

have any just occasion for intelligent worship; and in the moment our great Creator calls our active powers into exercise, he thereby abdicates all claim on our practical reverence. No folly could be more gross or inexcusable than this. The duty of earnest action only strengthens and confirms the duty of confession and prayer. If man could do nothing to lessen the fatal ravages of the pestilence, he might without fault sit down to wait for the hour when the Almighty should remove it. If he could bring it under his absolute control, assign its laws, explain its causes, discover infallible remedies, and root it out from the world by his own triumphant skill, he might have some temptation and think that prayer was superfluous, and refuse to see in it a message from heaven. But God has never sent his judgments in such a form as could give any excuse, either for idleness or irreligion. Enough is known of the means which aggravate or mitigate the calamity, to form a powerful stimulus to benevolent exertion, and to render neglect of those means inexcusable. But the cloud which remains, after all our real or fancied discoveries, is deep and impenetrable, and compels every one whose conscience is not deadened by vain philosophy, to look beyond mere second causes, and to recognise in this sore calamity the immediate hand of God.—*Christian Times.*

HOOD OF HEALTH.—Take precious care of your precious health—but, how as the anxious house-wife says, to make it keep? Why, then, don't cure and smoke-dry it, or pickle it in everlasting acids, like the Germans. Don't bury it in a potato-pit, like the Irish. Don't salt it down, like the Newfoundlanders. Don't pack it in ice, like Captain Back. Don't parboil it like gooseberries. Don't pot—and don't hang it. A rope is a bad 'cordon sanitaire.' Above all, don't despond about it. Let not anxiety have 'thine on the hip.' Consider your health as your best friend, and think as well of it spite of all its foibles, as you can.—For instance, never dream though you may have a 'clever lack,' of gallop-consumption, or indulge in the Meltonian belief that you are going the pace.—Hold up, as the shooter says, over the roughest ground. Despondency in a nice case, is the overweight that may make you kick the beam and the bucket both at once. In short, as with other cases, never meet trouble half way, but let him have the whole walk for his pains, though it should be a Scotch mile and a bittock. I have even known him to give up his visit in sight of the house. Besides, the best fence against care is a halloo! Wherefore take care to have one all around you whenever you can. Let your 'lungs crow like chanicleers,' and as like a game-cock as possible. It expands the chest, enlarges the heart, quickens the circulation, and, 'like a trumpet makes the spirit dance.'

THE BEST WAY TO USE A BRANDY BOTTLE.—The encounter of an active and gallant officer, Colonel H——, with two bears in the Magampattoo, is a story well known in Ceylon. He had embarked in a native boat, which was driven far past Hambantotte, the post at which he intended to land: having got on shore, although without attendants, and at a considerable distance from any inhabited place, he determined on attempting to reach a resting house before night fall. In this determination he proceeded, carrying a small portmanteau and a bottle of brandy; the last article a gift most fortunately pressed upon him by the friend from whose house he started. While proceeding with all possible expedition, it became dusk, and Colonel H—— found the path beset with elephants; by them he was chased, but escaped by throwing away his portmanteau. Much exhausted by his exertions, he had proceeded but a short way, when, by the indistinct light, he perceived two bears occupying the path, and advancing upon him. As soon as the animals came within reach, Colonel H—— struck the foremost bruiser so severely a blow, that the bottle was broken upon the animal's head, and the brandy spilled over its countenance: on this the bear made a precipitate retreat, followed by his unanointed companion, and Colonel H—— arrived in safety at the resting house of Yalle.—*Ten years in Ceylon.*

OPENING OF THE QUEBEC AND RICHMOND RAILWAY.—We are gratified in being authorized to announce that the line of Railway from Richmond to Quebec will be publicly opened for travel on Monday the 2nd day of October next, on and after which date, regular trains will be run between Quebec and Portland, and between Quebec and Montreal. The entire distance between Portland and Quebec will be 320 miles, and between Quebec and Montreal 172 miles.—Trains already pass over the line from Quebec to Rich-

mond, but there still remain a few items of work to put the line in complete order.

The opening of this line to Quebec will be a most important event in the history of our railway system, and the commercial advantages that our city is to derive from its completion are already being shadowed forth in the events that are occurring in our midst.—Canadian names and faces are as familiar in our streets as those of our nearest neighbors, and the trade of the coming winter will give us notions, of which our fathers had but little knowledge. Lord Elgin's prediction seems very nearly realized.—"That Portland is to become a Canadian sea-port."—*Portland State of Maine.*

REVIVAL AT LEEDS.—An important and interesting movement has recently taken place in St. Saviour's Church, at Leeds. The preaching of the Revd. Mr. Aikin seems to have been mainly instrumental in awakening great religious concern. In connection with one or two of the Churches, prayer-meetings are now frequently held, of the most vigorous and devotional character, and at which the fullest liberty is given for persons to engage. A very considerable number of persons, from different classes of the population, have been brought to the possession of scriptural religion.—"It is a remarkable fact," says a correspondent of the *Watchman*, "that at St. Saviour's Church, in this town—which was built by Dr. Pusey, which has had as much of Tractarianism in its arrangements and services as any church in the kingdom, and from which five or more clergymen have gone over to Rome—salvation by faith alone is now preached with as much clearness, freshness,unction, earnestness, and frequency, as in any place in Leeds; and that prayer-meetings have been there held, at which persons have loudly called upon God through Jesus Christ for deliverance from the load of sin; while clergymen professing to have been recently converted to God themselves, and in all the burnings of their first love, have urged them to trust in God, as the only refuge from the wrath to come."

WONDERS OF CHEMISTRY.—The "horse-shoe nails," dropped in the streets during the daily traffic, reappear in the forms of swords and guns. The clippings of the travelling tinker are mixed with the parings of horses' hoofs from the smithy, or the cast off woollen garment of the poorest inhabitants of a sister isle, and soon afterwards, in the form of dyes of brightest blue, grace the dress of courtly dames. The main ingredient of this ink with which I now write was possibly once part of the broken hoop of an old beer barrel. The bones of dead animals yield the chief constituent of lucifer matches. The dregs of port wine, carefully rejected by the port wine drinker in decanting his favorite beverage, are taken by him in the morning in the form of seidlitz powders, to remove the effects of his debauch. The offal of the streets and the washings of coal gas reappear, carefully preserved in the lady's smelling bottle, or used by her to flavor *blanc-manges* for her friends.—*Lyon Playfair.*

A LOST DAY—ITS VALUE.—A day has perished from our brief calendar of days; and that we could endure; but this day is no more than the reiteration of many other days, days counted by thousands that have perished to the same extent and by the same unhappy means, viz.: the evil usages of the world made effectual and ratified by our own neglect. Bitter is the upbraiding which we seem to hear from a secret monitor—"My friend, you make very free with your days; pray, how many do you expect to have? What is your rental, as regards the total harvest of days which this life is likely to yield?" Let us consider.—Three score years and ten produce a total sum of 25,550 days: to say nothing of some seventeen or eighteen more that will be payable to you as a bonus on account of leap years. Now, out of this total, one-third must be deducted at a blow for a single item, viz.: sleep. Next, on account of illness, of recreation, and the serious occupations spread over the surface of life, it will be little enough to deduct another third.

Recollect also that twenty years will have gone the earlier end of your life, viz.: above seven thousand days, before you can have attained any skill or system, or definite purpose in the distribution of your time.—Lastly, for that single item which, among the Roman armies, was indicated by the technical phrase, 'corpus curare,' tendance on the animal necessities, viz.: eating, drinking, washing, bathing, and exercise, deduct the smallest allowance consistent with propriety, and, upon summing up, all these appropriations, you will not find so much as four thousand days left disposable for direct intellectual culture. Four thousand, or forty hundreds, will be a hundred forties; that is, accord-

ing to the last Hebrew method of indicating six weeks by the phrase of 'forty days,' you will have a hundred bills or drafts on Father Time, value six weeks each, and the whole period available for intellectual labor. A solid block of about eleven and a half continuous years is all that a long life will furnish for the development of what is most august in man's nature. After that the night comes when no man can work—brain and arm will be alike unserviceable, or, if the life should be unusually extended, the vital powers will be drooping as regards all motions in advance.—*De Quincy*

BRANDY IN CLIMBING MOUNTAINS.—A recent writer says:—"It is astonishing the effect produced by spirits upon the persons of even the strongest constitutions when indulged in at an elevation of 10,000 or 12,000 feet. At 10,000 feet it is perfectly dangerous to take any quantity of raw spirits, as even half a glass of brandy produces intoxication. All hill travellers drink nothing but hot tea; for travelling up the mountains and down valleys, across bridges of very questionable security, requires a firm and very steady nerve, which it is impossible for those who indulge freely in the use of spirits to retain long in the snowy regions."

ALTERATIONS IN THE PRAYER BOOK.—There has been laid before the House of Commons a copy of the alterations proposed in the Book of Common Prayer, by the bishops and others appointed by the Crown to revise the book in 1689. The alterations suggested by the Commissioners were no less than 598 in number. Many, though decidedly improvements and quite unobjectionable, were merely of a verbal nature. One of the most notable of the changes proposed was to add (on the great festivals) after the Ten Commandments a recital of the eight beatitudes, with a suitable response from the people. So far as the alterations suggested affected doctrine, the key to them will be found in the desire to conciliate objectors, and prevent the spread of dissent. The word "priest" was to be altered to "Minister;" the Apocrypha was to be disused; those who scrupled kneeling at the sacrament were to be allowed to receive it in a bow in some posture of reverence; in baptism the sign of the cross was not to be made if the parties thought it sinful, the parents might upon occasion be the sponsors, and the words, "by baptism regenerate," were displaced by the single word "regenerated."—*London Times.*

LAST OF THE OLD LOYALISTS IN CANADA.—Col Joseph Ryerson, supposed to be the last of the old United Empire Loyalists in Canada, died near Victoria, Norfolk county, Upper Canada, on the 9th ult., aged 94 years. He was a native of New Jersey, and at the breaking out of the revolutionary war, he and his brother Samuel joined the royal standard. Samuel raised a company of 60 men near Paterson, New Jersey, and Joseph was one of 550 volunteers sent south to besiege Charleston. Subsequently he was promoted to a lieutenantancy in the Prince of Wales regiment, for the courage and skill he displayed as bearer of despatches from Charleston, 196 miles into the interior, in the course of which he experienced several hair-breadth escapes. At the close of the war he, with his brother, went to New Brunswick, and subsequently to Upper Canada, where he afterwards held a number of offices. During the war of 1812, Col. Ryerson and his three eldest sons took an active part in the defence of Canada.

VALUABLE PROPERTIES OF WATER.—"If farmers will wash their seed wheat in cold water and put on slackened lime before sowing, it will act as a sure preventative of smut." Exactly so; and by varying the recipes a trifle, using soap instead of lime, it will prevent the smut in folks as well as wheat. It is a great preventative, too, of cholera. There is no doubt of the value of cold water to wash wheat, and just as little doubt of it being equally good for every body and his neighbor.

THE DRUNKARD'S WILL.—I leave to society, a ruined character, a wretched example, and a memory that will soon rot.

I leave to my parents, during the rest of their lives, as much sorrow as humanity in a decrepid and feeble state, can sustain.

I leave to my brothers and sisters as much mortification and injury as I could conveniently bring upon them.

I leave to my wife a broken heart, a life of wretchedness and shame, to weep over me and my premature death.

I give and bequeath to each of my children poverty, ignorance, a low character, and the remembrance that their father was a monster.