Poetry.

The Lord's Frayer.

Ocx-Lead and King, outbroned on high, Ora-Lord and King, entropped on high, Parable-of Pul* newtonions Denty, Who work the Mires I Aro, the Law, the First, Ar, -posterior, halp, are clind, and just. Or-realise of glory, somes where angels sing, Highly with the dwelling-place of God, on King, Ray Down D. Thy mane which all manes transcend the Discount conversal number of Final. And Lour Description are worked united transce His plant accret, our recet aimighty Flowd, Tire plany whites beyond condition space, Ramiela the book of Justice and of Grace. Nami-in the book of Justee and of Grace.
For the good towers beyond the starry skies,
Errodon - Setanic faits, but Thine shall rise,
Com-it Thine empire, O Thou hely One,
Thy great and eventuality will be done
Yeth-Ood make known Hts will, His power dis-

tides,

Ba.--it the work of neetals to obes.

Done —is the steat, the wondrous work of love!

On—Caltary's closs he slich, but reigns above, EARTH-beers the record in Thy holy weed, A:-Henren adores Thy love, let each, Oh Lord! Ix-shines transcendent in the eternal skies. Lespraised in heaven, for man the Saviour dies. Lesponse immortal, angels hand his name BLAYES-shouts for joy, and the saints His love proclaim.

GIVE-us O Lord, our food, nor cease to give Us—that food on which our souls may live! This—be our need-day, and days to come, Day-without end in our eternal home; Our-souls supply from day to day; DAILY-assist and aid us while we pray.

Braad-though we ask, yet, Lord, Thy blessings

lend,
And-make us grateful when Thy gifts descend! FORGIVE-our sins, when in destruction place Us-the vile robels of a robel race, Our-souls to save, e'en Adam's guilty race. Deuts-Thou hast pard to take us to Thy place As—we're forgiv'n may others we forgive. Wz—trust in Thee, so that our souls may live. FCRGIVE-O Lord, Thou knowest how much we

OUR—wayward hearts in the right paths to lead. DEDTORS—to Thee in gratitude and love, AND—in that flomage paid by saints above. LUAD-us from sin, and in Thy mercy raise Us-from the tempter and his hellish ways Mor-in our own, yet in His name who ble INTO-Thine our we pour our every need. TEMPTATION's-fatal charm help us to shun. Ber-may we conquer through Thy conquering

DELIVEN—us from all which can armoy
UB—in this world, and may our souls destroy
FROM—all calamities which men betide! KVIL—and death, O turn our feet aside!
For—we are mortals, worms, and cleave to clay THINE—'tis to rule, and mortals to obey. 14—not Thy mercy, Lord, for over free? THE-whole Creation knows no God but Theo. Krnopon-and empire, in Thy presence fall, THE-King, eternal, reigns the King of all Power -is with Thee; to Thee be glory given Ann-be Thy name adored by earth and heaven THE—praise of saints and angels is Thine own!
GLORY—to Thee, Thou Everlasting One! Fonever - be Thy trium name adored!

Amen!—Hosanna! blessed be the Lord!

The Rev. Dr. Buchanan.

The melancholy tidings were received on Wednesday, (81st Mar.), that the Rev. Dr. Buchanan, who had been for some time in Rome, ministering to the Presbyterian congregation established by the Free Church there, had died suddenly on the preceding evening. No particulars have been received; but the announcement created a feeling of surprise and regret, the strength and prevalence of which it would not be easy to describe.

Dr. Buchanan was born about the beginning of the century, in the suburb of Stirling, known as St. Ninians. His father was a manufacturer there. At the parish school the lad displayed uncommon talent, such as suggested the propriety of devoting him to a learned profession. He chose the the ministry; and from the day he entered on his University career all his studies were directed to that end. He took both his Arts and his Theological courses at Glasgow. In those days the leading pro-fessors were Jardine and Milne, and the prolections of the latter in the Moral Philosophy class were, we have understood, very efficacious in giving a keen edge to his logical and controvorsial powers.

There is no record of his having achiev-

op marked distinction as a student. But his reputation must have stood high, and have spread far, seeing that even in his undergraduate days he won the notice and liking of Dr. Andrew Thomson—for whom he ever afterwards cherished a re-gard which modern men, reading what Thomson has left, or even the records of what he did, can scarcely understand. But Buchanan had, at the most susceptible time of life, fallen under the spell of the vis anima et vitæ which in Thomson was so large and full, and the admiration thus engondered had been heightened and fixed by sundry very considerate acts of private friendship. We know for instance, that he was guided by Thomson in the acceptance of the first pastoral charge which was offored to him-that of Gargunnock, in the close vicinity of his native place, and it was a favorite story, which he told with immense gusto, how, having been invited to Thomson's to breakfast the day before that appointment for his ordination, he went—was left alone for a long while with another student who turned out to be Alexander Duff-and had that afternoon to ride through wreaths of snow, which rendered all passage impossible to wheeled conveyances, in order to keep time with the Presbytery. About this period, too, it was that Thomson communicated to him confidentially his impression of Dr. Cun ningham—that as a debater he would be the most powerful man who had ever taken

part in the public business of the church.

From Gargunnock Dr. Buchanan was soon removed to Salton. It is in many respects a "very desirable parish." It has a good stipend. It has a pleasant manse. It has, as south country glebes are estimated, a very good glebe. But, above all, it has a very sould state that it has a very good library-left as a perpetual endowment by Bishop Burnet. In this, it cannot be doubted, young Mr. Bu chanan luxuriated, taking up its hist rical side with a zest which may have subsequently been rivalled by his successor, the late Principal Fairbairn, on the side of theology, but which certainly could not have been surpassed oven by him-all-de-vouring roader as ho was. We do not know much about this period of Buchanan s life, though we have heard him revert to it

as one of his happiest. He had, as yet, much no great public appearance, but he had impressed many leading men with a strong sense of his capacity and wisdom. The recognition did not come from one that the Church and refer when the late. Dr. Daniel Dewar was translated to his Aberdeen professorship from the charge of the Tron Church in Glasgow, the Town Council, who then, as always, exercised their patrenage rights with a judicious regard te popular inclination, but also with great amonability to private counsel, had before them testimonials on his behalf from Dr. Chalmers and from Principal Baird—both of them equally cordial. He was translated to Glasgow in the cautious.

In 1860 Dr. Buchanan received the highest honours of the Church by being elected Moderator of the Ascembly. He succeeded Dr. Cunningham in that office, and was followed by Dr. Condiish. The speech of the latter on taking the chair cortained a reference to his two produces.

Twenty years ago Dr. Buchanan meeting the cautious.

Twenty years ago Dr. Buchanan meeting the succeeded Dr. Cunningham in that office, and was followed by Dr. Condiish. The speech of the latter on taking the chair cortained a reference to his two produces. Baird—both of them equelly cordial. He was translated to Glasgow in the spring of 1834; and for all the forty years that have since ensued, he was been universally residently to the control of the forty of the control of the forty of the control of the forty of the control of

cognized as one of her first citizens.
When he went to Glasgow, the metropolis of the West was a very different city from what it is now. It was scarcely half the size. The suburbs, which have now been overtaken and annexed, being excludbeen overtaken and annexed, being excluded—as they must be excluded in any fair calculation—it did not contain half the population. The example of Chalmers was still a vivid memory. It had given to all young cloraymen in Buchanan's position a stimulating impulse. He shared it to the full, and profited by it more than to the full, and profited by it more than most. He found congenial companious in such men as Dr. Henderson, of St. Enoch's; Dr. Forbes, of St. Paul's; and Dr. Lorimer, of St. David's; and if he soon outstripped them all in the degree of influence stripped them all in the degree of influence he attained, encreaching, naturally and inevitably, on the province of such men as Dr. Burns, Dr. Patrick MacFarlane, and Dr. Smyth, noither the older nor the younger men felt aught of jealousy or regret. His duties as a parich minister wave gret. His duties as a parish minister were discharged with romarkable zeal, assiduity, and method, while his standing as a citizen. and his influence in the counsels of the Church, rose higher day by day.

The clearness of his k-agment, and the earnestness of his character, were very soon illustrated on a wider a solitore conspicuous platform. In that "Idm't ars Conflict," of which he subseque en became the historian, he bore from tilly, by first an influential and leading he very first an influence sometimes with his chip that there was none of all the life Chip generations in whose ripe wisdom younger had such full confidence. Most intinutely conversant confidence. Most intimately conversant with our ecclesiastical history, he had at the same time the nicest discernment into principles, and while no one could go farther, or with half so much complaisance in the way of reasonable accommodation, no one was more certain to "put down his foot" wherever an encroachment upon what is vital was threatoned.

When the Disruption came, of course, he was the minister in Glasgow upon w lose proceedings attention was specially faston-ed. At the time the interest was deepened by a report—whether adroitly malicious, or stupidly foolish, nobody knows, tor nobody tock great pains to enquire—that he was to stay in. No doubt, at that testing time, some men who had been almost as deply committed turned back, while others, who had since been foremost in reprobation of such halting conduct, "swithered" considerably; but no person of sense ever had the slightest doubt of what Dr. Buchanan ment to do. And he did it. He led cut his congregation, carrying with him, we believe, all his elders, and leaving the old Tron Church a very bare place indeed. That it has since been filled to overflow, is to the credit of the men who have ministered in it—notably to our towns-man, Dr. MacGregor of St. Cuthbert's, and to Mr. Niven, now of Limithgow.

His management of the proposal for Presbytorian union is a consideration that is now likely to be recalled. It is in con-nection with that subject that his name has been most prominent for many years. Of course in view of the result, many people will be ready with their condemnation. We do not wish to rake up the ashes of controversy; but we account a certain that no one who has any just conception of the bearings of the case will blame him for the quence; but among a select few there will that apt knowledge, that fine discriminasy, which gave him more the place of arbiter and referee than that of a merely consultative member.

within its spell. No doubt there was about the man a certain air of frigidity which rehe could repress impertinence—ne one bet-ter—he was incapable of slighting, not to say wounding, any one who approached him on a legitimate errand. The number of men who he has helped on their way in the world, not merely by a good-natured or an off-hand recommendation, but by painstaking v glance, including the intro duction of a "good word" at a seasonable time, is, we believe, incalculable. Many of those who admired him as a politician— a man of devices and expedient—know lit tle either of the warm hearted disinterest-edness that characterized the man, or of the true simplicity that belonged to the leader. The estimate of him that has very generally been sent abroad is that he was cold and crafty We enture to think that no more egregious mustake could be indulg ed. His coldness was morely on the outside, and arose from a diffidence which was innate and unconquerable. His craft came from the quick and clear perception of a man endowed with a comprehensive and sagacions mind—who saw sooner, wider, and further than most of his fellows. It was a great thing to hear Dr. Candlish distensively legible to serious course upon his subject. Nothing could large than is hitherto the case have been more beautiful than the long. The following reference is recommended. friendship which subsisted between the

sors which has become proverbial.

Twenty years ago Dr. Buchauan was shifted from the pastoral charge of the Tron congregation (now ministered to by Dr. Walter Smith) to the new church built in connection with the Glasgow Free Church College. The congregation has been much distinguished by its liberality. Some half-dezen years ago a colleague was appointed—Mr. Reith—upon whom the full charge will now of course devolve. full charge will now of course devolve.

In Glazgow there is hardly any public man whose death could be so deeply felt or widely lamented; and the same thing is true, in an enhanced degree, of the Free Church at large. No better testimony to the estimation in which he was held could possibly be desired or conceived than the unanimity with which the Presbyteries of the Church—north and south—have recomthe Church—north and south—have recommended him for the vacant Principalship of the Glazgow Free College.—Edinburgh Weekly Review.

Mr Carlyle's Essay on John Knox

The first article in Fraser's Magazine for April, on "The Portraits of John Knox," is by Mr. Thomas Carlyle. It treats of the various portraits of Knox, but is also an essay on Knox himself. Theodore Beza, the friend of Calvin, published in 1580 a book or illustrious men, including what purported to be a portrait and memoir of "Johannes Cnoxus." Mr. Carlyle's article is based on this book. Of the portrait and memoir he says:

"Here is a gentleman seemingly of a quite upoptic, not to say stolid and thoughtless frame of mud; much at his ease in Zion, and content to take things as they come, if only they will let him sleep in a whole skin, and digest his victuals. Knox, you can well perceive, in all his writings and in all his ways of life, was emphatically of Scot-tish build; eminently a national specimen most Scottish of Scots, and to this day typical of all the qualities which belong nationally to the very choicest Scotsmen we have known or had clear record of; utmost sharpness of discornment and discrimination, courage enough, and, what is still better, no particular consciousness of courage, but a readiness in all simplicity to do and dare whatsoever is commanded by the inward voice of native manhood; on the whole a beautiful and simple but complete incompatibility with whatever is false in word or conduct; inexorable con-tempt and detestation of what in modern speech is called humbug. Nothing hypo-critical, foolish, or untrue can find harbor in this man; a pure and genial humor are not wanting under his severe austerity; an occasional growl of sarcastic indignation against malfeasance, falsity, and stu-pidity; indeed, secretly an extensive fund of that disposition, kept mainly silent, though inwardly in daily exercise; a most clear-cut, hardy, distinct, and effective man; fearing God and without any other foar. Of all this you in vain search for the smallest trace in this poor Icon of Bezar's. there, nor indeed, you would say, of any man at all; an entirely insipid, expressionless, individuality, more like the wooden figure-head of a ship than of a living and working man; highly unacceptable to every physiognomic reader and knower of Johannes Cuoxus Giffordiensis Scouts. Under these circumstances it is not a surprise, and is almost a consolation, to find that Beza has as little knowledge of Knox's biography as of his natural face. Nothing here, or hardly anything but a blotch of ignorant confusion."

In regard to Knox himself, Mr. Carlyle

"The grand Italian Dante is not more in bearings of the case will blame him for the failure, or will cherish any other feeling carnest about this inscrutable Immonsity than that of a regretful admiration for the than Knox is. There is in Knox throughpatience, the wisdom, and the skill, the out the spirit of an old Hobrew Prophet high principle, and the unfailing courtesy such as may have been in Moses in the which marked his connection with this desert at sight of the Burning Bush; business from first to last. Some of his spirit almost altogether u...nue among speeches in presenting his annual report modern men, and along with all this in were very notable as specimens of clossingular neighborhood to it, a sympathy, a valid tenderness of an inward gaity of soul, ever remain a more vivid remembrance of alive to the ridicule that dwells in whatever is ridiculous, in fact a fine vein of tion, and that dignified yet gracious courte- humour, which is wanting in Dante. It may surprise many a reader if we designate John Knox as a "Man of Genus;" and truly it was not with what we call "Liter-This charm of manuer was characteristic. ature, 'and its harmonies and symmetries, It was a great attraction to those who came addressed to man's imagination, that Knox was ever for an liour concerned, but with practical truths alone, addressed to man's pelled strangers and timed folk, but though, immost Bellef, with immutable facts, accepted by him, if he is of loyal heart, as the daily voices of the Eternar—even such in all degrees of them. It is therefore a still higher title than "Man of Genius" that will belong to Knox; that of a heaveninspired seer and heroic leader of men. piritual endowment is of the most distinguished classe intrinsically capable of whatever is noblest in literature and in far lingher things. His books, especially his History of Reformation, if we'll read, which unfortunately is not possible for every one, and has grave pronumary diffithem to the finest qualities that belong to a human rateflect, still more ev dently to those of the moral, emotional, or sympa-thetic sort, or that concern the religious side of man's soul. It is really a loss to English and even to universal literature that Knox's hasty and strangely interesting, impressive, and peculiar book called the "History of the Reformation in Scot-

tensively legible to serious mankind at The following reference is made to the relations between Kuox and Mary of Scottwo, without break or dimiuntion. The one land:

land," has not been rendered far more ex-

"The interviews of Knox with the Queen are what one would most like to preduce to readers; but unfortunately they are of a tone which, explain as we might, not one tone which, explain as we taight, not one reader in a thousand could be made to sympathize with or do justice to in ba-half of Knox. The treatment which that young, beautiful, and high chief personage in Scotland receives from the rigorous Knox rould to most readers may seem Knox would to most modern men, ceem irroverent, cruel, almost barbarous. Here more then elsewhere Knox proves himself -here more than anywhere bound to do it -the Hebrew Prophet in complete per-—the Hebrew Prophet in complete per-fection; rouses to soften any expression or to call anything by its milder name, or in short for one moment to forgot that the Eternal God and Ris Word are great, and that all clee is little, or is nothing; nay if it satisfed against the Most High and His Word, is the one frightful thing that this world exhibits. He is never in the least ill-tempered with her Majesty; but she cannot move him from that fixed center of all his thoughts and actions: Do the will all his thoughts and actions; Do the will of God, and tremble at nothing; do against the will of God, and know that, in the Immensity and the Eternity around you, there is nothing but matter of terror. Nothing can move Knox here or elsewhere from that standing-ground; no consideration of Queen's sceptors and armies and authorities of men is of any officacy or dignity what-over in comparison; and becomes not beautiful but horrible, when it sets itself against the Most High."

Presbytery of Cobourg

This Presbytery met at Port Hope on the 30th of March. Mesers. Bennett and Clark were appointed a committee to visit Haliburton, and to examine into the state of the field there, and to report at next meeting of Presbytery. Mr. Bennett read the report of the committee appointed to prepare a series of questions to be used at the Presbyterial visitation of congregations. After some discussion, it was agreed to remit the matter to the former committee which was re-appointed. It was resolved to defer the appointment of an ordained missionary in the meantime. A call from Norwood in the meantime. A call from Norwood and Hastings, in favour of Mr. McWilliam, of Bowmanton, was set aside, in accordance with Mr. McWilliam's earnest request. Mr. Bennett, minister, and Mr. W. G. Johnston, elder, were appointed members of the Synod's Committee of Bills and Overtures. Mr. Douglas, minister, and Mr. Sutherland, elder, were appointed members of the corolder, were appointed members of the corresponding committee of the General Assembly. Petitions from Harvey, Blairton, and Kinmount, for the cervices of mission aries during the summer months, were sub-mitted. It was agreed to grant the prayer of these petitions; and in accordance therewith, the clerk was instructed to endeavour to secure the services of missionaries for those places, as well as for the other mis-sionary fields which the Presbytery has been cultivating. Reports on the state of religion from a number of congregations were given in. The consideration of these was remitted to a committee consisting of Messrs. Douglas, McKay, and Donald, ministers, and Mr. Walter Riddell, elder. Mr. Paterson tendered the resignation of his pastered charge at Reheavene and Dune. pastoral charge at Bobcaygeon and Dunsford. It was agreed to cite these congregations to appear for their interests at the next meeting of Presbytery, which was appointed to be held at Milbrook, on the first Tuesday of July, at 11 a.m. W. Donald, Pres. Clerk.

Presbytery of Hamilton.

This Presbytery met in McNab Street Church, Hamilton, on Tuesday, the 18th. Mr. Flotcher was Moderator. There were nuncteen ministers and five elders present. Mr. Thomson, of Ayr, was invited to sit as a corresponding member. Rev. James Little, of Nassagaweya, having accepted the call given him by St. John Congrega-tion, Hamilton, the Presbytery appointed his induction to take place on the evening of Thursday, the 29th inst, at 7.80 o'clock. Mr. McLeod was appointed to preside, and put the questions of the formula; Mr. Fisher to preach; Mr. McColl to address the minister, and Mr. Fletcher the people. The Presbytery unanimously nominated the Rev. Principal Caven, a Moderator of next General Assembly. They also appointed Mr. Rennelson, minister, and Mr. Lawrie elder, to represent them on the Synod Committee of Bills and Overtures; and Mr. McColl, minister, and Mr. Augus Roid elder, to represent them in the General Assembly's Committee on Bills and Overtures. The Presbytery instructed their Home Mission Committee, through the convener, to apply to the Assembly's Home Mission Committee for the quarter's supplement to Mr. Hancock, beginning with the month of January. Mr. McBain gave notice that at the adjourned meeting he would move the Presbytery to overture the General Assembly on the subject of psalmody.-John Porteous, Pres. Clerk.

Medical missions are an important part of the work of the London Missionary Society. The hospital at Peking has a large constituency, among whom there is an increasing number of educated Chinese, who in several instances have erected commemorative tablets in gratitude for their cure. suspired seer and heroic leader of men. The missionary physician has been made but by whatever name we call it, Knox's | lecturer on anatomy and physiology in the government colle, e. A considerable work is being done among Mongoi patients in their winter visits to Peking, and the cure of the sister of an important cluef has given the hospital a wide notoriety among wandering tribes. At Tientsin and Hang Chat the Society also supports hospitals. aulties for even a Scottish reader, still but has its largest medical work at Shang-more for an English one, testify in parts of hai, where the now hospital promises to be a model institution in China. At Neycor, in South Travancore, India, the hospital is about to be onlarged. It stands high in the favor of all classes of natives, although its ministrations are closely connected with Gospel instruction, which in some instances has been blessed to the saving of souls. In Madagascar the Society has planted a medi cal mission among the Betsileos. At Samon, the hospital ercoted in 1869, finds able assistance in young Samoan students. Several of the native teachers who have gone to New Guinca received a simple medical training in this institution before they were sent out.

Scientific and Albeful.

HAUD GINGERBRIAD.

Two pounds of four, one pound of but. ter, one and one-fourth pounds of sugar, five eggs, giager. Holl thin,

CLOVE CARE.

One cup molasses, one cup sugar, one cup butter, one cup buttermilk, three eggs, three cups flour, one tablespoon cloves, one cinnamon, one teaspoon saleratus in milk, raisins.

могазува соокиз.

Two cups of molasses, one of sour cream. one tablespoonful of ginger, one teaspoonful of sode, one saltspoonful of salt, flour sufficient to make it thick enough to roll

SPOTTED DICK.

Three-fourths of a pound of flour, balf a two ounces sugar, half a pound ourrants, two ounces sugar, half a teaspoonful cinnamon, two eggs, two gills aweet milk. Boil in a cloth an hour and a half. Eat with

VALUE OF STRAW BEDS.

The good old-fashioned straw bed, which can overy three months be changed for fresh straw, and the tick be washed, is the sweetest and healthiest of beds. If in the wintry season the percusness of the straw bed makes it a little uncomfortable, spread over it a comforter or two woollen blankets, which should be washed at least once every two weeks. With this arrangement, if you wash all the bed coverings as often as once in two weeks, you will have a delightful, healthy bed.

APPLES IN IMITATION OF GINGER.

To three pounds of very hard apples take two pounds of loaf sugar and a quarter of a pound of best white ginger. Put these in layers (having first sliced the apples in eight pieces and cored them) alternately in a wide mouthed jar. Next day infuse an onnce of white ginger, well bruised, in about a pint of boiling water; let it stand till the next day. Then put in the apples that have been two days in the ginger. Simmer slowly until the apples look clear. Take great care not to break the pieces.

SIMPLE CURE FOR BOILS.

Dr. Simon, a physician of Lorraine, gives a new cure for boils, unmely, by treating them with camphorated alcohol. As ing them with camphorated alcohol. As soon as the culmination point of a boil makes its appearance he puts a little of the liquid in a saucer, and, dipping the ends of his little fingers in it, rubs the inflamed surface, especially the central part, repeating the operation eight or ten times for about half a minute. He then allows the surface to dry, placing over it a slight coating of complexeted clive oil. He says that ing of camphorated clive oil. He says that four such applications will, in almost all cases, cause boils to dry up and disappear; the operation to be performed morning, noon, and evening. The announcement of so simple a cure for such a pairful malady will bear repetition.

ALUM IN BREAD.

A deputation of bakers, says a recent number of The London Medical Times, have waited on the Shoreditch Vestry, inhave waited on the Shoreditch Vestry, informing the Board that to their personal knowledge they know instances where alum has been mixed with the flour in baking, but which, on analyzation, has being certified as being pure, while in other cases the bread which had been made purposely to test the analysis was found to contain a quantity of alum that would be injurious to human health. These (as it would appear human health. These (as it would appear) contradictory statements or certificates were not obtained from the local analyst, but from Dr. Letheby and Professor Gard-ner of the Royal Polytechnic Institution. The representation of the facts has induced a reference of the question to a special committee of investigation.

A correspondent of the London Fanciers' Gazette writes that "a drop of linseed oil put on the ends of perches in the cage of canaries, where the red mites cometimes breed by thousands, will instantly kill them, and, if applied occasionally, will keep others away. They can be easily kept out of the nests by dredging the box or basket with quicklime inside, and then making a nice nest with clean moss. Another correspondent, "Fringilla," writing on the same subject, says: "I paint my cages with carbolic acid, pure or mixed with water; to dip the edge in a solution is simpler. Don't let the birds enter till the cage is dry. Six months have clapsed since I doctored my cages, and I have not seen a mite since. My birds are allowed to bathe frequently."

TRANSMISSION OF SCARLATINA.

Mr. William J. Land, of Exmouth, sends the following letter to the London Lancet:

-"As a small contribution to the correspondence now going on in your columns on the subject of scarlatina, I send you this as showing how it may be transmitted from one part of the kingdom to another. In the spring of last year I received a newspaper from Inverness containing the announcement of the death of a friend's child-About a week afterwards the first symptoms of scarlatina showed themselves, and I suffered a mild (second) attack of the disease. There being no other case either in iny own practice or in that of all the neighborng practitioners at the time, I was rather puzzled to account for it. Within the last few days I have heard that my friend's child's death was caused by a most malignant ettack of scarlet fever—the attendant ordering burial the next day-and infecting nearly all the rest of the house-

THE man who goes about to humble himself, and to amend, after a fall into sing Before he looks to Christ, only gots hardaway sin by sin. Nothing must stand be-tween the sinner and the Saviour. It is the believer's privilege and duty at all times to behold the Lamb of God as having put away his sin; and thus looking to him, the heart will be melted into sweet contrition.