

Gems for the Household.

The loaded bee the lowest flies,
The richest pearl the lowest lies;
And true humility we find
The mark of every man's mind.

—Christian Advocate.

A MINISTER'S WIFE PREACHING FOR HIM!—The Rev. W. Booth having been laid aside by indisposition for the last week or two, Mrs. Booth officiated for him on Sunday evening last in Bethesda Chapel. The lady, grounded her discourse on, "Strive to enter in at the strait gate," &c., and the large audience which had congregated to hear sat with evident interest for upwards of an hour. —[Newcastle Chronicle.]

RELIGIOUS PAPERS.—"An Old Baptist" writes to the "Biblical Recorder":—"One of the first evidences of a decline in religion, is an indifference to the religious paper. I have sat in churches where scores of members have been excluded. If the excluded were reading men and took a religious paper, I have noticed that the first palpable backward step was a discontinuance of the paper. This is the result of thirty years' observation."

PANCY NOT THYSELF TO BE WISER than those thou hast to do with; it's an effectual way to be bubbled.

TRUST NOT IN COMMITTEES: the ark of Noah was built of boards, but it had been left to a committee, he and his family would have been drowned in the flood.

ANSWER arguments with reason. If reason will not be heard, then answer with silence.

PAY NOT THY CREDITORS, friends, and servants with good words, looks, and snarls.

THE STRAIT GATE.—The celebrated John Foster was once invited to dine with a member of the church, who indulged largely in luxury and splendor. As he was passing into the dining-room, where a profusion of luxuries were set forth, he whispered to his companion, "Is this the strait gate?"

THE LORD'S PRAYER.

Our heavenly Father, hear our prayer,
Thy name be hallowed everywhere;
Thy Kingdom come, thy perfect will
In earth as heaven let us fulfill;
Give this day's bread that we may live;
For give our sins as we forgive;
If any temptation withstand us,
From evil lead us by thy hand;
Now and forever unto thee
The Kingdom, power, and glory be.

NOTHING MINE BUT GOD.—In the memoir of Mrs. Savage, the sister of Matthew Henry, the Commentator, is this entry in her diary: "Resolved, To call nothing mine but God." How forcibly does the expression remind us of the Saviour's requirement, "Whoever he be that forsaketh all that he hath, he cannot be my disciple," &c., and at the same time, of the apostle's inventory of the Christian's possessions: "All things are yours." Truly it is this, "If he that loveth his life shall find it."

THE TRACERY OF EVIL PASSIONS.—Evil passions exert a powerful influence over the understanding; they derange its action, and having the art of self-concealment, are likely to operate with greatest facility when least exposed to the notice of their victim. Of the drunkard, it is often said that he is a poor judge of himself, often imagining himself to be sober when he is not. It is very much so with all the evil passions that prey upon fallen humanity; they beguile and deceive, ruin and destroy, without any advertisement of their presence, except in their results. They shrink from the blaze of conscience, and burrow in the heart.

A YES OR NO.—A simple "yes" or an emphatic "no," may cost you a fortune—may cost you a troop of friends—may cost you a political promotion—may cost you your character—may cost you your soul. How many a public man has had his whole career decided by his course in some trying emergency, or on some great question of right. He is led up into the mount of temptation, where some gigantic iniquity bids him bow down and worship it, and promises in return, "all the world and the glory thereof." From that mount of trial, he comes down, "here or a fool." The die is cast. If he has honored justice and truth, the justice and truth will honour him; if not, his bones will be left blackening on the road to a promotion he can never reach. —[Cuyler.]

A North American Indian, who had been converted to Christ, was one day assailed by a trader who tried to persuade him the missionaries were not true teachers. To this the aged and honest Indian replied:

"They may be wise they will; but I know what they have told me, and what has been wrought in me. Look at my poor countrymen there, laying drunk before your door, why don't you save them? Can you? Four years ago I also lived like a beast, and not one of you troubled yourself about me; but when the missionaries came, they preached the cross of Christ, and I have experienced the power of his blood, and am free from the dominion of sin."

A CITIZEN OF HEAVEN.

A CHRISTIAN does not turn his back upon the fine things of this world, because he has no natural capacity to enjoy them, no taste for them, but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade—he wants something that a man can take to another world. He is like a man who has notice to quit his house, and having secured a new one, he is more anxious to repair much less to embellish and beautify the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going. "Thither he sends his goods, and thus he declares plainly what he is seeking."

GOOD RESOLUTIONS.

1. I will daily pray in secret.
2. I will daily pray in my family.
3. I will daily read God's Word with a prayerful desire to learn his will.
4. I will attend all the meetings appointed by the church, unless the providence of God otherwise direct.
5. I will pray every day that God will bless his truth to the conviction and conversion of sinners.
6. I will do what I can by my pecuniary ability to promote the Redeemer's Kingdom.
7. I will do what I can in the Sabbath-school to further the salvation of the rising generation.
8. I will sincerely desire and earnestly pray for the salvation of the children and youth committed to my care.
9. I will strive to be at peace with all who are Christians.
10. I will be as tender of the reputation of a brother or sister as of my own.
11. I will never speak evil of a brother, if I am displeased with him. I will follow the Gospel precept, and tell him my feelings between him and myself alone.

Religious Intelligencer.

SAINT JOHN, N. B. SEPTEMBER 28, 1860

THE CHRISTIAN A SOLDIER.

Paul and Timothy are not the only ones of the Lord's servants described as warriors, and called upon to "fight the good fight of faith," and to "war a good warfare." Every true Christian spiritually bears this military title, and knows to some extent of the calling, actual engagements, and general character of the soldier's life. When applied to the child of God this is by no means a meaningless title, neither does it convey the idea that the Lord's people have nothing to accomplish in this world.

A soldier is one who lists under the command of some Captain, for the purpose of entering into his service, and holds himself in readiness to be called into actual engagement at any moment when the interests of his country may demand it. The Christian listeth himself under the command of Christ the Captain of our salvation. He forsakes all, and gives himself so to body and spirit into the service of God; he knows there are foes to be met, and expects to fight all the way through life. He does not enter the Church of God expecting to loiter away his time, but to fight with his fellow soldiers in the great battle already declared between truth and error, sin and holiness, and if the interests of his master's cause requires it, counts not even his life dear unto him. He has the interests of the Kingdom of Christ at heart, and labours to keep peace therein, and defend the Church from all the invasions of the enemies of the truth of the gospel, as well as to subdue all the foes of God in the world, those sins and evils of every character that prevent the reign of Christ in the hearts of men, and by every possible means seeks to enlarge the borders of the Kingdom. His weapons, though not carnal, are both offensive and defensive. He often meets the assailing foe, and beholds a world filled with enemies that need to be subdued. The faithful Christian can never lay down the weapons of his warfare while the world lieth in the arms of the wicked one. His aim is to deliver it from Satanic bondage, and never can rest while he sees a son or a daughter of Adam in the captivity of sin and Satan. Millions of souls are yet held captive at the will of the wicked one, and shall we, who have enlisted under Christ to emancipate the world, fold our arms and be indifferent about their souls?

Soldiers when they enlist under any government, irrespective of what families they may be of, put off their former apparel, and dress in the uniform suit provided by that government, and abandon their former avocations and occupations that they may the more readily be known as soldiers of that country, and the more devotedly give themselves to the duties of their new calling. So it is with sinners who come to the Saviour and join the ranks of the soldiers of the cross. It matters not to what nation, tongue or family they belong, they must all put off their filthy garments of sin, and put on the pure white robes of Christ's righteousness. For the rich and the poor alike, King Immanuel has provided but one garment for all his subjects. They are attired alike. They all wear the robe of humility and holiness, are uniform in their appearance and unlike all the rest of the world. Everybody knows them by their appearance to be followers of him who was meek and lowly. The soldier of the cross is meek, and wears the apparel of the Kingdom of the Prince of Peace. Like the soldier he too abandons all his former pursuits. He forsakes all and follows Christ. Every evil way is forsaken, and the entire object of his life becomes changed. He is a new creature himself and enters upon a new life. He has become crucified to the world and the world to him. The things he once loved he now hates, and loves the things he once hated. He looks upon religion and godliness as the work and business of his life. They that are after the spirit do mind the things of the spirit, and "no man that warreth entangleth himself with the affairs of this life that he may please him that hath chosen him to be a soldier."

A soldier should be a man of courage, resolute and bold, and not easily daunted by the threats, malice, or powerful appearance of his enemies; neither should he spare his foes, foreign or domestic, external or internal. He must expect hardness and prepare for it, as his is a life attended with many hardships. Christians should not be timorous, faint-hearted, and easily daunted, but courageous and bold as a lion, and of stout hearts. As God said to Joshua "be strong and very courageous." They know the goodness of their cause. There is a "good warfare," and God has engaged his own power and strength in all the conflicts with the enemies of his people. "Fear not worm Jacob, ye men of Israel; I will help thee saith the Lord." They should slay all their foes, both those of their own hearts and those of the world; and fear not though their enemies appear like giants in strength. The Christian soldier has received his commission to make war with all his foes, and fight till the last great battle is fought and victory obtained on Zion's side. He must also endure hardness as a good soldier of Jesus Christ. He is not a good soldier who does not endure hardness. This is not the time to loiter around nor to rest. God's people must be at war and meet with many trials and severe conflicts while they are in the battle-field. It is no easy thing to endure all the cruel reproaches, revilings, tauntings, and slander that sometimes are heaped upon the followers of the Saviour by the "sons of Belial."

Such were the cruelties experienced by the Psalmist, that he exclaimed, "As with a sword in my bones my enemies reproach me." A sword in the bones is very much more painful than a sword in the flesh. So all Christians have some enemies to meet and many things that are hard to endure. May we all with Paul glory in tribulation and in the face of all our foes say, "none of these things move me," for "if any may draw back my soul shall have no pleasure in him," saith our Captain.

OUR TOWN RECEIVED.—Bro. Taylor has furnished us with an obituary of Bro. Ship, but we did not receive it quite soon enough for this week's issue. We shall publish it next week.

THE SYRIAN MASSACRES.

It is quite impossible to conceive the terrible scenes of butchery and death which have been endured during the last three months in Syria. They seem to be quite equal to the Sepoy cruelties of India, which called forth such just indignation, and in many cases such terrible retribution. An exchange paper before us contains some extracts from a letter written by an American lady who is connected with the Protestant mission at Beirut, to her friends in this country. This letter is dated August 5th. Of course we have much later accounts, but we transfer these extracts to our columns because they contain some interesting particulars not before communicated. The writer says:—

"The statistics, up to June 30, record 5000 murdered,—read 10,000; 154 Christian towns burnt; 100 priests killed; 14 convents and more than 200 churches destroyed; £50,000 sterling lost (English pounds, remember). I exclaim, 'What, these Arabs rich?' 'Yes,' say the older missionaries, 'rich in land and houses; rich in hidden bags of clear, heavy gleaming gold; convents rich in the accumulation of millions during ages upon ages of their past history. Multitudes buried all they could before they fled; why their very brass tangles, or kettles cost from two to forty dollars per size. The Druses have buried and are now burying all the plunder; it is immense.' These people were immensely rich. Some of them had servants, and never wanted for anything; how they have nothing. Lebanon, Syria, was never in such a prosperous condition as previous to this war. Many an antique will be exhumed in the years to come when their owners are forgotten as among the long since slain. Mr. Robson has started all the Protestants—a long train of 2,000 with guards, and also animals, furnished by the government for Beirut. They are weary, and but just enough excited to accomplish this journey, and we are looking earnestly to welcome this addition to the 75,000 homeless ones already hanging on our sympathies—for silver and gold have none, but such as we have give we unto them!"

21,000 French troops are expected to land, it may be to-morrow, the Sabbath—5000 English are expected, 1000 Greeks; 10,000 Egyptians were sent for by the Sultan, but they cannot be spared from Chio. (P)

The whole interior will be a str. Jerusalem is encircled by Arabs of the desert and a war man has gone to Joppa. The Druse conflict seems now but a cipher, and their destruction by our troops will be certain; but placed on the right side of the Moslem fanaticism, to which it has added fuel, it assumes in the computation of cause and effect more than a tenfold value."

A circular to the American people has been published, issued by a committee of gentlemen appointed at a large public meeting held in the city of New York for the purpose of soliciting and forwarding aid to the thousands in Syria, who have been rendered destitute by the terrible acts of carnage and blood which have been transpiring there. This circular gives a graphic account of the state of things in that ill-fated country. From it we extract:—

"At a public meeting held in this city on the 13th inst. the undersigned were appointed a committee to devise measures whereby the sympathy of our American people, in behalf of the sufferers in Syria, may find practicable and effective expression. In the discharge of their duty they beg leave to submit to the Christian and benevolent public the following Appeal in behalf of Seventy-five Thousand People, most of whom are women and children, and many of them widows and orphans, reduced to the greatest misery by a dreadful war that partakes of both a civil and a religious nature. This war has been raging for nearly two months, on the sides of Lebanon and Anti-Lebanon, and in the valleys between them in the middle part of the Turkish Province of Syria; and serious fears are entertained that it may soon extend as far North as Aleppo, and Southward to Joffa and Jerusalem."

The Committee do not deem it necessary to speak of the causes of this war, further than to say that it is the result of an intense, long-cherished and ill-concealed feeling of hatred, that has subsisted between the Moslems, including the Druses and other tribes that sympathize with Mohammedanism, on the one hand, and the Christian population, consisting of Maronites (who are Romanists), and members of the Greek and Syrian Communions, on the other. In this bloody war the Druses and Moslems have everywhere been triumphant, and seem to be determined to make it one of extermination. On the western slope of Mount Lebanon, the important town of Dier el Kamir, and many flourishing villages, as far as South as Sidon, have been destroyed, and many lives have been lost. In the central portion of the country, whose valleys are so beautiful and fertile, Ksbeiya, Haesbiya, (with its Protestant church and schools), Zahleh and a vast number of villages, have utterly perished, and many thousands of the inhabitants have been massacred! Even Beirut, the most important port on the Syrian coast, is in imminent danger; whilst Damascus, the largest city in this country, has been visited with all the horrors of war, and twenty-five thousand Christians have been driven from their ruined habitations, and four thousand of them have been slaughtered, the most of them in cold blood!"

Down till the latest, the Turkish troops though sufficiently numerous to put an end to the scenes of blood, have in no case that we have heard of made any earnest interference to save the wretched victims; but have, on the contrary, often killed with their bayonets and swords, without regard to age or sex, the poor creatures that fled to their protection.

The enormities perpetrated in this horrible war equal, if they do not surpass, any that were enacted in the late Sepoy Rebelion in India. It seems to be the settled purpose of the Druses and Moslems to destroy all the Male Christian population above ten years of age; whilst the women and children, if spared, are too often saved for treatment more cruel than death itself. More than one hundred and fifty towns and villages have been utterly destroyed! In this ruthless war, not only the houses, but the nursery forests, so necessary to the production of silk, the main support of the inhabitants, and the vines of

the miserable people who, two months ago, were living in comfort, and many of them in affluent circumstances, have been destroyed—as if these demons in human shape were resolved that no quality or ingredient of injury should be wanting wherever this desolating wave may roll. Tens of thousands of people have been ruined—their houses burned to the ground, their crops destroyed, their flocks and herds of burled stolen, their father's, sons, brothers, husbands, friends massacred in cold blood.—"we quote the language of one of our countrymen (the Rev. Mr. Jessup), who was an eye witness—"and they are turned out penniless, homeless, and almost literally destitute of clothing, to live upon the charities of others, or die of exposure and starvation. Thousands have fled to Beirut, and other thousands are scattered through the land. The poor people—Protestants, [converts, through the labors of the American missionaries.] Maronites, and Greeks alike—are driven about and slaughtered like sheep; and if they escape with their lives, it is in subject poverty, with not a crust to eat, and hardly a rag to their backs."

From this we learn that although they have escaped the slaughter before which so many thousands of their countrymen fell, those who survive are exposed to an equally terrible death from starvation and exposure.

From an article in an exchange we copy the following information as to who the Syrians are, which we think will be interesting to some of our readers:—

The Syrians are Arabs, speaking the Arabic language, natives of the soil, and all subjects of the Turkish government. They are divided into ten religious sects, viz., eight Christian, and two anti-Christian, as follows:—

1st. The Greeks, the most numerous, and in full communion with the Greek Church.

2d. The Greek Catholics, uniting, in their church government, forms from both the Greek and Latin Churches. Their priests marry.

3d. Maronites, owing the Pope as the head of their church; very exclusive and conceited—a strict sect, and differing in many of their ideas from both the Greek and Latin Church.

4th. Jacobites—Seceders from the Greek and Latin churches, deriving their name from a former leader. They are considered by the other sects as heretics.

5th Syrian Catholics. Roman converts, with Oriental rites.

6th Armenians. These are few in number, and regarded as foreigners, but are out of the native Christian sects, and generally engaged as merchants and mechanics.

7th, Armenian Catholics—Seceders from the Armenian to the Catholic church, retaining many of their oriental rites and dogmas.

8th, Roman Catholics; in full agreement with the Church of Rome, and who exist mainly in convents.

9th and 10th, Mohammedans and Druses. Both deny Christ, and bitterly hostile to Christian sects, claiming perfection and denouncing all Christians as "infidel dogs."

NATIONAL COMMEMORATION OF THE REFORMATION.

The September number of the [Edinburgh] *Bulletin* contains an interesting account of the business which was transacted, and other matters of interest, in connection with this great national commemoration which was held in Edinburgh from the 14th to the 17th of August. The Spirit and success of the meeting were well worthy the great occasion commemorated, when John Knox was made the distinguished instrument in the hand of God in such an inestimable blessing as the Reformation in that country from Popery. Among the distinguished gentlemen who were present there were talented clergymen and other interested persons, from many parts of Europe and also some from our own Provinces, Canada, Nova Scotia, and New Brunswick, and Father Chiniquy from Illinois. Of the meeting the "Bul-
work" says:—

"The meetings to commemorate the Scottish Reformation, held in Edinburgh, on the 14th, 15th, 16th, and 17th of last month, have turned out to be the most successful and interesting of the kind ever held in Scotland, or perhaps in any land. Earnest Christian men were present from all parts of Scotland, England, and Ireland, from Holland, Malta, Madeira, Gibraltar, Nova Scotia, New Brunswick, Canada, India, and the Cape of Good Hope. The large and splendid Hall in which the meetings were held remained crowded with a deeply interested audience during the entire four days, and a great spirit of prayer, as well as a cordial spirit of union, seemed to pervade the entire multitude. It was indeed a time of special refreshing from the presence of the Lord; and we are persuaded that none of those who are privileged to be present will forget the impressive scenes which they witnessed, the powerful and eloquent appeals to which they listened, and the bursts of melody in singing the praises of God, to the latest day of their lives."

Amongst the many eloquent men who were present, it would be invidious to single out any from Great Britain and Ireland; but the speech of the Rev. Cohen Stuart from Holland will long be remembered, as well as the touching eloquence of the Rev. C. Chiniquy from Illinois. As this remarkable man, no doubt raised up by God like another Luther to do a great work, is to remain, God willing, for some time in Britain, thousands will have an opportunity of hearing him; and we strongly advise all to embrace every opportunity. We trust that his presence in this country will do immense good, and that he will return with his hands greatly strengthened for his work by the cordial sympathy and aid of the Christians of Great Britain and Ireland.

WHAT TO REFORM FIRST.

Rev. C. Chiniquy in his recent interesting narrative of his own life and experience, delivered in the Free Church Assembly Hall Edinburgh, after telling of his conversion from Popery, and leaving the Church of Rome, tells in what, and how, he began his reform in the following amusing way:—

"When we left the Church of Rome, I knew that we had many things to reform, but I had difficulty in knowing where to begin; but the first thing in which I began the reformation was with the holy water. You know that in the

Church of Rome they have water which is placed at the door. They come there and put their hand in the water, and make the sign of the cross. Well, I took away that little vase; but then there was a hole in the stone, and they came and put their hands in, and there was nothing. (Laughter and cheers.) Well, they did not make any remark. Oh, they said all the water is holy; I think the water in our house is as good as that. I did not say a word against holy water in public, but in private conversation I was speaking to them, and showing them that I did not see anything of that kind in the Holy Scriptures. One by one they were enlightened; no remarks were made no scandal given; and even good Roman Catholics who came with us to the service did not find fault. Then on our altar we had a fine statue of the blessed Saint Ann, which we had got in the beginning of our settlement. It was a fine specimen of art; it was on the altar, and the most prominent thing in the chapel; and of course it was a poor sight in a Protestant chapel. That statue was hurting the eyes of many, but some did not find much fault. I did not know what to do. I was not so rough as your reformers, for they would have taken it and thrown it into the river. (Laughter.) But I remembered that when I had fixed that good lady there on my altar, I had tied her feet with a string to keep her steady. (Laughter.) Well after some time I went to the chapel, and remarking to myself, I think it is time for the good old lady to look after herself.—laughter—I cut the string which kept her steady; and Sunday after when the people were coming in to the chapel, they moved a little the floor, and the dear lady fell down and broke her neck. (Great laughter.) The good Roman Catholics only laughed at the incident, and said,—"Oh, well, it was her own business to take care of herself."

A HANDSOME PRESENT.—John B. Gough, the temperance orator, brought with him on his return from his recent tour to Europe, four thousand volumes of theological works, which he is about to present to the church in Boylston, of which he is a member, as a permanent Pastoral Library.

LECTURE.—The Rev. W. H. Daniels formerly Minister of Zion's Church in this city, and recently returned from a continental tour to Europe, will deliver a lecture on Italy; its History, Politics, and Religion, in the Mechanics' Institute on Tuesday evening next. Proceeds to be used in aid of the funds of a Sabbath School.

From the ability of the lecturer, the subject, and the object of the funds, we bespeak for him a good audience.

CORRESPONDENCE.

CANADA CORRESPONDENCE.

CORBURN, 18th Sept., 1860.

My last concluded with brief notice of the wreck of the steamer "Lady Elgin." Happily one mistake is made in that notice: there were not so many persons lost as at first reported; or rather there were more persons saved, that is, nearly one hundred. About three hundred perished. An excursion party was on board, chiefly from Milwaukee, and the distress in that city is very great. At the time of collision dancing was the order of the night—a poor preparation for the eternity so near! The purser, who escaped, reports that on passing through the cabin, he saw no confusion. Terror was visible—nothing more. The ladies sat pale with fright and silent. The danger was not realized in all probability, as the boat filled and sank in a very few minutes. Many perished within a short distance of the shore, among whom was the master of the steamer. The schooner made for land immediately after the collision, the captain expecting to go down every moment. Blame is naturally enough attributed to him, as he saw the steamer half a mile off, and held on his course. But it must not be forgotten that appearances by night are very deceptive; and even the effort to reach land without inquiring to what extent damage was inflicted, was probably what almost any one would have done in the circumstances, if under the impression that his own vessel was sinking. A range of breakers a short distance from the shore led to the loss of a great number. The following extract will tell its own story:—

"Parties of men were on the alert and ready for the work of rescue. Attention was first directed to a large raft coming in steadily but bravely over the waves, upon which were standing a group of human beings, since known to have been some fifty in number. Around and beyond it on all sides were single survivors and groups of two or three, or more, but painful interest centred about the fate of that larger raft. It neared the seething line of surf. With a glass those on shore could see that the company on board seemed to obey the orders of one. That ladies and children were there—hearts on shore forgot to beat for an instant, and then saw the raft break and disappear in the sea. Of the entire number on board only fifteen names appear in our list of the saved. Of the lost was the brave heart who tried his best to save those committed to his charge, and perished in the attempt—brave Captain Jack Wilson, the commander of the unfortunate steamer."

"Thereafter the scene on the shore until two p.m., when the last survivor was drawn out of the surf, was a scene which the lookers-on will never forget. Of its nature the best proof is the fact that from the forty to fifty persons saved were less than one-third of the number that came in from the lake to pass the fearful gauntlet of the line of breakers, several hundred feet off shore, where, under the very eyes, and almost within hail of those on shore, we saw the majority perish. The rafts would come into the line of surf, dip to the force of the waves, and then turn completely over. Again and again would rafts containing from one to five or more persons gradually near the shore and then be lost, as a stone's cast would reach them, yet really as far from human help as if in mid-ocean."

"The scenes of these fearful hours would fill a volume. The episode of the saving of the gallant James E. Wilson of Milwaukee, with his wife in his arms, was one that left few dry eyes among the spectators. He had secured himself and his burden to the severed roof of the pilot house, a stout octagonal canvas covered frame. As this came in, he was seen upon it holding in one arm a woman. Again and again the waves broke over them, and more than once both were submerged. Still they came on, passed the first breakers and midway thence to the shore their raft grounded, from some projection beneath. There it hung, beaten and swept by roller after roller, and for minutes making no progress while the breathless spectators not two hundred feet distant, watched and waited the result."

"Edward Spencer with a ropeabout his waist, dashed into the waves, once, twice and again, but was washed back by the huge seas. It was a critical moment; he followed a retreating roller, as it passed the two on the frail structure, the man with his burden in his arms leaped into the water and made laboriously towards his rescuer, not a second too soon; an angry roller was at his back; if it reached him he was lost; the res-

cuer toiled nobly, they neared one another, and just as the outstretched hands met, all was lost in a mighty submerging wave—its reflux told with a cheer that rang along the shore, that they were safe, and the next instant eager hands were bearing two flump exhausted burdens, the husband and wife, up the steep bluffs."

"Thus amid such scenes of peril and daring, hours passed, the gale still continuing. The saved were taken at once to one or the other of the scattered Winetka houses, and never show hum-nity nobler than that which was ready and incessant with everything that could relieve the sufferers."

And now for this topic of the day—the Prince of Wales. I can echo the remark of an elderly lady of my acquaintance, "Puir lad, I wish he were hame wi' his mither." At the time of writing, His Royal Highness is at Hamilton, and will very soon pass into the United States. The weather in Toronto was most unfortunate for those who desired sunshine and dry walking. To cab drivers it was magnificent weather, and they improved it, as cab-drivers know how to do.

The Montreal City Fathers have been attempting to wipe off the disgrace which the disloyal speeches of several of their members brought upon them. Resolutions have been passed repudiating these speeches, censuring those who uttered them, and declaring them unworthy of their position until they humbly apologize. The people of Belleville have put themselves right, by inviting him to revisit them, promising that no Orange display will offend the eyes of the Royal party. Previous arrangements hindered a favorable response to their request, but the address was graciously received, and the four or five hundred Belleville gentlemen were made happy by being permitted to pass one by one before his Royal Highness, and pay him their respects.

The Prince left Toronto on the 12th inst., for London, stopping here and there on the route to receive addresses. Cheers, crowded stations, acrobats, flags, powder explosions, etc., etc., marked his progress. On the following day he visited Sarnia, and the feature of his reception most noticeable was an address from the Indians of Manitoulin Islands. They were two hundred in number; and are described as being "real red savages; majestic in mien, with faces painted; their heads adorned with the feathers of hawks and the tails of squirrels, and with silver spoons in their noses." One named the Great Bear of the North, yelled forth an address in his native tongue. It is rather a poor specimen of an Indian speech. This ceremony over, a suitable address having been returned, the red men were presented, the chiefs being permitted to shake hands with the others, however. Medals were given to each, with her Majesty's likeness on one side, and the Royal Arms on the other. After lunch the Prince returned to London, and in the evening—what? Need any one ask? What rational occupation remains for a Prince in the evening? An occupation of his own choosing? A Ball, of course. May God give him a new heart.

A. B.

LONDON CORRESPONDENCE.

LONDON, Sept. 7th, 1860.

The Queen is in the Highlands, the Parliament is dissolved, the Ministry are scattered, the French Emperor has been among the Savoyards, and is proceeding Southward en route for Algiers, and the King of Naples is—where? and till the telegraph shall answer, who can but answer—where? Where he will soon be is shadowed forth in the news (if correct) that the Queen of Spain has offered her brother Bourbon's retreat in Spain, and that he has presently and prudently accepted the invitation. Would that all poor exiles were so well provided for before hand!—According to every probability Garibaldi will be in Naples almost as soon as Francis II. is out of it; and that the "revolution" may be carried through without the effusion of blood, is the hope and prayer of Italy's best friends. But the ulterior designs of Garibaldi will scarcely have so pacific a realization if they include the absorption of the States of the Church and of the Austrian province of Venetia. The Pope's General is Lamoriciere, one of the best of the class trained in Algerian Warfare, and he is said to be devoted to the Papacy—even to the extent of visiting 'sacred' shrines and making a show of his devotion openly. Even if His Holiness is to be driven from the stool of temporal principedom, and the whole of Italy except Venetia is united under one sceptre, how can Venetia be permitted to be in the rough grasp of the House of Hapsburg? The "Times" is urging the Kaiser to sell it for the good price it will yet fetch, but Austria is as little open as most powers, great and small, to the reception of that valuable article which, the saying runs, every one is ready to part with and not to accept—good advice. Wonderful, indeed, has been the progress of Garibaldi! The hair-breadth escapes amidst difficulties which to all seeming could have had but one and a fatal termination; the noble simplicity and dignified familiarity of the man, joined to the daring and polite genius of the captain; the gradual augmentation of his forces till they have become a host comprising men of all European races and from most European countries; the uniform course of success which has waited upon his action in the field, whether the opposing numbers have been many or few—in the open field or behind stone defences—the things have given an interest and a lustre to his enterprise which no future events can dim or diminish. Our own Government has not dissimulated its friendly feelings towards the Emancipator of Italy. Palmerston's allusion to the excursion which had been projected to Mount Etna—or as it ought now be said, to Mount Vesuvius—has become a proverb; and Garibaldi's contingent from the British Isles will muster not discreditably in number; and we may hope not in discipline or valour should they be put to the fiery proof of bat-le.

Next to Garibaldi no other extra-insular circumstance is more popular than the progress of the Prince of Wales in the American Provinces. The rumor is again repeated that his visit has a direct connection with the formation of a federation to comprehend all British North America, at the head of which he is to be placed as the first Chief Governor or Viceroy. This scheme, so far as his personal connexion with it is concerned, will not be practicable for some years to come—but I see no reason to doubt its feasibility if it enlisted the public feeling on your side of the Atlantic.

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