

ment. STRANGE THEOLOGICAL DISCUSSION. MONTAUBAN, (Torne and Garonne.) June 30, 1860.

You have probably heard that Pius IX., by a decree the 18th last April, ordered a lan of 50 million francs to supply the wants of the Pontifi cal States in their present circumstances. It would seem in leed that the treasury of the Holy Father is exhausted, and even in debt. No money in the public coffers, and the expenses increasing daily. How supply such a deficiency? First, we must point out the causes of this

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financial distress. The separation of the Romagna was a severe loss to the treasury of the Roman Pontiff. This province was the richest and most thriving throughout the dominion of S'. Peter. The pope and card nals drew from thence large revenues. Now this is gone. The collectors have been driven away from the Romag

This will appear strange to your readers for times? Are our hearts less evil, or wordly lusts it is a universal custom in our day, among all solicit with feebler force, than they were wont to nations, to receive interest on money. It is in do in the first century? Or do the power, subaccordance with sound reason good conscience, tlety, and malice of wicked angels, long practised and the laws of civilised countries. No christian in destruction of souls, require or our parts no

however strict he may be, will have the least less protection? scruple in asking a just sum for the loan of his Besides, what ideas must men conceive of heamoney, the same as he would for tilling a field, ven, who suppose it possible for those who enbuilding a house, &c. Why indeed should not ter there, who know no more spiritual gratificamoney yield anything, while things bought with tions than the stage, tavern, or card table affordthis same money produce a lawful profit ? who lead their life in such ignorance, indolence And yet, Romish divines, councils, popes, cen- and voluptuousness, unless some transformation sured and excommunicated the loaner who re- of soul take place, they are no more capable of ceived interest for his money. They founded admission into heaven, than profligate vil- Weaver is born again !" this opinion on wrongly interpreted texts of the lains; and to lead men to hope a life of Old and New Testaments. Moses said : " Thou this kind can end well is to take part with their

made whole. And if there was virtue in his gar-ment, isn't there efficacy in his blood ?' ment, isn't there efficacy in his blood ?' It is said that from forty to fifty per-sons were hopefully converted by one appeal, and that nothing that has taken place in Londen has so much approximated in manifested power from on high, to the work in Ireland, Scotland, others.

and Wales-sudden and overwhelming sense of sion, followed by the clearest witness of the 1658-five hunbred thousand communicants ad-Spirit to all their sin being put away, and conse- ded to the evangelical churches in the United Spirit to all their sin being put away, and to be quent joy and peace. One of these cases was that of a young careless sailor, brought to the meeting by his mother, and on this Weaverfound-ed the appeal, "Oh, mothers, go on praying for ever ; Lever mind what they are, or where they are ; if any pravers reach heaven, a mother's do. Eight years ago, the news sounded from heaven to the poor old woman in Shropshire, 'Richard I-Weaver is born again!" States—a writer remarked that it every profes-sing christian now living should be the instru-ment under God of the conversion of but one soul a year, each one in his turn bearing the blessing to others, in nine years the world would effort could not do as much as this? O! Chris-tans, think with shame of what might be, con-trasted with what is! But it is no mere conjec-trasted with what is! But it is no mere conjec-trasted with what is! But it is no mere conjec-trasted with what is! But it is no mere conjec-tant with the work of the work in the work of the work to the poor old woman in Shropshire, 'Richard I-Weaver is born again!"

derful power of prayer, real, beleiving prayer, is the process they get spanked, and shaken and a fact. Thank God, some have taken him at abused. After a man has three or four children,

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bestowed.

bestowed. Besides this revenue for current expenditures here is the amount given to be invested in build-ings—the fixed capital of the Free Church. Upon the erection of her 800 church edifices, there has been expended £725,005.—Her 565 manses have cost £360,000; her 620 schools have cost £22,000; her colleges, normal schools, assembly hall, and church offices, nearly £100,000 have been invest-ed in order to yield annual endowments of vari-ous kinds. ous kinds.

The grand total of sums contributed by the Free Church for all purposes, from the disruption in 1843 to May, 1859, is close upon five millions sterling (\$25,000,000). Her membership is estimated as rather under a quarter of a million; and tee average contribution is, therefore, £20 (\$100) per member.

fiast, have to educate parents to their task, and in

na since its annexation to the kingdom of Piedmont.

Another cause of the low state of the pontifical finances, is the destruction of commerce in the other provinces. The Pope's subjects have never showed much mercantile activity ; the absurd custom house laws, and the internal troubles have kept down their commercial genius. At the present time their inactivity is still greater. The constant fear of revolution and civil war paralyzes all business. There is no more bacter, no more manufactures, and thus the treasury has lost another means of revenue.

But the chief cause of the pecuniary embarrassments of the Roman court is the immense increase of military expenses. Pius IX. has thought best to keep a large army, a quantity of rifled cannons and bombs ; he builds and garrisons fortresses. This is all very well, but it costs a great deal. The mercensry recruits from Austria, Bavaria, France, Switzerland, Ireland and elsewhere, must be well paid and comfortally supported ; for the honor of being in the service of the Holy Father is not alone sufficient. So General Lamoriciere has seized all that he could find in the State coffers for the troops and fortifications, and there is nothing left. Further, he has already contracted debts. The question is how to pay them.

The most direct and easy way, it would seem to supply the deficiency of the pontifical treasury would be by some supernatural act of the saints Do not smile. The ultramontane journals say that miracles are frequently wrought at Rome. Boys, girls, and other bigoted persons are daily cured by supernatural means. The image of the Vigin Mary at Rimini moves its eyes. The Madouna of Lorette performs many wonders. The blessed St. Labre has lately astonished the good inhabitants of Rome by the number of his miracles. Why then, I ask, does not this St. Labre, or the image of Rimini, or some other saint of the calendar, miraculously fill the coffers of the Roman Pontiff who has proclaimed the Immaculate Conception? This would be the most useful and befitting miracle in the present instance, and would effectually silence the incredulous ; and this is the very miracle which is not performed ! I am sorry for the credit of papery. Another equally effectual way to sapply the

Roman treasury would be for the cardinals, bishops, and monatic orders to make some sacrifices. The princes of the pontifical church, and the monks, are generally very rich, and could easily give millions. But I believe they do not like to divide their property, and self-denial is not their especial virtus; they declaim much and give little : poor aid to Pius IX !

The interest is fixed at 5 per cent. The pay-

30 per cent. of the capital on the day of sub-

The interest upon the sum total is paid from

Such are the terms of the loan. The bishops

of France publish circulars every morning, en

good investment. They testify before heaven

monts will be made in the following manner :

20 per cent, 1st August, 1860.

scription ;

20 " " 1st November, 1860.

30 " " 1st February, 1861.

date of 1st April, 1860.

the priesthood, was a complete failure: only votional duties, says the smiling cherub. three million francs from all the Romish nations, and I believe this number is exaggerated. The Jesuit papers constantly speak of their 200 million Roman Catholics. If every one of these Catholics had contributed only half a franc, St. Peter's pence would have amounted to 100,000, 000 francs. Alas ! the Pope's expectations have been cruel y disappointed ; and the subscriptions for Garibaldi, -the pirale, -the fillibuster, -as the Rev. Faihers call him, have been incomparably larger than those for the Roman court. What then remained in view of the increasing debt? Only one thing, a luan, and it is now opened.

shalt not lend upon usury to thy brother," evil passions, instead of exhorting them to seek (Deuter. xxiii, 18): that is to say, thou shalt not deliverance from their dominion?

receive i terest on thy money. And Jesus Instead of desiring this cruel flattery, desire changed into the same image from glory to glory, read in the Bible such marvellous instances and one "paternal head" who struck his first child (Luke vi, 35). Hence Romish theologins have hath commanded. (Acts, x. 33.) Desire t have concluded that it is a sin to claim anything more the devices of Satan, the temptations of the than the sum lent. world, the corruptions of the flesh, ail set before

rotation. Moses and Jesus Christ recommend whatever may be made by the teachers of Christ, here benevolence and charity, which are very in compliance with custom or to gratify your different from business transactions. But po- passions.

landlord !

pery did not make this simple distinction. " In-ANOTHER GREAT ENGLISH PREACHER. terest for money is robbery," said Pope Gregory [From London Cor. of Pittsburg Banner.] I. "Lending on interest is death to soul,"

said Pope Leo I. The councils of Elvira, Rheims formerly a prize-fighter and a collier in the North, Latran and many others, maintained these max- has appeared in London, and is producing very ims, Innocent III, the catechism of the council deep and wide-spread impressions by open air of Trente, Benedict XIV., and even in our age, addresses, on large masses of the population. He was announced first of all by a handbill on the popes Pius VI. and VII., solemnly declared that afternoons, to "preach" and "sing," in the Cumit was a crime to receive interest on money. berland market. And "sing," as well as "preach," Under Louis XIV., the French clergy prevented he can do the melting down of hundreds. on this account, the establishment of a bank. One night, addressing a number of poor men Bossuet accused Calvin of authorizing immorphity and women on the words "They shall receive and Zion with songs," he said : "I was always fond by allowing interest to be received ; and now of singing ; I believe I was born singing. But Rome herself, unfaithful to her traditions, opens the songs I used to sing are not the songs I love a lean with an interest of 5 per cent! Where is now. * Oh my dear men you sing "Britons the immutability of the Romish Church? never, never shall be slaves ;" but what slaves

I am, &c.. G. de F.

THE SMILING CHERUB AND THE IMA-GINARY DEMON.

Satan, the world, and the flesh, are restless in spree, and got turned out at the end. But I've stones to raise up children unto Abraham. their opposition to us, and always our enemies; from whose power Christ alone can save.

How palpable, then, is the error common among the rich and polite, concerning the very nature of religion ! It was never designed, say they, to forbid favourite amusements, or abridge us of the liberty to please ourselves from day to day. It is raving enthusiast's pencil which goes on with its narrative thus : draws this smiling cherub with the features of a demon. a dozen hymns, or portions of hymns, some of

Thus, under the name of innocent amusements, which he sung, the meeting taking up the chorus. licentiousness is encouraged, and Christian self- Then he related the following an edote, with a deemed the penance of gloomy bigots.

The constrast between scriptural religion and mind may developed by the grace of God in a this easy substitute, chosen in its place, will fully man employed in the hardest work, and once adappear from the following comparison.

Men ought always to "watch and pray that " I knew a collier in Stafford hire who had one dear little girl, the last of four or five. This child they enter not into temptation," says the Judge was the light of his eyes , and as he came from of (Matt. xxvi. 41.) You may indulge without fear the pit at night she used to meet him at the door or scruple if your fortune can bear the expense in of his cot to welcome him home. One day when every diversion, says the smiling cherub. " Let he came in to dinner, he missed his little durling. your loins be girded about and your lights burn- and going into the house with his heavy coalpi clogs, his wife called him up stairs. The stillness ining ; and ye yourselses like unto men who wait of the place and her quiet voice made his heart for the coming of the Lord" is his command to sick, and a foreboding of evil came upon him. his Church. (Luke, xii. 35, 36.) His wife told him they were going to lose their

Enjoy freely the dance and song, the stage, the tavern, the card table ; after this the dregs St. Peter's pence, so pompously proclaimed by both of your time and spirits will suffice for de- his dying darling, she said, "Daddy, ring

SCRIPTURAL ILLUSTRATIONS.

lowly."

2 Cor. iii. 18: "But we all, with open face, his word, and tried the promises, and none yet he learns that whipping or striking a child less beholding as in a glass the glory of the Lord, are tried in vain. The living faith, of which we than two years of age is barbarism. We know

CHRIST'S IMAGE .- We all know by a recent able by each one of us. discovery-the claotype and the daguerreotype A little tract entitled, " Phæbe Aan Jacobs"

-that light writes itself ; that the light reflected (American Sunday School Union) tells us how he struck him. We carry certain notions of from an object writes that object by a mysteri- a humble, colored washer-womau, form her un- children and of family government into married I need not explain the error of this inter- you without disguise. Desire that no abatement ous power upon the susceptible page that is ex- noticed corner of a church-gallery, would watch life, and the first child is always the victom of posed to it. That idea is contained in a verse, the young men belonging to a neighboring col- these notions. And not alone of these, for the that we, looking to Christ, and receiving from llege, choosing out and praying for one at a him, as he is revealed in this book, the glorious time, until her prayer was answered, and she is whipped quite as often because the parent is beams that are radiated from his character, shall, saw, one after another, twenty young men join have impressed upon our living selves the very themselves of the church. And the Evangelical likeness of Christ, till men can see Christ in us, Church Missionary Society Record, for Jun-, floggings we ought to have for our own impaand Christ on us, and that we are indeed what contains (page 68), this brief mention of a poor we should be, followers of him .- Dr. Cum- Hindoo woman, such an one as St. Paul might ming.

Prov. iii. 34 : " Ile giveth grace unto the

old woman at Thallarradder, who was turned SELF ABASEMENT .- A man as he goes down in out of house and home by her husband and her

self goes up in God. It is interesting to trace sons, at her baptism has ever since labored and this in the experience of the Apostle Paul, as persevered in prayer, and has been the honored gathered from his epistles. In the year of our instrument of bringing almost eighty souls into Lord 59 he is the least of the apostles, and not the church of Christ. She now rejoices, seefit to be called an apostle, because he persecuted ing that all her children, and children's children the church of God. In the year of our Lord 64, except one, have been baptized." Verily, God after four more years of growth in grace, he is is a rewarder of those who diligently seek him. "less than the least of all saints." But in the Go thou and do likewise.-[Christian Witness. year of our Lord 65, and not long before he was to receive his crown in heaven, he is, " the chief

of sinners."- Dr. Cheever.

Luke iii. 8. " Bring forth therefore fruits wor- brother officers, and a strong feeling of opposition

ters flow. A man may try to make himself con- same name in different companies in the corps, trite. He may search out his sins, and dwell on and that the man who had been intoxicated did not all their enormity, and still feel no true repent- belong to Havelock, s company, or assemble with book keeping .-- [Notes and Queries. ance. But come to Jesus with his words of grace his little congregation. It was then that Colonel and truth. Let that flinty, frozen spirit bask in Sale exclaimed, in his blunt manner, "I know the beams of the Sun of Rightoousness, then will that I wish the whole regiment were Baptists,

it melt .- Dr. James Hamilton.

instruction ended, the tears are dried up and the heart becomes as hard as ever.—Rev. Thomas and best sense of the word, a none Christian ins-instruction ended, the tears are dried up and the heart becomes as hard as ever.—Rev. Thomas and best sense of the word, a none Christian ins-sionary, recommending, both by precept and ex-ample, the Gospel of Christ to all around. In him

ares upon earth, where moth and rust doth cor- arian; and his command over his soldiers was so rupt.'

ANTS .- At Pondicherry I met with an incident which excited my astonishment. I had put my effects into a chest which stood in my apartment, and being one day desirous of taking out a book. in order to amuse myself with reading, as soon is I opened the chest I discovered in it an ianulittle lamb-she had an apoplectic fit, and the doctor said she could'nt live. As the tears made merable multitude of what are improperly called furrows kown his black face, and as he leaned over white ants. The appellation termites, from the

results, is still a reality in our own day, attain- when only six weeks old, he actually beleiving

that the child knew better than to cry, and that impatient or angry, as because it is vicious or tience or fretfulness. Patience, good people, unwearying patience ! Don't wait to learn it until well have immortalized as a fellow-laborer in one of your little ones shall be hidden under the apostolic trials and rewards, Surely her name is daisies .- [Springfield Republican. in the Book of Life (Phil. 4:3) " One

DERIVATION OF THE WORD " CASH-"-There can be but little doubt that the word " cash" is derived from the Italian " casa," the chest in which Italian merchants kept their money, as do the Spaniards in their " caja," and the Portu-guese "in their " caxa," and the French in their "caisse." The application of the word "cash" to to money is altogether English, it not having a co responding term in any other European language. Cash having been so inconsiderately adopted idstead of " cassa" (chest,) entries in the cash-book, (it should be chest book,) are made in English counting houses in this unthy of repentance, and begin not to say within to him had grown up in the regiment. On one whereas the chest, and not the money' is Dr. to yoruselves, We have Abraham to our father: occasion, while Havelock was confined to his what is put into it ; and Cr. for what is taken for I say unto you. That God is able of these couch for several days by illness, it was reported out. Great mischief has to often arisen, as is that one of his saints" had been drunk, and it | well known in Bankrupt Courts, from the misuse REPENTANCE .- You might pound a lump of ice furnished matter of triumph to his opponents. - | of the word " eash," in which large deficiencies with a pestle into a thousand fragments, but On his recovery he requested a full investigation often appear, and which would not be the case if bring it in beside your own bright and blazing of the case in the presence of a colonel, when it the word chest were used as it ought to be, Iufire, and soon, in that genial glow, the living wa- was discovered that there were two men of the stead of the "caeh" account in the Ledger, it should be the " chest" account ; but we have much to learn in England regarding mercantile

> WHY THE FINGERS ARE NOT OF EQUAL LENGTH .--- A master, m illurtration of this question, made his scholar grasp a ball of wory, to show him that the points of his fingers are equal. It would have been better (says Sir Charles Bell) had he closed his fingeres upon the palm, and then a ked whether or not they correspond ed. This difference in the length of the fingers serves a thousand ends, adapting the form of the hand and fingers for different purposes-as, for holding a rod, a switch, a sword, a hammer, a pen, or penci!, engraving tools, &c.,-in all which a secure hold and freedom of motion are admirably combined.

DRIKING WATER.

Even pure cold water may be drunk too freely in summer time. Persons who are in feeble nealth or suffer from the effects of summer diseases will derive great advantage from swallowing bits of ice whole, after craunching them with their teeth, instead of taking large draughts of icewater, which often have the effect to increase the thirst ; this is not the case if ice is eaten.

A person who drinks water largely in the early hours.

for their names are never in the congee, or lock-See the ice, how hard it is! Buttwelve o'clock up house." The influence of Havelock's Chriscomes, and there is a great heat from the sun, ment and vigour of mind, was powerfully felt not the ice cracks; but the sunges down, and at night it is as hard as ever. How often is it so under the influence of instruction ! A powerful appeal often produces a melting of the heart; here with him, that, "he was, in the highest

the military character was so clear and so fully Matt. vi. 19: "Lay : ot up for yourselves treas- developed ; he was such a stern and rigid diciplin absolute, that worldly men easily tolerated the saint in their admiration of the soldier." His character was well defined in one expressive sentence, when Lord Hardinge said of him, he is every inch a soldier, and every inch a Christian.-[Memiors of Malor General Sir Henry Havelock, K. C. B. By John Clark Marshman.

A WOMAN'S ANSWER .- A writer illustrating Latin systematic name, termes, is better. There the fact that some errors are lifted into imporvarious kinds of them, but only in warm coun- tance by efforts to refute them, when they need tries, which are all equally destructive, and occa-to be treated with contempt and ridicule, observes part of a summer's day, will be more troubled sion great devastations, not only in sugar plan- that all the blow infficted by the Herculean club with thirst during the remainder, of the day than tations, but also among furniture and clothes in of certain logicians, are not half so effectual as a lif these cravings had been resisted for a few habitations. When I examined the different ar- box on the ear of a celebrated atheist by the ticles in the chest, I observed that these little ani-mals had perforated my shirts in a thousand places box on the ear of a celebrated hand of some charming beauty. After having in vain preached to a pircle of and gnawed to pieces my books, girdles, and ladies, he attempted to avenge himself by say-

A PIOUS SOLDIER .- Havelock's religious meetngs among the men had irritated some of his

or three ment of nony in vigorae Gne Pills. a Glass limate. but ac used in nd from nd satisneir use e reach ent Catowels. ie refereen comegatable aliment cases eranecs in the d, which rse of fe tion or che or

Diseases atism, a diseases ntion in tic Pills d whole. etor, York.

This is all right; but a curious debate has

" If any man will come after me, let him demy himself, and take up his cross daily, and follow me," saith the Lord. (Luke, ix. 23.) There can be no harm in conforming to the sings,) vogue, and joining in all mirthful pastimes, kindly

provided to relax the mind, and promote good humor, says the cherub.

" Strait is the gate, and narrow is the way, his sweet little girl (preacher sings.) which leadeth unto life, and few there be that find it;" "for we wrestle not against flesh and blood, but against principalities. against powers: wherefore take unto you the whole armour of God, that ye may be able to withstand in the the little one whispered, ' Come, daddy, sing, evil day, and having done all, to stand," says "Sweet is the promise." And the poor father the wisdom from above. (Mat. vii. 14; Eph. vi. goes on sgain-12, 13.) and the set of the set faith the set of the se

To make religion a work of so much difficulty paints the Deity as taking pleasure in the mortifiction of his creatures, and frightens them from his ser fize, says the smiling cherub. The Word of God calls Christians to watchful- she died happy in the Lord."

ness, as sentinals to our post; to run for the heavenly prize like ragers to the goal; to hardloan, saying that this is a good deed as well as a thought it be painful as plucking out the right Ghost.

joined in friendly alliance, says the smiling che- Lancashire spring, out of the seventh into the ; cometh forth only by prayer and fasting.

"Here is no rest-is no rest !"

' Ne, my child I can't sing, I'm choking ; I can't sing.' 'Oh do, daddy, sing 'Her's no rest." The poor fellow tried to sing (preacher

A new preacher, by name, Richard Weaver.

you are to your own lusts, to the devil, to the

" I used to sing, 'We wont go home till morn-

ing ;" the landlord loves to hear that. I've sung

that five nights together, and spent £14 on one

learned better songs; I'll tell you some of the

" Oh happy day that fixed my choice,

"There is a fountain, filled with blood

The Revival, which furnishes these particulars.

The speaker quoted with wonderful rapidity.

but without the semblance of irreverence, at least

pathos and tenderness of voice and manner which

told how affectionate a heart and how delicate a

On thee, my Saviour and my God.

Drawn from Emmannel's veins."

songs I love now. Here's one :

"And here's another :

dicted to the grossest vice :

' Here on the earth as a stronger I roam, Here is no rest-is no rest !"

But his voice couldn't make way against his trouble. Then he tried again, for he wanted to please

'Here are afflictions and trials severe.

Here is no rest-is no rest ! Here I must part with the friends I hold dear Yet I am blest-I am blest !"

Again his voice was choked with weeping ; but

Sweet is the promise I read in thy Word, Blessed are they who have died in the Lord; They have been called to receive their reward, There is rest-there is rest !

We cannot describe the thril ing effect of Mr. Weaver's singing in the midst of preaching-it

shoes. There were moving in colums, each be-hind the other, and each carried away in its mouth

a fragment of my effects, which were more than that in a h.use where with lives with grace, I alone

INDIVIDUAL EFFORT FOR THE CON-VERSION OF OTHERS.

To most of us the mere confession of Christ's good sense not to boast of it." name involves no sacrifice, is no cross; if the outward profession leave us satisfied with ourselves, and unconcerned for others, the grat adversary is well pleased to let us alone ; but the

"Pardon my error, ladies. I did nat imagine should have the honor of not belie ing in God." "You are not alone, sir," answered the mistress of the house, "my horse, my dog, my cat, share the honor with you; only these poor brutes have the

WHAT A WORKING CHURCH CAN DO.

Our readers cannot fail to remember the cirwritten Word still stands true : " All that will cumstances under which the Free Church of Scotlive godly in Christ Jesus shall suffer persecution.' land seceded from the Kirk or National Chu ch The moment we attempt aggresive service as - contending for the right to select and employ crease from being brought up from a lower "faithful soldiers" our King, the prince of this their own pastors. The secession was led by point. Invalids with feverishness may take two " 'That's it, daddy,' cried the child, ' that's | world will raise up so many difficulties, whether Dr. Chalmers, and the seceders found themselves | or three lemons a day in this manner with the it;' and with her arms round the collier's neck in the opposition of princes, the dread of the at once without church edifices, without parsona- most marked benefit, manifested by a sense of world's laurh, or the faint-hearted unbelief of our ges-thrown entirely upon voluntary contribu-own evil hearts, that we shall find the true Chris- tions for the support of their ministry and bene- two thus taken at " tea-time." as an entire subtian life is indeed one of daily self-denial and volent institutions, and though comprising near- stitute for the ordinary "supper" of summer, is so natural-so free from everything like pre- cross-b aring.B ut as surely shall we find Christ's ly or quite one half the members of the Kirk, yet, would give many a man a comfortable night's ships of war as good soldiers; adding exhorta-meditation or aining at effect-it is like living words fulfilled : " My yoke is easy, and my bur-so far as wealth was concerned, much the poor-sleep and an awaking of rest and invigoracouraging their flocks to subscribe to the Roman tions, entreaties, commands to slay every lust, water flowing from a man filled with the Holy den light." For He himselt will bear it for us, est half. But they had energetic leaders, and tion, with an appetite for breakfast, to which thought it be painful as plucking out the right eye; declaring "many will seek to enter into bfe, and shall not be able." (Luke, xiii, 24); that they meither an Armenian nor an An-timomian. "If you come to Christ, grace will and in him we shall be more than conquerors. If we come to Christ, grace will and in him we shall be more than conquerors. Thus may we daily present ourselves a living sa-timomian. "If you come to Christ, grace will and in him we shall be more than conquerors. Thus may we daily present ourselves a living sa-timomian. "If you come to Christ, grace will and in him we shall be more than conquerors. Thus may we daily present ourselves a living sa-timomian. "If you come to Christ, grace will and in him we shall be more than conquerors. The shall not be able." (Luke, xili, 24); that

so expressive of difficulty and labour, belong to ages of persecution, before the world and Church her, I say to your troubled souls, make a good of souls must ever be, is it true that this kind her, I say to your troubled souls, make a good of souls must ever be, is it true that this kind here a good of souls must ever be, is it true that this kind here a good of souls must ever be, is it true that this kind here a good of souls must ever be, is it true that this kind here a good of souls must ever be, is it true that this kind here a good of souls must ever be, is it true that this kind here a good of souls must ever be, is it true that this kind here a good it the throat and lungs, many is the soule of souls must ever be, is it true that this kind here a good it the throat and lungs, many is the soule of souls must ever be, is it true that this kind here a good it the throat and lungs, many is the soule of souls must ever be, is it true that this kind here a good it the throat and lungs, many is the soule of souls must ever be, is it true that this kind here a good it the throat and lungs are the soule of souls must ever be, is it true that this kind here a good it the throat and lungs are the soule of souls must ever be, is it true that this kind here are the soule of soule are the soule of th have cost £450,000. On home missions-a work lozenge, or "Trochee" ever swallowed.

The more water a man drinks in summer, the more he perspires, and after a certain point, perpiration becomes debilitating, and is then a cause f disease.

When persons are feverish and thirsty beyond what is natural, indicated in some cases by a metallic taste in the mouth especially after drinking water, or by a whiteish appearance of the greater part of the surface of the tongue, one of the best "coolers," internal, is to take a lemon. cut off the top, sprinkle over it some loaf sugar, working it down ward into the lemon with the spoon, and then suck it slowly, squeezing the lemon and adding more sugar as the acidity inthey are strangers who will have their cup of tea or supper of "relish" and "cake" and berries or peaches and cream.

The lemon thus eaten was the great physical solace of General Jackson in his last illness, which was consumption combined with dropsy. It loosened the cough and relieved him of much

and earth that the pope will pay the interest re-gularly, and that the capital is perfectly secure. They add that, even in case of the overthrow of the pope's temporal power, the government which would succeed would not fail to recognize