MINISTERS AND CHURCHES.

The corner stone of a brick church at Bond Head, was laid by Professor Greig, on Thursday 27th June last.

The Rev. Robert Knowles was inducted into the charge of the congregation of Alleston, Barnes Church, and Angus, on Monday 3rd inst.

The Rev. Mr. Cochrane M.A., of Brantford, is present this week in Chicago, taking part in the induction of the Rev. Mr. McLaughlin as minister of the Scotch Church there.

As an evidence of the progress and prosperity of Knox's Church, Ayr, it was proposed, seconded and resolved, a few days ago, to have all the seats altered, and the whole inside of the building nicely painted. The good work has already begun, and will shortly be completed.

At the close of the prayer meeting in Division street Canada Presbyterian Church, last night, John Crosser, Jr., Esq., chairman of the congregation, after a short address, presented to the Rev. G. C. Stewart, Minister, a cheque for $171.50 on behalf of the congregation, with the desire that he would take a holiday trip. Mr. Stewart returned thanks in a very pleasing manner, for the kindness which prompted and carried out this warm expression of the affection of the Church toward him. It was an indication of the sympathy which the congregation had with him, a sympathy which far exceeded in value any gift.—Owen Sound *Advertiser.*

PRESBYTERIAN PIC-NIC AND ITS INFLUENCES.

Editor British American Presbyterian:

Dear Sir,—It has been customary in time *antecedent* to celebrate Dominion Day in this locality by attending games and horse-racing. This year, in order to counterbalance this evil, and to draw the young from such ignoble and demoralizing sports—the legitimate offspring of Roman Paganism and Roman Catholicism—we resolved to have a union pic-nic, consisting of the three Presbyterian Sabbath Schools and Bible Classes in connection with this congregation; also, the Episcopalian Sabbath School of Markdale. We also extended an invitation to all true patriots, to all who desired to see our beloved Dominion bloom and blossom as the rose, to unite with us in crushing this parent evil above alluded to, and to demonstrate the side they favoured by being upon the pic-nic grounds. We are happy to state that our united efforts were a complete success. The young of our congregation (without a single exception, so far as I am aware of) responded to the call, by appearing upon the pic-nic grounds. Not a few "outsiders" manifested their abhorrence of "horse-racing" by favouring us with their presence. Our Episcopalian friends evinced their true piety and zealous care for the spiritual welfare of their flock, by unanimously seconding our moral movement with heart and hand. For once on Dominion Day, in this locality, our Zion triumphed, whilst hotel-keepers "raged and imagined vain things."

The day being propitious, the assembled crowd sat down by hundreds upon the green, shaded by the gigantic branches and thick foliage of the forest maple, where they regaled the inner man by repasting upon the rich eatables provided by the ladies of Markdale and surrounding district. In the meanwhile, four swings (formed by fastening the ends of a large rope well nigh the top of a couple of the forest pillars, and placing a seat in the middle of the rope at the bottom) went whizzing through the air, and capable of being sent so high that those most adventurous might mingle with the forest leaves on either side. The dear children of Zion seemed overjoyed, as they either wandered arm in arm through the shady nooks, or in promiscuous glee sported in the cooling arbors.

The crowds were then congregated, and called to order by the Chairman, when appropriate addresses were delivered by Messrs. Brown, Ross, Armstrong, Asheson, and Dr. Christie. Episcopalian and Presbyterian choirs enlivened the proceedings with a choice selection of music. Votes of thanks being tendered to the ladies, choirs and speakers, this resolution was unanimously agreed to: That all who wished to see the young "grow up as willows by the water courses," all who wished to see the pic-nic, at this our native or adopted land, all who wished to see the Church militant go forward "*fair as* the moon, clear as the sun, and terrible as an army with banners," should celebrate Dominion Day by holding a Union Pic-nic for the Sabbath School and Bible Class scholars of the evangelical denominations in this vicinity, and demonstrate, by their attendance upon the same, their abhorrence to "horse-racing."

Yours truly,

S. ACKERSON.

Markdale, July 2nd, 1872.

AN UNWRITTEN CREED.

Editor British American Presbyterian:

Sir,—Our congregational brethren are strongly opposed to Creeds or Confessions of Faith in the common sense of these terms. They look on them as occupying the place which by right belongs only to the Bible, and, therefore, enslaving men's consciences. They say—"We allow no man to lord it over our consciences. We take our religious opinions only from the word of God." There are many things which are most beautiful in theory, but which it is utterly impossible to put into practice. One is that of a body of professing Christians which has no declarations of those doctrines which all belonging to it believe, and without believing which, no one can be a member of it. This, our congregational brethren know by experience. In the absence of a written creed, they find themselves compelled to use an unwritten one. Of this, we have an instance in a circumstance which took place at the last meeting of the Union. The Rev. W. S. Ross, of Danville, Que., was unanimously expelled from the union on account of holding certain doctrines not in accordance with its sentiments. What these doctrines are we are not told. It is plain, however, that Mr. Ross professes to believe the Bible. When the Membership Committee recommended that he should be expelled for the reason already mentioned, a long discussion took place before that recommendation was carried into effect. Of course, if Mr. Ross had rejected the Bible, there would have been no ground whatever for any discussion. The grand reason, then, why the Union expelled Mr. Ross from it, was that he holds certain doctrines which it believes to be contrary to the Word of God. But, if the Union has no public statement of articles of belief, based on Scriptures, as a bond among its members, Mr. Ross should have been allowed to remain in it; for he—we must charitably suppose—believes them as firmly as those who still belong to it do. Of course, the union would say to Ross on such a question, that he does not understand them in certain respects as it does. From this, then, it is plain that there are certain doctrines which one must profess to believe, else he cannot belong to the congregational union. The members may differ on other things, but on the subjects of these, all must be agreed. Here, then, we have an unwritten creed. No prudent man would go into partnership about worldly matters unless his interest perisher and the first agreed about this, that, and the other thing. So, no prudent minister would, for a moment, think of joining himself to the Union without first knowing what are the doctrines referred to. Now, what would the statement of these be but a Creed or Confession of Faith? It would not in the least fetter his conscience. If he be not willing to go into the Union on the condition of professing to believe these doctrines, he can do the opposite—stay out. Or, if after becoming a member of it, his views regarding them should change, he is at free to go out. I am, Mr. Editor,

Yours respectfully,

OREDO.

Editor British American Presbyterian:

Sir,—At the Synod before the last that held its session at Toronto, I submitted an overture to increase the number of Divinity students, but from some cause it was never brought before Synod. The first proposition was to advise every minister to bring before his parish the claims of Queen's College, and induce them to send up one student; the second was, that the fees and College dues be remitted to every Divinity student; and the third was, that as some remarks had been made about removing Queen's College from Kingston, that the first ten Divinity students that claimed it, should have their board free during their whole course, either from the municipality or by private munificence.

If you think well of the overture, you may insert it in your widely circulated paper.

Yours truly,

CHAS. P. TREADWELL.

Longueil, 24th June, 1872.

THE ORGAN QUESTION.

WHY MR. J. S. TAYLOR LEFT THE U. P. CHURCH.

The Rev. J. S. Taylor, Glasgow, Scotland, who resigned his charge of Hutchesontown, U. P. Church in consequence of the decision of the Synod on the organ question, is at present publishing a series of papers on the subject. We make one or two extracts:—

"Was God praised in Eden? There can be no doubt He was. His name was extolled in the garden of delight. Adoration and praise formed a tribute which it became him to yield, and which he paid. And how he paid it? With the mind and with the mouth. We read in the fourth chapter of Genesis that musical instruments were invented by one of his posterity. Till the time of Jubal they did exist. The inference is, that musical instruments were invented by the skill of Jubal. Adam, our great progenitor, had them not in Eden. When in that lovely spot he gave audible expression to his praise, neither stringed instrument nor wind instrument blended its music with his song. The Bible plainly tells that such music as comes from either of them was not heard on the earth till a good while after. By and by, Adam felt his need of a human help-mate, and God gave him one. The lady, long after, sang sweetly, and "with what did they sing? With their voices alone; the fruit of their lips was the offering which they presented. The service which they rendered has been called by not a few a bald and unattractive one. It may be not hasty and unadvised speaking, I know not what is, to pour contempt on that which was practised by the first pair, are the crown of true glory had fallen from their heads, is to show, I am afraid, that the blinding and earmulling effects of the Fall have not been wholly washed in the Well. Certain it is that nothing so sweet and acceptable ascended from earth to heaven till He, who is the *second Adam*, stood on his footstool, and as a worshipper, which for our sakes He designed to become, sang thanksgiving and song into the ear of His Father."

"The instruments of which Jubal was the inventor are called in our version the harp and the organ. Kalisch, a learned Jew, who is engaged at present in turning the Hebrew Scriptures into English, calls the first of these instruments the lyre, and this is George Buchanan's rendering in his admirable Latin translation of the 137th Psalm. Buchanan, by the way, was not only a master of Latin verse and prose, he was also a first-rate Hebraist. The lyre is perhaps the more correct name for the first-mentioned instrument. The second (which the second instrument is rendered by Kalisch not the organ, but the flute; and in his notes on the passage he is inclined to consider it as the Pandean pipe. The organ as known to us is an instrument of great power and compass. But it did not exist when the temple was erected and its services set in order. Accordingly, men who are admitted proficients in the Hebrew tongue do not follow our present version in its rendering: when the word which our translators render "organ" comes in their way, they let us understand that it meant a plainer and less artistic instrument. The pipe used in the Levitical service of song was not our modern organ. It was not so pleasing to the eyes. It was not so mighty and sweet in music. It was not by a thousand degrees so expensive. Those who are enamoured of the organ, and wedded to it, would not, if you were to make the offer, take the Jewish pipe in its stead. I hold that you are not at liberty to go that length with these parties. I maintain that you are not free to consent to their getting back the Jewish pipe and incorporating it with New Testament worship. But though you agreed to yield to their coaxing or to their dictation thus far; though for peace or expediency's sake, or for manner reasons, you to this extent indulged their appetite for instrumental music, do you fancy they would accept the compromise, and be careful not to disturb it? If you have such thoughts regarding them, you know them not. They are many in number. They are formed into a league. They have wealth and worldly influence at command. Whatever they may pretend to the contrary, they care as much for the scruples of the inoffensive minority of those who are not at one with them. Above all, they are passionately fond of the organ, and are determined to have it. If you say that may, if you refuse to gratify what they call their refined and æsthetic tastes, how will they treat you? They will relieve you of their presence, and they think it a loss to which you could scarcely bring yourselves to be reconciled."

"Musical instruments were invented before the flood; but they were not invented when Seth, and all of his who were like-minded, formed themselves into a body for the worship of Jehovah. Jubal, we have seen, was the father of all such as handle the lyre and the pipe. Now, Cain was the ancestor of Jubal; but not his immediate father. Enoch, and Irad, and Mehujael, and Methusael, and Lamech came between them, so that the starting and setting up of the true, and indeed the only Anti-diluvian Church, did not follow the invention of Jubal; he preceded it by a great number of years. Should any one say that these generations might afterwards be taken advantage of by the servants of the Lord, it would detain you too long to make out on abstract grounds the unlikelihood of this, and it is not necessary to pursue such an argument. If the godly had taken the step in question, there would have been mention of the change in the inspired record. The fact that there is no mention of it there, ought to satisfy every one that the alteration did not take place. Worship was set up in the time of Enos, was not meddled with from its commencement down to the last days on the undeluged earth. Nor did Noah, after the flood, depart from it. To the hour of his death it was the only kind of worship in which he was seen to join. So, too, with our father Abraham."

SCANDALOUS CONDUCT OF ROMAN CATHOLICS IN ABYSSINIA.

A correspondent informs the *Homeward Mail* of the ceremony of crowning Prince Kassa of Tigre, "King of Kings of Ethiopia, by the will of the people of Abyssinia." The following is a native translation of a letter from Prince Kassa, forwarded by General Kirkham. Both original and translation have reached us, and the contents are worthy of notice:—"To the Editor of the *Homeward Mail.* Sir,—I am desired by the King of Kings, Yoannines of Ethiopia, to write and inform you of what has taken place in Abyssinia since the English have left this country. Mr. Munzinger, when consul of France at Massowah, wrote me a letter saying—'If you do not let the Roman Catholic priests teach their religion to your country, you know that I took the English troops to Magdala, and destroyed Theodore and all his people; and you, if you do not like to receive the Roman Catholic priests, shall be destroyed like King Theodore. I ask the Government of England and the people whether this is a proper letter for a consul to write to a king of his own country, and also a Christian. I and my people are all baptized in the name of the Trinity; we all believe in the Gospel, and in Christ; and if these Roman Catholic priests wish to teach their religion, there are plenty of wild people that are not baptized in the Shankar country. I have written several letters to Mr. Munzinger on this subject, but he will not hear my words. I and my people had not yet to Allet, for the purpose of collecting my revenue; but when the people asked for the taxes, all the Roman Catholic priests and people said that they did not know any other king except the Roman Catholic Pope, and that they were baptized by them, and they would not pay taxes to me until I wrote and to send a large force to make them pay; and then, when the taxes were demanded, they all ran away to the low country (Bowie Whale) and Massowah, and I was obliged to take my taxes by force, and some of my soldiers died in the uninhabited houses, but it was not by my orders. I have given these Roman Catholic priests orders to leave my country several times by letters and messengers, but it was all of no use; they still wished to force their religion on my people, and taught my people to look to them as their king. I also wrote several letters to the Consul Munzinger, telling him I did not want the Roman Catholic priests to migrate my people. Also, at the same time, these Roman Catholic priests and Consul Munzinger and Consul Rossetti at Massowah were supplying one of my chiefs who had turned a rebel against my kingdom, and sending him guns, powder, and all that he wanted to plunder my country and destroy my people; and when I sent my messenger against him, he would run to Consul Munzinger, and hide from my troops, so as to avoid being taken; and when I got the victory over Gobana I found a letter in the treasury of Gobana that was written to him by Consul Munzinger, and the priests, telling Gobana that if he would give them a mission to do what they liked in Abyssinia, they will send him cannon, guns, powder, rockets, and all that he wanted to fight me; so, after all these things had happened, I sent an army to drive them out of my country, but they did not leave. Please let the people of England know this for my friendship to your people.—Adwa, February, 1872."

The Presbyteries of England are drawing a number of the questions from Scotland south of the Tweed, as well as nearer, of Presbyterian influence upon the Scotch Churches in relaxing the rigid features of the Sabbath in the north. Last week, the call from Derby-road United Presbyterian congregation, Liverpool, to the Rev. Robert Frame, of Bonhill, was this proposed of. The reverend gentleman asked his acceptance of it, and the Presbytery of Dumbartonshire located him from his present charge. It was stated that the Liverpool congregation had agreed to give a stipend of £300 per annum. The Rev. William Boyd, of Milngavie, has been also located from his charge there by the Kilmarnock United Presbyterian Presbytery, the reverend gentleman having accepted the call from United Presbyterian congregation at Forrest-hill, London. The stipend is £300 per annum and a manse. Mr. Boyd's induction at Forrest-hill has been fixed for the 11th July. The Rev. James Rankine, of Burghead, near Elgin, has accepted the call from the United Presbyterian congregation of Bow, and his induction for that new charge is to take place on the 2nd of July. The stipend is £300. At the meeting of the London Presbytery of the English Presbyterian Church on Tuesday, a letter was read from the Rev. Dr. Eberschlen, of Tooting, resigning his charge there on account of the state of his health; and the Rev. J. Matheson, of Hampstead, reported that on Monday night, the congregation had agreed to give Dr. Eberschlen £400 in lieu of a yearly allowance. The resignation was accepted.

The modest man will not parade his own excellence lest he should offend.

The loud voice speaks the Sovereign, but the low voice speaks Sovereignty.

Whose keepeth his mouth and tongue keepeth his soul from troubles.—*Solomon.*

Book Notices.

KINGS OF ISRAEL AND JUDAH.

This is the most recent work by the authoress of Peep o' Day, Line Upon Line, and many other books for children. Like all the other volumes of the series this publication is very much suited to interest little children, and give them a good idea of the part of Scripture narrative indicated in the title. The former volumes have had an enormous circulation, and we have no doubt this also will be very widely read.

BATEMAN'S HYMNS.

Perhaps no collection of Hymns has had any thing like so large an amount of popularity as the little one by the Rev. C. H. Bateman. Originally published twenty-seven years ago, and then only comprising twenty-four hymns, it has been gradually enlarged till now this last edition just out a month or two ago, comprises 200 of the most popular hymns with music adapted for Sabbath School and family use. The collection has been circulated by millions, and in its present form it will lose none of its popularity. It is a marvel of cheapness, costing only five cents including the music. An edition with the four parts and an accompaniment for the piano and the melodeon, is, we understand, in preparation which will be exceedingly acceptable. The children will be specially pleased to see so large an addition of very beautiful melodies made to their favorite hymn book.

WHY WOMEN CANNOT BE RNED INTO MEN.

This is the title of a very clever pamphlet written, it is understood, by a very talented and accomplished married lady, on the north side of the Tweed, and published by the Messrs. Blackwood, Edinburgh.

In opposition to the advocates of women's rights, as at present generally understood, she endeavours to show that argue as one may, women cannot be brought to do men's work, or in other words, become men. They have different spheres, and do what one likes, the arrangements of Providence in this respect cannot be set aside. For instance, in the following passage, she shows that women have all along been deficient in inventiveness:—

When women had the grinding of corn—as they still have, unfortunately, in many parts of the East—did they ever think of departing from the miserable handmill that had been first thrust upon them? No: they went on grinding imperturbably and mixing up sand, and husks, and rubbish complacently with the meal . . . because they always had done so. But when men—that is, free men—took up the corn-grinding themselves, they resorted to a hundred devices, both to relieve themselves from the drudgery and to improve the flour, employing wind and water, and finally steam, in their service, till all they have to do now is to stand by and see the white stream pouring into the sack, without their needing to move muscle. So it was with the women who received the distaff and the wheel that were put in their hands, and span for century upon century till the years had numbered thousands. Then men, having leisure to pause from their tender work of fighting and hagging, began to consider this pitiful, unvarying spinning; after they had looked at it awhile, they took it from the women; and after they had taken it from those, they made the spinning-jenny do the work. When women had the brewing—or at small beer it was! When men took it from them, Bass and Allsopp were the result. So with sewing; the cyclops went by and still found women plucking the cloth with the same small weapon that had been given them in the infant days of the world, and drawing the thread laboriously stitch by stitch. Then men had once found time to occupy themselves with sewing also, and when they had studied it a little, they took it from the women, and presently the sewing-machine was seen joining the seams for them. But, it is objected on the other side, women have hitherto been kept in such subjection to men, that they have not had the same opportunities? retort the assessors, 'take means; a hundred women are taught music for every man that learns it, yet where is the woman that holds rank amongst composers? As for education and freedom of action, take the operatives in the cotton and woollen mills; there are as many women as men; the amount of 'schooling' they have respectively enjoyed must be pretty equal, and the issue may be said as to the independence of their positions. Well, all manufacturers will readily admit that numerous improvements in their machinery have emanated from their workmen, but they cannot record an instance where any such improvement has been contrived by a woman. Till very lately women had the making of our clothing and our candles always needed cutting. Then a man took to candle-making, and after he had observed the behaviour of that pretty, operatic little black cauliflower in the middle of the *dip*, twisted one strand of the wick tighter than the others, and so giving it a bias to the outside formed steady combustion, obviated the necessity for perpetually unscrewing frustums of the thrusts, and abolished snuffers.'

From this and other considerations she concludes as follows:—

"Men conceive, evolve, and execute alone; then when the task becomes one of mere repetition—provided always that exactitude is not indispensable—he gives it over to the woman. She is an external life. He goes out to life; life must come into her. He seeks for knowledge and its sources, earns it, fights for it, buys it with hunger and wounds. Knowledge is brought to her second-hand, ready-made, and she takes it patiently, little doubting of the brighter gems and the richer hues that it had for him who wove it thread by thread and wove it in its first freshness. He builds up knowledge stone by stone; she sees the structure, but has never witnessed the laying of the foundation."

While women have attained considerable skill and dexterity in manual employments, our authoress shows that wherever absolute precision is indispensable their services are not available. This she accounts for in the following fashion:—

"This is partly due to the greater delicacy of their nervous systems, which unfits them for the tension involved in accurate operations. So, though women can perform efficiently the duties of telegraph clerks by day, they cannot perform the same duties by night, and have to be replaced by men, because at night their nervous system gets so disturbed that they are not equal to the task for which they sufficed by day. As men do not become affected in the same way, it would indicate that they are indicated in their organ as you system by the, especially to account to the contrary. Mr. Ver. women are unqualified by their inherited aptitudes for anything needing perfect exactitude.

In cookery itself we are assured that women have not accomplished great things:—

"Even cookery has not done much for them. It has not given them unflinching accuracy, for those things that can be done 'anyhow' will be done 'anyhow,' more or less. It is the want of 'fatality' about cooking operations that has prevented women gaining from them that exactness which they lack. If a sudden potato, or a tough steak, or a heavy pancake, would act as instant, smiting poisons, then cooking would not be intrusted to women; but as the process of poisoning is a slow and imperceptible one, it is left to them, and they practise it with great symmetry. It is one of the most remarkable proofs of the unavailableness of women, that, though they have prepared for eating the carcases of more beasts than roam the earth at this moment, have answered occasions of hatred, and have invented and stewed as much green stuff as would clothe the moon with herbage, no woman has ever invented a single *experience* for cooking with. The utmost stretch to which a woman's ingenuity will go is in making combinations of easily manipulated substances, of whose fitness for the purpose she has been assured by others. She displays this faculty in cookery; dressmaking, and millinery. She compounds garments of endless variety, and of great elegance and *grace*, but she never invents a fresh material."

It would seem very terrible that this should be said by an accomplished woman in reference to her own sex. The great question, however, must even be. Is it correct? And about that we fear there can be but little doubt. There is nothing said but in the gentlest kindliest fashion. She does not propose a remedy for the great and growing evil connected with the comparative paucity of openings for women to earn a livelihood. The very improvements and inventions of modern times she acknowledges have borne hard upon them. Many of the occupations of former days are not now available:—

"With these have gone their carriage and their pass time, and, hardest of all for women, these were the only avocations that could be carried on beside the hearth. Concurrently with these changes, others have been going on in Great Britain still more terrible to women's happiness and welfare. A great disparity has come about in the numbers of the sexes, leaving the women in a large majority, and this proportion is further increased by the opening up of our colonies, which draw away so many of our male population."

This is not so much felt in Canada as in Britain, though the same difficulty is met with here. A large portion of our middle-class women are in Canada even in danger of becoming hopelessly idle, and how can they help it? No doubt there is truth in the following remarks of the writer about marriage being the true mission of women, but all cannot get married:—

"In the middle ages," she observes, "when calling was regarded as a state of the highest self-abnegation and sacrifice, the ladies who made the vows were willing to resign themselves to the miserable but blessed condition. They were placed in convents, where they lived, away from the temptations of the world, and furnished with an endless succession of duties. Above all, the regard of future bliss was ever set before them, so that their very privations brought them that underlying joy which compensates the sufferer for his twinges of hunger by the thought of how much his voluntary endurance is adding to his hoard. But now that celibacy is no longer looked upon as a merit, we forget that it is a martyrdom. Yet how can society blind itself to the sufferings of a thousand hearts, and a thousand lives in its midst? People frequently say to girls that they should not look upon marriage as their sole object in life. But is there not dreadful marriage in these words? Are not women made for marriage? Are not women made for marriage? Why should they not be with each tendril unbroken? Why with such power of sympathy that they would absorb themselves in a single life, and yet be cast aside, putting his before their own? Why clue are such deep and eternal yearnings latent in true women's breasts? Is not marriage their apotheosis? Does not union constitute their completeness? Are not, yet cling to their traditions; that it is there to be found, and there to seek. How long will these traditions hold against experience?"

This is all very well, but so long as the entrance of female clerks continue and so many more turn up their noses at the idea of beginning life in a lower way than their fathers and mothers ended it, so long will the best class of young men, with comparatively modest incomes, hesitate to commit themselves to matrimony when they see what might think housework a substance and cookery even the roder forms one of the best and accredited arts. It is a poor look-out for the future husbands in humble life when they have to choose their wives from sewing and factory girls, who look upon housework as drudgery and would not for anything become domestic servants, who can neither make nor mend a shirt nor knit a stocking, and know no more of household economy than a cow, while it is equally sad for those of a somewhat higher grade if the girls they prefer to choose wives from, have but a few showy accomplishments; can strum a little on the piano, and talk a little of a few sentimental novels, while they cannot in the direct extremity make their own clothes, or decently cook the simplest meal. "Women cannot be prude men," and it would be very unbearable if they could; but they need not become dolls, or take exactly for their very holiday with each tender-hearted young chore as pets. That terrible Mrs. Grundy hampers women in much as anything. "It would not do, you know."

Rest satisfied with doing well, and leave others to talk of you as they please. —*Pythagoras.*

Sophistry is like a window-curtain,—it pleases as an ornament, but its true use to keep out the light.

It is impossible to speak against Christianity without anger, or to speak for it without love.—*Joubert.*

Those people whom we do know flatter our pride less than those whom we pretend to know.

Value the friendship of him who stands by you in the storm; swarms of insects will surround you in the sunshine.