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Spring, Autumn, and Eternity. He hath made everything beautiful in his time.—Ecc. i. 11. There are two things I dearly love In nature's springing year...

time the Presbytery took the matter in hand, to unite the field if possible, and save missionary funds. Other fields were treated in the same way, and a member of Presbytery in each case appointed to carry out its wishes and confer with the churches...

gether with Christ, in securing the heaven for his inheritance and the uttermost part of the earth for his possession, if not such as you whom he has so liberally endowed with suitable gifts and graces? Prepare then to endure hardness as good soldiers of Jesus. Wherever God points the way, fearlessly go forward. Give your bodies as living sacrifices. Devote your energies to him who loved you and gave himself for you. And should impudent friends attempt to dissuade you from your purpose, say with Paul, that noble example of Christian heroism, "What mean ye to weep and to break mine heart, for I am ready not to be bound only, but also to die for the name of the Lord Jesus." PASTOR.

six years ago to-day he gave his heart to God, and had ever since that time. Said he had been led to the Saviour by two verses he saw in a Sabbath School Hymn Book. Thank God for the Sabbath School! At our meeting of last week, the interest, if any difference, was still greater. One young brother was so deeply wrought upon that, when engaged in prayer, he became so much overcome that he could not proceed, and called upon another brother to close the prayer.

of Jesus. His help all hangs on the nails which fastened him to the cross. Where Jesus bowed his head and gave up the ghost, the pardoned sinner may raise his hands with gratitude and praise. From his death the believer derives eternal life. The saint, whether living or dying, rejoices in Jesus dying and living again, and Jesus both dying and living again, rejoices in his saints. G. W. M.

the other in 1854—to raise the equal dividend to £150. The result of the first of these efforts was to raise the fund from £79,529 to £88,184, being an increase of about eleven per cent. The result of the latter movement (1854) was to raise the fund from £90,842 to £104,481, or an increase of fifteen per cent. The two efforts added, between them, fully one-fourth to the gross amount of the fund. It might have been expected that these great efforts would be followed to some extent by a reaction, but it was not so. The higher level reached was, in each case, most firmly maintained. The stone did not roll down the hill, but remained at the point to which it had been rolled up. No fact, perhaps, in the history of this great fund is more encouraging than the firmness and tenacity with which it has maintained the ground won by each successive effort put forth to its behalf.

the people, and the more so the climate enables them to live chiefly out of doors, and carry on all domestic occupations on the housetops, or the streets. As to the "sky rabbi," Miss Whately says it "commanded on one side the graceful spires of the citadel showed against the clear blue sky, and the Mokattam Cliffs, changing according to the atmosphere or time of day, from purple to pink, or purple to gold. In another direction we looked upon the gardens which surrounded the city like a dark green mat, varied by tall palms shooting up their feathery branches amid orange and acaia trees, striking the white villas of palaces of marble, and Franks; a street of pale yellow stone horizon marked the desert beyond. Down in the street below us, we looked on the humble sellers of onions, bread, or sugarcane. Seated all day upon their mats, sometimes the clatter of tongues among them was quite amusing, a mixture of laughing and scolding. See a. 2. 2. 2. Greatly was she struck with the cry of the water-carrier, with the water-skin on his shoulder—"Ya, Allah, Allah, (the gift of God)!" "One cannot hear this cry without thinking of the Lord's words to the woman of Samaria, 'If thou knewest the gift of God, thou wouldst have asked me for it.' Miss Whately was accompanied, in a Nile boat, by a lady from Syria, the Arabic her native tongue. The boatmen were asked if they would like the lady to read a story. 'What, in Arabic?'—could the Stit (lady) read Arabic? So the Arabic Bible was brought out, and the boatmen and servants were grouped around. A lady held a native lamp, which threw its bright light on the sacred pages, while all around was darkness, except when the moon here and there shone on the swarthly faces of the Nubian boatmen; not a word interrupted the reader's voice but the low ripple of the current. It was a scene one could never forget; that first opening of God's book in the presence of these ignorant, benighted followers of the false prophet. Our friend read of the sheep lost in the wilderness, and the piece of silver lost in the house—those simple illustrations of God's wondrous dealings with man, which are understood and felt in every age and every land. Next was read the Prodigal Son, the interest of the hearers increased, and there were frequent exclamations—"Good!" "Praise God!" "That is wonderful!" Other instructions were imparted, and one of the old men, who had required of me, "You will soon go, I cannot read; I shall hear no more of this; how am I to know what God would have me to do?" "You must pray," was the reply; and so that old man (and others afterward) was taught to repeat this petition: "O God, lead me into the truth, and give me the Holy Spirit for my Master's sake." We can tell but it is the beginning of blessing; Egypt has a future of mercy before it. Miss Whately concludes this chapter of thrown into the Nile. The first servant it was made in faith and with fervent prayer; and who can venture to say that it has failed; though the results may never be known on earth? There is a future for Egypt, glorious. I doubt not that the children of God include it in their prayers. Not only is there a general warrant to do so, but a special one. (Isa. xviii. 25.) and what has been till lately the "basest of Kingdoms," is fast rising to wealth and greatness; while its ruler is European and Liberal in his sympathies, to be a Christian, and the director of Christian missionaries within his dominions. CHRISTMAS has come, and is gone. It was a season of general gladness. Even the Lancashire operatives, their wives and their children, were not left without a dinner of genuine English roast beef and plum pudding. I saw this week in the city, a monstrous plum pudding, prepared and about to be forwarded. The ingredients were as follows: 130 lbs. butter, 30 lbs. currants, 130 lbs. sugar, 220 lbs. flour, 8 lbs. spice, 6 gal. brandy, 1,048 eggs, 4 lbs. spice, 6 gal. brandy, 1,048 eggs. In the work-houses all the paupers had a feast; at Greenwich Asylum, for the fine old Jack-tars of the British Navy, 2,000 in number, there was ample supply. Even in the hospitals of London, there was good cheer. Having occasion to visit a patient in one of them on Christmas eve, I found the matron, nurses and convalescents of the ward busy in putting lavender round the lamp, and preparing trinepotencies, with the inscription, "A Merry Christmas, and a Happy New Year." On Christmas day, I heard a capital sermon, and quite out of the common rate of such sermons, from a true Evangelical and Puritan clergyman. He was frank enough to say, that for thirteen centuries (only) had the Birth of Christ been celebrated as a Church Festival, and he quietly indicated his belief that the real period of the birth of Jesus was April. All this week holiday is kept. Considered in the matter, Mr. Clay's advice to send the troops to India, to Canada, has elicited some comment as to the judiciousness of the publication, and colour de rose anticipations of Mr. Seward. News has reached us of the fight and slaughter before Fredericksburg. Mr. Seward has left the Union troops, Beecher, Cheever, and the Abolitionists will be the guilty parties. I much admired your cautionary counsel as to approaching Richmond by another way. Dr. Begg, of the Scotch Free Church, has given notice that he will move the Presbytery to adopt means to put an end among the students to the reading of sermons.

EUROPEAN CORRESPONDENCE. Dr. Colenso and his Critics.—The Jews Defending Moses.—The Indian and the Mohammedan.—The Jews and the Mohammedans.—The Jews and the Mohammedans.

Donation List. The family of the pastor of the Presbyterian Church of New Birmingham, Ohio, was visited on the morning of the 6th day of December, 1862, by one of those rich beams of comfort which constitute the minister's home.

Donation List. Messrs. Editors:—It is not more than a year since I asked the privilege of acknowledging, through your columns, the liberality of the people of Parnassus, congregation toward their pastor and his family.

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Rejoicing in Christ. One of the marks by which the Apostle Paul distinguishes Christians (Phil. iii. 2) is that they "rejoice in Christ Jesus." The Christian, like other men, is known by his joy. The epicure delights in his meats and wines. The child of ambition has his goal. Victory is the idol of the soldier. The miser's soul glazes over the prospect of more gold. The weary grow cheerful under their burdens, in view of rest to come. The sick and the aged find their turning health. The luxuries of wealth to imagination, for a time, drive away the anxieties of poverty. The action of nobility looks with pride on the trunk and branches of his ancestral tree.

WAR MEETING. On the evening of the 3d inst., a very large, patriotic, enthusiastic war meeting was held in Central City. Gov. Evans and the Colonels of the three regiments of Colorado Volunteers came up from Denver, and, upon a very short notice, the People's Theatre was at an early hour in the evening crowded to overflowing. The Governor, the Colonels, and a few others, made short patriotic speeches; after which a subscription of over \$1,100 was raised as a bonus to induce men to enlist and fill up the Colorado 3d. Two firms gave each \$500.

PRAYER MEETINGS. Generally, wherever there is a congregation of church organized in this Territory, there we find the weekly prayer meeting. In these happy circles we often enjoy "times of refreshing;" "How good is it" to "draw nigh" to God in these Rocky Mountains. "And spend the hours of setting day In humble, grateful prayer."

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