

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD.

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST." Peter.

[Editor and Proprietor]

Vol. XVII.—No. 8.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, FEBRUARY 25, 1870.

Whole No. 840.

ALBION HOUSE.

SEPTEMBER 24, 1869.

NEW GOODS,
For Autumn and Winter,
PER STEAMSHIP'S "ACADIA,"

FROM GLASGOW,

AND "CALEDONIA,"

FROM LIVERPOOL.

One hundred cases and bales of DRY
GOODS, being received, which com-
pletes the Stock for this season, com-
prising—

A LARGE AND WELL-SELECTED
STOCK OF

**NEW AND FASHIONABLE
GOODS.**
DIRECT FROM THE MANUFACTURERS.

FANCY
AND,
STAPLE DRY GOODS,
TO WHICH
WE RESPECTFULLY INVITE

THE
ATTENTION OF PURCHASERS.
JOHN THOMAS.

Frederickton, Sept. 24, 1869.

CLEARANCE SALE.

JANUARY 1, 1870,

CHEAP DRY GOODS.

THOMAS LOGAN

Begs leave to inform his friends and the public
generally that in order to effect a clearance
he will sell the balance of his Stock of
the following Goods at greatly

REDUCED PRICES:

DRESS GOODS,

REPPES, FRENCH MERINOES,

MINNIVER TWILLS,

DROUGETS, EPINGLETTES,

COBURGS, ALPACCAS, &c.,

BLACK, BROWN AND VIOLET

VELVETEENS,

WOOL AND PAISLEY SHAWLS,

MUFFS AND BOAS,

WOOL HOODS, CLOUDS AND BREAK-

FAST SHAWLS,

TWEED SKIRTS AND SKIRTINGS,

SCOTCH TWEEDS

AND MANTLE CLOTHS,

CANADIAN BLANKETS.

The above Goods are all this Season's importations.

An inspection respectfully solicited.

THOMAS LOGAN,

Frederickton, January 14, 1870.

The Intelligencer.

MISSIONARY PROSPECTS IN JAPAN.

The Roman Catholic mission in Japan in the 16th century, and their tragic close in the slaughter of thousands of nominal Christians, form a chapter in the history of this country of the deepest interest, but one on which I cannot now enter. Like all the propaganda of Rome, the history is as much political as religious. Popery has ever had more of the worldly than of the spiritual element, more love of power than of souls, and this was, and still is, manifested in Japan as elsewhere. The Jesuits are still at work in the empire; but their claim of a hundred thousand adherents at the present time, which has been recently made, is simply preposterous. They are no longer Christians, if they cannot be found and are unwilling to confess their faith; but it is certain that they are not known. If they were they would be taken in hand by the Japanese Government, which is still issuing its edicts against Christianity; and which, on account of its past experience, is specially hostile to that form of nominal Christianity that is propagated by the Jesuits.

The first Protestant missionaries in Japan, since the establishment of relations with foreign nations by treaty, were Rev. Messrs. Liggins and Williams (Episcopal), who came from China to Nagasaki in the summer of 1859. In October of the same year, Dr. J. C. Hepburn, of the Presbyterian Board, with Mrs. Hepburn, came to Kanagawa, then the port of Yedo, occupied by foreigners, now removed to Yokohama across the harbor. In November, Rev. S. R. Brown, came to Kanagawa and Rev. G. F. Verbeck to Nagasaki, under the care of the Reformed Dutch Board; and in November of the following year came Rev. J. Ballagh, under the same Board. Rev. J. Goble, of the Free Baptist Mission, came in 1860; Rev. Dr. Thompson came in May, 1863; Rev. E. Carnes in June, 1868, and Rev. C. Carothers in July last; all these connected with the Presbyterian Board, and all stationed for the present at Yokohama. Mr. Carothers is just about establishing a mission at Yedo, having secured a house for the purpose near the Foreign Consulate at the capital.

Nearly all of these missionaries are still engaged in the work in Japan; but what a small force for a population of 20,000,000, and for a people who are peculiarly open to instruction and susceptible to foreign influence, whatever may be the attitude of the Government and of certain classes toward other nations. Small as the missionary band has been, the work which has been accomplished, and the change which has taken place within the last ten years, is by no means small. In scarcely any other part of the world has so much been done, or the general aspect of things so greatly changed within the same space of time. Dr. Hepburn has labored here more steadily than any other missionary, and his work has probably been more important in its nature and in its prospective influence; but he is to-day in very different circumstances from those in which he found himself on landing in Japan in 1859. His residence at Kanagawa was a Buddhist temple, assigned to him by the authorities. A strong, It shows that no great degrees of reverence attaches to them. Christian degrees are not regarded with that kind of hostility, that social contempt, which prevails in many other countries. Neither the Buddhist nor the Shinto temples in Japan are entered by the natives with those manifestations of awe which one might expect to see in a country where these religions have been so long established. The very fact that these two forms prevail together, may have had its influence in producing this state of things. This want of deep reverence for their own religion is a great encouragement to the minister of Christ, who does not have to contend with intense bigotry, or to batter down an immense wall of caste before they can reach the hearts of the people.

The crowds which came to Dr. Hepburn for medical advice and treatment, soon awakened the jealousy of the Government, and the whole thing was quietly broken up, so that not a person entered his precincts. Although this interruption was only temporary, he devoted himself, in the meantime, to the preparation of a Japanese English Dictionary, which he accomplished within many years of severe study and toil. It was published in a large quarto volume, at the press in Shanghai, early in the last year. The work is spoken of in the highest terms by scholars and by men of business, in Japan and elsewhere. The foreign merchants in this country tell me that it is indispensable to them. There was a large demand for it even in advance of its publication, the Japanese Government alone ordering three hundred copies, and the whole edition of 1200 copies was soon exhausted. It is earnestly to be hoped that Dr. Hepburn, who has been suffering with his eyes, will have strength given him to prepare a new edition, as the work is in great request, and will be more and more called for in the educational and missionary operations that are opening so auspiciously in Japan.

Mr. Hepburn, on his removal to Yokohama several years since, re-established his Dispensary, the foreign merchants and residents erecting a fine building on the mission premises (which is also used as a chapel) and providing for all its current expenses, so that it is no tax upon the Board with which he is connected. There is now no hindrance whatever to his medical work, and the Dispensary is daily visited by great numbers of the Japanese, who come to him for advice and medicines.

One of the most interesting features of the work which is now going on in Japan, having a bearing upon its future religious condition, although not in immediate connection with any foreign missionary society, is found in the fact that several of the American missionaries have been called into the service of the Government in

the education of the young men of the country, no restriction being placed upon them in regard to religious instruction. Immediately after the accomplishment of the late revolution, the Government of the Mikado established a department of public instruction, placing at the head of the department one of the princes of the empire, who ranks with the Ministers of Foreign Affairs, Finance, &c. An appropriation of 50,000 kokus of rice (about \$250,000) a year is made to meet the expenses, which is distributed among several institutions located in different cities. The principal college (known as the Reformatory or Progressive College) is at Yedo, with 450 pupils, and the Rev. G. F. Verbeck, the American missionary, has been called to the direction of English instruction, more than half the pupils being under his care. He resides with his family at Yedo, in a house provided by the Government, has a very liberal salary, and is provided with a guard of Yakuons, or soldiers, who attend him wherever he goes, in or out of the city. He has been ten years in Japan, is very familiar with the language, and his Dutch birth or descent, doubtless, gives him special position and influence, from the traditional association of the Japanese and Dutch names. Perhaps this is the reason why our American missionaries, who had the name which their Church has recently laid aside at home, were the first missionaries called by the Government of Japan to engage in this work of education.

Rev. S. R. Brown, D. D., the well-known missionary, has accepted the charge of a branch of this institution at Nagasaki. On my return from Yedo, I met him with his family, on the Tokaido, on their way to this place. The Rev. Mr. Stout, of the same Church, has charge of a similar branch at Nagasaki. The Prince of Kagura, one of the most powerful Daimios, has invited the Rev. D. Thompson, of the Presbyterian Board, to come to Kagura and establish under his patronage a similar institution, an invitation which I trust he will see his way clear to accept; for in the entire absence of any restriction upon what shall be their religious teaching, I can see no opening for our missionaries in Japan which has equal prospective importance, even in its missionary aspects. The most lucrative offers have been made by official authority to Dr. Hepburn to engage in the same work; but he has so many interests of another character dependent upon him, in his medical work, the translation of the Scriptures, his dictionary, and his general missionary labors, that he will probably not accept. He could ill be spared from his present position.

Everything connected with Japan, and especially with the Government partakes more or less of mystery, and nothing more than the attitude of the Government toward Christianity—issuing edicts forbidding the people to embrace it, posting these edicts all over the country, and at the same time calling into its service, for the education of the youth of the higher classes, Christian missionaries who have come to the country with the avowed object of laboring for the conversion of the Japanese to Christ, and at the same time leaving them wholly untrammelled as to what they shall teach. The hearts of those rulers and princes are all in the hands of the Lord, and the Church at large should be earnest in prayer that God may guide them in the way that shall lead to the introduction of the Gospel, and its complete success among the people. The result of my visit to Japan, and of my inquiries at every source of information, has been the cherishing of the highest hope in regard to the religious future of Japan. There are few instances of conversion, and few manifestations of a spiritual life, in the hearts of the people; but the hand of God, in the movements of the rulers and in the attitude of the people, is everywhere apparent. Whether prosperity and speedy success, or persecution shall come, as in past years, there is very reason to believe that great developments are at hand, and that this people will ere long be brought under the influence of the Gospel.

The first Sabbath after our arrival in Japan we attended the services at the Presbyterian mission chapel, where it was my privilege to preach the everlasting Gospel, and then to sit down with the missionary band and many other Christian brethren at the table of our common Lord and commemorate his dying love. The monthly concert was attended in the evening, and it was to me an occasion of rare interest. Dr. Hepburn, Rev. Dr. Brown and Rev. Mr. Thompson gave us, in interesting addresses, their views of the past, the present and the future, in connection with their missionary labors, and we joined the great company of the faithful in every land in prayer for a blessing upon their work and upon the whole world.—*Cor. N. Y. Observer.*

SKETCHES OF EMINENT FREE BAPTIST MINISTERS.

NO. 2.

PELATIAH TINGLEY.

Pelatah Tingley contemporary with Randall, was born in Attleborough, Bristol county, Massachusetts, 1735. But little is known of his early life until sixteen years of age, when he became a hopeful subject of converting grace. Desiring to be useful, and feeling that it might be his duty to preach the gospel, he was encouraged to obtain a collegiate education. Accordingly, at the age of twenty-two, having been through the preparatory studies, he entered Yale College, then under the Presidency of the Rev. Thomas Clapp, and, with thirty others, graduated in 1761.

Some time after leaving college, he commenced preaching, and was first employed by the church in Gorham, Maine, as a candidate for settlement. But for some cause, though desired to remain, he did not accept the call, but took up his residence in Sudford, where he was ordained October 21, 1772.

At that time, in New England especially, there was exhibited in the church and ministry, but little of the life and spirit of vital piety. Some, however, labored for a reform, and Mr. Tingley was made to feel upon the subject as the following incident shows. Not far from 1770, while at attempting to preach in New Market, New Hampshire, he was visited by great numbers of the Japanese, who came to him for advice and medicines.

Having dissolved his connection with the Congregationalists, he entered the ministry among

the Baptists. After the separation in this body, which occurred about the year 1780, he united with those of free sentiments, and soon became a faithful coadjutor with Randall and others in defending the great cardinal doctrines of the Cross.

From Sanford he removed to Waterborough, where he resided till the close of life. His labors were, however, not confined to one place. He travelled more or less, as was the custom of the churches, attending ordinations, Quarterly and Yearly Meetings, in which he often served either as a clerk or moderator. His learning and piety rendered him a welcome and valuable counsellor at the quarterly and annual gatherings of the denomination in its infancy.

Perhaps no minister ever gave less occasion for offence; yet, in the course of his ministry, he was called to meet with opposition. Plans were sometimes laid to endanger his life, and once an officer of the law issued a warrant to warn him out of a certain town in which he was preaching. But, to the great chagrin of his enemies, he usually came off triumphant. After a long and active ministry, he died in 1821, at the advanced age of eighty-six.

Mr. Tingley was a good expositor of the Scriptures—faithful and instructive. He was quiet and contemplative, but resolute and determined. It was a maxim with him to mind his own business. He was, in the true sense of the word, a reformer. He inculcated habits of temperance, rebuked the popular sins of the day, and bore a decided testimony against infidelity. His piety was deep-toned; religion was his whole theme. He was a man of few words; but every word had an emphatic meaning. Perhaps the shortest public prayer of modern times, was uttered by him on a Yearly Meeting occasion. Kneeling before the audience, he said, "O Lord, teach us, each to feel the need of thy grace, and seek it; to know thy will, and do it; to find our place, and keep it. Amen."

"TOWARD SODOM."

Lot chose a bad location—"toward Sodom;" and it is easy and common to follow the bad example. A bright young fellow, from a Christian family, is looking out for a position. It must be a good one; that is, it must yield large profits, and bid fair to give him a rapid fortune. Something offers—is examined and is accepted. True, it brings him into contact with the unprincipled, the reckless, and the most devoted worshippers of Mammon. It associates him, possibly, most closely with the openly godless. It throws him upon them for society and countenance. It renders him a minority of one in a company of practical idolaters. Surely, he is settling "toward Sodom."

Things go slowly in a small Eastern town, and the store on which a worthy man and his family depend does not bring in, in proportion to the growing wants of the young people. He will make a move. There is a splendid opening West. There is, indeed, no church. The Sabbath is not known. There is no Christian society; will not be for long. He will miss the church that loved him as a deacon. The minister will be sorry too, that those fair young faces are to be withdrawn from the Sabbath school. And the good man has sore misgivings about the loss of his privileges, but he cannot bear to think that the children could not get on. So he moves away—not without expressed regrets—and settles his young ones in the heathenism where Plutus is the deity, with an honest intention, meantime, to worship God. But oh! these boys and girls. It is dangerous for them to be "toward Sodom."

A mother has adjusted all the nice questions about her children's education, with a clear idea of their future. She sees clearly enough the end will be sorry too, that those fair young faces are to be withdrawn from the Sabbath school. And the good man has sore misgivings about the loss of his privileges, but he cannot bear to think that the children could not get on. So he moves away—not without expressed regrets—and settles his young ones in the heathenism where Plutus is the deity, with an honest intention, meantime, to worship God. But oh! these boys and girls. It is dangerous for them to be "toward Sodom."

THE HEAVENLY HOME.

Rev. H. Bonar, D. D., sets forth the "great city, the holy Jerusalem" (Rev. 21: 10), the blessed and eternal home of all who love Jesus, in the following interesting way:

1. It is a great city. "That great city," said John, gazing on it. Its circuit is vast—beyond Babylon or Nineveh, or Paris or London. That "mighty city," says John, speaking of Babylon the great (Rev. 18: 10); but this is a mightier far. There has been no city like it. It is the city, the one city, the great metropolis of the mighty universe, the mighty city of the mighty God.

2. It is a well-built city. Its "builder and maker is God." Its foundations are eternal. Its walls are jasper, its gates are pearls, its streets paved with gold. It is "compactly built together," lying four square, and perfect in all its parts; without a break or flaw, or weakness or deformity.

3. It is a well lighted city. Something brighter than sun or moon is given to fill its heaven. The glory of God lightens it. The Lamb is its "light," or "lamp;" so that it needs no candle, no sunlight. There is no night there.

4. It is a well-watered city. A pure river of the water of life flows through its streets, proceeding from the throne of God and the Lamb. What must its waters be! What must be the rivers of pleasure there! Who in it can ever thirst? Its inhabitants shall thirst no more.

5. It is a well provisioned city. The tree of life is there, with its twelve varieties of fruit, and its health-giving leaves. It has more than Eden had. It is Paradise restored. Paradise and Jerusalem in one; Jerusalem in Paradise, and Paradise in Jerusalem.

6. It is a well guarded city. Not only has it

gates, and walls, and towers, which no enemy could scale or force; but at the gates are twelve angels, keeping perpetual watch.

7. It is a well-governed city. Its King is the Son of God; the King of kings, Immanuel; the King eternal, whose sceptre is righteousness; who loveth righteousness, and hateth iniquity. No misrule is there, no disorder, no lawlessness.

8. It is a well-peopled city. It has gathered within its walls all generations of the redeemed. Its population is as the sands or the stars; the multitude that no man can number; the millions of the risen and glorified.

9. It is a holy city. Its origin is heavenly, and it is perfect as its Builder. Nothing that defileth shall enter—no spot, or speck, or shadow of evil. All is perfection there—divine perfection.

10. It is a glorious city. The glory that fills it and encircles it is the glory of God. "All precious stones are there; no marble nor granite, such as we boast of now; all about it is gold, and pearls, and gems. Everything resplendent is there."

11. It is a blessed city. It is truly the joyous city. It is the throne and seat of the Blessed One, and all in it is like him. Its name is Jerusalem, the city of peace.

Its King's name is Solomon, the Prince of Peace. There is no enemy there, no danger, no darkness, no sickness, no curse, no death, no weeping, no pain, no sorrow, no change forever. They that dwell in it shall hunger no more, neither thirst any more" (Rev. 7: 16, 17); for "the redeemed of the Lord shall return, and come to it with songs; sorrow and sighing shall flee away" (Isa. 35: 10). Blessed city! City of peace, and love, and song! Fit accompaniment of the new heavens; fit metropolis of the new earth, wherein dwelleth righteousness! How eagerly should we look for it! How worthy of it should we live!

MADE A DRUNKARD.

Dr. Monroe, of Hull, the author of *The Physiological Action of Alcohol*, and other scientific works, gives evidence as follows of the danger attending the use of alcoholic drinks as medicines:

I will relate a circumstance which occurred to me some years ago, the result of which made a deep impression on my mind. I was not then a teetotaler—would that I had been—but I conscientiously, though erroneously, believed in the health restoring properties of stout. A hard working, industrious, God-fearing man, a teetotaler of some years standing, suffering from an abscess in his hand, which had reduced him very much, applied to me for advice. I told him the only medicine he required was rest; and to remedy the waste going on in his system, and to repair the damage done to his hand, he was to support himself with a bottle of stout, daily. He replied, "I cannot take it, for I have been for some years a teetotaler." "Well," I said, "if you know better than the doctor, it is no use applying to me." Believing, as I did then, that the drink would really be of service to him, I urged him to take the stout as a medicine. He looked anxiously in my face, evidently weighing the matter over in his mind, and sorrowfully replied, "Doctor, I was a drunkard man once! I should not like to be one again."

He was much against his will, prevailed on to take the stout, and in time he recovered from his sickness. When he got well, I of course praised upon the virtues of stout as means of saving his life for which he ought to be thankful; and rather lectured him on being such a fanatic (that's the word) as to refuse to take a bottle of stout daily to restore him to his former health. I lost sight of my patient for some months; but I am sorry to say that one fine summer's day, when driving through one of our public thoroughfares, I saw a poor, miserable, ragged looking man leaning against the door of a common public-house, drunk and incapable of keeping on erect position. Even in his poverty, drunkenness and misery I discovered that it was my teetotal patient whom I had not so long ago, persuaded to break his pledge. I could not be mistaken. I had reason to know him well for he had been a member of a Methodist church; an indefatigable Sunday school teacher; a prayer-leader, whose earnest appeals for the salvation of others I have often listened to with pleasure and edification. I immediately went to the man, and was astonished to find the change which drink in so short a time had worked in his appearance. With manifest surprise, and looking earnestly at the poor wretch, I said, "S—, is that you?" With a staggering reel, and clapping his hands, he answered, "Yes, it's me." Look at me again. Don't you know me? "Yes, I know you," I said, "and am grieved to see you in this drunken condition. I thought you were a teetotaler!"

With a peculiar grin upon his countenance, he answered, "I was, before I took your medicine." "I am sorry to see you disgracing yourself by such conduct. I am ashamed of you." Rousing himself as drunken people will at times, to extraordinary effort, he scoldingly replied, "Didn't you send me here for my medicine?" and with a delicious chuckle he hiccupped out words I shall never forget: "Doctor, your medicine cured my body, but it damned my soul!"

Two or three of his boozing companions, hearing our conversation, took him under their protection and I left him. As I drove away, my heart was full of bitter reflections that I had been the cause of ruining this man's prospects, not only of this world, but of that which is to come.

You may rest assured, I did not sleep much that night. The drunken aspect of that man haunted me, and I found myself weeping over the injury I had done him. I rose up early the next morning and went to his cottage, with its little garden in front, on the outskirts of the town, where I had often seen him with his wife and happy children playing about, and found to my sorrow, that he had removed some time ago. At last, with some difficulty, I found him located in a low neighborhood, not far distant from the public house he had patronized the day before. Here, in such a home, as none but a drunkard could inhabit, I found him laid upon a bed of straw, feverish and prostrate from the previous day's debauch, abusing his wife because she could not get him some more drink. She, standing aloof with tears in her eyes, broken down with care and grief, her children clothed in rags, all friendless and steeped in poverty! What a wreck was there!

Turned out of the church in which he was once an ornament, his religion sacrificed, his usefulness

marred, his hopes of eternity blasted, now a poor dejected slave to his passion for drink, without mercy and without hope!

I talked to him kindly, reasoned with him, secured him till he was well, and never lost sight of him or let him have any peace until he had signed the pledged again.

PRAYER MEETING EXERCISES.

At one of his recent Lecture Room Talks, Mr. Beecher said:

And now don't let us be busy with outside things. We have got a nice church; that's a good thing. A nice organ; that is good. It is good to have a minister below and to have a crowded house. And it's a pretty good thing to be talked about. But the life doesn't lie in all this. This Kingdom of Heaven cometh not by observation. It is what God does in the soul that makes power. And when you come to meeting, get the marrow, and withdraw your thoughts from the manner. If one member of a family stammers, his brothers would not refuse to let him speak. They might not want him to do all the talking and they wouldn't select him for their spokesman, but within moderate bounds they would say he ought to be heard. So no one is to exult himself because he can't talk or pray well. You call it humble. You say you can't speak to edification; but I call it pride. I know you. You are not willing to speak or pray poorly. I don't want you to exhort; that is my part. I want to hear your religious experiences. If a boy can only say, "I've led out another week, I've been tempted, but I have held out," that is enough for the first time. It does the church good to have another mouth opened, and it does the boy good, especially if he has to fall back on his conscience and fall back on God to do it. I like to see twenty start to their feet at once though only one can speak. The other nineteen needn't feel awkward. You wouldn't feel awkward if you were sitting with your brothers and sisters around the fire of an evening, eating chestnuts, and you should begin to say something and be interrupted by your brother. And this is a family circle where we talk over our religious experiences together. Don't come to meeting to get warm. Come simmering and then the fire here will make you hot.

A man goes home at night, and at the tea-table his wife says, "My dear, it is Friday evening!" He starts, "Meeting night! Wouldn't thought of it. He gulps down his hot tea, puts on his coat and hurries in, out of breath; sits awhile and thinks, "Wonder if I haven't something to say?" No, y' a haven't. There is no good comes from a man's speaking when he has to put a pump in himself, and try to work it. It will suck, for he is empty. Be full of the meeting all day. I know by my feelings it is Friday as soon as I awake, and I say, Thank God, it is Friday.

HOW TO BE A PASTOR.

The primary idea of the pastoral work is to win souls. It gives the minister the grandest power in the world—heart-power. The majority of our congregations are reached not so much through the intellect as through the affections. This is a happy fact; for only one man in ten has the talent to become a great preacher; but all the others, if they love Jesus and the souls of men, can become great as pastoral attention to his people—especially in the way of personal sympathy with them in their seasons of trial. Let the pastor be in the habit of dropping in familiarly to his people's houses; let him come often, and visit their sick rooms or kneel beside their empty cradles, and pray with them; let him go and see the business men in his flock when they have met with reverses, and give them a word of cheer; let him recognize and speak kindly to their children—and he will have won a very considerable number of people's hearts that will stand a tremendous pressure. He can then launch the most pungent and painful truths at them from the pulpit, and they will not take offence at him; for he will have won their hearts to himself, and that is a mighty step towards winning them to his Saviour.

QUICKLY.—Quickly, young man! Life is short. A great work is before you. If you would succeed in business, win your way to honor and save your soul, you must do with your might what your hands find to do. You must work fast and well. The sluggard dies. The wheels of time roll over him, and crush him while he sleeps. Aim high and work hard. Life is worth the living, and heaven worth the gaining, and all will be won or lost while the day goeth away.

Quickly, ye men of business and might! Your life is more than half gone already. You have passed the crest of the hill, and are looking toward the setting sun. That young man who walks by your side, and calls you father, is growing tall and manlike, and begins to talk of the great things he will do. He will increase, but you will decrease. If you have anything yet to do for God or your own soul, you must do it quickly. Shadows are falling, and the night cometh.

Quickly, ye aged men! Once you thought three-score-and-ten to be an endless time, and that so many years would never pass away. They have come and gone. They have left their mark upon you. Have they left any monuments of good done, or made record of a God glorified? You have come to infirmities and trembling. Have you come to mastery faith, and hope that looks steadfastly to the end?

Ah! quickly ye aged fathers and greyheaded sires! Already the messengers of death begin to tender their services, and the end is at hand.

MAHOMET'S BIRTHDAY—EXTRAORDINARY SCENE.

—Writing from Cairo, Nov. 1st, the *Daily News* correspondent says:—The great public ceremony of the Mussulman year took place to-day. The prostrate bodies of fanatics were ridden over by the Sheikh el Bekree; live snakes were eaten, glass crunched and swallowed, bodies slashed with swords, cheeks and breasts pierced with sharp metal instruments which were left sticking in the wounds they made, and hundreds of men and boys shrieked and writhed, and wrestled, in what professed to be a mad ecstasy of religious fervour. All this was gone through in the public streets, in broad daylight. The chief performers were of the rank of what are called "street Arabs" at home; though here and there men of a grade higher wound themselves up by shriek and prayers and then threw themselves down with the rest.