

ink; it was worn and thumbed as if it had been laboured over by hungry souls—well, it was in the chapel ten years ago, it is there now, a book with a marvellous unwritten history that will never be known until the last day. Padre Innocenza placed between the leaves of this Bible the paper given by Dr. Polwarth. Then he heard the shrill voice of his factotum calling him to supper, and so replaced the book in hiding, and went into his house.

If we had looked for the Padre for two days following, we should have found him locked in the sacristy, the Bible spread out before him, Dr. Polwarth's paper in his hand, the pain and passion darkening in his face every hour.

On the third day Padre Innocenza locked the paper in a drawer, and opened the Bible at the first page; here he began to read rapidly, yet with the air of one who compares the word under his eye with something which he has previously learned.

In such reading and pondering Padre Innocenza spent the spring, the summer, and the autumn of 1861. But after the first week of this reading, a change came upon the parish of "Sta. Maria Maggiore of the hills."

From fifty to a hundred people had been wont to come on Sabbath to the Padre's ministrations. He had looked on them exactly as the Sanhedrin looked on the rabble of their day when they said, "This people who knoweth not the law are cursed." But after the first week of his new studies Padre Innocenza looked on his flock as men; he began to take an interest in them; to feel that he had a duty to them; to compassionate their ignorance, to strive to relieve it. Hitherto the Padre had been supposed to preach once a month, perhaps; and at such times he had read or said something, without caring at all whether his people understood it or were likely to profit by it. The parishioners, isolated on their hills, seldom went five miles from their homes, unless an occasional member of the flock vanished toward France, England or America, and was heard of no more. Once in several years a Bishop came from Firenze to confirm the few young people who might be of age for that rite; and for the rest the congregation were entirely remitted to Padre Innocenza, who had hitherto been to them the minister of death. And yet there was a tradition in the church, a tradition that in the time of the oldest peoples' grandfathers the priest who now slept behind the left hand of the altar, had stood in the carved, high-up pulpit of this chapel and had so preached to the people that tears had rolled over their faces; that the whole chapel was crowded; that envy, strife, theft, profanity nearly perished from among them; that the dying died serenely; and the little children lived as saints. It was very far from this in Padre Innocenza's day.

(To be continued.)

IT'S WHAT YOU SPEND.

"It's what thee'll spend, my son," said a sage old Quaker, "not what thee'll make, which will decide whether thee's to be rich or not." The advice was trite, for it was Franklin's in another shape—"Take care of the pence and the pounds will take care of themselves." But it cannot be too often repeated. Men are continually indulging in small expenses, saying to themselves that it is only a trifle, yet forgetting that an aggregate is so serious that even the seashore is made up of petty grains of sand. Ten cents a day is even \$36.50 a year, and that is the interest of a capital of \$600. The man that saves ten cents a day only, is so much richer than he who does not, as if he owned a life estate in a house worth \$600; and if invested quarterly does not take half that time. But ten cents a day is child's play, some one will explain. Well, then, John Jacob Astor used to say that when a man who wishes to be rich has saved \$10,000 he has won half the battle. Not that Astor thought \$10,000 much, but he knew that in making such a sum a man required habits of prudent economy, which would keep him advancing in wealth. How many, however, spend \$10,000 in a few years in extra expenses, and then, on looking back, cannot tell, as they say, "where the money went to." To save is to get rich. To squander, even in small sums, is the first step towards the poorhouse.

PAINLESSNESS OF DYING.

One of the most common notions is that pain and dying are inseparable companions. The truth is, they rarely go together. Occasionally the act of dissolution is a painful one, but this is a rare exception to the general rule. The rule is that unconsciousness, not pain, attends the final act. Painlessly we come, whence we know not. Painlessly we go, whither we know not. Nature provides an anesthetic for the body when the spirit leaves it. Previous to that moment, and in preparation for it, respiration becomes feeble, generally slow and short, often accompanied by long inspirations and sudden expirations, so that the blood is steadily less and less oxygenated. At the same time the heart acts with corresponding debility, producing a slow, feeble pulse. As this process goes on, the blood is not only driven to the brain with less force, but what flows there is loaded more and more with carbonic acid gas, a powerful anesthetic, the same as that derived from charcoal. Subjected to its influence, the nerve-centres lose insensibility; apparent sleep creeps over the system; then comes stupor and then the end.—*Visions by E. H. Clarke, M.D.*

A FEW SIMPLE REMEDIES.

Occasionally the summer wanderer from home among the hills and mountains finds himself at some distance from a physician, and in emergencies for which he is ill prepared. A few hints to such may not be out of place. The most violent attacks of cholera morbus have yielded to this remedy: Spearmint, which grows by the brookside, bruised, the juice expressed and mixed with a little French brandy; take a teaspoonful internally from every fifteen minutes to a half hour apart, as long as violent purging continues, then for a time less often. The same bruised mint wetted with brandy can be laid across the stomach to prevent vomiting. It has been

tried in many cases with perfect success, and by physicians of good repute. The rattlesnake, whose bite is poisonous, will sooner run through fire than pass through white ash leaves. If possible, when wandering in localities infected by this reptile, carry a branch full-leaved of white ash tree in the hand. An old Indian remedy for their bite is expressed juice of plantain; take a tablespoonful or so internally every fifteen minutes at first, then not so often, and freely applying the juice to the bitten part. It is equally useful in case of bites from almost any poisonous insect, particularly stings and spider bites. So invaluable is its use that there are families who keep a bottle of this juice mixed, with sufficient purpose, too, for it has been the means of saving more than one life. To prevent getting overheated, a few green leaves worn in the hat-crown are excellent. One is far more liable to sunstroke when hungry than after eating. A free use of lemonade or cream tartar water is, for most persons, highly desirable during severe hot weather. To prevent getting chilled after dripping perspiration, the lightest flannels should be worn. For all purposes of summer travel, many ladies and gentlemen are beginning to appreciate the value of light woollen materials, and the better way if the cold has been taken from going without, is to get into them at once.

THE EVENING HOUR.

"Man goeth forth unto his work and to his labour until the evening."—Psalm civ. 23.

O! calm, sweet evening hour,
What lulling charm doth o'er my senses steal,
As fans your cooling breath my fevered brow
With soothing power!

O! sweet to sit and muse—
As wanes the day o'er dell and meadow fair,
While song-birds' swelling throats are hushed and still,
And flowers diffuse

Choice fragrance on the air—
One line of yellow light lost in pink,
Rims the horizon round as pictures set
In borderings fair.

The picture is thus fair
I gaze upon; and God hath made it so;
And now He wills I rest from labour done,
With grateful prayer.

—Good Words.

It is a noteworthy fact that the present British and Foreign Bible Society is built on the spot in Earl street, London, where three hundred years ago a body of fanatics burned every copy of the Bible that could be found, and then congratulated themselves that the book was destroyed. The book is now printed there in one hundred and seventy-eight different languages.

"I SEND out my children to their daily tasks, surrounded by the hallowed breath of prayer," said a Christian father. So doing he aided them in the struggle against evil. "If my children get angry with each other," said another, "I at once make them all sit down and sing together in unison some pleasant hymn, or song, its soothing effect is magical, they forget their little quarrels, and go kindly to their sports again."

THE "Sunday School Times" says: "It cannot be questioned that belief in the individual immortality of the human soul has been stated with unusual explicitness and frequency in the obituary notices, personal reminiscences, poetical tributes, and other literature called forth by the recent death of three renowned English authors. Two of these dead authors were not accounted within the company of Christians, and one of them was a pronounced materialist; but in the words which their successors have written concerning them there has been an almost unanimous expression of belief, from scriptures as well as from Christians, that their personalities must have a continuous existence. Though George Eliot died an unbeliever in the soul's immortality, her successors have not been content to act upon that belief; and though Carlyle was buried without a word of funeral service or of memorial tribute, even the 'cosmic' Whitman made haste to say that he did not doubt that the soul of Carlyle still lived, in conscious individuality, on the other side of the river of death. These tributes, incomplete as they are, mean a good deal, as shewing a reaction from the barren materialism that recently ruled certain circles of thought. Even poetry, and art, and literature cry out against the soul-destroying theory that death ends all; and before the open grave the tongue long trained to silence will utter at least some poor words of hope of continued life."

THE chief of police of New York city says that three-fourths of the abandoned girls in that city were ruined by dancing. Young ladies allow gentlemen privileges in dancing for which, if taken under any other circumstances, these gentlemen would be reported as improper persons. It requires neither brains, good morals, nor religion to be a good dancer. It will not mix with religion any more than oil will mix with water. As the love of the one increases, the love of the other decreases. How many distinguished Christians are eminent dancers? As certainly as the atmosphere around the thermometer at zero will freeze things, as the wind will drive the boat, so certainly will dancing freeze the religious sentiments out of the soul. It will drive its devotee away from the church; it is a wind that blows in that direction. In ancient times the sexes danced separately. Alcohol is the "spirit" of beverages. So sex is the spirit of the dance; take it away, and let the sexes dance separately, and dancing would go out of fashion very soon. Parlour dancing is dangerous. Tippling leads to drunkenness, and parlour dancing leads to ungodly balls. Tippling and parlour dancing sow to the wind, and both reap the whirlwind. Put dancing in the crucible, apply the acids, weigh it, and the verdict of reason, morality and religion is, "Weighed in the balance and found wanting."—*Tract.*

BRITISH AND FOREIGN ITEMS.

DEAN STANLEY's estate is probated at £90,000.

THERE are 95,103 Presbyterians in New Zealand.

THERE are one hundred and sixteen stations for evangelical preaching in Turkey.

THE Waldensians, Wesleyans, and Methodists in Italy unite in supporting a weekly paper.

GOVERNOR ST. JOHN, of Kansas, is delivering addresses in the State of Indiana in the interest of the prohibition movement.

IN one square mile in London, where the poorest people congregate, \$2,000,000 a year is said to be spent in intoxicating drink.

REV THEODORE BRIDGE has translated St. Luke into the Yaghan language. It is spoken in the south of South America, and is a very difficult tongue.

THE Livingstone mission of the Free Church of Scotland has stopped the slave trade about Lake Nyassa, whence nineteen thousand slaves were annually carried off.

IN Connaught, Ireland, the proportion of illiterate Romanists is fifty-one per cent., of the Episcopalians eleven per cent., and of the Presbyterians six and a half per cent.

THE American Association for the Advancement of Science protests against the custom among colleges of conferring the degree of Doctor of Philosophy as an honorary title without examination.

MR. KIMBALL, the "church debt raiser," has thus far laboured in behalf of 160 churches, being instrumental in raising from church members the respectable sum of \$11,000,000.

A CABLE telegram has been received by Rev. James Scott of Glasgow, who is at present in London, announcing on the authority of Mr. Moody, that he and Mr. Sankey will go to Britain in October.

STEPHEN PAXTON, the well-known Sabbath school missionary in the Western States, who has recently died, organized 1,400 Sabbath schools, with 11,000 teachers and 70,000 scholars.

MR. MORTON, of Clapham, has received £1,000 from the New South Wales Church for the purpose of sending out ministers to that colony. Two ministers of the English Presbyterian Church have agreed to go.

THE first ecclesiastical body to give authority to the use of the Revised New Testament is the Wesleyan Conference of England. It has authorized the revisers of the Second Catechism to use quotations from the Revision.

A WEEK of prayer has recently been observed in Kobe, Japan, followed by a mass meeting attended by nearly 4,000 persons. In Korea sixty families have been led to renounce idolatry by reading a single copy of St. John's Gospel.

ANOTHER pre-Disruption worthy has passed away in the person of the Rev. Wm. Gilston, minister of the Free Church, Carnock, near Dunfermline. Mr. Gilston had attained the ninetieth year of his age and fifty-fourth of his ministry.

ANOTHER member of the much-venerated Monod family, so conspicuous in the annals of French Protestantism in the present century, has departed. M. Horace Monod died lately after many years of active service as a minister of the gospel of Christ.

THE heaven of Scriptural truth is working in the Lutheran churches of Poland. The old rationalistic hymn books of the last century have been abolished, and a new hymnal, conservative and evangelical, introduced into all the churches on Easter Sunday.

THE China Inland Mission is a peripatetic society numbering seventy missionaries and twenty-six missionaries' wives. They are always on the move and have penetrated to the farthest inland cities of Thibet, where no other Europeans have ever ventured.

THE Sabbath school work in connection with the Marylebone Church, London, Eng., of which the Rev. Dr. Donald Fraser is the pastor, has been recently developed with great energy. There are now three schools, with 100 teachers, and more than 1,000 pupils.

THE "Christian Evidence" lectures delivered in Edinburgh and Glasgow last winter by United Presbyterian ministers and professors were so successful that it has been resolved not only to re-deliver them in Dundee next month, but to arrange a new course for the coming winter.

THE Lord Mayor of London has called the attention of the "charitable" to the Fund being raised by the Lord Provost of Edinburgh to relieve the sufferers by the recent storm in Scotland, when fifty-eight fishermen were drowned. He said the Corporation of London had contributed £100.

ST. PETER'S CHURCH at Rome, will hold 54,000 persons; Milan Cathedral, 37,000; St. Paul's at Rome, 32,000; St. Paul's at London, 25,000; St. Petronia at Bologna, 24,000; Florence Cathedral, 24,300; Antwerp Cathedral, 24,000; St. Sophia's, Constantinople, 23,000; St. John Lateran, 22,900; Notre Dame at Paris, 20,000.

THE United Presbyterian Church of Scotland, having recently organized a new mission to the Zenanas of India and China, is now about to carry it into active operation. A meeting of ladies was held in Edinburgh to bid farewell to Miss Pretty, the first of a band of Zenana agents about to proceed to the East. Her destination is Manchuria. The others are expected to leave towards the end of October.

THE great sum of money received for liquor licenses in New York city does not go into the city treasury, but is handed over to 117 benevolent institutions, in sums varying from \$90,412 to the "Institution of Mercy," down to \$102 to the Homoeopathic Medical College. Roman Catholic institutions get the lion's share of this fund, which last year amounted to \$415,280. The peculiar direction given to it must be on the theory that the liquor traffic should support at least the infantile pauperism which it creates.