

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. XIX.—No. 45.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, NOVEMBER 8, 1872.

Whole No. 981.

SUMMER GOODS!

THOMAS LOGAN

Has now opened his entire Stock of New and Fashionable

STAPLE AND FANCY

Dry Goods,

for the present season, comprising all the novelties in

DRESS GOODS,

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RIBBONS,

LACES,

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&c. &c. &c.

DRESS SILKS

AND

IRISH POPLINS,

STRAW HATS,

Carpetings and Oil Cloths,

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For the Fall and Winter Trade, purchased in the European

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A splendid Stock of

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English, Scotch, Canadian and Domestic Cloths,

for Boys' and Gents' wear.

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In all colors, at factory prices.

All Goods sold with small profits and at one price.

Inspection solicited.

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Albion House.

Fredericton, Nov. 1, 1872.

The Intelligencer.

THE FALL CAMPAIGN!

PREMIUMS FOR BOTH OLD AND NEW SUBSCRIBERS!

FRIENDS OF "THE INTELLIGENCER" TO THE FRONT!

All amounts now due to be paid up, and all present subscribers to renew for 1873!!!

ONE THOUSAND (and as many more as possible) NEW SUBSCRIBERS WANTED BY JANUARY 1ST!!!!

Every one may seek to the profit of himself and the INTELLIGENCER too!!!

The INTELLIGENCER has nearly completed its nineteenth year. For almost six years the present Editor and Proprietor has borne the burden of both its editorial and business management alone. Despite difficulties, that at times seemed almost insurmountable, the work in his hands has (by the blessing of God) measurably prospered. To the many friends who have so faithfully stood by him and the paper he returns his hearty thanks. For their efforts (so largely successful) to increase the paper's circulation, he does, and always will, feel under obligation to them. In taking charge of the INTELLIGENCER he found it considerably burdened with debt, though it was through no fault of his predecessor. That debt is almost removed. To wipe off the last vestige of it is his ambition. To this end he will continue (as in the past) to give his strength. To aid him he appeals to the tried friends of the paper. A prompt payment of what is now due by subscribers, together with renewals for 1873, and a good increase of new subscribers, will place the enterprise upon a firm financial basis.

As an inducement to present subscribers, as well as a recognition of their long attachment to the INTELLIGENCER, we have made arrangements by which we are able to make the following offers, unprecedented in the history of Provincial Journalism.

First.—To each present subscriber who will pay for his paper up to December 31st, 1873 (of course covering arrears where there are any), we will send a fine steel engraving, 18x23 inches in size. The subscriber can have his choice of the following: "The Farm Yard," "The Homestead," "The Old Man's First Prayer," "Off to the Rescue," "Saved," or "The Heavens declare thy Glory."

Second.—To any present subscriber who will send (in addition to his own payment) the name and money (\$2.00) of one new subscriber, we will send the pair of Engravings (each 18x23) entitled, "Off to the Rescue," and "Saved," or if it is preferred, we will send, instead of the pair, a large sized Photograph of the late Rev. E. McLeod, originator and for four years Editor of this paper.

Third.—To each new subscriber forwarding (either by himself or another) \$2.00, we will send the paper one year and either of the pictures named in section first.

Fourth.—Any new subscriber, sending \$2.00 for himself, who will also send another new name and the money, will receive the pair of photographs, as in section second.

SUMMARY.—Each old subscriber, paying his whole bill and advance to Dec. 31st, 1873, will receive one picture. Paying his own and sending a new name, he will get a pair of the photograph named.

Each new subscriber, in every case, will receive one picture. If he sends another with his own, he will get a pair of the photograph as he may choose.

One great object had in view in making the above liberal offer is to collect the large amount of arrears now standing against subscribers on our books. For want of the sums due we have been much pinched financially, and unless they are promptly paid we may be seriously embarrassed. The pictures we offer are very fine steel engravings; and we have been at considerable search and trouble for some time in order to find them and make the arrangements by which we are able to offer them to our subscribers. Now that we have launched the offer we shall anxiously, yet confidently, await the response. Let it be general and prompt.

"FIRST COME FIRST SERVED" shall be our rule in the distribution of the premiums.

GIVING THAT DOTH NOT IMPOVERISH.

Of all the fallacies accepted by men as truths, there is none more widely prevalent, nor more fatal to happiness, than that which assumes the measure of possession to be the measure of enjoyment. All over the world the strife for accumulation goes on; every one seeking to increase his flocks and herds, his land and houses, or his gold and merchandise, and ever in the weary, restless, unsatisfied present, tightening with one hand the grasp on worldly goods, and reaching out for new acquisitions with the other. In dispensation, not in possession, lies the secret of enjoyment—a fact which Nature illustrates in a thousand ways, and to which every man's experience gives affirmation.

Very good doctrine for the idle and thrifless," said Mr. Steel, a gentleman of some means, in answer to a friend who had advanced the truth we have expressed above.

"As good doctrine for them as for you," was the reply. "Possession must come before dispensation. It is not the receiver but the dispenser who gets the blessing."

The rich man shrugged his shoulders, and looked slightly annoyed, as one upon whom a distasteful theme was intruded.

"I hear that kind of talk every Sunday," he said, almost impatiently; "but I know what it is worth. Preaching is as much a business as anything else; and this cant about its being more blessed to give than to receive is a part of the capital in trade of your men of black

coats and white neckties. I understand it all, Mr. Erwin."

"You talk more lightly than is your wont on so grave a theme," said his friend. "What you speak of as 'cant,' and the preacher's 'capital in trade'—it is more blessed to give than to receive—the recorded words of Him who spoke as never man spoke. If His words, must they not be true?"

"Perhaps I did speak lightly," said Mr. Steel; "but indeed, Mr. Erwin, I cannot help feeling that in all these efforts to make rich men believe that their only way to happiness is through a distribution of their estates, a good deal of covetousness exists."

"That may be," said Mr. Erwin. "But, to-day you are worth more than twenty thousand pounds. I remember when five hundred, all told, was the extent of your possessions; and I think you were then happier than I find you to-day. How was it, my friend?"

"As to that," was the unhesitating reply. "I had more true enjoyment in life when I was a clerk with a salary of two hundred a year than I have known at any time since."

"A remarkable confession," said his friend. "Yet true, nevertheless," said Mr. Steel. "In all these years of strife with fortune—in all these years of unrequited gain—has there been any great and worthy end in your mind?" continued his friend,—"any purpose beyond the acquirement of wealth?"

Mr. Steel's brows contracted. He looked at his friend for a moment like one half surprised, and then glanced thoughtfully down at the floor.

"Gain, and only gain," said Mr. Erwin. "Not your history alone; nor mine. It is the history of thousands. Gathering, gathering; but never, of free choice, dispensing. Still, under Providence, the dispensation goes on; and what we hoard, another, in due time, distributes. Men accumulate gold like water in great reservoirs; accumulate it for themselves, and refuse to lay conduits. Often they pour in their gold until the banks fail under excessive pressure, and the rich treasure escapes to circulate among the people. Often secret conduits are laid, and refreshing and fertilizing currents, unknown to the selfish owner, flow steadily out, while he sits with renewed and anxious labor to keep the repository full. Often, the great magazine of accumulated gold and silver, which he never found time to enjoy, is rifled by others at his death. He was the toiler and accumulator—the slave who only produces. Miners, pearl-divers, gold-washers only are we, my friend; but what we gather we fail to possess in that true sense of possession which involves delight and satisfaction. For us the toil, for others the benefit."

"A flattering picture, certainly!" said Mr. Steel, with the manner of one on whose mind an unpleasant conviction was forcing itself.

"Is it not true to the life?" said Mr. Erwin. "Death holds out to us his unwelcome hand, and we must leave all. The key of our treasure-house is given to another."

"Yet, is he not bound by our will?" said Mr. Steel. "As we have ordered, must he dispense?"

"Why not dispense with our own hands, and with our own eyes see the fruit thereof?" said Mr. Erwin. "Why not, in some small measure, prove whether it is more blessed to give than to receive? Let us talk plainly to each other; we are friends. I know that in your will is a bequest of one thousand pounds to a certain charitable institution, that even in its limited way, is doing much good. I speak, now, of only this single item. In my will, following your example and suggestion, is a similar bequest of two hundred pounds. You are forty-five and I am forty-seven. How long do we expect to live?"

"Life is uncertain," said Mr. Steel.

"Yet it is often prolonged, seventy, or even eighty years," said Mr. Erwin. "Take sixty-five as the mean. Not for twenty years, will this institution receive the benefit of your good intention. It costs, I think, about ten pounds a year to support each orphan child. Only a small number can be taken, for want of liberal means. Applicants are refused admission almost every day. Thirty pounds, the interest on one thousand, say at three per cent., would pay for three children. Take five years as the average time each would remain in the institution, and we have fifteen poor neglected little ones taken from the street and educated for usefulness—fifteen human souls rescued, it may be, from misery. And all this good might be accomplished before your eyes. You might, if you chose, see it in progress, and comprehending its great significance, experience an inexpressible degree of pleasure. I have made up my mind to do so."

"What?" asked Mr. Steel.

"Erase the item of two hundred from my will," replied Mr. Erwin.

"What then?" asked Mr. Steel.

"Make it five hundred, and invest it at once for the use of this charity," was the reply. "No twenty years shall stand between my purpose and its execution. I will have the satisfaction of knowing that good is done in my lifetime. In this case, at least, I shall be my own dispenser."

Love of money was a strong feeling in the heart of Mr. Steel. The richer he grew, the more absorbing became his desire for riches. It was comparatively an easy thing to write out charitable bequests in a will—to give money for good uses when he would no longer be able to hold possession thereof; but to lessen his valued treasure by taking anything therefrom for others in the present time, was a thing the very suggestion of which startled into life a host of opposing reasons. He did not respond immediately, although his heart moved him to utterance. The force of his friend's argument was, however, conclusive. He saw the whole subject in a new light. After a brief but hard struggle with himself, he spoke.

"And I shall follow in your footsteps, my friend," said he. "I never thought of the lost time you mention, of the children unblessed by the good act I purposed doing. Can I leave them to vice, to suffering, to crime, and yet be innocent? Will not their souls be required at my hands, now that God shows me

their condition? I feel the pressure of a responsibility which I scarcely thought of an hour ago. You have turned the current of my thoughts in a new direction."

"And what is better still," said Mr. Erwin, "your purposes also."

"My purposes also," was the reply.

A week afterwards the friends met again.

"Ah," said Mr. Erwin, as he took the hand of Mr. Steel, "I see a new light in your face. Something has taken off from your heart that dead, dull weight of which you complained when I was last here. I don't know when I have seen so cheerful an expression on your countenance."

"Perhaps your eyes were dull before," said Mr. Steel, with a smile so all-pervading that it lit up every old wrinkle and care-line in his face.

"I was at the school yesterday," said Mr. Erwin, in a meaning way.

"Were you?" said Mr. Steel.

"Yes," said Mr. Erwin,—"a little while after you were there."

Mr. Steel drew a deep breath, as if his heart had commenced beating more rapidly.

"I have not seen a happier man than the superintendent for a long time," continued Mr. Erwin. "If you had invested the money for his individual benefit, he could not have been half so well pleased."

"He seems an excellent man, and one whose heart is in his work," said Mr. Steel.

"He had, already, taken in the poor little boys and girls on the strength of your liberal donation," said Mr. Erwin.—"three children lifted out of want and suffering, and placed under Christian guardianship. I just think of it! I was truly rejoiced when he told me. It was well done, my friend,—well done."

"And what of your good purposes, Mr. Erwin?" asked Mr. Steel.

"Two little girls—babes almost," replied Mr. Erwin, in a lower voice, that almost trembled with feeling—"were brought to me. As I looked at them, the superintendent said: 'I heard of them two days ago. Their wretched mother has just died, and, in dying had given them to their father, a man of no name, cold, degradation, suffering, crime, were in the way before them; and but for your timely aid I should have had no power to interfere. But you gave the means of rescue; and here they are, innocent as yet, and out of danger.' In all my life, my friend, there has not been given to me a moment of sincerer pleasure."

For some time Mr. Steel sat musing; at length he said, "This is a new experience; something beyond the common order of things. I have made hundreds of investments in my time, but none that paid me so large an interest. At first it seemed a poor speculation; you almost dragged me into it; but I see that it will yield unfailing dividends of pleasure."

"We have turned a leaf in the book of life," said his friend, "and on the new page which now lies before us we find it written, that in wise dispensation, not in mere getting and hoarding, lies the secret of happiness. The lake must have an outlet, giving forth its crystal waters in full measure, if it would keep them pure and wholesome; or like the Dead Sea, it will be full of bitterness, and hold no life in its bosom."—T. S. A.

Subscribers should remit their remittances at once, in order to get their names early on the Premium List. "First come, first served."

THE TRAINING OF CHILDREN.

The training of a child is peculiarly a home work, devolving, first of all, upon parents. It supposes the constant oversight of the child at home, where all outside pressure is off, and where the real nature and disposition are seen, and the peculiar training needed is indicated. The teacher, indispensable as he is to the child, is not so much for the training, the formation of principles and habits, as for the education of the child mind. The training is a home work, requiring time, constancy, growth. The education is necessarily limited to hours and intervals, sufficient for imparting information and developing mind, but inadequate to training the mental and moral nature. It is impossible for the teacher to be, fully, the trainer, when his work is confined to a few hours each day—all that he is supposed to see of the child. He can neither assume nor have imposed upon him the work and responsibility of the parent, in the training up of a child. The relation, the work, the opportunities are dissimilar and are not transferable.

In this process of home training, faithful regard must be had for the divine requirement of the parents of olden time, which has neither been abrogated nor improved upon,—the recognition of the Scriptures as the basis of all soul training—"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up."—Deut. 6: 7.

Is this process, and are these elements of child-training recognized and employed, in Christian families, as they should be? Is there not, rather, a looseness, an indifference, to the 'first impressions' which children receive; to their inclinations and habits; to their companions and surroundings, which will account for all after waywardness, and cause regrets alike to parent and child in advancing life?

It is a sad, but it must be an admitted truth, that less care and effort are manifested, generally, to train up children for God and for heaven, than merely to fit them for the pursuits and accomplishments of this life! How much care, labor, and expense are bestowed upon the acquisition of these qualifications! After mutual anxiety, with parent and child, as to life's labors and qualifications, a certain course of life, a business, a profession, an education is determined upon, or certain accomplishments are to be sought. To this desired attainment are to be given the best energies of the child, while the parents attend the progress of the child with anxiety, and furnish means and facilities with liberal if not lavish hands.

If an education is to be obtained, it is not

nough for parents to know that the child has competent instructor, and is in school, but that he exhibit, at home, the proficiency that is being made, and add home co-operation to the efforts made abroad for the mental training of the child.

If a profession is desired, care and effort are expended to form, in the mind of the child, a taste or inclination in the desired direction. When the years of preparation come, the best facilities for study and observation are secured. Not at all this there is added a training of the mind in that peculiar tact, which is not acquired from books or theories, but in development and training of natural powers, and in rational contact with men and things.

If a mechanical pursuit is desired, it is not deemed enough for a child to look on while skilled workmen bring out from the rough material the marketable article, but there must be a daily training in the use of the tools with which these results are accomplished.

If a son or daughter is to be fitted for making a creditable appearance and pleasing impression in society, or in fashionable life, he training for these is conducted as a matter of daily, almost hourly interest, until the point is attained. The best of authors must be consulted, and competent trainers procured. Perhaps a governess or preceptor must reside in the family, that the more constant oversight and training of the child may be secured. And the child is expected to exhibit, at home, in the family circle, the accomplishments which it thus acquires to meet the expectations and excite the admiration of the world outside.

Music is an accomplishment by no means to be neglected. An instrument is secured, and a instructor, and a course of training is begun. Not only are rudiments learned, but ngering the instrument, daily, is indispensable. During this course of training, even music may lose its charm, to the pupil, amid the difficult 'exercise,' or the 'new piece'; but by training the mastery is attained, and by this continued effort and patience are given.

Thus to qualify children for desired position in society, for the pursuits and possessions of this life, study and training are considered necessary, and effort, and facility, and expense are involved, recognized, and supplied.

But is there any commensurate amount or system of training, where the higher interests of the soul, the claims of God, and the qualifications for the life to come are involved? If constant care is to be taken, in the ordinary education and qualifications of children, that the best facilities are to be had, that not a lesson be missed, that the pupil is to be under training in all weather and under all possible circumstances, that expenses must be met, and labors endured, that home training and influences shall co-operate with all outside efforts and advantages, to secure the desired end, can Christian parents be less anxious, less sacrificing, in meeting the responsible obligations devolving upon them when God has committed to their care and training an immortal soul? That soul must parallel his own existence, either in the joy of his presence, or banished from his presence, and the glory of his power forever! How vastly important, then, that training which, with the Divine blessing, will guide youthful feet in the way they should go! And how insignificant, in comparison, the training which merely fits them for the employments and accomplishments of this short and uncertain life!

If, as has been well said, 'the education of a child begins as soon as it can discern between a mother's smile and her frown, how important to begin early, and follow faithfully this work, upon which so much depends for both worlds! The divine injunction is, 'Train up a child in the way he should go, and when he is old he will not depart from it.' Train him up—up through infancy, and childhood, and youth; up from the lower to the higher of his own nature; up into the Divine, as he whose promise is given to cheer you takes up the work, and, by his grace, does for it what human power cannot, and seals your child a child of God, an heir of immortality."

Near by the cottage of an indolent, untidy family, I saw a vine which had been left to trail upon the ground, instead of being trained upon the trellis. It was interlaced and matted among the weeds until it was impossible to extricate it and lift it up. The sight was a sad one! All this was caused by the neglect of early training! There was a time when the young vine put forth its tendrils, like the arms of a child, for help. Then, had proper objects been placed near it, and proper training given it, a beautiful and fruitful vine would have grown up, and the trainer would have been rewarded by its beauty, its shade, and its fruit, and, 'sitting under his own vine,' would have enjoyed them all. But the vine was not 'trained up'; its tendrils took hold upon low poisonous weeds, and it was dragged down to a level with them, and its whole vine-life ruined! It was not only lost, of itself, but cast a sad reflection to the mind of the passer by, upon those who were responsible for its degeneracy, by shameful neglect.

Let us behold in the natural, the suggestiveness of the moral and the spiritual—the suggestiveness of the work, the means, and the results, and the sad consequences of neglect.

The child must be trained up. Its tendrils of inclination and nature early reach forth, and, if not afforded some means of ascent, and trained to them, they will soon take hold upon evil surroundings and cling to things groveling and damaging. Children must be taught and trained to take hold of things exalting, saving, heavenly; to enjoy the great law of soul development under the divine grace and spirit. Thus, to a proper course of child training, the divine blessing will be given in both worlds; the conditions complied with, the promise will be sure, and the happy parent, standing with the children given of God, and trained for him, in his beautiful presence can say,—HERE AM I AND THE CHILDREN THOU HAST GIVEN ME.—S. S. Teacher.

Tell your friends, who are not subscribers, about the premiums we offer, and ask them to subscribe.

FATHER HYACINTHE.

We find in a series of articles on the "Men of the Third Republic," recently published in the *London Daily News*, the following sketch of the early life of Father Hyacinthe:

"Born in 1827, Charles Loysson became a schoolboy poet. He wrote verses of rare excellence—imaginative, sweet and idyllic; and he is said to have aspired to a literary career, though on the refusal of a comedy of his at the Paris Gymnase he supposed modestly that he had overrated his abilities, and turned his thoughts toward the Church. There was a great deal in the quiet life of the priest to tempt the mind of the poet. Loysson thought of one of those retired French vicars by the sea, or in some wild district of the Vosges or Pyrenees, where a pastor can study nature, teach his flock, and die unknown, yet remembered by the humble parishioners who dearly love him. His talents debarred him from such a peaceful life. Immediately after his ordination, he was sent to teach philosophy at the Seminary of Avignon, and afterward theology in that of Nantes; and it was in these pursuits that the sense of his vocation awoke. The theology he propounded seemed to him at best but empty vanity. Why so much dogma to swathe that simple commandment, 'Love one another,' which is the fullest commentary on and epitome of all Christian precepts? Loysson felt called to reveal the truths untrammelled, and to denounce the abuses which made of the Catholic religion, not the Church of Christ, but the institution of an intolerant sect weighing by oppressive laws on the free development of human thought. He entered the Carmelite convent at Lyons, 'not without illusions,' as he somewhat touchingly said in his farewell letter to his general, and after two years' novitiate was admitted to take those vows which he ceased to consider binding when it was sought to construe them into a surrender of moral independence.

"His pupil career was begun at Lyons in 1852, and was continued at Bordeaux in 1853, at Perigueux in 1854, and at Paris in 1855-6-7. In the first three of these cities he had grown in reputation with every sermon, and by the time he reached Paris he was as famous as his Jesuit rival Father Felix. No one who ever attended one of those Advent lectures at Notre Dame in 1857 will forget them. The text of the series was, 'Family Ethics,' and the Friar's audience composed of as many rich and poor, frivolous and philosophical, as would fill the vast cathedral. He did not, like Father Felix, give them abstruse controversy dashed with rose-water religion; he tried to rally a moral crowd on hearts languished with the effects of sensuality, or palsied with more ill fears of the devil. He was pitiless in exposing the shams of every-day life. He denounced hypocrisy, told his hearers that their consciences were true guides to them than any priest, and combated that pernicious system which would in social matters set up the authority of the confessor against that of the husband and father, and substitute in educational matters the mandate of the Church for the judgment of the State or the private convictions of individuals. No wonder the Ultramontanists took alarm. Father Hyacinthe's teaching was tantamount to a declaration that the clergy were simple administrators of sacraments, 'servants of the Church,' to use the old term, instead of rulers over it. M. Louis Veuillot, in the *Univers*, attacked these doctrines and their proponent with fury, and it was well for Father Hyacinthe that his private life bore looking into, even with a thirteenth-century magnifying-glass, for few men were ever overhailed as he was by the most trenchant of journalists and the most unscrupulous of newspapers. As it was, M. Veuillot's impeachment caused the stout-hearted friar to be summoned to Rome. He appeared as an accused man, defended himself in the Pope's presence, and went away almost absolved; the truth being that though the Papal Court detected his opinions, they saw in him a man too strong and dangerous to be quarrelled with. A few weeks after his return to France, however (1859), Father Hyacinthe, speaking at the International Congress of Peace, put the Jewish, Protestant and Catholic faiths on a footing of equality, as 'the three great religions of civilized peoples,' and hereupon sacerdotal patience gave way."

The remainder of Father Hyacinthe's career is fresh in recollection.

All who have seen the premiums are pleased with them.

WOMEN IN THE CHURCH.

The strength of the church has always largely been in its women; from the time when they lovingly ministered to the Saviour, in life and at death, met with the apostles for prayer, prior to the Pentecostal baptism, and were the comforters and helpers of Paul in his missionary labors, down to the present day. They have so lived and worshipped, have so exemplified the virtues of the wife and mother, have so illustrated the beauty of holiness, have so trained for the church its noblest men, that they have compelled the admiration of the worldling and the skeptic. Many a man has found that the last link which still bound his unbelieving mind to some intellectual faith in Christianity, was the remembrance of his mother's piety, or the daily vision of the purity of his wife. The eulogy of Libanus, pronounced upon the Christian women of the primitive churches, has lost none of its meaning in this nineteenth century. In chasteness of morals, general intelligence, social culture, self-denying benevolence, and unfeigned piety, our Christian women are the glory of the age; and it is at once the honor and the triumph of this missionary work, that is rapidly raising the converted women of heathen lands to a similar level.

Just so.—The Irishman had a correct appreciation of the business who being asked by the judge if he was of a good moral character when he applied for a license to sell whiskey, replied: "Faith, yer honor, I don't see the necessity of a good moral character to sell whiskey."