in Siloam on deck. Capt. Williams entered into conver- Zion's Herald. ed into the city and gathered his spoils. The scenes. It has grown from a village to agreat fell and slew them, were sinners above all sation with him as follows: brazen sea; the twelve bulls upon which it city with marvellous rapidity. It has not only those who dwelt in Jerusalem." Nor must rested; the two great pillars of the temple, attained unto greatness commercially, but in we necessarily inter that Chicago is more Jachin and Boaz; and other valuable its Christian enterprises, its Sunday-schools, guilty than other cities. God does not now, booty, were broken to pieces, and carried and its churches, it will compare favourably, as he did in the time of the flood, sweep all away to Babylon. Then the fire was kin-perhaps, with any city in the land. We the guilty away by one merciless stroke. dled. The flames rose high and hot. The will not doubt but that, to day as devoted, His judgments are tempered with mercy. memorable and magnificent temple; the as earnest, and as saintly worshippers, Though he doth smite, and wound, and proud palaces of the king; the parsonages of the priests; the "wide houses of the priests; the "wid rich, and the dwellings of the poor; were But there is another view to be taken of like a fire, yet it soon to pity turns. With on in the world?" all swept away by the vengeful flames. that great city; and from which, perhaps, pitiful loving kindness he turns towards all swept away by the vengeful flames. that great city; and from which, persages, pittul formal and formal and flames. Even the walls of the city were leveled we should not, under our present circumthose he has smitten. They who kiss the world, sir, is not our home; we are only here those he has smitten. They who kiss the world, sir, is not our home; we are only here for a few short years, and then we go to the thin he carries in his arms as a mother.

The world sir, is not our home; we are only here for a few short years, and then we go to the study our institutions, is certainly most austudy our institutions. with the ground. And thousands of the stances, turn away. And words wind addressed to Jerusalem are singular bim, he carries in his arms, as a mother place for which we have prepared ourselves."

This ought to be no reproach in these days. Study our institutions, is certainly most ausplace for which we have prepared ourselves."

For they are days of license, freedom of pictous, as indicating the attitude of leading as captives into Babylon.

All these things transpired just as the saken the covenant of the Lord their God."

as captives into Babylon.

Iarly adapted to Chicago: "They have fordoth her babe in her bosom. He will look saken the covenant of the Lord their God." prophet of the Lord had foretold. Even the Without dwelling upon the vices that ruins the smoke is still rising, with smile-

fulfilment. Still the people were slow to prominent evil which is unblushingly man- will be greater than the glory of the former. believe the Bible, with its strange fish stories, out end. And the point of them often reminds heathen lands, though carrying the evil with Jerusalem. It was a time of wide spread wickedness. The people had been building their houses "by unrighteousness" and they make the coverant of the Lord their God, and worshipped of the Lord their God, and worshipped the Lord

Let us look at the prediction of the text once busy thousands thronged their proud sparrow fall to the ground without his notime? Shall there he calculate the cuptain, was needful to secure him for one party. He and all Christian laborers, foreign and native

stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house there enter in by the gates of this house there exists a man and minister, or a hypocrite, who can be bought and sold portion which were spoken to Jerusalem, apply the fatherless, nor the widow, neither less, nor the widow, neither less, nor the widow, neither less, nor the widow, that great city. Here was calamity following that great city? "Who shall furnish the devouring fire? Is there any difference of opinion shall furnish the one complete and satisfactory answer? Do the words of inspiration way of assurance against loss in the judg-tory answer? Do the words of inspiration which were spoken to Jerusalem, apply that the devouring fire? Is there any difference of opinion among poor sinners when they are bound to this happened unto this great city? "Who shall furnish the devouring fire? Is there any door of escape for us? There is a man, a Christian man and minister, or a hypocrite, who can be bought and sold por the prediction will be fulfilled of nations born at once. Western Advocate. there enter in by the gates of this house Kings sitting upon the throne of David,

Kings sitting upon the throne of Dav

event to measure accurately its significancy There is now, and there will continue to be terrible scourge was needed, and that in his wisdom and love he was faithful and firm enough to send it. Is there such a revealed against Sabbath-breaking, and one awful burning? Did he overthrow old Nineveh, and Babylon, and Capernaum, The ruins of those and other ancient cities are eloquent commentaries on the word of plan that calamity shall follow after sin.

If we find ourselves appalled somewhat burning, and do not readily comprehend all thus unto this great city?"

The train of thoughts we have been fol-I. Our text indicates that the forsaking

see that the hand of God was in their califest there, and that is the violation of the More splendid structures will yet grace and unaccountable yarns about miracles, etc?" one of the remark that "the world would be

of the Lord their God, and worshipped cause tney nave iorsaken the covenant of the Lord their God, and worshipped other look out for himself; and, if he be jealous tardy and reluctant steps overtakes the sinyou can spare from the ship's duty, and I will and government.

Why should we ignore God in the event? will be rich again. But many who have and when he errs he looks for the error in himself and when he errs he looks for the error in himself and missionaries are at work in the broad field, that perpetual desolation now reigns where Is not God everywhere? Does a single suffered in this great burning, will never self, and not in the Bible."

swear by myself, saith the Lord that this repenting and believing there shouse shall become a desolation (verse 5)."

Here was a clearly indicated prediction. If ye will not hearken unto the Lord then If ye will not hearken unto the Lord th Escape to the mountains lest thou be consumed. And let us carry away with us name who love our Lord Jesus Christ. My from the sanctuary, the conviction firmly fixed within, that if we fear God, and love oner, I believe that Christ is a Saviour, and the comparison, a light task.

> THE INFIDEL CAPTAIN. A SAILOR'S YARN.

The ship "St. Thomas," Capt, Robert Williams, was bound from New York to Liverpool in the month of June. Favored by a tresh westerly wind, she soon cleared the land, and inspiration, and show that is it a part of God's on the first Sunday out, was going a long finely with all drawing sail set. The chief mate Mr. Wm. Briggs, after the crew had breakfasted, and the watch had been set, asked the captain if he had any objections to calling the men aft to prayers. "No objections whatever Mr. Briggs, provided you do the preaching and praying yourself; for you know well enough that I have but little faith in such exercises." Capt. Williams was between forty and fifty years of age, a plain, blunt seaman, who was more ambitious of being considered an enterprising either case it were well, sometimes, at that if a people will seek after truth and doubt, assumed that the running of their his promotion from before the mast to second least, to enquire, "Wherefore hath the righteousness, and purity, there will be safety and peace and prosperity; and that if a people will not keep His covenant the conboundless confidence in the other. Apprecia-God's swift judgments against sin. The sequences will be ruinous. Every book in affairs on the Sabbath would more rapidly ting the motives of his mate, he always perwhich came upon Jerusalem, the Bible, from beginning to end, without augment their riches. Being in haste to mitted him to have prayers on board when the desolating fire which came upon Jerusalem, the Bloe, from beginning to end, without as indicated in our text, belongs clearly to any exception, though written hundreds of grow rich they forsake "the covenant of state of the weather was favorable, although he good to me, and if there is a heaven, she is is delivered to the entire succession of his disthis class. God had threatened, in the most years apart, under uniterent circumstances, and solemn manner, to send upon and by different men, agrees in this one cenpeople the sorrows of captivity, if they well with you—do evil and it shall be ill tumbling buildings of brick and stone, out people the sorrows of captivity, if they well with you—do evil and it shall be ill tumbing buildings of brick and stone, out ward himself and invited the watch below to reckoning here. You have either to join her, shall exist in millennial glory, and we all can the following terms: "O Victor Emmanuel! myself, saith the Lord, that this house be no truth more difficult to recognize than comes once more the testimony which six come att, and listen to the reading of the or such fellows as those who frequent places have a good time and enjoy ourselves. nyself, saith the Lord, that this house be no truth more difficult to recognize than comes once more the testimony which six be no truth more difficult to recognize than comes once more the testimony which six be no truth more difficult to recognize than comes once more the testimony which six be no truth more difficult to recognize than comes once more the testimony which six be no truth more difficult to recognize than comes once more the testimony which six be no truth more difficult to recognize than comes once more the testimony which six be no truth more difficult to recognize than comes once more the testimony which six be no truth more difficult to recognize than comes once more the testimony which six be no truth more difficult to recognize than comes once more the testimony which six be no truth more difficult to recognize than comes once more the testimony which six be no truth more difficult to recognize than comes once more the testimony which six be no truth more difficult to recognize than comes once more the testimony which six be no truth more difficult to recognize than comes once more the testimony which six be no truth more difficult to recognize than comes once more the testimony which six be no truth more difficult to recognize than comes once more the testimony which six be no truth more difficult to recognize than comes once more the testimony which six be no truth more difficult to recognize than comes once more than the comes once more the testimony which six be not the truth more difficult to recognize than comes once more the testimony which six be not truth more difficult to recognize than comes once more the testimony which six be not truth more difficult to recognize than comes once more than the truth more difficult to recognize the notation of the truth more difficult to recognize the notation of the truth more difficult to recognize the notation of the truth more difficult to recognize the notation of the notation mish are treated with contempt. The peo- other way than as something in which God the covenant of the Lord. Shrewd business at the same time that it was not his desire to mother? This is the simple question which planned, and ourselves the parties commanded. the oath which God bad sworn, "until the who judged those cities are the cities of towe have spoken thus we have remembered day in their intercourse with one another, talk- feeling soon gave birth to others of a more H. M. Scudder, D. D.

"I say Briggs, what does all your preaching and praying amount to in the long run? I have managed to get along very well thus far knowingly, and have always endeavored to do which has come to be rather complimentary and such necessary interchange, no arbitrary

sible courses open to the people of Jerusalem, and clearly indicated by the voice of
the Lord.

They had prosperity set before them.

They had clearly indicated by the truth of them they conflagration proclaims, that the truth of the truth of the world's treasures may take to them in the world's treasures may take to them it is might be conflagration proclaims, that the world's treasures may take to them it is might be seen so fearfully source proclaims, that the world's treasures

God, and keep his commandments, then, and only then, shall it be well with us.

Her, I believe that Christ is a Saviour, and that the Bible is the Word of God, because its glorious truths have been tested not by thous-Navigaçor, but by millions, many of whom gards these things. have laid down their lines rather than renounce

" Still, Briggs," said the captain, "I dou't

looked into it since I was a boy," "The greater your loss, captain, but I have no doubt your mother believed it, and has otten spoken to you about Christ, and taught you to pray when you were a child. If you i niquity will take the trouble to visit Jim Wood's ginpalace, in Play-House Square, when we reach Liverpool, and enter into conversation with the people there about the Bible, they will laugh at you, and sneeringly tell you it is a humbug; in short, repeat your own arguments; but it you will leave there and obtain admission into Gospel to every creature." It could not be the best society, you will find that every person made plainer. Disciple, baptize and teach present will speak with revereace of the Bible. every one. As long as a single creature is ship master than a Christian. His mate was that you dislike the low, vulgar conversation of is not filled, the work that Christ planned is the profane; therefore, I should like to see you not done. make some effort to prepare your elf for the society of the redeemed in heaven."

Briggs, is true as the needle to the pole, God ' Lo! I am with you alway, even unto the end bless her; I can't help saying so, for she was of the world?" which shows that the command surely there."

took charge of the deck himself; that is, looked nest prayers to God in his behalf, and the enterprise as though there could be no rational out for the proper steerage of the ship, and re- flimsy arguments with which he had so long prospect of success. The old Iron Duke was church, but, being too far from the door, kept lieved the second mate, whose watch it was, to deluded himself about the Bible; and the more aroused, and replied: "When the chief issues their seats; others appeared bewildered, hardly join the men at prayers. These arrangements he thought the more uneasy he became. He marching orders, what are you, the under offi- knowing whether to laugh or to cry, and quite tament, made some remarks upon it and then during the whole of that passage whenever an marching orders to the chief: "Go ye into all both as regards men and women-sat, as it prayed; after which he read a sermon and clos- opportunity offered, he engaged in earnest con- the world and preach.' Your duty is to march were, spell-bound and devout-looking, wonderspiritual nature, and finally he was led to ex-That afternoon when it was the mate's watch claim, "What shall I do to be saved?"-

Some of us are said to be "strait-laced," without either, and it I were to die to day. I and the charge is made in a tone which imcould safely say that I never injured any man plies reproach; but, like the word Puritan,

I find the definition in the dictionary- principles which underlie our civilization.

"Place!" interrupted the captian, "place opinion, which is all right; but with a treedom governing minds.

tice? Shall there be calamity in a city anyweek ago, they had. With trumpet voice
"Avast, Briggs!" interrupted the cup tain,
"as included the cup tain,
"a

ands, like the physical truths of Bowditch's vate individuality- a quick conscience as re-

Sin is sin, and evil is evil, no matter how sharply or brightly the story is told. Words change their meaning; a fool now is common sense. A fool in the Scripture sense, is one who is wicked and maintains his wickedness. One who perhaps tells good stories and laughs over them when their point is

THE DUTY OF EVERYBODY.

"Go ye into all the world, and preach the The

addressed? There can be no doubt of it, for What you have said about my mother, Christ spake it to his disciples, and then added, ciples, down to the end of time. When the "And, of course, captain, you would like to world and the Church become co-extensive, join her there, when you have run down your then the world is at end, and the Church alone

WHAT MISSIONS ARE DOING.

1. Christian civilization is fast supplanting every other, and a chronology dating from the Saviour's birth must soon come into use in the world's commercial reckoning. Dating from Hegiras or Dynasties must be laid aside. 2. With such vantage-ground in commerce

ced minds in every land, the superior religious "Captain Williams," replied the mate, "this "strait-laced"—"rigid in opinion, strict in 3. The fact that Asiatic Governments are

what do you or I or any one else know about also in manners and morals, which is not

4. The diffusion of books and newspapers, the tide of travellers through all foreign marts,

Island idolatry, or of Budhism in Japan, and

MR. SPURGEON IN ROME.

last few days is the arrival of Mr. Spurgeon and his intended sojourn here till the 15th inst Mr. Spurgeon in Rome! How strange do these words sound! The enemy of monks and nuns, the denouncer of idolatry and Mariolatry, the foremost among Dissenters in the greatest Dissenting country on the face of the earth, has arrived in the city of Pius IX -the eity, I should rather say, which once belonged to Pius IX-and preached a sermon against Popery within a trumpet's call of the Vatican. believe the Bible. The fact is, I have never one who is naturally deficient in reason and Although Mr. Spurgeon has in a material sense of the words, "gone over to Rome," in the spirit he has been as far away as ever-nay, farther than before; for, like Luther, he has seen the Papal City with his bodily eyes, and hates the religion against which he "protests," "Fools make a mock at sin."-N. Y. Ob. all the more bitterly for having done so. He described Rome, in one of the most eloquent sermous he lever preached, as an "idolatrous city," and he warned his hearers against idolatry in terms as startling as they were persua-

> The sermon of Sunday morning was delivered in the Presbyterian Church, outside the Porta del Popolo, the regular minister of which is Dr. Lewis: not the Established Scotch Church, inside the walls, of which the minister is Mr. Paton. The audience was very large; the interest, both of old and young, intense; the oration a perfect triumph. Perhaps the boldest thing Mr. Spurgeon ever said in his life was said in his running comments before the sermon while reading a chapter of Scripture. Somehow or other, he introduced Rome and Roman affairs into his discourse, and raising his hands and eyes at the same time—the hands clasped, the eyes turned up to the ceiling-he broke out, without warning or preparation of any kind, in O Emmanuel of Heaven, thou true Victor! the cry of "Fire !" or "Stop thief !" uttered in Is it not manifest that we are under obligation the middle of the sermon would have caused much more sensation than this prayer did; some dignant, some paintully amused; a few old ladies seemed as if they would rush out of the The change came, and came adroitly—came before it was possible to laugh or to feel really angry; and tears, worked up from the depths of the heart, came to the eyes of those who a moment before cast looks of reproach and misgiving at this singular preacher.

We should all be up and doing, Virtue's golden paths pursuing; Working hard and working ever, Lagging by the wayside never. Putting all our strength together Pulling in harmonious measure; For each other's pleasure ready, With our hearts all true and steady If this our active life should be, How happy then and joyous we!

The only way to make the mass of mankind see the beauty of justice, is by showing them, in pretty plain terms, the consequence of injus-