

is fined, for the first offence, three dollars; for the second, six; for the third and fourth a still larger sum, and is also deprived of the right of voting at elections, and of being appointed a representative. He is, besides, publicly exposed in the parish church on the following Sabbath. If the same individual is found committing the same offence a fifth time, he is shut up in a house of correction and condemned to six months' hard labour; and if he is again guilty, to a twelve-months' imprisonment of a similar description. If the offence has been committed in public, such as at a fair, an auction, &c., the fine is doubled; and if the offender has made his appearance in a church, the punishment is still more severe. Whoever is convicted of having inhaled another to intoxicate himself, is fined three dollars, which sum is doubled if the drunken person is a minor. An ecclesiastic who falls into this offence loses his benefice; if it is a layman who occupies any considerable post, his functions are suspended and perhaps he is dismissed. Drunkenness is never admitted as an excuse for any crime; and whoever dies while drunk, is buried ignominiously, and deprived of the prayers of the Church. It is forbidden to give, and more explicitly to sell any spiritous liquor to students, workmen, servants, apprentices, and private soldiers. Whoever is observed drunk in the streets, or making a noise in a tavern, is sure to be taken to prison, and detained until sober, without, however, being on that account exempted from the fines. Half of these fines go to the informers (who are generally police officers,) the other half to the poor. If the delinquent has no money, he is kept in prison until some one pays for him, or until he has worked out his enlargement. Twice a year these ordinances are read aloud from the pulpit by the clergy; and every tavern-keeper is bound, under the penalty of a heavy fine, to have a copy of them hung up in the principal rooms of his house.—*Flowers of Anecdote.*

WHY I TAKE A RELIGIOUS NEWSPAPER.

I HAD rather dispense with the luxuries of tea and coffee, and take my morning and evening beverage from the running stream, than do without a religious newspaper. Let me say why:

1. Because I believe, with Solomon, that knowledge is better than choice gold. The cost of such a paper is nothing compared with the information I glean from it. I learn more about the geography, the manners and customs of different nations, than I can get from any other source. Besides, the knowledge I thus gain of my own country, of its laws, institutions, domestic and foreign intercourse, internal improvement, &c., is great. But more than all, I thus learn about the prosperity of Zion throughout the world.

2. Because I cannot repeat the Lord's prayer intelligently without information.

3. Because I am unwilling to lose the enjoyment I thus obtain.

4. Because of its benefits to my family. My children read and converse about what they have read. Thus they acquire a facility in reading, become intelligent, and at the same time receive a good moral and religious impression. In a pecuniary view, I had better pay \$20 a-year than not take such a paper; and in a moral view, it is richer than rubies.

5. Because of its influence on the heart. I take up my paper, and read a stirring sketch on practical godliness—on revivals in progress, or in prospect—on the conversion of the world—and my heart is softened. It beats quicker with sympathy for the perishing; and warmer with love to God and man.

6. Because of its influence on the community. Who can estimate the influence of a well-conducted religious newspaper on 6000 subscribers, and on five times that number of readers.

7. Because, while a religious paper contains tenfold more important matter to me than a paper exclusively secular, it is tenfold more difficult to sustain it.

Secular papers are principally sustained by their advertising patronage. Religious papers publish few advertisements, and consequently derive little revenue from this source.

For these and many other reasons, I take a religious newspaper, deeming it neither just nor generous to myself, to the public, or the publishers, that he should be left to bear the pecuniary burden alone.—*Boston Recorder.*

THE GOLDEN RULE; ITS ORIGIN.

Gibbon, in his Roman Empire, (vol. iv., p. 36,) calls in question Christ's title to the authorship of the Golden Rule. While berating Galvin for his conceit in the affair of Servetus, he says, that "Calvin violated the Golden Rule, of doing as he would be done by; a rule which I read in the moral treatise of Isocrates, (in Nicols, tom. i., page 93,) four hundred years before the publication of the Gospel. 'What would make you angry to suffer from others, that do not to others.'"

It is clear, that here is an idea, (though in a negative form,) which is based on the same principle with that of the Golden Rule. But the authorship belongs to Christ, in that he was the first who announced it in the form of a general and fundamental rule of morals, applicable to all cases. He does not pretend that no other ever spoke and reasoned on the same principle before. Indeed, he asserts the contrary, when he says that this rule contains the sum of the law and the prophets. The law and the prophets had announced, in a variety of forms, the same principle before. The decalogue contained it, in the command to love our neighbor as ourselves; and this was uttered more than 400 years before Isocrates. So that the artful insinuation of Gibbon was wholly without occasion, whether Isocrates borrowed from the Old Testament or not. For Christ, in asserting that the principle existed long before, in the Old Testament, asserted more than Gibbon himself pretends, as to its pre-existence. Christ's authorship of the rule consisted in taking the principle out of the Old Testament, and putting it into the form of a comprehensive and universal rule, easily applicable to all cases of human intercourse.—*N. E. Puritan.*

PROGRESS OF CONVICTION.—As Mr. Kincaid, Baptist Missionary in Arracan, was preaching to the people, a man took up manfully on the side of Guadama, while another man, who had been a great opposer, occasionally threw in a word in favor of Mr. K., when the following conversation took place between the two men:

"Yn have become a disciple of Christ, have you? You join with this foreign teacher, do you, to prove that our god is no god, and that our religion, which has stood a thousand years, is only a cheat and a fable? Who will carry you to the grave when you die? Your own father and mother will despise you, and your brothers and sisters will shun you as they would a leper. You are like a dog that is coaxed away by a thief—you may as well lick honey from the edge of a razor as to listen to this foreigner." "Very well," replied my new ally, "I have reviled this religion, and this teacher more than you have, but I was a fool with both my eyes shut,—this religion is true, and every body would believe it if they knew what it is. We make a god of wood, and then put a rope round his neck, and carry him off to his own place, and then put a fence around him, and keep him there till the white ants eat him up. We would not serve a thief as bad as this. There is as much evidence to prove that Guadama was a monkey, as that he was a god."

A DIRECTION. "June 27.—We proceeded to Postadown. On the road I was told the following anecdote of the late Dr. Wilson, senior fellow of Trinity College, Dublin, who, though a very grave man himself, was fond of quizzing and puzzling the country people who came to inquire after their friends or relations in the college. One day seeing a man standing in the court with a letter in his hand, gaping and staring about, and not knowing where to go, he walked gravely up to him, and inquired what he wanted? The man answered, 'Sir, can you tell me where I may find Mr. Delahunte?' 'Yes,' said the Doctor, 'do you see that building before you?' 'Yes.' 'Then crucify this quadrangle, and take the diameter of the plot beyond it; enter the opening before you, and ascend the ligneous grades; then turn to your left, and you will find him either peripatouncing in his cubicle, dormitating in his lectuary, or periscopounding through his fenestra.' The poor man, who understood nothing of this, and remembered not one word but the last, said, 'And pray, sir, what is the fenestra?' To which the doctor replied, 'It is a orifice in an edifice to admit luminous particles.' 'O, thank you,' said the poor fellow, and walked off more perplexed than before.—*Dr. Adam Clarke's Jour.*

SUMMARY OF NEWS.

CANADA.—The Governor General.—We believe, (says the Church,) the health of Sir Charles Bagot is slightly improved, and that there seems little doubt that His Excellency's retirement from the Government is close at hand.

THE steamship Acadia arrived at Boston on Thursday, the 17th instant, bringing London papers of the 3d and Liverpool of the 4th November.

The city of Cabool had been invested by General Pollock, and if not surrendered, would be stormed.

The news is not of a very interesting nature. Nothing late from China has been received. A summary of the most important items, condensed from our files, will be found below.

The South African Commercial Advertiser gives accounts of the submission of the Boers to the British Government? We find in the News Letter the official statement, and the Government notice issued by His Excellency the Governor, in which a general amnesty is granted to all the insurgents and rebels, with the exception of a few individuals. It further declares that private property should be respected, and promises security to the emigrant farmers against the attacks of the Zoolahs; that the tenure of their lands, and without the limits fixed for the military occupation, their existing administration and civil institutions should not be interfered with till Her Majesty's pleasure should be known. Certain terms were granted also to the Caffres for the secure occupation of their lands.

There have been very serious revolutions in the Corn trade.

Several eminent corn houses have failed, chiefly connected with the Mediterranean trade.

Colonial markets are very dull; and the depression among the commercial classes has increased.

There is not any probability that Parliament will be assembled before February.

Lord Lyndhurst retires, on account of ill health, and Sir Wm. Follett is to be Chancellor.

Prince Galitzin and Sergeant Spink are dead; so is poor Grace Darling at last. She died at Banburgh October 20th, aged 25.

Nothing can exceed the dreadful dullness in every department of business.

Manchester goods never were so low as they are now.

The revolution in the Corn trade, by overwhelming so many houses at home and abroad, has spread difficulty and alarm on every side.

The vacancy in the order of the Garter, occasioned by the death of the Marquis Wellesley, will we are assured, be supplied by the nomination of the Earl de Grey, Lord Lieutenant of Ireland.

Dr. Hook, of Leeds, Prebendary of Lincoln, and Chaplain in ordinary to the Queen, is vicar of perhaps the largest parish in England, with thirty-six assistants, and 130,000 souls.

His Royal Highness Prince Albert, as Vice-patron of the Royal Highland School Society, has been graciously pleased to present that national charity with the munificent donation of £100.

Dwarkanauth Tagore.—This distinguished Hindoo, who was recently invested with the freedom of the city of Edinburgh, was recently admitted to a special interview with her Majesty and his Royal Highness Prince Albert, at Windsor Castle, to take leave prior to his departure for Paris, on his way to India. We understand that the conduct of the Queen and her Royal Consort was on this occasion marked by peculiar kindness, and that her Majesty signified her gracious intention of presenting Dwarkanauth Tagore with her portrait, accompanied by one of the Prince. It is the purpose, we believe, of the Baboo to return to this country during the ensuing summer, after a brief visit to Calcutta. His reception in every part of Great Britain has been of the most flattering description.

Government have resolved to employ convicts forthwith, in repairing the fortifications of Gibraltar.

Sir William Allen, President of the Royal Scottish Academy, is now at Brussels, making sketches of the field of Waterloo, for his large picture of that famous battle.

The yearly produce of the gold mines of Russia is estimated at 16,000 lbs.

On dit, that overtures have been made by an influential party in China to the British authorities in that country, the objects of which are to depose the Emperor, to establish another form of government, and to enter, should the revolution succeed, into terms of amity with Great Britain, both political and commercial.—*Times.*

A detachment of Royal Artillery, to reinforce that branch of the service in China, will shortly be sent from head-quarters.

It will give all admirers of true poetry gratification to hear that her Majesty has conferred a pension of £300 a year upon William Wordsworth. Long may he live to enjoy it!

The King of France talks of abdicating in favour of the Duke de Nemours.

France will not sign the new Slave Trade treaty.