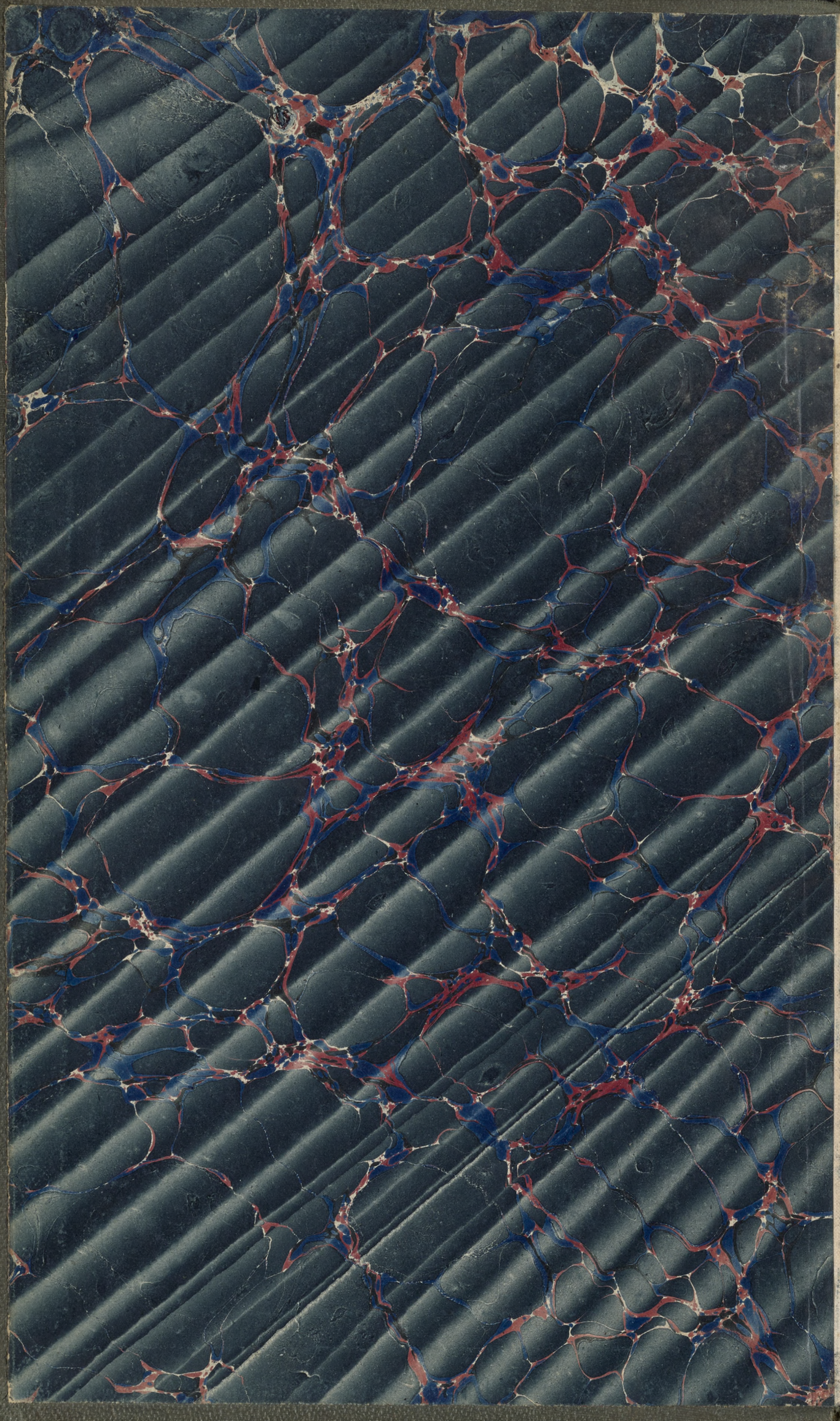
LETTS'S No. 53 DIARY

1871



Rev. R. Mackenzie

Howard Presbyterian Church

San Francisco

California

Rev. Mackenzie's Reception.

The following is the programme which has been arranged for the reception to be given to Mr. and Mrs. Robert Mackenzie, at the Blue Ribbon Club House, on next Saturday evening:

PROGRAMME.

Singing by Choir.
Reading Scripture.....Rev. Blackburn.
Singing by Choir.
Prayer.....Rev. T. S. Guthrie.
Singing by Choir.
Opening remarks.....President Williams.
Singing by Choir.
Farewell address—by Rev. Robert Mackenzie.
Response in behalf of the Blue Ribbon Association—by Rev. H. A. Gobin.
Singing by Choir.
Recitation—"The Little Church Around the Corner"—by Col. R. P. DeHart.
Blue Ribbon Work—Speech by W. S. Lingle "Singing and Signing."
Presentation Speech by Ex-President A. E. Pierce.
Singing by Choir.
Benediction.....Rev. J. L. Parsons.

An elegant tea service will be presented

Chart of the World.

firm Messrs W. & A. K. JOHNSTON of Edinburgh, and 74 Strand, Queen, to supply certain of our large editions of Diaries with a we trust and believe will be appreciated by our Subscribers. In these advanced education, constant reference must be made to some such could offer it in a more practical shape than in company with a book man of business, and of leisure, as his diary. On the large Map across the seas will be found clearly delineated, whilst the leading d. We believe we shall be doing a service to the community at large CIAL AND LIBRARY CHART OF THE WORLD, the large and handsome

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LONDON,

I am almost a stranger to you, But y will remb tt
Jesus says "I am a man & all human wolf i dear t m
& Human sorrow (matters still less abt e barriers) draws
all ~~your~~ word heart nearer tm welfare. In i few minutes
w met y I felt e kindl' i my heart ty at mij hr pass'd
as a momentary gleam i e fellowsp yet t be. But
your present sorrow - am y will excuse my mentioning it -
appeals t my heart as it does to tt i all tm people who
feel reanimates tt feeling
lov y & lov hm sincerely e ideal y preach & exemplify
i yr lif may b swayed in e rude blast & thunder i e
midst tt rise from e earth. Such Suffer' i keen accord' t e
culture i e soul, / sharpest edge may b serening e chords
Wht sunshine ent' i i Father's face may scarcely be seen by
you today, for tt y may hafs wait, what he does thou magst
not kn now, Until you d it will b mine t pray G t keep
y thro e dark hour tt when e sun does rise / may find y
my yr face toward e east.
Go int yr pulpit today ten feel' tt 1000 hr hearts easing
smit' wr our connected barriers cluster abt y i prayer
& Synpt. Go int yr pulpit feel' tt in truth i y as a pillar
around it e weak & wayward cling as in strong trng hope.
Be strong for our sakes, be strong for our sakes who r i e sun
wild sin by e sin forsak as y stand as y a hr us true &
brave & steadfast. be thou strong my brother
& today may your soul feel smart' i tt i wh u read

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DAILY COURIER.

WM. S. LINGLE. JOE V. LINGLE

W. S. LINGLE & SON,

Editors and Proprietors.

AN OLD [illegible] ISHED PAPER.

The Associated Press, as a rule, sends no day report Ne[illegible]s, but if we can get our telegrams to-morrow, the COURIER will be issued.

MACKENZIE ON INGERSOLL.

"Tom Thumb and Goliah"—David and His Sling—Goliah Gets It Between the Eyes.

The review, answer and refutation of the Ingersoll lecture, by Rev. Robert Mackenzie, of the First Presbyterian Church, was the event of yesterday. The Opera House was crowded to its utmost capacity. The aisles were packed, the stage crowded, and hundreds went away unable to gain admission. It was the most magnificent audience ever assembled in Lafayette on any occasion. The regular evening services of the city churches had been adjourned in order to afford the respective congregations an opportunity to attend. The sweet singers of all the choirs appeared on the stage in the rear of the seats reserved for the speaker and other ministers, and under the direction of Professor Ruggles rendered several familiar hymns, in which the vast congregation joined. After prayer by Rev. J. H. Claypool, and reading of the scriptures by Rev. Mr. Dickinson, Mr. Mackenzie came forward and entered at once upon his review of Ingersoll's lecture. Save a few brief notes, to which he but once or twice referred, he spoke extempore, and held his audience from first to last in wrapt attention. It was an able effort—rich in historical fact, clear and conclusive in argument. He began by an allusion to his "little church around the corner," and a reminder that he met Colonel Ingersoll not in the pulpit, but on his own ground. He would have little to say about infidelity in general, but much to say about the infidelity of Colonel Ingersoll in particular. He had nothing to say of this "intellectual giant" personally, but would speak within the record, "honor bright." For an hour he would be the Tom Thumb on the teetering beam with this intellectual Goliah. He was glad Mr. Ingersoll had been so heralded. He accepted him as such and took it for granted that this remarkable man, with his rare gifts and attainments had said all and everything that could be said for infidelity—said it most plausibly—most effectively. When Ingersoll is answered then the argument is closed, for infidelity is answered. This silver-tongued orator has presented it in its best light and its most attractive garments. If he has made the worse appear the better reason, it shall be mine to expose the sophistry—the insincerity and lift the mirage by a few stubborn facts. "Honor bright!" In Jude of the New Testament we find mention of "wandering stars," and this was his text, if any he had. We all love the stars, except the old orthodox ones that millions of years have gone round and round in their old-fashioned orbits. We sit up till midnight to watch and wonder at the course of an erratic comet, and so I sat with you the other night upon the tail or this wandering meteor and rode through the atmosphere of laughter, ridicule, and irreverence, far out and beyond the orthodox orbits in which the planets move. But this man comes to us as a giant. He made certain statements. It is with these we have to do. Let us strike them with the hammer of fact and see if they are sound all through. He (Ingersoll) may talk at random down at Albany; he may laugh in his sleeve as he tells great yarns to the benighted of Illinois, but here in Indiana the ague has shaken the nonsense out of us, and we want facts. Do you mind that! Honor bright! He says the clergy are all hypocrites, while he alone is honest. A drunken man reeling homeward thinks every body drunk, and the very lamp-posts on a spree. In proof that the clergy are all hypocrites, he says they lose their voice; yet the patent mediciue vender and auctioneer on the square, who tell you the whole truth and nothing but the truth, seldom get the bronchitis. "Colonel Ingersoll says a man is not responsible for his thinking." I take issue a nation. But when your nation was in the throes of death — as the swan in her death sings her sweetest song—you gave the world the grandest brain that ever kissed the sky—the son of your Mary, from whose lips have come the Golden Rule. The Christian has persecuted him; and Rome and Greece and Egypt and Assyria have persecuted him; but the storms of time which have swept these nations into the flood of oblivion, have broken upon his face as the waves break upon a rock, [illegible] while the face retains its every line.

By the theory of development Adam should be six times worse than Ingersoll, and Adamah and Evah, of the older story, worse than both. If we go back five millions of years, what a saint our pollywog must have been. His chronology was equally at fault. The oldest Indian literature, from which he gets his story, is said by the best authority to be no older than 1,200 years before Christ, and good authorities bring it down to 327. This intellectual giant has made a mistake in chronology of 7,000 years. Where did he get these facts? He made them. Mark Twain [illegible] weeping over the grave of Adam! Ingersoll weeping at the grave of Adamah! In the wide range of classical illustration I find but one illustration that will do justice to Ingersoll's lecture. A boy had a dog to sell—went to his neighbor. "Mister, will you buy a dog?" "A dog? What kind of a dog?" "He's part terrier." "Indeed?" "Yes, sir." "And what's the rest of him?" "The rest—the rest? It's just dog!" A tenth of this lecture was true; the rest was just Ingersoll.

But there is sad and serious business The lecturer deplored the baneful influence upon young and unreflecting minds. Ingersoll was glad his ancestors were dead. He knows best as to his I mourn the loss of my Presbyterian parents, and bless the rod which blossomed into roses. My ancestors may have been blue because the Colonel's ancestors made them blue with thumb-screws. But persecution is not Catholic, Protestant, or Puritan. Nero dipped the Christians in oil and set them on fire to light the streets of Rome. The darkest deeds of the French Revolution were done in the name of Reason. The first persecutor was Cain, and Cain was an infidel; and the first martyr was Abel, and Abel was a believer. "Honor bright" now, when you come to history. But perfect liberty of thought has prevailed for one hundred years. Infidelity had an even chance. Where are her trophies? Between the Atlantic and the Pacific is the intellectual belt, and within it the strongest, purest and most benevolent body of Christian people may be found. The battles of liberty have been fought and won before Ingersoll was an apostle. The Waldenses, Cromwell and William of Orange had settled this question, and this Don Quixote comes clad in the rusty armor of knights long dead. Liberty for women was not won by the Greek philosophers, who held her in ignoble servitude or sold her for a price. There was no childhood no children in the sweet and tender meaning of the term until the Master took them in His arms and blessed them. This man, who comes with arrogance and egotism as the self-annointed apostle of liberty, is not its champion, but a camp follower. His boasted scars are lies. His dented sword is a lie. And I say to this man in the name of a thousand heroes that have fought for it, in the name of Christianity, that has raised woman from the dust to the throne, in the name of Him from whose back you have taken the cloak in which He wrapped our children in love—the Lord Jesus Christ himself, "You lie!"

The lecture, of which the above is but a partial abstract, occupied over an hour in delivery and was loudly applauded at the close. The audience by close estimate numbered quite two thousand souls.

$150.

Ingersoll and Our Clergy.

Rev. Wm. C. Dickinson and Rev. Robert Mackenzie were close listeners at Col. Ingersoll's lecture Friday evening, and on yesterday replied to him from their pulpits. Mr. Dickinson spoke feelingly. He [illegible]terized the attack of [illegible] but was dignified, and met argument with argument. The sermon made a profound impression upon his congregation, and is spoken of as one of the best efforts of his life. Rev. Mr. Mackenzie spoke with less restraint. He was evidently burning under a sense of great wrong. It was apparent that the *Journal's* infidel criticism upon the lecture had impressed him as an outrage, the more glaring from the fact that the editor is a a member of his own congregation. He referred a number of times to the unkind comparison of Ingersoll and Goliah with the clergy and Tom Thumb. He concluded by dismissing his congregation without prayer or praise, and they dispersed silently, deeply impressed with his strong defense of christianity.

A general petition is in circulation to day, and receiving numerous signers, requesting that all churches be closed next Sunday night, and that Rev. Robert Mackenzie be invited to deliver a lecture at the Opera House in reply to Colonel Ingersoll. Mr. George B. Williams proposes to pay all expenses if Mr. Mackenzie accepts.

Jolly Club.

Tickets for the Jolly Club Promenade

Railway Station), London.

ANUFACTURES.

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MORNING, DECEMB

THE TWO DESTINIES.

An Eloquent Lecture Upon the Subject of Immortality.

The Rev. Robert Mackenzie delivered the second portion of his discourse upon "Immortality" last night to a thronged audience, floor and gallery being alike crowded. After preluding the lecture by saying that Messrs. Whittle and McGranahan's evangelistic labors at Sacramento had been lately crowned with great blessing and success, the learned gentleman took his text from Matthew xxv, 46: "And these shall go away into everlasting punishment, but the righteous into life eternal." "Last Sabbath," he said, "we took for our subject 'What is in Immortality?' To-night, we shall consider the two destinies. There is a common word—crisis. Everything is moving to a crisis. This world is a theater of action. There are three stages of it—growth, preparation and result. The drop of water moves toward its crisis from the raincloud to the brook, thence to the ocean. The mountain on which it falls is moving to its crisis of slow and gradual detrition. So is the planet on which we live, so is the universe itself. Man exists under the same law. Just as the doctor can tell in the case of a sick man that he is safe or otherwise when he has passed the crisis of his sickness, so can the same conclusion be inferred in man's moral nature. In physical life results are woven from atmospheres and soils; in man's moral nature from heredity and circumstance. We meet this crisis of the soul in eternity. Men have seen the good suffer and the wicked prosper. An Egyptian monarch reclining on a costly couch, with all the emblems of royalty about him, causing the war messengers, one by one, to be stricken dead before him on the tesselated pavement because they brought news distasteful to the Pharaoh, exemplifies the fact that there is something out of balance. The ancient mythical recrimination between Pluto and Jupiter over the men judged on the day of death because their portions in the hereafter were unjust, is another exemplification of the same idea. 'I know it,' said Jupiter, 'but they had their clothes on.' But when the body and the clothing are both laid aside, and the soul of the Judge and the soul of the man—nothing but the two souls—confront each other, then there will be justice. The ancient myth was not only an exposition of Greek thought, or even human thought, but embodied a strong spark of Divine intelligence. To that meadow which will be the scene of the last judgment there will be many roads from Europe, Asia, Africa and America, but only two out—the right hand or the left, punishment or life. In Hebrew and Greek we have three words for the future life. In the Hebrew idea all the dead went to Sheol, but Sheol was divided into two parts, Paradise and Gehenna. The Greeks made the same division—into the Elysian Fields and Tartarus. In English the equivalent terms are Heaven and Hell. Paradise means a pleasure park, with walks and beautiful flowers, and all the enjoyments that a pure spirit can wish. Gehenna was the name of that valley on the east side of the acclivity on which Jerusalem was built, into which all the offal of the city was cast, and where constant fires were kept up to obviate the malaria which would otherwise have necessarily arisen. Moloch was constructed in in the form of a brazen cow, and when the image was heated parents placed their children within the monster. Tophet was another term of significance, having the same root as the Greek tympanu ms, because drums were struck during these unnatural sacrifices in order that parents might not hear the wailings of their little ones. Christ took the vilest place for the type of hell. If these are the figures, what is the reality? There is no figure grand enough to depict either heaven or hell. We do not uphold either the hell of Milton, of Dante, or the mediæval church. Jesus, who was all love, has yet given us the sternest, deepest words on the destiny of the wicked. The one element which frames our destiny is character. As the colors of the rainbow are merged in white, so are all the actions of a man's life merged in character. The blossom of the night-blooming cereus is the logical result of its surroundings and of the priciple within. Joy and misery come only from character. As the Scandinavian deity Loke, the personification of evil, was doomed to be bound by the entrails of his children slain before his eyes, so is a man bound by his deeds, which are his children. How long will these destinies endure? They are eternal. The Greek word *aion* is used sixty times, thirty-eight applied to the good, twenty-two to the wicked. If a man sins to a given point he will go on sinning forever. Habit becomes confirmed one way or the other. Conscience will not always quiver like an arrow, nor will the spirit of God strive forever with the sinner. Habits cling as close as that robe which the centaur Nessus sent to Hercules and which tore the flesh with it as he tore it off. To-night we have not reached the limit of permanence. There is still ample time and room for repentance.

THE CALEDONIANS.—The sixth annual concert and ball of the Caledonian Club, in honor of the one hundred and twenty-third anniversary of Robert Burns, will be held at Turner Hall next Wednesday evening. The Committee of Arrangements announce that they have succeeded in procuring the best talent in this city and San Francisco. The programme will consist of Scottish songs, sword dancing, Highland fling and Scotch reels. The annual address will be delivered by the Rev. Robert McKenzie, of San Francisco, with "Robert Burns" for his subject. The vocal part of the programme is, under the supervision of Mrs. Addie Carter Jones and Beebe's orchestra has been engaged, and arrangements are complete for the most successful occasion given by the Club.

The Rev. Robert Mackenzie has only lately come to this city, but is destined to make a great impression here. He has consecrated his rare genius to the great work of redeeming his fellow-men. His whole soul is in his work and he seems permeated through and through with love for humanity and with pity for its weaknesses. He might have piled up a colossal fortune as a great tragic actor, but he has felt that he has a mission to perform and nobly is he doing it. Yet it is to be feared that his career will be brief, and that, like Rev. F. W. Robertson of England, of whom he reminds me in his conscientiousness and singleness of purpose—he is destined to an early grave. In his intensely spiritual face, there is a look that is not of this world.

					Moon Souths.	Day of Week
11	S	42	Sun sets 5h 6m	6 14	4 48	
12	S	43	**Sexagesima.** ☾ 3h 0m P.M.	7 1	5 39	
13	M	44		7 55	6 33	
14	Tu	45	St. Valentine	9 9	7 30	
2	Tu	[illegible]	[illegible] at the Chinese Con-			
3	W	123	Clock after Sun 3m 15s	0 58	11 9	
4	Th	124	○ 11h 0m P.M.	1 41	12 0	
5	F	125	*Barometer* 29·82	2 21	A.0 4	
6	S	126	Sun rises 4h 26m	3 4	1 2	
7	S	127	**4 after Easter**	3 48	2 2	
8	M	128	Half Quarter Day.	4 32	3 5	
9	Tu	129	[Easter Term ends	5 22	4 7	
10	W	130	Clock after Sun 3m 48s	6 14	5 7	
11	Th	131	☾ 2h 23m P.M.	7 17	6 3	
12	F	132		8 31	6 55	
13	S	133	Old May Day. Sun sets	9 51	7 42	
14	S	134	**Rogation.** [7h 40m	11 7	8 27	
15	M	135	*Temp D* 64·5, *N* 40·6	0 0	9 10	
16	Tu	136	*Rain 2 inches*	0 27	9 52	
17	W	137	Clock after Sun 3m 52s	1 10	10 34	
18	Th	138	Ascension. Holy Thursday	1 47	11 17	
19	F	139	Cam. Term divides noon. [● 10h 45m A.M.	2 19	P.0 1	
20	S	140	Sun rises 4h 4m	2 54	0 47	
21	S	141	**1 after Ascension**	3 26	1 34	
22	M	142	Trinity Term begins	3 58	2 23	
23	Tu	143	[Holiday Table	4 31	3 13	
24	W	144	Queen born 1819. See	5 6	4 3	
25	Th	145	*Wind SW, SE.*	5 46	4 53	
26	F	146	Oxford Term ends	6 33	5 41	
27	S	147	Oxford Term begins	7 28	6 29	
28	S	148	**Whit.** Ember Week	8 38	7 17	
29	M	149	See Holiday Table	9 52	8 5	
30	Tu	150		10 55	8 55	
31	W	151	Ember. Sun sets 8h 4m	11 53	9 47	

ons interested in the necessarily condensed table of "Fairs" here append that seem necessary to make it of more general utility.

ENGLISH FAIRS.

ut Fairs the com- ed, by the Horses,

, P; 18, *, C;* 24,

Higham *C;* 14, gnorth, Ashby- Lyne, *C. H, C, S;* am and Retford,

H, C, S; 24, Loughboro', *Ch;* 25, Swindon, *C, P, S;* 27, Abingdon, *H;* Winchester, *H, Ch;* 28, Malmsbury, *H, C;* Loughboro', *H, C, S;* 29, 30, 31, Durham, *H, C;* 31, Huddersfield, *H, C.*

April 5, Gloucester, *Ch;* Howden, *H;* 6, Northampton, *H;* Nottingham, *H, C;* Norwich, *H;* 8, Leicester, *H, C, S;* 10, Newcastle-under-Lyne, *C;* 11, Ashby-de-la-Zouch, *H, C, S;* Leighton Buzzard; *C;* Thame, *C;* 12, East Ilsley, *S,* and every alternate Wednesday till July; Cardiff, *C;* 14, Barnstaple, *C;* 15, Leicester, *H, C, S;* 20, Devizes, *C, S;* 22, Dunstable, *H;* 24-29, Lincoln, 25, *S., H,* 28 *C;* 25, Bracknell and Loughboro', *C, S;* 26, Tadcaster, *C, S;* 28, Malmsbury, *C.*

May 1, Reading and Bridgnorth, *H, C;* 2, Coventry *H, C, S, P;* 4, Northampton, *H;* 4, 5, Boston, *C;*

5, Strou and Lew 10, Cardi *P;* Totne 17, Wigan *H, C, S,* 23, Apple *H;* 29, Mowbra Durham caster, (*June* 1 *C;* 5, M Haverfo Aylesbu minster

INSTALLATION.

The Rev. Robert McKenzie Installed Pastor of the First Presbyterian Church

A large audience assembled at the Presbyterian Church last evening on the occasion of the installation of the Rev. Robert McKenzie as Pastor of the Church. The members of the congregation and the other friends of Mr. McKenzie seemed to improve the opportunity by showing in the most pleasing and delicate manner possible their high appreciation of him as an earnest and talented minister, and their love for him as a christian gentleman. The Church was never more beautifully decorated with flowers than last evening. The pulpit was hidden by a bank of roses and calla lilies, and the altar was placed about with flower stands and vases filled with the choicest products of a hundred gardens. Above and behind the pulpit was placed against the wall a cross of calla lilies laid on green foliage, and above this was a streamer bearing, in letters of white, the injunction, "Love One Another." On the walls were the following, beautifully wrought in letters of white flowers on a back ground of leaves: "God is Love," "Christ is Risen," "Holy Spirit Guide Us," and on the front of the gallery was the following divine announcement, "Lo, I am with you always." All the gas fixtures were tastefully clothed with flowers and no point that was capable of bearing a floral token of the esteem in which the Rev. Mr. McKenzie is held by his congregation, was allowed to escape the notice of the Committee which had this pleasant duty to perform. The service commenced at half-past seven o'clock with a voluntary by the choir, a solo and chorus entitled: "Peace be within thy walls." This was followed by reading from the scriptures by the Rev. Mr. Richardson, of Grace M. E. Church, and this by prayer by the Rev. H. B. McBride, of Tehama. The choir sang the hymn, "Watchman tell us of the night." The pastor was then addressed by a class of little girls who repeated a welcome written for the occasion. The pastor responded very briefly, but in well chosen and expressive words. The installation sermon was then preached by the Rev. H. H. Rice, of Sacramento. This was followed by the sacred song entitled, "Ruth and Naomi." The constitutional questions required by the Presbyterian Church to be put to the Pastor and the congregation, were then put by Rev. Mr. Rice, and the Rev. H. B. McBride delivered a charge to the Pastor and to his people. A prayer was offered by the Rev. J. N. Hubbard, and the choir sang the anthem entitled, "When the Lord shall build up Zion." Before pronouncing the Doxology the Rev. Robt. McKenzie, the installed Pastor, expressed his deep sense of gratitude to his congregation for the kindness shown him, in a very few words that were full of meaning and earnestness. The Doxology was pronounced and the members of the congregation were invited by the Rev. Mr. Rice to go forward and personally extend a welcome to their newly installed Pastor. While this invitation was being accepted Miss Hubbard, the organist, played the wedding march, a very appropriate ending to the installation. The music was exquisitely rendered, and the services, altogether, were beautiful and impressive.

A LOVER BY PROXY.

Quixotic Suit of the Earl of Leicestershire.

A GALLANT WHO QUOTED SCRIPTURE.

Queer Proceedings of Some Very Pious People—Complaint of an Aged Dame Who Wooed a Lord.

In that section of the city the spiritual wants of which are ministered to by the Howard-street Methodist Church and the Church of the Advent, religious people have for some time been quietly smiling over a queer case of blighted matrimonial ambition. The fair one on whom the mildew of deferred hope and incipient despair has fallen is a lady named Mrs. Etna Bennett. Some eight months ago Mrs. Bennett, being even then of an age which makes the pursuit of a livelihood as a book agent and patent-medicine vender both safe and respectable, lodged in the St. David's House on Howard street, the St. David's being one of those establishments where persons of limited means meet in the kitchen on terms of equality. Mrs. Bennett soon formed over the common range the acquaintance of two lodgers who, like herself, were not too rich, lazy or proud to act as their own cooks.

ECONOMY AND PIETY.

These economic and industrious lodgers bore to each other the relationship of mother and daughter. The first was called Mrs. Julia Taylor and the latter Mrs. Fannie Clarke. The piety of both was so great that they hung Scriptural texts from everything in their room, even to the doorknob, and used a Bible for a pillow. They prayed aloud every Sunday in the Church of the Advent and never missed a Gospel meeting in town. As unfortunately the neighborhood of these good people's lodgings is not over godly, their deep and earnest piety became a subject of general conversation and wonder. Mrs. Bennett, among others, was deeply impressed by the fervid faith of the aged mother and the sprightly daughter. They also became interested in Mrs. Bennett, who was a steady churchgoer, and the three finally entered into a close sentimental copartnership. About this time it became the duty of the CHRONICLE to announce through its advertising columns that one "Mary Grace" was anxious to serve in the capacity of housekeeper in the establishment of some widower of advanced years and undoubted prudence. It was whispered around the circle of Mrs. Bennett's acquaintance that she knew more about this advertisement than any one else.

A HORRIBLE RUMOR.

This shameless rumor served as a foundation for the scandalous charge that Mrs. Bennett was eager to wed, and the malicious statement having been freely circulated in her parish, she received a number of tempting proposals to change her lot. Among the other tender and flattering epistles poured at the feet of the traduced lady was an earnest avowal of love from the "Earl of Lester." The manner of the Earl's attachment was romantic in the extreme. His lordship was sitting in the shadow of his walking shoes at one of the windows of the Palace Hotel when Mrs. Bennett came tripping across the street in advance of one of the fleet chariots of the Omnibus line. The ineffable grace with which the venerable grass widow skipped the gutter enchanted the Earl's admiration, and when the enterprising lady buttonholed a passer-by and thrust one of her book sunder the alarmed individual's nose, his lordship's case was hopeless.

THE EARL INFATUATED.

He fell fearfully and desperately in love, and so he wrote her in red ink on a large sheet of blue paper. The pious Mrs. Clarke delivered the note, the Earl being, she said, such an old friend that even on matters of the heart he was ready to consult her. From this romantic beginning the course of the Earl's love was smooth and steady. Disdaining the slow and vulgar medium of the Post-office he dashed off his glowing sentiments, and sent them, with aristocratic expedition, through Mrs. Clarke's hands. Each succeeding day brought a fresh pledge of the Earl's love, Mrs. Clarke being invariably selected as the bearer of the amatory dispatches. Mrs. Bennett, notwithstanding her fifty years' experience of the world, would not have been mortal or feminine had she remained unmelted by the Earl's tropical declarations of regard, and when Mrs. Clarke and her aged mother assured the flattered lady that the Earl was not a young or flippant tourist, with a short coat and distressingly close-fitting unmentionables, but a staid and cool-headed nobleman, who needed a nurse as much as a wife, she consented to regard him as a suitor.

AUGUST

Moon Souths.
P.1127
12 0
A.0 32
1 35
2 34
3 29
4 19
5 5
5 49
6 31
7 14
7 57
8 42
9 28
10 16
11 6
11 56
P.0 47
1 36
2 24
3 11
3 57
4 43
5 31
6 20
7 12
8 9
9 9
10 12
11 16
12 0

Moon Souths
A.1 39
2 24
3 9
3 56
4 44
5 33
6 23
7 13
8 3
8 52
9 40
10 27
11 15
P.0 4
0 56
1 50
2 47
3 47
4 48
5 49
6 47
7 42
8 33
9 20
10 6
10 50
11 34
12 0
A.0 18
1 3
1 49

LOVE CAN LEVEL RANK.

She answered the Earl's impassioned letters with the reserve and awe proper in the plebeian object of such exalted admiration. The Earl, as might have been expected from one so nobly condescending, reiterated the sentiments of that illustrious member of the crew of the *Pinafore* who sings:

Never mind the why and wherefore;
Love can level rank, and therefore—

Thus assured, Mrs. Bennett gave full rein to her affections, and Mrs. Clarke had a busy time distributing the Earl's correspondence. During all this exciting period the Earl had refrained from pressing his suit in person, and though Mrs. Bennett frequently went past the Palace Hotel, and the Earl invariably thanked her next day by letter for allowing him the inestimable boon of gazing on her lovely form, he never grew bold enough to come forward and speak his love. He sent all his letters through Mrs. Clarke and a "Dr. Barton," to whom he constantly referred in the friendliest manner. Soon after the Earl's avowal of love he was smitten with boils, and in the following tender and delicate manner referred to the affliction:

HE COULD NOT SLEEP.

Darling: I did not sleep last night. I guess I wanted someone to keep me warm and to put my arms around. *Do you know who?* Why do you not write to me yourself, darling? No one sees your letters but me. My "afflictions" are pretty troublesome. I don't love them much. Now much love and kisses. I would hug you were you here. I wonder would you let me. Good-by; God bless you. Your loving

LESTER.

Following the plague of boils came severe attacks of the mumps, measles and diphtheria, and thinking that his ills were too great to make any hiding place terrible, the Earl fled to Vallejo, without showing himself to his *fiancee*.

From Vallejo the erratic nobleman wrote:

VALLEJO, February 25.

Darling: Your notes and letter received. Will write just a note now. Answer letter soon; am in too much pain to write much. Yours was so good read it many times. Job's trials love me much. Am patient, or try to be, as he was. Glad to get your handwriting. Now no one sees our letters, darling. Much love and lots of kisses, dear one. God bless you. Your own

LESTER.

On the 2d inst. the Duke was still sick and plaintively warbled about his ills as follows:

LOVE BOILING OVER.

VALLEJO, March 2.

Darling: Your good note just received; so sorry you were feeling bad. I don't want you to worry much if I do. I am getting better as fast as I can. The boil on my leg not come to a head yet, nor one on arm. Both pain me very much, darling. I can't tell you if I am able to come Saturday or not yet, but will if I can do so. You know that, don't you, darling? Harry's coming, so I sent this by him, care of Mrs. Clarke, to you. I am not able to write more. Do take care of yourself, for I don't want you to get sick too. With love and kisses, Nate, your loving

LESTER.

Harry comes back on Saturday morning. If I don't send word I am coming (though I will come if I can, dear,) will send word Friday night how I am to Harry.

Several other letters described the future of the Earl's honored *fiancee*, the castle where she was to rule supreme, the jewels she was to grace and the interest taken in her by the aristocracy of Europe, who had heard with dismay that the Earl anticipated taking a wife from the people of California. Mrs. Clarke assured the bewildered patent-medicine vender that the Duke had jilted a princess of the royal blood to marry her. The pious young lady also assured Mrs. Bennett that a great number of boxes of presents from the nobility of England had arrived and been placed in the vault of the California Bank for presentation on the wedding day. At last things reached such a pitch that the day of the wedding was fixed, and Mrs. Bennett gave away all her old clothes, and prepared to move to the magnificent apartments in the Palace Hotel which Mrs. Clarke said the Earl had hired.

In this critical hour the Earl overjoyed Mrs. Bennett, who is a devout worshiper at the Methodist Church, by sending her the following letter:

LEARN FROM THE DOVES.

VALLEJO.

Darling Kate: So you are glad I am better; bless your heart for saying so. Yes, we can get well under love's power so much faster. No, darling, we are not too old to learn even from the doves a lesson. Let us ever sit at Jesus' feet and learn of him. Yes, we trust the time will come when we can talk our love face to face. God can make all things possible. Find these texts, darling, and see what I think of my own one:

Proverbs, 31, 10, 31.
Col. 3, 16, 17, 23, 24.
Phil, 12, 3, 4.
Phil, 4, 13, 14, 16, 17, 18, 20.

Be patient a little longer and all shall be lovely. I put the token in my heart pocket, darling. Your letter was so good, like yourself. Be patient. Your loving LESTER.

The next billet-doux insinuated that the Duke's favorite boil would probably come to a head if he had her brocade shawl to throw over his shoulders as he battled with the mosquitoes infesting the Vallejo mud banks. The shawl was promptly turned over to Mrs. Clarke, as were a pair of wristlets, a breast-pin and a pair of Brazilian pebble spectacles and other articles, all of which the Duke considered at various times conducive to his health. Finally the victimized widow was forced to believe that the unhealthy bridegroom was trifling with her affections, and wrote him as follows:

SEPTEMBER.

Moon Souths.
0 17
1 14
2 7
2 56
3 42
4 26
5 9
5 53
6 37
7 23
8 10
9 0
9 50
10 41
11 31
12 20
1 8
1 55
2 42
3 29
4 17
5 8
6 2
6 59
7 54
8 50
9 45
10 32
11 21
12 10

Moon. Souths.
2 37
3 26
4 16
5 5
5 54
6 43
7 30
8 16
9 3
9 51
10 42
11 35
0 32
1 33
2 36
3 40
4 41
5 38
6 30
7 19
8 5
8 49
9 32
10 15
10 59
11 45
0 32
1 21
2 10

"DARLING, I AM GROWING GRAY."

SAN FRANCISCO.

Dear Lester: I have heard nothing from you for four days. Then you were in too much pain to write much, and left me very anxious. My hair has turned white as the wall in three days. You may judge my suffering. Mrs. Clarke is making preparations to go East in a day or two. It will be better to send by mail. I hope to hear from you every day. Am too sick to write more. Direct to 646 Howard street, Etna Bennett. With love from your darling, KATE.

This letter having been returned from the Vallejo postoffice Mrs. Bennett realized that she had been victimized, and that the Earl whom she thought she had been wooing by proxy in accordance with the highest English custom, was either a myth or a fraud. She at once procured warrants for the arrest of Mrs. Clarke, Mrs. Taylor and Dr. Barton for obtaining goods under false pretenses, and for conspiracy. She estimated that about $60 worth of goods had been sent by her to the suffering Earl, some to be used as love tokens, and others to serve as patterns of rich jewelry and attire that the noble lover was to present her with after Bishop Kip and four Episcopalian clergymen had married them.

THE CASE IN COURT.

At the examination yesterday Dr. Barton was demonstrated to be a myth, and the Duke, it was found, had also vanished in thin air. The defendants gave the only evidence in their own behalf. Mrs. Taylor, who is 66 years of age, and in possession of but few faculties, denying all knowledge of the transaction, while Mrs. Clarke stoutly maintained to knowing both "Dr. Barton" and a person claiming to be the Duke of Leicester. Her motives, she held, were intentions to benefit Mrs. Bennett by a wealthy marriage. Judge Rix stated that he thought at first the matter was merely a practical joke, but from the testimony and some specimens of Mrs. Clark's handwriting, the matter assumed a more serious aspect. His Honor believed the old lady incapable of joining in such a conspiracy, and accordingly dismissed the charge against her. The charge against Mrs. Clarke was also dismissed on the ground that one person could not concoct a conspiracy. Before discharging Mrs. Clarke, however, the Judge ordered the Clerk to make out a complaint against her for obtaining goods under false pretenses, and the lady was re-arrested before leaving the Courtroom, and booked on that charge.

4 M	338	*Temp D 47 5, N 55 4*	6 35	5 23
5 Tu	339	☾ 6h 46m A.M.	7 34	6 9
6 W	340	*Barometer* 29·95	8 47	6 54
[illegible]	[illegible]	[illegible]	[illegible]	7 40

A Defective Complaint.

Mrs. Fannie Clark, who acted as matrimonial agent between Mrs. Edna Bennett and the "Duke of Leicester," alias Dr. George Logan, was called for trial before a jury in Department 1 of the Police Court yesterday, upon a charge of having obtained goods by means of false pretences from Mrs. Bennett. A jury was empanelled and sworn, after which the Prosecuting Attorney proceeded to read the complaint, but had not read many lines before he stopped suddenly and stated to the Court that he had discovered a clerical error.

"Will you permit us to amend the complaint?" asked the Public Prosecutor of the attorney for the defence.

"Your Honor," said the attorney, "I do not wish to put the Court to any unnecessary trouble, but I cannot waive any rights the defendant may have, and one of these rights is not to allow a complaint to be amended."

"What is the error?" asked the Court.

"The complaint," said Mr. Blaney, "charges this crime to have been committed on the 15th of March, 1882."

"Well, Mr. Blaney," asked the Judge, "what are the defendant's rights, as the case now stands?"

Mr. Blaney looked at the complaint for a moment and then slowly said: "Under the circumstances the defendant is entitled to an acquittal."

The Judge then instructed the jury to acquit, and a verdict of not guilty was returned.

The counsel then announced that a package had been left at his office, and that it contained all the articles that had been sent by Mrs. Bennett to the Duke, and that she could have them whenever she called for them.

ns interest

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, C; 28,
ardiff, C;
, H C.
H, C, P,
der-Lyne,
26, Ports-
Wool; 27,
, S; 5, 26,
21, Horn-
lford and
swich, H;
alding, H.
ath, Wool;

lax; Elstow, *H, C, S;* Newcastle-under-Lyne, *C;* 7, *ury,* Rochdale, *H, C, Woollen Cloth;* 8, Cirencester, *, C;* *H, C, S;* Leeds, *H, C, and Hardware;* Warwick, *e, C;* *H, C, P;* Ashby-de-la-Zouch, *H, C;* 13, Kilgarren, *; 26,* *H, C,* and *various;* Loughboro', *H, C, S;* Farnham, *, Ch.* *H, C;* 15, East Ilsley, *S;* 17, 30, Wells, *H, C, S, P,* *Y, C,* 18, Durham, *H, C;* 20, Boston, *H;* 22, Guildford and *ham,* Monmouth, *H, C, S, P;* 28, Gloucester, *H, C, P, Ch;* *Ch;* Harleston, *C;* 30, Warrington, *H C,* and *Cloth;* *lops;* Alresford, *S.*

December 1, Bury St. Edmunds, *C;* Rotherham, *H, C;* 4, Dursley, *C, and various;* Atherston, *H, C, S;* *; 18,* *lford,* 6, Bodmin, *C S;* Higham Ferrars, *H C S;* 7, 18, *; 24,* Cheltenham, *C;* 9, Bradford, *P,* and *various;* 11, *Tad-* *H, C.* Baldock, *Ch;* Boston, *C, Ch;* 14, Thirsk, *H, C, S;* 18, *and* Hornsea, *H C;* 28, Bridgewater, *H.*

TATTLERS AND SCANDAL-MONGERS.

Timely Words for a Good Many People.

On Sunday evening last Rev. Robert Mackenzie, pastor of the First Presbyterian Church, preached one of a series of Sunday evening discourses on practical topics, his theme on this occasion being "Our Neighbor's Good Name—What We Owe to It." The theme is one so practical and timely, and was treated in such a pointed and forcible way by the speaker, that we give place to the principal portions. It will be found good reading. The speaker said:

During the famine in Ireland no clergyman could bring himself to say the word "potato" in the pulpit. Preachers called it "that root upon which so many thousands of God's creatures depended for support;" or spoke of it as "that esculent succulent the loss of which had deprived so many hungry sinners of their daily sustenance;" but no one said "potato." Let us move away from that literary prudery, and in the discussion of my theme to-night let me call a potato not an "esculent succulent," but just a potato.

First. Our neighbor has a good name. Some of you are fortunate in inheriting or energetic in amassing riches. Others here are not blessed—or cursed, as the case may be—with an inherited fortune, and have turned their energies to build up something other than riches. They have spent their time, talent and opportunity in building up a good name. It is their store, their bank, their farm. Poor in many things indeed, but rich in a good name. Its value is beyond the expression of figures. The mercantile agencies put down your real estate, &c., at so many thousand dollars; they put down your good name, but know no figures to set over against it; they use a sign or an expressive word. They, too, believe with Solomon that "A good name is rather to be chosen than great riches."

Second. It is utterly defenseless. When you go away in Summer, you lock up your treasures in the bank safe, or ask a policeman to watch your house in your absence; but the greatest of all earthly treasures—a good name—can not be locked up in a bank safe. You must leave that on the open street, to be kicked into the gutter by the mean, the envious and the malicious, or kindly treated by the noble and the good.

Its defenselessness should be its greatest protection, and as society develops a little further along from the barbarism of our Aryan ancestor it will be its sure and sufficient defense. The babe in the cradle finds its very helplessness a perfect canopy of care. No hand so cruel as to strike, that even the dog on the hearth, who snarls and bites at you, when the baby gets its hand twisted in its hair kindly disengages himself. The assumed defenselessness of woman is a royal bodyguard which takes her from New York to San Francisco without insult or inattention. Time will come when the very defenselessness of our neighbor's good name will make it as disgraceful to attact that as it is now to insult a lady or beat a babe. But,

Third, This defenseless condition of our neighbor's good name is a temptation for the attack of a certain class. In our large cities, I notice, they have removed the dividing fences from between their yards. No longer does it seem the unpardonable sin for one man's child to stray over into his neighbor's yard. This is civilization. In ancient times, when our fathers lived in caves, in fortresses or isolated castles, there was not only a dividing fence, but a broad strip of neutral ground between their homes. He who put foot on that strip declared war, for a man visited his neighbor's den or castle, only to slay him, despoil his wife or enslave his children. Notwithstanding the fenceless civilization of our day, there still are savages among us. As among birds, there are vultures, hawks, black crows, that love carrion; so among men there are birds of prey—carrion eaters. No community is yet exempt. There are those who have no insane, no murderer, no prisoner, but no community lacks its social savages, who prey upon their neighbor's good name. Development, if development be true, is a slow process so far as the moral nature and the ninth commandment is concerned. As it must be a difficult thing for the Indian to pass a new home rising on the plains and not enter to scalp the emigrant and tomahawk his family, so it is impossible for our society savage to pass a neighbor's door without longing, not for his scalp or his wife or his children, but for his good name. Cannibals declare that nothing is so sweet as human flesh, or so exhilarating as human blood; the South Sea Islander never dances so wildly or sings so joyously as when his lips are red with the uncooked gore of his human victim, roasting on the fire. And you have seen cannibal faces that never beamed so brightly—heard tongues that never spoke so eloquently, as when feasting on the fair names of their unoffending neighbors. A hundred years ago it was a law in France that the owner of an estate, on coming home from the chase weary or excited, could command a peasant to be slain and his blood used as a warm bath for "my lord's" feet. There are those who can not sleep soundly unless their feet have been warmed in the life-blood of some one's good name that day. There are those who can not enjoy a single meal unless their neighbor's good name is served for relish. Many of us here to-night have been carved with the roast, served with the sauce, and devoured by the ounce and by the pound—and some greedy gullets can gulp us down at a bite and grunt for more.

Fourth. The weapons of this savage, in destroying our good name, are:

(1,) The tongue.

It is against the law, is it not, to carry concealed firearms? For man is a creature of passions, and some fiend having invented the hip-pocket and placed a revolver there, his passions found murderous expression, until at last the law interfered. But there is a firearm which we all carry; not a seven-shooter in the hip-pocket, but that *mitrailleuse* of the mouth, the tongue. At the least kindling of passion our savage sends bullet after bullet, little knowing, caring less whose good name is wounded. Dear to the savage heart is the rattling of artillery, dearer to some the eternal railing of a scandalous tongue. Look at it this way: You are passing your neighbor on the street; you observe to some one with you that that man just passing is an excellent mechanic. "Yes, but"—and another "Yes, but"—so much of the ram seems to be left in them yet that it is impossible for them to see any one held up in the light of "loving favor" without *butting* at it. Even if you were to speak of the angels—of Gabriel the prince, it would be, "Yes, but he blows his own horn a little too much."

Take the reforming man. There are those who have spent thirty or forty years building up a bad name. At last they see their folly. They determine to reform. They strive to forget their black past; helpful men around them agree to forget their past and cheer them with a God speed. God himself, looking down from Heaven, assures them that He will "remember their iniquities no more;" that He has cast them into the depths of the sea. But there are those cowardly spirits who go back into the reformed man's past, gather up the very essence of his worst deeds, bottle it, keep the bottles in their right vest pockets, and when you remark on the clean new life of some man struggling back to honor they answer, "O, yes; but—*smell that!*" While God and good men are helping them to forget their blighted past, these heartless beings, called human by courtesy, constantly drag the old record to view as if some wriggling worm of the dust should on leaving you admire the butterfly gliding from flower to flower, take you back to some corner and show you the chrysalis whence the beautiful thing came. But let the struggling soul take courage. God and your better fellows will forget that old chrysalis if you be true to your wings.

The tongue when thus moved by base passion is called in Scripture a fire kindled at the flames of hell. You have known the incendiary to set fire to some house. You have seen the hard-earned home of the mechanic burned to ashes, the long-saved house treasures of the wife swept in the blaze and the children exposed to the rigors of a Winter night. But have you not seen a spark from the tongue of some scandal-monger falling into some neighbor's pure home, and such a fire kindled as sent the wife home to her parents, the husband to the saloon, the den of infamy, to perdition, and the children to long years of unforgotten shame. Only a spark from some savage tongue. There is no home but has its little misunderstandings, its unwatchful hours. These are things born of a moment, and doomed to a speedy death, swept out with other unpleasant things in the morning. Along comes some wolf-tongued tale-bearer to our back door, rakes among the garbage, finds this corrupt morsel—sweet, sweet to to the taste—and away to a hungry band of kindred creatures, to feed upon it. Then the flames of hell are lapping about that unheeding home. More separation of friends, more divisions of families, more heartaches to individuals are caused by this infamous war of the tongue than by all other causes put together. You remember when government placed a price upon each wolf's head that infested this State. After all efforts an occasional wolf would worry your flocks. The tale-bearer, the scandal-monger is the remaining wolf in the civilization of to-day. There will yet be a price set on its head.

(2). Another weapon is the press. One coming into this century must study the genius of the press. One might as well form an idea of the day, ignoring the sun, as to think of our century, ignoring the press—it is the sun of our times. There are a few centers in this country where a few newspaper men have set up furnaces seven times heated, for the special purpose of cooking and dressing our neighbor's good name for the public breakfast. It is but fair to say that these men are as obnoxious to the average editor as to the average minister. But editor and minister too well know that there is a large class who demand that kind of morning

reading, on them should fall half the obloquy. These furnaces are kindled in Chicago, New York and other places. Their agents are sent to every considerable town in the land—armed with a trident, a three-pronged red-hot pitchfork, like the mediæval devil. Down go these barbed tines into some one's good name, pitched on the wires, and off and into the furnace in Chicago, where are specially trained cooks, who bake it to a turn, dress it in all the immoral delicacies of the English language, flavor it with untranslatable French words. The brains of the whole staff are exercised to make it juicy, spicy and sweet. Next day it is brought to our doors. With coffee in one hand and this newspaper in the other, we turn to the scandal column. If there is no minister, or elder, or at least a church member roasted there, we are cross all day because we did not get the breakfast we paid for. The black cannibal always relished the flesh of a white man most—the whiter the sweeter. The modern cannibal is not satisfied unless the white, good name of some minister is provided—the more eminent the sweeter. Sometimes it is *mock minister* they serve. Next day they correct it, and say, "Our compositor read *circuit rider*, whereas the copy read *circus rider*." We thought we were eating clergyman and it was only painted clown! A public lecturer said—and it was copied every-where into the papers—there were forty-two lawyers, twenty-seven clergymen, and thirteen physicians in Auburn State Prison. It was immediately proved that there were only three lawyers, five physicians and no ministers. There was not then, nor was there for many years, a clergyman in Auburn Prison as a convict. No, it was only a list of *mock ministers*.

Come nearer home. Only one in a thousand of us will suffer in the columns of the Chicago *Times*. There is an occasional column in our ordinary newspapers where our neighbor's good name is murdered. Duelling is dishonorable; assassination is speedily punished. How often, however, do we see the cowardly assassin sneak through an anonymous column to cut his neighbor's throat. It is but fair to say that the editor is rarely guilty of this. Generally you will find some justifying sentence or condemnatory statement revealing him as a would-be peace-maker. It is that meanest of all human beings, an anonymous correspondent that wields the murderous knife. O, if waste-baskets could speak! It is well that newspaper men, like father confessors, know how to hide the sins of their fellows. Lawyers see the wickedness of human nature. Editors the weakness. Lawyers see the courageous side of a man wherein he says, "I want to meet my opponent before twelve men, tried and true, and before God with uplifted hand;" the editor sees the cowardly side—the envelope without franking, the disguised writing, the assumed name. Lawyers see the devil in a man that makes him leisurely construct a gunpowder plot beneath his opponent; the editor sees the shimmer of the Italian stilleto in in the dark, that would send death to your good name and would yet shake hands in the morning.

Coming to politics. Friends, where are we drifting? It is as much as a man's good name is worth to enter this arena. He knows the dire penalty. Not that he has to contribute to the campaign fund only, but to sacrifice his good name. Among the ancient Locreans, any legislator wishing to make a motion for a new law, first tied a halter round his neck that his companions might hang him if his measure was proved contrary to the public good. No man touched that halter if his words were wise; but now any man running for office puts a halter round his good name, and wise or otherwise, every little orator and reporter must take hold and drag him through the mire. Running the gauntlet, according to Mayne Reid, between two files of ferocious Indians were child's play compared with running a campaign between the two parties. What are we going to do? There is some hope. Newspapers are growing weary of the infamy. The beginning of the cure is presented in a late editorial in one of our own dailies, which, bewailing the pernicious tendency, concludes that very soon people will no longer believe these reports. That is the most direct way out. Let us hope that it is the first ray of a dawning nobility of political treatment.

When editor meets editor, then comes the tug of war. Let them tug. He is a fool that goes between a quarreling Irishman and wife—greater fool still he who would go between two such editors. It is only the sparring natural between athletes.

(3). The third weapon is the pulpit. There are those so poor that, however they may have a meal to cook, they have no fire to cook it, unless they steal their neighbor's fuel. There are those who, if left to the great characters and principles of their own denomination would seem to have to live on the shade of a shadow; hence they must steal John Wesley and burn him under their sermon, or mangle Martin Luther to keep up the interest in their congregation. There are one hundred sermons preached to-day that would be exceeding dry eating if the blood of John Calvin's good name had not been ruthlessly shed to make the matter stimulating. Poor John Calvin! he has seasoned more poor sermons into some taste than all mortal names besides. They have him canned, pickled, smoked, salted, devilled, every conceivable way. He has been used for three hundred years, and still there's plenty of him for three hundred years to come. They are wise in choosing large subjects. In a word, when any minister goes out of his own denomination for a subject with intent to kill and slay, he is a thief and a robber. If I found myself guilty at any one time of speaking a single doctrine of my own church creed by the blood of the doctrine of another man's creed, I would repent of it in dust and ashes. Let every man build up his own good name and bear not false witness against his neighbor.

Fifth. The remedy was then discussed under the caption of

(1). Stop the tale-bearer. When he would a tale unfold, cut it off. When the snake in the forests of South America ascends the tree to rob a bird's nest of its young, the mother bird hastily searches for a certain leaf and puts it over her brood, the eager snake bending its head, for the prey recoils as if shot, the sight and taste of that leaf strikes the snake with the pangs of death. When the snake would rob our neighbor of his good name, let us put a leaf of our charity over him and stop the ravage.

(2). Stop the tale-bearing. Every report should be tested by these three principles, Is it true, is it kind, is it necessary?

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On Sunday evening last Rev. Robert Mackenzie, pastor of the First Presbyterian Church, preached one of a series of Sunday evening discourses on practical topics, his theme on this occasion being "Our Neighbor's Good Name—What We Owe to It." The theme is one so practical and timely, and was treated in such a pointed and forcible way by the speaker, that we give place to the principal portions. It will be found good reading. The speaker said:

During the famine in Ireland no clergyman could bring himself to say the word "potato" in the pulpit. Preachers called it "that root upon which so many thousands of God's creatures depended for support;" or spoke of it as "that esculent succulent the loss of which had deprived so many hungry sinners of their daily sustenance;" but no one said "potato." Let us move away from that literary prudery, and in the discussion of my theme to-night let me call a potato not an "esculent succulent," but just a potato.

First. Our neighbor has a good name. Some of you are fortunate in inheriting or energetic in amassing riches. Others here are not blessed—or cursed, as the case may be—with an inherited fortune, and have turned their energies to build up something other than riches. They have spent their time, talent and opportunity in building up a good name. It is their store, their bank, their farm. Poor in many things indeed, but rich in a good name. Its value is beyond the expression of figures. The mercantile agencies put down your real estate, &c., at so many thousand dollars; they put down your good name, but know no figures to set over against it; they use a sign or an expressive word. They, too, believe with Solomon that "A good name is rather to be chosen than great riches."

Second. It is utterly defenseless. When you go away in Summer, you lock up your treasures in the bank safe, or ask a policeman to watch your house in your absence; but the greatest of all earthly treasures—a good name—can not be locked up in a bank safe. You must leave that on the open street, to be kicked into the gutter by the mean, the envious and the malicious, or kindly treated by the noble and the good.

Its defenselessness should be its greatest protection, and as society develops a little further along from the barbarism of our Aryan ancestor it will be its sure and sufficient defense. The babe in the cradle finds its very helplessness a perfect canopy of care. No hand so cruel as to strike, that even the dog on the hearth, who snarls and bites at you, when the baby gets its hand twisted in its hair kindly disengages himself. The assumed defenselessness of woman is a royal body-guard which takes her from New York to San Francisco without insult or inattention. Time will come when the very defenselessness of our neighbor's good name will make it as disgraceful to attact that as it is now to insult a lady or beat a babe. But,

Third, This defenseless condition of our neighbor's good name is a temptation for the attack of a certain class. In our large cities, I notice, they have removed the dividing fences from between their yards. No longer does it seem the unpardonable sin for one man's child to stray over into his neighbor's yard. This is civilization.

In ancient times, when our fathers lived in caves, in fortresses or isolated castles, there was not only a dividing fence, but a broad strip of neutral ground between their homes. He who put foot on that strip declared war, for a man visited his neighbor's den or castle, only to slay him, despoil his wife or enslave his children. Notwithstanding the fenceless civilization of our day, there still are savages among us. As among birds, there are vultures, hawks, black crows, that love carrion; so among men there are birds of prey—carrion eaters. No community is yet exempt. There are those who have no insane, no murderer, no prisoner, but no community lacks its social savages, who prey upon their neighbor's good name. Development, if development be true, is a slow process so far as the moral nature and the ninth commandment is concerned. As it must be a difficult thing for the Indian to pass a new home rising on the plains and not enter to scalp the emigrant and tomahawk his family, so it is impossible for our society savage to pass a neighbor's door without longing, not for his scalp or his wife or his children, but for his good name. Cannibals declare that nothing is so sweet as human flesh, or so exhilarating as human blood; the South Sea Islander never dances so wildly or sings so joyously as when his lips are red with the uncooked gore of his human victim, roasting on the fire. And you have seen cannibal faces that never beamed so brightly—heard tongues that never spoke so eloquently, as when feasting on the fair names of their unoffending neighbors. A hundred years ago it was a law in France that the owner of an estate, on coming home from the chase weary or excited, could command a peasant to be slain and his blood used as a warm bath for "my lord's" feet. There are those who can not sleep soundly unless their feet have been warmed in the life-blood of some one's good name that day. There are those who can not enjoy a single meal unless their neighbor's good name is served for relish. Many of us here to-night have been carved with the roast, served with the sauce, and devoured by the ounce and by the pound—and some greedy gullets can gulp us down at a bite and grunt for more.

FOURTH. The weapons of this savage, in destroying our good name, are:

(1,) The tongue.

It is against the law, is it not, to carry concealed firearms? For man is a creature of passions, and some fiend having invented the hip-pocket and placed a revolver there, his passions found murderous expression, until at last the law interfered. But there is a firearm which we all carry; not a seven-shooter in the hip-pocket, but that *mitrailleuse* of the mouth, the tongue. At the least kindling of passion our savage sends bullet after bullet, little knowing, caring less whose good name is wounded. Dear to the savage heart is the rattling of artillery, dearer to some the eternal railing of a scandalous tongue. Look at it this way: You are passing your neighbor on the street; you observe to some one with you that that man just passing is an excellent mechanic. "Yes, but"—and another "Yes, but"—so much of the ram seems to be left in them yet that it is impossible for them to see any one held up in the light of "loving favor" without *butting* at it. Even if you were to speak of the angels—of Gabriel the prince, it would be, "Yes, but he blows his own horn a little too much."

Take the reforming man. There are those who have spent thirty or forty years building up a bad name. At last they see their folly. They determine to reform. They strive to forget their black past; helpful men around them agree to forget their past and cheer them with a God speed. God himself, looking down from Heaven, assures them that He will "remember their iniquities no more;" that He has cast them into the depths of the sea. But there are those cowardly spirits who go back into the reformed man's past, gather up the very essence of his worst deeds, bottle it, keep the bottles in their right vest pockets, and when you remark on the clean new life of some man struggling back to honor they answer, "O, yes; but—*smell that!*" While God and good men are helping them to forget their blighted past, these heartless beings, called human by courtesy, constantly drag the old record to view as if some wriggling worm of the dust should on leaving you admire the butterfly gliding from flower to flower, take you back to some corner and show you the chrysalis whence the beautiful thing came. But let the struggling soul take courage. God and your better fellows will forget that old chrysalis if you be true to your wings.

The tongue when thus moved by base passion is called in Scripture a fire kindled at the flames of hell. You have known the incendiary to set fire to some house. You have seen the hard-earned home of the mechanic burned to ashes, the long-saved house treasures of the wife swept in the blaze and the children exposed to the rigors of a Winter night. But have you not seen a spark from the tongue of some scandal-monger falling into some neighbor's pure home, and such a fire kindled as sent the wife home to her parents, the husband to the saloon, the den of infamy, to perdition, and the children to long years of unforgotten shame. Only a spark from some savage tongue. There is no home but has its little misunderstandings, its unwatchful hours. These are things born of a moment, and doomed to a speedy death, swept out with other unpleasant things in the morning. Along comes some wolf-tongued tale-bearer to our back door, rakes among the garbage, finds this corrupt morsel—sweet, sweet to to the taste—and away to a hungry band of kindred creatures, to feed upon it. Then the flames of hell are lapping about that unheeding home. More separation of friends, more divisions of families, more heartaches to individuals are caused by this infamous war of the tongue than by all other causes put together. You remember when government placed a price upon each wolf's head that infested this State. After all efforts an occasional wolf would worry your flocks. The tale-bearer, the scandal-monger is the remaining wolf in the civilization of to-day. There will yet be a price set on its head.

(2). Another weapon is the press. One coming into this century must study the genius of the press. One might as well form an idea of the day, ignoring the sun, as to think of our century, ignoring the press—it is the sun of our times. There are a few centers in this country where a few newspaper men have set up furnaces seven times heated, for the special purpose of cooking and dressing our neighbor's good name for the public breakfast. It is but fair to say that these men are as obnoxious to the average editor as to the average minister. But editor and minister too well know that there is a large class who demand that kind of morning reading, on them should fall half the obloquy. These furnaces are kindled in Chicago, New York and other places. Their agents are sent to every considerable town in the land—armed with a trident, a three-pronged red-hot pitchfork, like the mediæval devil. Down go these barbed tines into some one's good name, pitched on the wires, and off and into the furnace in Chicago, where are specially trained cooks, who bake it to a turn, dress it in all the immoral delicacies of the English language, flavor it with untranslatable French words. The brains of the whole staff are exercised to make it juicy, spicy and sweet. Next day it is brought to our doors. With coffee in one hand and this newspaper in the other, we turn to the scandal column. If there is no minister, or elder, or at least a church member roasted there, we are cross all day because we did not get the breakfast we paid for. The black cannibal always relished the flesh of a white man most—the whiter the sweeter. The modern cannibal is not satisfied unless the white, good name of some minister is provided—the more eminent the sweeter, Sometimes it is *mock minister* they serve. Next day they correct it, and say, "Our compositor read *circuit rider*, whereas the copy read *circus rider*." We thought we were eating clergyman and it was only painted clown! A public lecturer said—and it was copied every-where into the papers—there were forty-two lawyers, twenty-seven clergymen, and thirteen physicians in Auburn State Prison. It was immediately proved that there were only three lawyers, five physicians and no ministers. There was not then, nor was there for many years, a clergyman in Auburn Prison as a convict. No, it was only a list of *mock ministers*.

Come nearer home. Only one in a thousand of us will suffer in the columns of the Chicago *Times*. There is an occasional column in our ordinary newspapers where our neighbor's good name is murdered. Duelling is dishonorable; assassination is speedily punished. How often, however, do we see the cowardly assassin sneak through an anonymous column to cut his neighbor's throat. It is but fair to say that the editor is rarely guilty of this. Generally you will find some justifying sentence or condemnatory statement revealing him as a would-be peace-maker. It is that meanest of all human beings, an anonymous correspondent that wields the murderous knife. O, if waste-baskets could speak! It is well that newspaper men, like father confessors, know how to hide the sins of their fellows. Lawyers see the wickedness of human nature. Editors the weakness. Lawyers see the courageous side of a man wherein he says, "I want to meet my opponent before twelve men, tried and true, and before God with uplifted hand;" the editor sees the cowardly side—the envelope without franking, the disguised writing, the assumed name. Lawyers see the devil in a man that makes him leisurely construct a gunpowder plot beneath his opponent; the editor sees the shimmer of the Italian stilleto in in the dark, that would send death to your good name and would yet shake hands in the morning.

Coming to politics. Friends, where are we drifting? It is as much as a man's good name is worth to enter this arena. He knows the dire penalty. Not that he has to contribute to the campaign fund only, but to sacrifice his good name. Among the an-

cient Locreans, any legislator wishing to make a motion for a new law, first tied a halter round his neck that his companions might hang him if his measure was proved contrary to the public good. No man touched that halter if his words were wise; but now any man running for office puts a halter round his good name, and wise or otherwise, every little orator and reporter must take hold and drag him through the mire. Running the gauntlet, according to Mayne Reid, between two files of ferocious Indians were child's play compared with running a campaign between the two parties. What are we going to do? There is some hope. Newspapers are growing weary of the infamy. The beginning of the cure is presented in a late editorial in one of our own dailies, which, bewailing the pernicious tendency, concludes that very soon people will no longer believe these reports. That is the most direct way out. Let us hope that it is the first ray of a dawning nobility of political treatment.

When editor meets editor, then comes the tug of war. Let them tug. He is a fool that goes between a quarreling Irishman and wife—greater fool still he who would go between two such editors. It is only the sparring natural between athletes.

(3). The third weapon is the pulpit. There are those so poor that, however they may have a meal to cook, they have no fire to cook it, unless they steal their neighbor's fuel. There are those who, if left to the great characters and principles of their own denomination would seem to have to live on the shade of a shadow; hence they must steal John Wesley and burn him under their sermon, or mangle Martin Luther to keep up the interest in their congregation. There are one hundred sermons preached to-day that would be exceeding dry eating if the blood of John Calvin's good name had not been ruthlessly shed to make the matter stimulating. Poor John Calvin! he has seasoned more poor sermons into some taste than all mortal names besides. They have him canned, pickled, smoked, salted, devilled, every conceivable way. He has been used for three hundred years, and still there's plenty of him for three hundred years to come. They are wise in choosing large subjects. In a word, when any minister goes out of his own denomination for a subject with intent to kill and slay, he is a thief and a robber. If I found myself guilty at any one time of speaking a single doctrine of my own church creed by the blood of the doctrine of another man's creed, I would repent of it in dust and ashes. Let every man build up his own good name and bear not false witness against his neighbor.

FIFTH. The remedy was then discussed under the caption of

(1). Stop the tale-bearer. When he would a tale unfold, cut it off. When the snake in the forests of South America ascends the tree to rob a bird's nest of its young, the mother bird hastily searches for a certain leaf and puts it over her brood, the eager snake bending its head, for the prey recoils as if shot, the sight and taste of that leaf strikes the snake with the pangs of death. When the snake would rob our neighbor of his good name, let us put a leaf of our charity over him and stop the ravage.

(2). Stop the tale-bearing. Every report should be tested by these three principles, Is it true, is it kind, is it necessary?

Rev. Rob't McKenzie's Lecture.

The Synod of the Pacific, which closed its labors at San Jose this week, brought together, as such a body must, some exceptionally bright and able men. Rev. Rob't McKenzie, of San Francisco, is one of them, as his lecture here last Sunday evening evinced. He is a Scotchman (not long in America, we infer,) and is well read, well traveled, a thinker, full of humor, and a trained, effective speaker.

His lecture was heard by an audience that filled every part of the house, and the interest in what he said continued unabated throughout the discourse. His theme, "Man in Natural Science and in the Bible," is of itself full of interest for the majority of people in this day of fast-advancing thought, and the reverend gentleman's mode of handling it added to the evident pleasure its discussion gave to his auditors. He announced that it was one of a course of lectures he had delivered to the young people of his congregation, in answer to their request for light on subjects that had engaged their attention in reading.

The scope of Mr. McKenzie's lecture is indicated by the three questions he proposed for solution, to-wit: When did man come? How did he come? What is his nature?

The lecturer, in considering the first of these questions, compared the Bible chronology with that sought to be established by scientists, deducing the conclusion that while man may have been created more than about 6000 years ago, scientific men have failed to establish the hypothesis that he has been longer upon the earth than this period. To prove this he cited several instances in which alleged antiquarian discoveries had turned out to be valueless in support of the pre-Adamite theory. In one case, a log found in the Mississippi with axe and auger marks on it, turned out to be the gunwale of a steamer, whereas it had been announced that it was many thousands of years old. In another, a coin found in the bed of the Nile at a depth that was supposed to prove man's presence there fifteen or twenty thousand years ago, proved to be a Roman piece of money. In another, discoveries made in a cave in England, called Kent's Hole, said to show the presence of man many centuries ago, were not considered of any value, because the stalagmite floor under which they were found is a deposit possible to be formed in a very few years. The lecturer also said that the discoveries of stone instruments and implements which are produced as showing man's existence centuries before Adam, may have been the work of modern races, since even at this day the inhabitants of Ceylon make and use stone articles.

In regard to the method of man's creation, Mr. McKenzie's argument aimed to show that the account in Genesis is true,—that is, that the creation of man was a special act of God in the manner described. He combatted and ridiculed the Darwinian theory of descent from ape-like creatures, drawing, in the course of his remarks, a striking picture of the terrible ferocity of the gorilla. He affirmed his belief in development, since all forms develop from an embryo to a perfected state, but the theory known as evolution, as propounded by the Darwinian school of scientists, he described as a mere hypothesis, which no thinking, reasonable man accepts.

Concerning man's nature, the lecturer declared that science fails to account for the presence in it of the life force and the spiritual element. A singing bird is more perfect than a lump of clay, and a thinking man is more perfect and admirable still. He is stamped with the image of his maker and has an immortal destiny.

While Mr. McKenzie's lecture was full of good things, happily expressed; while it was written to enlighten the youthful mind on a topic much discussed and of great interest; while he affirmed that there should be full and free inquiry in reference to these great questions, and that one needs but to face the bugbear of anti-bible science to show how harmless a thing it is; the thought must have occurred to many of his hearers that he was not fully and fairly presenting his subject; that it was not such a discussion of it as would tend to still inquiry and satisfy doubt in the minds of the young thinkers, for whose benefit the lecture was prepared. These young students must have known, for instance, that the question whether man has lived more than 6000 years cannot be settled by citing a few instances of failure to prove the antiquity of relics. They must have known that all discoveries have not been unreliable; that the evidence that man is very old upon the earth is respectable enough in character and amount to engage the attention of the most careful and thoughtful men. They must have known, too, that the doctrine of the descent of man from lower forms of animal life, although it is, as Mr. McKenzie stated, a hypothesis, is yet a hypothesis of such strength that it is worthy of much more serious attention than this lecture gives it. They must have known that the theory of evolution, as applied to plants and animal life below that of the human species, is generally accepted by thinking men in the domain of science, and that it is a proper subject of study by all.

In respect to these points, we do not think Mr. McKenzie's lecture could have proved satisfactory to his young people. We do not presume to say that it is the duty of a minister to instruct his congregation in questions of natural science in any form, but since they must listen to and read more or less on these questions, and since the lecture under consideration was intended to add to their stock of knowledge on them, it would seem proper and best that they be discussed more seriously and fully than Mr. McKenzie presented them here. The declaration that there can be any conflict between true revealed religion and true science is indeed a bugbear, fit only to frighten children; but to establish what is true and what false in the domain of both, is a most serious and commendable work, and it should be encouraged by the fullest inquiry and study.

we have said in our few introry remarks, the bullion at the attained its highest figure this h. Harvest prospects looked favorable, and the price of wheat ed 5/ per quarter. On the 19th ank directors reduced the rate to hich contributed a good deal to atness of the English funds, but ut giving any apparent imto trade. Foreign loans were very bright aspect at the year, and promised to remuner enterprise and taste of the pr European markets. Corn has bited a continual fall; whilst t trade has had no very subs reason for the complaints which have from time to time disturbed the wages of labor, but at the close of the year exhibits a condition which would be in most respects satisfactory, about 10s. a quarter, and of the opening price of 1868 of 25s. a quarter. In barley, on the contrary, the prices continued to rise until November, but closed in December at 37s. to 35s., as

THE ÆSTHETIC THEOLOGY.

A Scathing Denunciation of Its Follies and Foibles.

On Sunday evening Rev. Robert Mackenzie delivered a sermon on "The Æsthetic Theology" of the present day, in the Howard Presbyterian Church on Mission street. The text was taken from I Timothy, iv: 3-4. The lecturer began by laying down the axiom, supported by anecdote and history, that men at work are happy, but that idleness fosters discontent. Our fathers did so much that we believe we are living in an easy day, merely playing at things. It is said in politics we have no statesmen. Fifty years ago this country was famous for its statesmen, because then there was something to do. During the last fifteen years we have been playing at politics; we have not settled a single question in finance or anything else. So, too, we are playing at art. Some may remember when an unmarried woman was called a "spinister," meaning that it was her place to spin; the married woman was called the "wife," *i. e.* weaver. In these days each condition had its allotted work and there was no idleness. The atmosphere of the past two weeks causes one to look back and see whether or not there is a parallel for this so-called new æsthetic creed in history. Pages of Juvenal might be read which would be just as applicable now as they were eighteen hundred years ago. "It is not the intelligent man," says the Roman satirist, "who gets an audience, but the man who has just escaped the gallows." So, too, the lawyers in those days required to wear expensive finger-rings if they hoped for practice. "Not even Cicero himself could have got a case unless he wore flashing rings." The young men wore flounces and drove along the boulevards of Rome with the actresses, dressed exactly like them. They also used to parade the streets working crochet. A certain Captain as he was moving to battle, looked at himself in a mirror. It was thought a piece of great extravagance for a New York young man the other day to pay $20 for a supper, but Lucullus spent $200,000 for one of his. The Romans made their houses beautiful with bric-a-brac, and, in every particular, one might compare their age to the present day, although we are far behind in both culture and appliances. We have come to an idle day, a day of polish, and theology cannot hope to escape the general striving after polish. Our fathers settled the questions of missions, Church and State, and slavery. What have we settled? Nothing. Nay more, the doctrine of the æsthete is coming into the Church. A Professor in one of our Theological Seminaries says our Presbyterian worship has no taste, that we must have more *cultus*, more of the sunflower and the lily. There is a party which would bring a Pompeiian cultus, rank with the obscene errors of theology, into our creed. Our creed is too positive for this party. It wants to sleep sweetly in the *chiaro-oscuro* of a great mystery, of a vague uncertainty. Æsthetic theology depends on taste, and is the rendition of man, not God. Its doctrine is that if a man is going to hell it is rude to tell him so. In its nomenclature a sinner is a "gentleman of amiable faults." There is nothing positive about it. It reminds one of the medieval pictures of Peter c'ad in purple robe, shod with jeweled sandals and carrying golden keys, whereas the Bible Peter is depicted in an oil-skin coat and plain, practical work-a-day clothes. There is the same difference between the æsthetic theology and the positive, eternal truths of Scripture. There was no *chiaro-oscuro*, but deep conviction in Paul's theology. These convictions are conveniently formulated in the orthodox creed. The Bible creed is the result of man's study in the great field of theology, that was given him to study in the same manner as astronomy, botany, chemistry or other sciences. It has been said within the past year that the orthodox creed is losing its grip, but statistics prove the reverse. This new, gorgeous theology, which comes in lacking the prints of the nails, the cross and the blood, is a compromise with the world, which the world will first use and then sneer at. One stone from the arch of truth and the whole fabric falls. Daily with infidelity and there is no other end but the blackness of darkness of despair.

An Earnest Appeal for the Purchase of the Howard Presbyterian Church.

Rev. Robert Mackenzie delivered an impressive and earnest address at the Howard Presbyterian Church, on Mission street, last night, urging the great importance of owning the property where they worship. It is at present owned by the Odd Fellows' Bank, who ask $50,000 for the property. The speaker selected a verse from the twenty-third chapter of II Chronicles, descriptive of the restoration of the Temple.

The great value of individual talents and the importance of their proper use were alluded to by the preacher. Each of us has the power to do something. Money and talent are both alike loans. God has advanced to each of us a certain amount, but this loan is only on the strictest business principles. If a man is blessed with the talent of money-making, he must not forget to pay the interest on his loan. Only by returning this interest can we find the way in which to obtain perfect enjoyment.

The speaker thought the church ought to own the property for the benefit of their children. There has been much talk about the depreciation of value of real estate in this city, but there is nothing in it. A city which handled $35,000,000 worth of grain last year, cannot but grow in the future.

Church ties are most necessary for our good, both in this world and in the next. Many persons all over the city are waiting anxiously for the decision of the Howard Church. Edward Kimball, known as the church-debt raiser, followed Mr. Mackenzie with a strong appeal.

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in December at 47s., never
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—There was no noticeable
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Banca and Straits closed at
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—The Wool sales of March
showed great diversity of
t in June the entire produce
lly absorbed by the manufac-
s well as on Continental
prices being considerably
ose of March, and the same
said of the October sales.
Throughout the year there was a continuous and gradual decline, and the Woollen manufacturers are believed to have conducted a very satisfactory trade.

highest price, and at the close having fallen to 14s. 6d.

SALTPETRE has also shown a falling market all through the year, opening at 30s. to 19s., and closing at 26s. to 18s.

SILK.—The condition of the silk manufactures is a pretty correct reflex of the market for the raw material. The French Silk Trade, which, to a great extent influences, if it does not sometimes control, the general silk manufacturing industry, opened in a comparatively feeble condition, but showed an improved position in March; prices of Asiatic Silk assumed something like firmness at the close of that month and the beginning of April, for prices being low, manufacturers were competing to buy, and the natural result was, that the prices of Asiatic rose, as all European sorts reached very high prices. There was speculation, but in May the firmness of all the silk markets was supposed to indicate a

FLUCTUATIONS IN THE FUNDS.

1869.	Consols. Highest.	Consols. Lowest.	Exchequer Bills. Highest.	Exchequer Bills. Lowest.
			s.	s.
Jan ..	93⅜	92½	13 par.	3 par.
Feb ..	93⅜	92⅝	15 par.	par.
March	93½	92⅞	6 par.	par.
April	93⅜	92⅝	7 par.	par.
May ..	93⅞	91¾	7 par.	10 dis.
June	94½	92	5 par.	6 dis.
July ..	93⅜	92½	12 par.	3 dis.
Aug ..	93⅝	92⅝	11 par.	par.
Sept ..	93¾	92⅝	11 par.	2 par
Oct ..	93⅜	92⅝	11 par.	par.
Nov ..	94	93	11 par.	par.
Dec ..	94½	91⅞	9 par.	2 dis.

OF PRICES IN THE MARKETS.

ach Month.—January to December, 1869.

	FEB.		MAR.		APRIL.		MAY.		JUNE.	
	h.	l.	h.	l.	h.	l.	h.	l.	h.	l.
	/6	31/	32/	..	32/	..	32/	..	32/	31/6
	/6	33/	33/	..	33/	..	33/	..	33/	32/6
	5/	48/	105/	48/	105/	48/	114/	48/	114/	48/
	8	3/1	3/8	3/1	3/8	3/1	3/9	3/1	3/9	3/
	/	58/	95/	58/	95/	58/	100/	63/	98/	60/
	5/	52/	105/	52/	105/	52/	110/	60/	110/	57/
	5/	88/	135/	88/	135/	88/	138/	100/	138/	100/
	4	51/4	52/4	47/9	52/6	48/4	49/8	41/4	48/3	45/2
	/11	46/5	47/1	45/	47/	46/	42/8	39/5	40/6	37/3
	/	26/4	29/9	27/3	29/3	27/9	31/8	26/9	30/	27/
		1/8	2/1	1/8	2/1	1/8	2/	1/5	1/10	1/5
	1	1/	9/11	1/	9/11	1/	10/1	1/1	10/1	1/6
	/	54/	56/	54/	56/	54/	55/	52/	55/	52/
	/	1/10	2/7	1/10	2/7	1/10	2/6	1/10	2/6	1/10
	/6	19/	20/6	19/	20/6	19/	22/	..	22/	..
	/6	15/	17/6	16/	17/6	16/	16/	15/	16/	14/6
	8	15 0	£31 0	0	£31 0	0	£32 0	0	£31	10 0
	7	10 0	£28 15	0	£28 15	0	£30 10	0	£31	0 0
		9/	16/	8/9	16/	9/	16/	8/3	15/	8/
		19/	30/	19/	30/	19/	27/6	18/	27/	18/
	/6	20/	31/6	21/	31/6	21/	31/6	20/6	30/	19/8
	6	6/7	12/6	6/4	12/6	6/4	12/6	6/4	12/6	6/4
	)	1/9	1/11	1/9	1/11	1/9	2/	1/10	1/10	1/9
	6	30/	41/	32/	41/	32/	40/6	30/	40/6	29/6
		35/	41/6	34/	41/6	34/	41/	35/	42/	36/
		35/	41/	36/6	41/	36/	41/	35/6	41/6	36/6
TALLOW, P.Y.C. do.	49/6	47/	46/	45/3	46/3	45/6	46/3	45/6	43/3	42/6
TEA, Congou ...lb.	2/8	/7d	2/8	/7d	2/8	/7d	2/8	/7d	2/8	/7d
WOOL, Austn. p. lb.	2/3	/11d	2/3	/11d	2/3	/9d	2/3	/10d	2/3	/9d

	JULY.		AUG.		SEPT.		OCT.		NOV.		DEC.	
	h.	l.	h.	l.	h.	l.	h.	l.	h.	l.	h.	.
ASHES, Canada, Pot.... per cwt.	31/6	..	31/6	..	31/6	..	31/6	..	32/6	31/6	31/9	31/6
Pearl.....do.	32/6	..	32/6	..	32/6	..	32/6	..	33/	32/6	33/	32/6
COCOA, W. Ind. do.	114/	47/	114/	48/	114/	48/	114/	48/	114/	48/	114/	47/
COCHINEAL per lb.	3/9	3/	3/9	3/	3/9	3/	3/9	3/	3/9	3/	3/8	2/9
COFFEE, P. per cwt	95/	59/	90/	59/	90/	59/	90/	56/	90/	55/	90/	56/
,, West India do.	110/	55/	110/	55/	110/	55/	110/	55/	110/	55/	110/	55/
,, Mocha fine do.	138/	100/	135/	100/	135/	97/	125/	92/	125/	92/	125/	92/
CORN, Wh. per qr.	54/11	50/2	57/2	55/	52/3	50/9	50/5	46/1	48/3	45/1	45/8	43/2
,, Barley ...do.	37/6	32/	33/3	30/	35/4	32/2	39/9	37/8	39/8	37/6	37/8	35/8
,, Oats.....do.	28/6	26/	30/	27/	34/4	23/7	24/2	19/6	20/6	20/	22/6	21/6
COTTON, Sea Island Ord. .....per lb.	1/11	1/4	1/11	1/3½	1/9	1/2	1/8	1/2	1/7	1/2	1/6	1/4
INDIGO ..... do.	10/1	1/6	10/1	1/6	10/1	1/6	10/1	1/6	10/1	1/6	10/1	1/6
IRON, Sch. Pig. ton	55/	52/	55/	52/	55/	52/	55/	53/	55/	53/	51/	55/
LAC DYE ... per lb.	2/6	1/10	2/6	1/10	2/6	1/10	2/6	1/10	2/6	1/10	2/6	2/4
MOLASSES.....cwt.	22/	19/	20/	19/	20/	19/	20/	19/	20/	19/	20/	19/
NITRATE SODA do.	15/6	14/6	16/3	14/6	16/3	15/9	16/3	15/9	17/	16/	16/6	16/
OIL, Linseed p. ton	£32 5 0		£32 0	0	£31 10	0	£31 0	0	£29 10	0	£29 0	0
	£31 15/		£31 0	0	£31 5	0	£29 10	0	£28 15	0	£28 15	0
RICE, Bengal white per cwt.	14/	8/	13/6	8/	13/6	8/6	14/6	8/9	14/6	9/	14/6	7/6
SALTPETRE .....do.	26/6	18/	26/6	18/	26/6	18/	26/6	18/	26/6	18/	26/	18/
SILK, Tsatlee, p. lb.	30/	19/8	28/6	20/	31/	20/	31/	21/	28/6	20/	31/	22/
SPIRITS, Brandy ... first brand...gal.	12/6	6/4	12/6	6/4	12/6	6/4	12/6	6/4	12/6	6/4	12/6	6/4
,,Rum, Leeward do	2/	1/9	2/2	1/10	2/4	2/1	2/4	2/3	2/4	2/2	2/1	2/
SUGAR, B.P. p. cwt.	42/	29/6	42/	29/	42/	30/	42/	30/6	42/	30/6	43/	31/
,, Mauritius do.	42/	36/6	42/	36/6	42/	37/	42/6	37/	43/	37/	44/	37/
,, Bengal ...do.	41/	36/6	42/	36/	42/6	38/	42/6	38/	42/6	38/	43/	38/
TALLOW, P.Y.C. do.	45/9	44/3	46/	45/9	46/9	46/3	47/	46/6	47/	46/	46/6	46/3
TEA, Congou.....lb.	2/	/7d	2/	/7d	2/	/7d	2/	/7d	2/10	/7d	2/8	/6½d
WOOL, Austn. p. lb.	2/	/9d	2/	/9d	2/	/9d	2/	/10½d	2/	/10½d	2/	1/

HIGHEST & LOWEST PRICES OF ENGLISH & FOREIGN FUNDS, 1865-1869.

BRITISH.	1865.		1866.		1867.		1868.		1869.	
	High.	Low.	High.	Low.	High.	Low.	High.	Low.	High.	Low.
Consols	91¾	88¾	90⅛	87⅞	95⅜	89¾	96½	91⅞	94¼	91¾
3 ℙ ct. Red.	90½	86½	105	83	95	88¼	95⅝	91⅝	93¾	91⅛
3½ ℙ ct. New	90⅛	86⅜	...	...	98½	92⅛	101	98½	93⅞	91⅛
Bank Stock..	250	240	250	240	264	242	251	239	246	235
India Stock..	220	214	216	207	225	210	221	210	214	206
Long Ann....	14½	13	...	...	10¼	9	13	12⅛	12⅜	11⅜
India Bonds.	25/ p.	10/ p.	25/p.	5/ d.	70/ p.	25/ p.	45/ p.	par	105	102½
Exche. Bills.	8/ p.	19/ d.	10/p.	20/ d.	31/ p.	6/ p.	29/ p.	par	15/ p.	10/d.
FOREIGN.										
Austr. 5 ℙ ct.	82	80	78	55	50	49½	67	60	63	62½
Belg. 4½ ℙ ct.	86	84	99½	94	101	97	101½	98	103	100
Brazil. 5 ℙ ct.	102	92	98	92	101	94	103	98	100	98
B. Ay. 6 ℙ ct.	92	85	76¼	72	86	76	79½	71	...	...
Chiln. 6 ℙ ct.	103	99½	102	92	103	94	104	98	100	93
Danish 3 ℙ ct.	85	82	82	80	89	82	92	86	92	89¼
Dutch 4 ℙ ct.	99	96½	62¼	54	90	81½	91	83½	90	84¾
Dutch 2½ ℙ ct.	64	61	...	...	57½	52	59	52	59	55½
Frnch 4½ ℙ ct.	...	...	...	...	...	...	102f	99f	105f	100f
Do. 3 ℙ ct.	...	...	...	...	...	...	72	68f 3c	73f	69f
Greek 5 ℙ ct.	24⅜	14¾	17	9	16⅞	11½	14½	11	13	8¾
Mexin. 3 ℙ ct.	...	...	25	13½	18½	14¼	16½	14½	16	10⅞
Do. Anglo Fch	...	...	46	20	24	10	...	...	...	...
Peru. 5 ℙ ct.	...	...	74	55	73½	63	89¼	67	84½	74
Do. 4½ pr. ct.	...	...	73½	57	90	71	98	86	98½	94
Portu. 3 ℙ ct.	49	46	47	41	44¼	38⅞	42¾	37	38¼	32½
Russia. 5 ℙ ct.	94	88	92	80	90½	84	92	82	91	84
Span. 3 ℙ ct.	49⅜	43½	44½	34¼	39	32	39	31¼	34½	27
Do. 1867.....	...	...	28¼	17½	26¾	11½	26	...	33¼	26¼
Do. Deferred	...	...	17	12¼	20	69½	...	...	32¾	26
Turk 6 ℙ ct.	95½	88¼	94	76¼	87	98	69	57	87	79
Turk 4 ℙ ct.	102	99½	101	69	105	71¾	106	101	106½	100

COMPARATIVE STOCKS OF GOODS,

31st December.

	1866	1868		1866	1868
SUGAR .. *tons*..	75,033..	76,290	COCOA .. ,, ..	6,800,161..	6,064,246
MOLASSES *tns*..	4,626..	3,053	SPIRITS.. *gls* ..	13,323,308..	14,208,158
TEA..... *lbs* ..	82,516,515..	89,199,712	WINE.... ,, ..	13,237,392..	13,245,019
COFFEE .. ,, ..	61,726,929..	50,919,825	COTTON.. *bls* ..	353,694..	301,626

THE SUNDAY LAW AND THE WORKINGMEN.

The following are extended notes of a lecture delivered to a large audience in Howard church last Sabbath evening, by the pastor, Rev. Robert Mackenzie.

There is an agitation of the Sabbath question now going on in Europe and America in which we have no small share. There is only one side on which the workingman can continue to stand. God, who gave the fourth commandment, the Legislature that passed the Sunday law, the Supreme Bench that sustained it, and all the societies formed for its enforcement, are looking at this question from the workingman's point of view.

However valuable a thing may be in itself and to us, we are ever ready to barter it for some less valuable consideration.

It is recorded of a certain nation, that they exchanged their ornaments of gold for those of iron, and went about bedecked in rings and chains of that dull metal. We know that for a string of beads or a mirror some savage tribes gave tons of ivory and cargoes of precious woods. The savage is in all of us to some degree, and we are more often found yielding up principles of priceless worth for a string of beads or a mirror.

However clear an issue may be in itself, it never lacks those who wilfully or ignorantly misrepresent it. This Sunday law has suffered the usual fate. The chief misrepresentation has come from those who either have no sympathy with the workingman, who live upon his six-days' sweat and hunger for it on the seventh, or from those who seek to devour the workingman's hard-earned money. These tell us that if the Sunday law is sustained, the workingman *must* go to church on Sunday, must not go to the park or across the bay; that it is a religious question, a church question, a Puritan church question. Nothing can be further from the truth. This is nothing but so much dust they seek to cast into your eyes, while they put the machinery in motion for your enslavement.

The true issue before the workingman in not, How shall you spend the Sabbath? but, Shall you have a Sabbath to spend? Not will you go to church, or the park, or to the country on Sunday; but will you have one day of rest in which you can go either to church or the country; a day on which you can hang up your jumper and overalls back of the door, take your wife and children where you please, without fear of being told on Monday morning, as you return to the shop, that you are no longer needed there because you will not work on Sunday. I know I am speaking to the bitter experience of many workingmen, when I say that the real hardship of your lot is not hard work, or ten hours a day, or six days a week, but the necessity of often working seven days, or losing your place, losing your pay; hence, unpaid accumulating grocer's bill, a pinched and starving family, and the weary tread from shop to shop, day by day, and week by week, looking in vain for a place. This earth has nothing nearer future despair for the honest man than this.

What twaddle it is, then, what ignorance it is, what crime it is to say that the issue turns upon the observance of the Sabbath, when every workingman knows it turns on the existence of the Sabbath!

It is not, then, a question, In *what way* shall we spend the Sabbath? but Shall we have a Sabbath to spend in *any way*?

The present issue has nothing whatever to do with the religious observance of the day. Church and State being divided here, the Church having always maintained such a day, the question is will the State recognize the law under which the Church acted, and provide for us a day, not of religious worship, but of civil rest. On such a question the intelligent workingman can take only one view, that there shall be such a day provided by civil law, and by that law impartially and universally enforced. Even now the guns at Alexandria are less loud than the demands of the workingmen of Europe for the reinstatement of their lost Sabbath. They have made a demand for two Sabbaths in the month; that is only a step toward the full demand for one Sabbath in every week. Our demagogues may tell us of the absence of such a Sabbath as ours in Europe. The European workmen themselves tell us they will have a Sabbath like ours.

On what ground can such a demand be made? On the ground of custom? or because the Legislature has enacted a law? or because the Supreme Bench has sustained it? or because God has said "Remember the Sabbath day, to keep it holy?" All of these are back of our demand. Any of them is sufficient, especially the last one. "Thus saith the Lord" should be an end of all controversy on this question. But God never gives a law without an existing reason back of it. The reason underlying this fourth commandment, is that a period of rest following a period of activity is a necessity of nature.

Whether we deem ourselves under the laws of Scripture or not, we are certainly under the laws of Nature. Whether we may break the command of the Bible or not, it is certainly believed that we cannot break a law of Nature without paying the penalty. The Bible aside, religion aside, politics and party aside, with nothing but natural law in the consideration, is this demand of the workingman for a Sunday law a wise one?

Dr. Patterson, of our church in East Oakland, publishes a little volume on this phase of the question, which forms the best campaign document our civil orators can possibly draw from, and which sums up in most compact form what has been reached by thorough experiment.

Natural Science, summing up its laws, calls one of them periodicity. Nature is never monotonous. Under our Mercantile Library you have seen the fossil remains of life that once teemed in tropical abundance on the shore of Siberia. You would look in vain for any such living thing from there now, for to that period of northern activity has succeeded a period of rest. Geology opens past time, and shows us vast periods of activity followed by ages of rest. Whether there is a fourth commandment or not, whether the Legislature passes a Suuday law or not, all over the earth Nature has written: "So many days of labor, and then a day of rest."

Rise a step into the world of metals, and in every changing crystal of the iron you will read the same law. So many revolutions of the axle, so many concussions, and then rest or break.

Rise again into the vegetable world so many months for bud, and blossom, and fruit, and then so many months of rest, when the tree makes wood. The rose bush, the fruit tree, must have a period of rest after a period of activity.

Now, one may think more of his engine than of his engineer, and while giving his engine a rest, employ the engineer in repairing it. Well, he will kill the engineer, but he willl save his engine.

He may think more of his horse than of the man who cares for him, and while giving the horse the rest that nature demands, may employ the man in grooming him. Well, he will kill the man, but he will save his horse, anyway.

Shall I now argue from analogy up to man? Because a Sunday rest is essential to iron, to a tree, and to a horse, shall we conclude it is necessary to man? That, I take it, would be an impregnable argument.

But there is a better one. Experiments have been made with man, and Dr. Patterson sums them all up by quoting the results of two German professors' work. They ascertained that every man at work uses up all the oxygen he absorbs from the air, and one ounce of his capital stock of vitality in addition. The rest of the night restores the balance somewhat, but not altogether. He goes to work Tuesday morning a weaker man than he was on Monday. Now it can easily be seen that however large a stock of vitality one may have, by continuous work he must soon reach the end. In Paris, where the workingman has no Sabbath rest, this law has worked out its dire penalty. Horace Greeley says he saw no old men in the workshops of Paris. If, however, the workingman will rest one day in seven, the balance is fully made up; and he starts on Monday morning with a little surplus oxygen added to his capital stock, on which he can draw for unusual need.

Dr. Stratton, in the "Edinburgh Medical and Surgical Journal," (1843) states as the result of observation, that in health the human pulse is more frequent

in the morning than in the evening for six days out of seven, but that on the seventh day it is slower. Six hundred and forty-one of the most eminent London physicians, in a memorial to Parliament against a proposal to legalize Sabbath desecration, say: "Your petitioners, from their acquaintance with the laboring classes and with the laws that regulate the human economy, are convinced that the seventh day of rest, instituted by God and coeval with the existence of man, is essential to the bodily health and mental vigor of men in every station of life."

So then, so far as man is concerned, whether there is a fourth commandment or not, whether the legislature passes a Sunday law or not; whether the Supreme bench sustains that law or not; whether you vote for this law or not; so far as man is concerned, his pulse goes slower on the seventh day. So that, though the Legislature should cease to say "Rest," though the Supreme Bench should even become ignorant enough of nature's laws to cease to say "Rest," though God should become indifferent enough to cease to say "Rest," nature beats, beats at every man's wrist, saying, "Rest; rest, or die."

It is not only that God will be sinned against, it is not that the churches will be deserted, it is not that the Republican or Democratic party will fail if this Sunday law is not enforced; but that the working man will sin against himself, and incur all the long train of horrors that follow continuous work—imbecility, insanity, pale face, bent form, broken heart, untimely grave. Nature cries: "Rest, or die."

Capital! Is it possible that capital can seek to fatten itself on the blood of human beings? Is it possible that any man can expect God's blessing to go down to his children with the money wrung from the Sabbath work of men, who, by reason of it, have gone to the madhouse or the grave?

Politics! Is it possible that our politicians dare put nature to the vote, regulate a man's pulse by the ballot? Can they vote the grave away? Can they vote old age to the Parisian workmen? Politics have no more to do with this Sunday question than with the trade winds and the rising sun. Politics cannot regulate this matter. No man, or party, or nation has made the Sabbath. The Sabbath was made for man. All the right politicians have in the premises is the right to adapt themselves to

his trade wind of natural law blowing over human life. All the windmills of the San Joaquin valley are studiously turned in summer to the north-west, facing the prevailing wind. Politicians may as well first as last turn their windmills in the direction of the Sunday law, and run their machinery profitably; or fail to turn, and suffer speedy wreck themselves, while they try to wreck the machinery below. Politicians may as well learn first as last that the workingman leads; that in his reading he discovers the laws that regulate his own breath and life; and that in a free country he will ultimately vote in line with his own physical and mental welfare.

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k. of Eng.; Bk. of Scot; Oriental
ar. India, Austra. & China *City*
ar. Mer. Bk. Ind. Lon. & China
London Joint Stock
tional Bank of India
National Provincial of England
vart, Latham, & Co., Merchants;
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hlay, Scott & Co.....*Baring*
indlay, Groom & Co., Army
Agents.....*Grindlay*
mptoir D'Escompte de Paris
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nk of Bombay .....*Coutts*
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nas Cahn
deaux, 3*d*. 66—5/
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Provincial of England
Br.....*Delhi and London; Union*
Char. Bk. India, Austral. & China
City
Comptoir D'Escompte de Paris
Union
Gillanders Arbuthnot & Co., Mer.
Gisborne & Co.....*Baring*
Gladstone, Wyllie & Co., Merchts.
Grindlay & Co. .....*Grindlay*
Br. Hong Kong and Shanghai
Bkg. Corp. ...*London and County*
Oriental Bank Corpn... *England;*
Union
Callao, 1*s*. 6*d*. 15—M.—
Br. ...*Lon. Bk. Mexico & S. America*
*Cambrai, 3*d*. 66—5/
Vanwtberghe Frères
Camden, 6*d*. 6, 5—I. J.—
Br.....*New South Wales*
Camperdown, 6*d*. 6, 5—I. J.—
Br. .....*Colonial of Australasia*
Br.....*National of Australasia*
*Cannes, 3*d*. 66—5/
Francois Rigal
Aune Père Fils & Barbe
Canterbury, 6*d*. 6, 5—I. J.—
Br. .....*Union of Australia*
Br. .....*New Zealand*
Cape Town, 1*s*. 14—O.—
Cape of Good Hope Bank
London and Westminster
Br....*Standard British South Africa*
Br.....*London and South African*
Union Bank of Cape Town *Alliance*
Colonial Bank.....*Union*
Br. Cape Coml. Bank *Lon. & County*
Caracas, 1*s*. 19—M.—
Br. .....*London and Venezuela*
Carcoar, 6*d*. 6, 5—I. J.—
Br.....*Commercial Banking Company, Sydney*
Cariboo, 1*s*. 26—B.—52/6
Br.....*British Columbia*
Carlsbad, 3*d*. 58—7/
Bernard Schwalb
Benedikt Bros.; A. F. Seifert
*Carlsruhe, 6*d*. 67—7/
George Müller & Co.
Carlton, 6*d*. 6, 5—I. J.
Br..... *Commercial of Australia*
Carngham...6*d*. 6, 5—I. J.—
Br.....*Nat. of Australasia*
Cassel-Hesse, 3*d*. 7/
Gebrüder

COLONIAL & FOREIGN BANKERS.

Cassel-Hesse
Goldschmidt
Castlemaine, 6*d*. 6, 5—I.J.—
Br.....*Australasia*
Agency .....*Union of Australia*
Br. .....*Colonial of Australasia*
Br. .....*New South Wales*
Br. .....*Victoria*
Br.....*Oriental Bank Corporation*
Catania, 6*d*. 60—
F. Matthey & Cie.
Cawnpore, 9*d*. 20, 21, 22—D.E.L.—38/
Bank of Upper India .....*Union*
Ceará, 1*s*. 9, 10.—N. T.—
Agency .....*London & Brazilian*
Cephalonia, 8*d*. 62—15/6
Br. .....*Ionian*
Barff & Co. .....
*Cette, 3*d*. 66—5/
E. Blouquier, Fils & Westphal
Ceylon, 9*d*. 16, 17, 18.—F.G.L.—42/
Oriental Bank .....*Union*
J. M. Robertson & Co. .....*Baring*
*Chambery, 3*d*. 66—5/
Victor Python
*Chamounix, 3*d*. 66—6/10
H. Brodhag
Charleston, 6*d*. 6, 5—I.J.—
Agency .....*Union of Australia;*
Agency ..... *New Zealand*
Charlotte Town, 6*d*. 2.—H.—30/
Bank of Pr. Edward's Isle...*Union*
Union Bank of Prince Edward's
Isle.....*Union*
Chatham, 3*d*. 13—C.—30/
Br. Merchants' of Canada. *London Joint Stock.*
Chaux-de-Fonds, 3*d*. 58—6/10
Pury & Co.
*Cherbourg, 3*d*. 66—5/
Mauger Bros.
Chewton
Br. ....*Oriental Bank Corporation*
Chicago, 3*d*. 4—B.—37/6
H. Grünebaum & Co. .....*Union*
Real Estate Trust and Loan Co.
Alliance
G.C.Smith & Brother..*Lon. & West.*
Marine Company.....*Baring*
C. H. Niehoff & Co. ..*Consolidated*
First National Bank.... *London Joint Stock*
Chiltern, 6*d*. 6, 5—I. J.—37/6
Agency.....*New South Wales*
Christchurch, 6*d*. 6, 5—I. J.—
Br. .....*Union of Australia*
Br. .....*New South Wales*
Br.....*Australasia*
Br.....*New Zealand*
Christiana, 7*d*. 61—5/
T. J. Heftye & Son
Coutts; London Joint Stock
Carl Christensen
Christiana Credit Bank ....*Baring*
Den Norske Credit Bank
S. C. Andersen
Christiansand, 7*d*. 61—5/
Jacob Morch
Christianstadt, 7*d*. 61—8/
Enskilda Bank .....*Union*
Cincinnati, 3*d*. 58—B.—37/6
Meline & Co.
Gilmore, Dunlop & Co. .....*Union*
Bank of the Ohio Valley ...*Baring*
*Civita Vecchia, 6*d*. 67—9/4
Lowe Brothers
Clare, 6*d*. 6, 5—I. J.—
Br. .....*National of Australasia*
Br. *English, Scottish & Australian*
Clermont, 6*d*. 6, 5—I. J.—
Br. Australian Joint Stock Bank
*Clermont Ferrand, 3*d*. 66—5/
Blanc & Lacombe
Clunes, 6*d*. 6. 5—I. J.—
Br. Union of Australia *Nat. of Aust.*
Br....*London Chartered of Australia*
Clutha Ferry, 6*d*. 6, 5—I. J.—
Br..... .....*Otago*
Agency.....*New Zealand*
Coblentz, 3*d*. 58.—7/
A. Jordan; F. Kehrmann
Cobourg, 3*d*. 58.—7/
Schraidt & Hoffman
Coburg, 3*d*. —C.—30/
Br. Bank of Toronto.....*City*
Bank of Montreal .....*Union*
Royal Canadian Bank.....*Union*
Canadian Bk. of Commerce
London & County
Coconada, 9*d*. 20, 21, 22.—D.E.L.—38/
Br. Chartered Mer. Bank India,
London, & China .....*L. J. S.*
Coimbra, 6*d*. 9/
Agency.....*Lon. & Brazilian*
Coire (Grisons). 3*d*. 58—6/10
Banque des Grisons; L. & J. B.
Bavier & Co.; Salis & Co.
Colac, 6*d*. 6, 5—I. J.
Br.....*National of Australasia*
Coleraine, 6*d*. 6, 5—I. J.—
Br. .....*Nat. of Australasia*
Colesberg, 1*s*. 14—O.—
Br. *Standard British South Africa*
Colima, 1*s*. 24.—U. B.—
Agency *London, Mexico & South America*
Collingwood, 6*d*. 6, 5—I. J.
Br. .....*Colonial of Australasia*
Br.....*National of Australasia*
Sub-br. ...*English, Scottish, & Aust.*
Br.....*Commercial of Australia*
Cologne, 3*d*. 58—5/

The price following the name of place refers to the lowest rate of postage, and the figures and letters to the postal table of rates and dates for London

* 1/3 ounce.

COLONIAL & FOREIGN BANKERS.

Cologne
Société de la Banque, A. Schaffhausen; J. D. Herstatt
Colombo, 9*d*. 16, 17, 18—F. G. L.—42/
Oriental Bk. Corp. *England; Union*
G. Stewart & Co.
Br. Char. Mer. Bk. of India, Lon. & China.....*London Joint Stock*
Columbia, 3*d*. 4—B.—37/6
Marshall & Ilsley .....*Barclay*
Constance, 3*d*. 58.—6/10
Macaire & Co.
Constantinople, 8*d*. 62—10/
Head Office.....*Imp. Ottoman*
Hanson & Co.
Cooma, 6*d*. 6, 5—I. J.—
Br. *Commercial Banking Company Sydney*
Copenhagen, 4*d*. 59—5/
Private Bank ..... *Union*
Frolich & Cie; Smidt & Le Maire
Cordova, 1*s*. 11, 12 -N. T.—8/
Br.....*London & River Plate*
Corfu, 8*d*. 62—11/
James Wm. Taylor .....*Union*
Br. .....*Ionian*
Barff & Co.
Cornwall, 3*d*. —C.—30/
Bank of Montreal..*Union & Robarts*
Corunna, 6*d*. 60—8/
Ed. Santos
Courtrai, 3*d*. 58—4/2
B. Van Doorpe
Cradock, 1*s*. 14—O.—
Eastern Province...*Lon. & West.*
Br.....*Standard Brit. S. Africa*
Creswick, 6*d*. 6, 5—I. J.—
Agency.....*New South Wales*
Agency .....*Austr xlasia*
Creuznach, 3*d*. 58—7/
Beckhard & Johne .....*Union*
Cyprus, 6*d*. 60—
Agency .....*Imperial Ottoman*
DACCA, 9*d*. 20, 21, 22—D. E. L.—38/
Br. Bengal .....*Coutts*
Dalby, 6*d*. 65—I. J.—
Br ...*Commercial Banking Company Sydney*
Br. .....*Australasia*
Dandenong, 6*d*. 6, 5—I. J.—
Br. ....*Commercial Bank of Aust.*
*Damascus, 6*d*. 67—R.—
Giorgio Marcopoli.
Dantzic, 3*d*. 58—7/
Gibsone & Co.
Darmstadt, 3*d*. 58—7/
Bank für Handel & Industrie; A. J. Zoeppritz
Daylesford, 6*d*. 6, 5—I. J.—
Br.....*Victoria*
Agency..... *Union of Australia*
Br. .....*Colonial of Australasia*
Br.....*National of Australasia*
Br. Bengal .....*Coutts*
Delhi, 9*d*. 20, 21, 22—D. E. L.—38/
Br.....*Delhi and London*
Demerara, 1*s*. 29—M.—
British Guiana Bank *Smith, Payne*
Br. .....*Colonial*
Denia, 6*d*. 60—8/
J. Morand & Cie.
Deniliquin, 6*d*. 6, 5—I, J.—
Br.....*New South Wales*
Br. Australian Joint Stock Bank
Detroit. 3*d*. 4-B—37/6
National Insurance Bank...*London & Westminster*
First National Bank .....*Baring*
*Diëppe, 3*d*. 66—5/
Frederick Chapman; Osmont, Dufour & Co.
Dijon, 6*d*. 60—5/
Guiot, Chanut & Co.; Maloir and Guyon
*Dinan, 3*d*. 66—5/
Bazin de Jessey
Dominica, 1*s*. 29—M.—
Br ..... *Colonial*
Drammen, 7*d*. 61—5/
Drammen's Private Bank ...*Union*
Jacob Borch
Dresden, 3*d*. 58—7/
Bassenge & Co.; M. Kaskel
R. Thode & Co. .....*Union*
Drontheim, 7*d*. —61—
(See Throughjem)
Dubbo, 6*d*. 6, 5—I. J.—
Br. *Com. Banking Company Sydney*
Br.....*New South Wales*
Dunedin, 6*d*. 6, 5—I. J.—
Br. .....*Union of Australia*
Br. .....*Australasia*
Br.....*New South Wales*
Br. .....*New Zealand*
Br. .....*Otago*
*Dunkirk, 3*d*. 66—5/
De Forcade & Co. .....*Baring*
E. Carpentier .....*Lazard*
Dunolly, 6*d*. 6, 5—I. J.—
Br. *London Chartered of Australia*
Br. .....*Victoria*
Durango, 1*s*. 24, 26—U. B.—
Agency, *Lon., Mexico & S. America*
Durban, 1*s*. 14—O. —
Bank of Natal.....*Lon. & West.*
Br. *Standard British South Africa*
Br.....*London and South African*
Durban Bank. W. Hartley & Co. *Brooks*
Düsseldorf, 3*d*. 58—7/
Baum, Boeddinghaus & Co.
EAGLEHAWK, 6*d*. 6, 5—I. J.—

COLONIAL & FOREIGN BANKERS.

Eaglehawk
Sub-br. .....*Victoria*
Br..... *New South Wales*
Br. ..... *Oriental Bank Corporation*
Echuca, 6*d*. 6, 5—I. J.—
Br. .....*Victoria*
Agency.....*New South Wales*
Egerton (Vict.), 6*d*. 6, 5—I. J.—
Sub-br..*Lon. Chartered of Australia*
Elberfeld, 3*d*. —58—7/
Von der Heydt Kersten and Fils
Eldorado, 3*d*. 45/
Br.....*Oriental Bank Corporation*
Elora, 3*d*. 13—C.—30/
Bk. of Montreal.....*Union, Robarts*
Elsinore, 4*d*. —59—5/
N. & C. Fenwick; W. G. Norrie
Emden, 3*d*. —58—7/
Y. & B. Brons
Emerald Hill, 6*d*. 6, 5—I. J.—
Br..... *National of Australia*
Ems, 3*d*. —58—7/
Becker & Jung.....*Union*
Epsom, 6*d*. 6, 5—I. J.—
Sub-br. ..... *Victoria*
FALMOUTH, 1*s*. 29—M.—
Agency..... *Colonial*
Fergus, 3*d*. 13—C.—30/
Bank of Montreal ...*Union, Robarts*
Florence, 6*d*. —60—8/6
Br. Anglo-Italian Bank ...*Robarts*
Emanuel Fenzi & Co.....*Baring*
French & Co.
Maquay & Pakenham ....*Union*
*Foix, 3*d*. 66—5/
C. Capdeville & Cie.
Foochow, 1*s*. 16, 17, 18—F. G. L.—
Br. Hong Kong and Shanghai Bkg. Corp.....*Lon. & Co.*
Br. Oriental Bank Corp. .....*Union England, Oriental*
Br. Chartered Mer. Bank of India, London, and China ..... *London Joint Stock*
Forbes, 6*d*. 6, 5—I. J.—
Br. Australian Joint Stock Bank
Br. ....*Oriental Bank Corporation*
Fort Beaufort, 1*s*. 14—O.—
Fort Beaufort & Victoria Bk...*City*
Frankfort-on-Maine, 3*d*. —58—7/
Feist Bros. & Sons; Koch, Lauteren, &Co.; M.A. de Rothschild & Sons
Franzensbad, 3*d*. —58—7/
Leopold Herz
Freemantle, 6*d*. 6, 5—I. J.—
Br. .....*National of Australasia*
*Freibourgh, Baden, 6*d*. 67—7/
Joseph Sautier
Fribourg, en Suisse, 3*d*. 6/10
F. Goeldlin
*Fürth (près Nuremberg), 6*d*. 67—7/
Feuchtwanger Bros.
Fyzabad, 9*d*. 20, 21, 22—D. E. L.—38/
Bk. of Up. India .....*Union*
*GALATZ, 6*d*. 67—8/6
Br. .....*Roumania*
Galt, 3*d*. 13—C.—30/
Br. Merchants' Bk. of Canada *Lon. Joint Stock*
Canadian Bank of Commerce ..... *London & County*
Gawler, 6*d*. 6, 5—I. J.—
Br.....*Bank of South Australia*
Br..... *National of Australasia*
Bank of Adelaide ...*Oriental Bank Corporation*
Gayndah, 6*d*. 6, 5—I. J.—
Br... *Com. Banking Company Sydney*
Geelong, 6d. 6, 5—I. J.—
Br.....*Australasia*
Br.....*Colonial of Australasia*
Br....*London Chartered of Australia*
Br..... *National of Australasia*
Br. .....*New South Wales*
Br. ..... *Union of Australia*
Br. .....*Victoria*
Bank of Adelaide .....*Oriental*
Br.... *Commercial Bank of Australia*
Geneva, 3*d*. —58—6/10
Pavarin.....*Union*
H. Brodhag.....*Union*
Lombard, Odier & Co. .....*Union*
Genoa, 6*d*. —60—8/6
Br.. Anglo-Italian .....*Robarts*
Gibbs & Co.; Grant, Brown & Co.
Tester, Hofer & Co.....*Lazard*
Geraldton, 6, 5—I. J.—
Br.....*National of Australasia*
Ghent, 3*d*. —58—4/2
Bank of Flanders
Gibraltar, 6*d*. 3—E.—8/
Archbold, Johnston & Powers
H. E. Sprague .....*Baring*
Gipps' Land, 6*d*. 6, 5—I. J—
Br..... *Union of Australia*
Gladstone, 6*d*. 6, 5—I. J.—
Br. Australian Joint Stock Bank
GlenInnes, 6*d*. 6, 5—I. J.—
Br. .....*New South Wales*
Goderich, 3*d*. 13—C.—30/
Bk. of Montreal ...*Union, Robarts*
Goolwa, 6*d*. 6, 5—I. J.—
Bank of Adelaide .....*Oriental*
Br.....*South Australia*
Gordans (Vict.), 6*d*. 6, 5—I. J.—
Sub. Br.....*Lon. Char. of Australia*
Gothenburg, 6*d*. —60—8/
Scandinavian Credit Co.
O. Wijk & Co.....*Baring*
Gottingen, 3*d*. —58—7/
H. F. Kletwigg & Reibstein
Goulburn, 6*d*. 6, 5—I. J.—

COLONIAL & FOREIGN BANKERS.

Goulburn
Br. .....*New South Wales*
Br. Australian Joint Stock Bank
Br....*Commercial Banking Company, Sydney*
Grafton, 6d. 6, 5—I. J.—
Br. Australian Joint Stock Bank
Br. .....*New South Wales*
Graham's Town, 1*s*. 14—O.—
Br. ...*London and So. African Bank*
Br. ...*Standard British South Africa*
Eastern Province Bk. ...*Lon. & W.*
Graham's Town, 6*d*. 6, 5—I. J.—
Agency.....*New Zealand*
Agency.....*Union of Australia*
Granada, 6*d*. —60—8/
J. M. Rodriguez y Acosta
Grant, 6*d*. 6, 5—I. J.—
Br. ..... *Colonial of Australasia*
*Granville, 3*d*. 66—5/
Boisnard, Grandmaison & Cie.; Les Neveux de Gallien, Toupet & Co.
*Grasse Ete,, 3*d*. 66—5/
Jusberte & Cie.
Gratz, 6*d*. —60—5/
Chas. Greinitz
Grenada, 1*s*. 29—M.—7/
Br. .....*Colonial*
Grenfell, 6*d*. 6, 5—I. J.—
Br. .....*New South Wales*
Br.....*Australian Joint Stock Bank*
Br. ..... *Oriental Bank Corporation*
*Grenoble, 3*d*. 66—5/
Gaillard Père Fils & Cie.
Greenstone, 6*d*. 6, 5—I. J.—
Agency ..... *New Zealand*
Greymouth, 6*d*. 6, 5—I. J.—
Br. .....*New Zealand*
Agency .....*Union of Australia*
Agency ....*Australasia*
Guadalaxuara, 1*s*. 24—U.—
Agency .....*London & Mexico*
Guanaxuato, 1*s*. 24—U.—
Agency ..... *Lon. & Mexico*
Guelph, 3*d*. 13—C.—30/
Bk. Montreal..... *Union, Robarts*
Canad. Bk. of Com....*Lon.& County*
Guimaraes, 1*s*. 9, 10—N. T.—
Agency.....*London & Brazilian*
Gundagai, 6*d*. 6, 5—I. J.—
Br.....*New South Wales*
Gunnedah, 6*d*. 6, 5—J. E.—
Br....*Com. Banking Company Sydney*
Gympie Creek, 6*d*. 6, 5—I. J.
Br....*Commercial Banking Company Sydney*
Br.....*Australian Joint Stock Bank*
HAGUE, 3*d*. —58—4/9
Scheurlee & Sons |*Lon. Joint Stock*
Br. Merchants' Bk. of Canada
Haldamulle, 9*d*.
16, 17, 18—F.G.L.—42/
Br.....*Oriental Bank Corporation*
Halifax, 3*d*. —H.—30/
Br..... *British North America*
Bk. of Nova Sco...*Williams, Deacon*
Merchants' Bank of Halifax...*Imperial, Williams, Deacon & Co.*
S. A. White & Co. .....*Union*
Union Bank of Halifax...*Lon. & W.*
People's Bank.....*Union*
Hamburg, 3*d*. 58—7/
Elias Warburg.....*London Agency*
International Bank of Hamburg
J. Berenberg, Gossler, & Co.... *Union*
H. M. Conitz & Co...*London and Westminster*
H. C. Schmidt...*London and West.*
Hamilton, 3*d*. 13—C.—30/
Br. Com. Bk. of Can..*London Joint Stock*
Br..... *British North America*
Royal Canadian .....*Union*
The Gore Bank.....*Glyn*
Bank of Montreal ...*Union, Robarts*
Canadian Bank of Commerce *London and County*
Hamilton, 6*d*. 6, 5—I. J.—
Br. .....*Victoria*
Br.....*National of Australasia*
Hankow, 1*s*. 16, 17, 18—F. G. L.—
Br. Central of West India *London and County*
Br. Hong Kong and Shanghai Bkg. Corp. ...*London and County*
Br. Chartered Bank India, Australia, and China.....*City*
Br. Char. Mer. Bk. India, Lon., and China ...*London Joint Stock*
Hanover, 3*d*. —58—7/
Bank of Hanover .....*Union*
Adolph Meyer; L. & A. H. Cohen
Havanna, 1*s*. 24, 25—B. M.—
Agency..Wade, Bell & Co..*Colonial*
*Havre, 3*d*. 66—5/
Hottinguer & Co. .....*Baring*
Credit Havrais .....*Union*
P. Devot & Co.; Etienne Troteux
Hawke's Bay, 6*d*. 6, 5—I. J.—
Br.....*Union of Australia*
Br.....*New Zealand*
Hay, 6*d*. 6, 5—I. J.—
Br. Australian Joint Stock Bank
Heathcote, 6*d*. 6, 5—I. J.—
Br. .....*Victoria*
*Heidelberg, 6*d*. 67—7/
Köster, von Rath & Co.
Helsinborg, 6*d*. 60—8/
Skanes Enskilda Bank .....*Union*
Hinguinghaut, 9*d*. 20,21,22.-D.E.L.-
Br. Bengal .....*Coutts*

COLONIAL & FOREIGN BANKERS.

Hiogo, 1*s*. 16, 17, 18—F.G.L.—
Hong Kong and Shanghai Banking Corporation...*London and County*
Hobart Town, 6*d*. 6, 5.—I. J.—
Bk. VanDieman'sLand. *Lon. & W.*
Commercial Bk. Van Dieman's Land...*New South Wales; Union*
Br.....*Australasia*
Br. .....*Union of Australia*
Hokitika, 6*d*. 6, 5—I. J.—
Br. .....*New Zealand*
Br.....*New South Wales*
Br. .....*Union of Australia*
Br..... .....*Australasia*
Homberg-es-Monts., 3*d*. 58—7/
B. J. Goldschmidt.
Honda, 1*s*. 29—M.—
Agency...*Lond., Mexico & S. Amer.*
*Honfleur, 3*d*. 66—5/
Blotiere & Goupil
Hong Kong, 1*s*. 16, 17, 18—F. G. L.—
Oriental Bank Corporation... *England; Union; Oriental*
National Bank of India...*National Provincial of England*
Russell & Co. .....*Baring*
Chart. Mer. Bk. of India, Lon. & China .....*London Joint Stock*
Br. Char. Bk. of India, Australia, and China .....*City*
Compt. D'Escompte de Paris *Union*
Hong Kong and Shanghai Bkg. Corp.....*London and County*
Br. Bank of India *Lon. Joint Stock*
*Hyères, 3*d*. 66—5/
Patteson
INGERSOLL, 3*d*. 13—C.—30/
Br. Commercial Bank of Canada.
Agency Merchants' Bk. of Canada *London Joint Stock*
Inglewood, 6*d*. 6, 5—I. J.—
Sub. Br.....*Victoria*
Br.....*New South Wales*
Invercargill, 6*d*. 6, 5—I. J.—
Br. .....*Union of Australia*
Br.....*New South Wales*
Br.....*New Zealand*
Br. .....*Otago*
Inverell, 6*d*. 6, 5—I. J.—
Br. *Com. Banking Company Sydney*
Innsbruck, 6*d*. 60—7/
F. J. Habtmann
Interlachen, 3*d*. 58—
La Caisse d'Estcompte
Ebersold & Seiler
Ipswich (Jamaica), 1*s*. 29—M.—
Br. ..... *Colonial*
(Queensland), 6*d*. 6, 5—I. J.—
Br.....*Australasia*
Br.....*New South Wales*
Br. Australian Joint Stock Bank
Ischl, 6*d*. 60—7
Carl Gottwald
*JAFFA, 6*d*. 67—S.—16/6
C. F. Spittler & Cie
Jaffna (Ceylon), 9*d*. 9,11,4-F.G.L.-42/ *Oriental Bank Corporation*
Jamaica, 1*s*. 29—M.—
Br. .....*Colonial*
Jamieson (Vict.), 6*d*. 6, 5—I. J.—
Br ...*Colonial Bank of Australasia*
Jena, 3*d*. 38—7/
Julius Elkan
Jericho, 6*d*. 6, 5—I. J.—
Sub.-Br.....*Victoria*
*Jerusalem, 6*d*. 67—16/6
M. P. Bergheim
Jubbulpore, 9*d*. 20, 21, 22-D.E.L.-38/
Br. Bengal .....*Coutts*
KADINA, 6*d*. 6, 5—I. J.—
Br. ..... *Bank of South Australia*
Br.....*National of Australasia*
Kaiapoi, 6*d*. 6, 5—I. J.—
Agency.....*New Zealand*
Kandy, 9*d*. 16, 17, 18—F. G. L.—42/
Br.....*Oriental Bank Corporation*
Br. Char. Mer. Bk. of Ind., Lon. & China.....*London Joint Stock*
Kapunda, 6*d*. 6, 5—I. J.—
Br..... *National of Australasia*
Br...*Eng, Scot. & Austral. Chartered*
Bank of Adelaide *Oriental Bank Corporation*
Kassimda, 6*d*. 6, 5—I. J.—
Bank of Adelaide
Kiama, 6*d*. 6, 5—I. J.—
Sub-br ...*English, Scottish & Australian Chartered*
Br... *Com. Banking Company Sydney*
Kilmore, 6d. 6, 5—I. J.—
Br. ..... *Colonial of Australasia*
Br. ..... *Victoria*
Kingston, 3*d*. 13—C.—30/
Commercial Bank of Canada
Br. ..... *Bk. of Brit. North America*
Bank of Montreal. *Union, Robarts*
Br. Merchants' Bank of Canada
Br. ...|*Colonial, London Joint Stock*
Kingston (Vict.), 6*d*. 6, 5—I. J.
Br. .....*National of Australasia*
King William's Town, 1*s*. 14—O.—
Kaffrarian Colonial Bank ... *Union*
Br... *Standard British South Africa*
*Kissengen, 6*d*. 67—7/
F. Feustel; H. F. Kugelmann
Königsberg, 3*d*. 58—7/
C. L. Andersch
Kooringa, 6*d*. 6, 5—I. J.—
Br. ....*National of Australasia*
Br.....*Australasia*
Koroit, 6*d*. 6, 5—I. J.—
Br. .....*National of Australasia*

(See Appendix), the price at end of line being the cost of a telegram from the country to such place; from London it is an average of 1*s. less.*

* 1/3 ounce.

COLONIAL & FOREIGN BANKERS.

Kurrachee, 9d. 20,21,22—D.E.L.—33/9
Br. Agra Bank ..... Glyn
Br. Char. India, Aust. & China City
Finlay & Co. ..... Baring
Kyneton, 6d. 6, 5—I. J.—
Br. ..... Colonial of Australasia
Br. ..... New South Wales
LAHORE, 9d. 20, 21, 22—D.E.L.—38/
Punjab Bank ..... Oriental
Br. Agra Bank ..... Glyn
Lancefield, 6d. 6, 5—I. J.
Br. ... Commercial Bank of Australia
Landskrona, 6d. —60—8/
Skanes Enskilda Bank ..... Union
Landsborough, 6d. 6, 5—I. J.—
Sub-br... London Chart. of Australia
Larnaca, 6d. 60—
Br. ..... Imperial Ottoman
Launceston, 6d. 6, 5—I. J.—
Br. ..... Australasia
Br. ..... Union of Australia
Com. Bank Van Dieman's Land...
New South Wales
Bk. Van Dieman's Land... Lon. & W
Lausanne, 3d. —58—6/10
S. Marcel ..... Union
Charles Bugnion
Lawrence, 6d. 6, 5—I. J.—
Agency ..... New Zealand
Learmonth, 6d. 6, 5—I. J.—
Br. ..... National of Australasia
Macquay & Pakenham ..... Union
Leghorn, 6d. 60—8/6
Macquay & Pakenham ..... Union
Macbean & Co.
*Le Mans, 3d. 66—
Portet, Lavigérie & Co. ..... Lazard
Leipsic, 3d. —58—7/
H. C. Plaut ..... Alliance
Frege & Co.
Lemberg, 3d. 58—7/
Br. ..... Anglo-Austrian
Libau, 6d. 60—11/
Johann Schnobel
Liège, 3d. 58—4/2
De Sauvage—Vercour & Cie.
V. Terwangue & Co. ..... Baring
*Lille, 3d. 5/
Rouzé Mathon
Lima, 1s. 6d. 29—M.—
Br. ... London, Mexico & S. America
Alsop & Co. ..... Baring
Lindau, 3d. 58—7/
E. & F. von Pfister
Lindsay, 3d. 13—C.—30/
Bank of Montreal ... Union, Robarts
Linton, 6d. 6, 5—I. J.—
Agency ..... New South Wales
Lintz, 6d. 60—7/
J. M. Scheibenpogen Eidam
Bankfür Oberoesterreich und
Salzburg London & Westminster
Lisbon, 6d. —50—9/
Br. ..... London and Brazilian
Banco Lusitano ..... Alliance
Br. Union of Oporto... Consolidated
H. G. Scholtz; William Wynn
Locle, 3d. 58—6/10
Pury & Cie.
London, 3d. 13—C.—30/
Br. ... Bk. of British North America
Bank of Montreal ... Union, Robarts
Br. Gore Bank ..... Glyn
Br. Merchants' Bank of Canada
London Joint Stock
*Lorient, 3d. 66—5/
Credit Agricole ..... Lazard
Canad. Bk. of Com.... Lon. & County
Louisville, 3d. 4—B.—37/6
Franklin Bank ..... Union
Lubeck, 3d. 58—7/
Brothers Müller
Lucca, 6d. 60—8/6
Raffaele D. Cosimo
Giorgetti Erede Petri
Lucca, Baths of, 6d. 60—8/6
Macquay & Pakenham
Lucerne, 3d. 58—6/10
Fredk. Knörr & Fils
Lucknow, 9d. 20,21,22—D.E.L.—38/
Br. ..... Delhi & Lon.; Union
Br. Bengal ..... Coutts
Lugano, 3d. 58—8/6
A. Cometta & Cie.
Lund, 6d. —60—8/
Skanes Enskilda Bk. ..... Union
*Luxembourg, 6d. 67—7/
Banque International
*Lyons, 3d. 5/
Veuve, Guèrin & Fils.
Marius Côte ..... Lazard
La Société Lyonnaise } London &
Credit Lyonnais } Westmstr.
Lyttelton 6d. 6, 5—I. J.—
Agency ..... Union of Australia
Br. ..... New South Wales
Br. ..... New Zealand
MACKAY, 6d. 6, 5—I. J.—
Br. ..... Australian Joint Stock
Madeira, 6d. 60—P.—
Blandy Brothers & Co.; Crossart,
Gordon & Co.; G. H. Hayward;
Krohn Bros.
Madison, (Indiana) 3d. 4—B—37/6
Marshall & Ilsley ..... Barclay
Madras, 9d. 20, 21, 22—D. E. L.—38/
Br. Agra Bank ..... Glyn
Agency.. Land Mort. Bk. of India
Arbuthnot & Co.... Coutts [Baring
Binny & Co. National Bank of India
Br. Char. Mer. Bank of Ind., Lon.,
& China..... London Joint Stock

COLONIAL & FOREIGN BANKERS.

Madras
Lecot & Co. ..... London Joint Stock
Oriental Bank Corporation
England; Union; Oriental
Madrid, 6d. —60—8/
Bayo & Mora..... London & West.
A. G. Moreno
Magdeburg, 3d. 58—7/
Dingel and Bandelow
Teetzman, Roch, & Alenfeld
*Magnesia, 6d. 67—
Agency ..... Imperial Ottoman
Maitland, 6d. 6, 5—I. J.—
Br. ..... Ausrtalasia
Br. ..... New South Wales
Br. Commercial Banking Company
Sydney
(West) Br. Aust. Joint Stock Bank
Agency ..... Australasia
Majorca, 6d. —60/
Sub-br. ..... London Chartered of
Australia
Malaga, 6d. 60—8/
Hernandez Crooke & Cie.
Scholtz Bros.
Huelin & Son ... London and County
Maldon, 6d. 6, 5—I. J.—
Br. ..... Victoria
Br. ..... New South Wales
Malmesbury, 6d. 6, 5—I. J.—
Sub-br. ..... Victoria
Malmo, 6d. —60—8/
Skanes Enskilda Bk ..... Union
Malta, 8d. 62—A.—11/
J. Gingell & Co. ..... London
Jas. Bell & Cie.; P. Eynand and
Co.; Rose & Cie.
Manilla, 1s. 16, 17, 18—F. G. L.—
J. M. Tuason & Co. ..... Union
Agency... Hong Kong & Shanghai
Bkg. Corp. ... London and County
Russell & Sturgis..... Baring, New
Halliday, Wise & Co. ..... [Zealand
*Mannheim, 6d. 67—7/
H. L. Hohenemser and Fils;
Köster von Rath & Co.
Mansfield, 6d. 6, 5—I. J.—
Br. ..... New South Wales
Manuherikia, 6d. 6, 5—I. J.—
Agency ..... New Zealand
Maranham, 1s. 9, 10—N. T.—
Agency ..... London and Brazilian
Corresp..... English & Rio Janeiro
Marienbad, 3d. 58— —7/
A. Benedikt
*Marseilles, 3d. 66—5/
Rodriques & Carcassonne ... Lazard
Rabaud, Frères & Co.
CréditAgricole; Pascal, Fils & Co.
London & Westminster
Maryborough, 6d. 6, 5—I. J.—
Br. ..... Victoria
Br. Commercial Banking Company,
Sydney
Br. London Chartered of Australia
Br. Australian Joint Stock Bank
Br. ..... New South Wales
Matamoros, 1s. 24. 25—U. B.—
Agency .. London, Mex., Sth. America
Matlock, 6d. 6, 5—I. J.—
Br. ..... Colonial of Australasia
Mauritius, 10d. 23—L.—
Br.... Oriental Bank Corp., England
Ireland, Fraser & Co.
Agency.. Chart. Mer. Bk. of India,
London, & China.... London Joint
Stock
Mayence, 3d. —7/
G. L. Kayser
Meerut, 9d. 20, 21, 22—D. E. L.—38/
Bank of Upper India ..... Union
Meiningen, 3d. —58 —7/
B. M. Strupp
Melbourne, 6d. 6, 5—I. J.—
Br. ..... Australasia
Bank of Victoria ..... Victoria
Br.... English, Scottish, & Australian
Br. ..... National of Australasia
Br. ..... New South Wales
Br. ... Commercial Bank of Australia
Br... London Chartered of Australia
(East) Sub-Br... Lon. Chart. of Aust.
Br. ..... Union of Australia
Colonial Bank of Australasia
Br..... Oriental Bk. Corp., England
Memel, 3d. 58— —7/
H. Fowler & Co.
*Mentone, 3d. 66—
L. Biovès & Co.
Messina, 6d. 60—5/
Cailler, Walker & Cie.
Francesco Melardi & Figli
*Metz, 3d. 66—5/
Le Neveu de F. G. Simon
Jin., Worms & Co. ..... Lazard
Mexico, 1s. 24, 25—U. B.—
Br. London, Mexico & South America
McCalmont, Bros. & Co. Ln. & Wst.
Barron, Forbes, & Co... Oriental
Bank Corporation
Middelburg, 1s. 14—O.—
Br. Standard of British South Africa
A. H. G. Fokker
Milan, 6d. 60— —8/
A. Camerio; Ulrich & Co.
Milwaukee 3d. 4—B.—37/6
Marshall & Ilsley ..... Barclay
Mobile, 3d. 4—B.—37/6
Southern Bank of Alabama... Union
Bank of Mobile ..... Williams
Mons, 3d. —58
Tercelin, Goffint, Tercelin and

COLONIAL & FOREIGN BANKERS.

Mons
Monjot ..... Lazard
Montego Bay, 1s. 29—M—
Agency ..... Colonial
Monte Video, 1s. 11,12—N.T.—
Mauá & Co.
Br. ..... London and River Plate
Agency ..... London & Brazilian
*Montpellier, 3d. 66—5/
E. Bloaquier Fils & Westphal
Montreal, 3d. 13—C.—30/
Merchants' Bk. of Canada
London Joint Stock
Bk. of Montreal ... Union, Robarts
Bank of Toronto..... Agency... City
Bank of the People ..... Glyn
Br... Bank of British North America
Br. Ontario Bank ..... Glyn
City Bank of Montreal ..... Glyn
Henry Chapman & Co. ..... Union
La Banque Jaques Cartier..... Glyn
Mechanic's Bank ..... Lon. & Co.
Molson's Bank ..... Glyn
Quebec Bank ..... Union
Royal Canadian Bank ..... Union
Union Bank of Lower Canada
London and County
Montreux, 3d. 58— —6/10
T. Du Cochet & Fils
London and Westminster
Moonta, 6d. 6, 5—I. J.—
Br. ..... Bank of South Australia
Br. ..... National of Australasia
Mortlake, 6d. 6, 5—I. J.—
Br. ..... Victoria
Morpeth, 6d. 6, 5—I. J.—
Br. Com. Banking Company Sydney
Moscow, 6d. 60— —11/
Ludwig, Prehn & Grabe
Wogau and Cie
Private Bank of Commerce.. Baring
Moses Creek, 6d. 6, 5—I. J.—
Br. ..... Oriental Bk. Corporation
Mosgiel (Otago), 6d. 6,5—I.J.—
Br. ..... Otago
Mossel Bay, 1s. 14—O.—
Br. ... Standard British South Africa
Mount Barker, 6d. 6, 5—I. J.—
Br. ..... Nat. of Austra.
Mount Forrest, 3d. 13—C.—30/
Bk. Montreal..... Union, Robarts
Mount Gambier, 6d. 6, 5—I. J.—
Br.... Eng., Scot., & Austral. Chart.
Br. ..... National of Australasia
Mount Ida, 6d. 6, 5—I. J.—
Agency ..... New Zealand
Mount Pleasant, 6d. 6,5—I. J.—
Br. ..... Bank of South Australia
Mudgee, 6d. 6, 5—I. J.—
Br. ..... New South Wales
Br. Australian Joint Stock Bank
*Munich, 6d. 67—7/
BayerischeVereinsbank L. & West.
Münster, 3d. 58— —7/
A. Schmedding & Fils
Murrurundi, 6d. 6, 5—I. J.—
Br. Australian Joint Stock Bank
Mussoorie, 9d. 20,21,22—D.E.L.—38/
Br. ..... Delhi & Lon.; Union
Mussoorie Savings Bank..... Union
Muswellbrook, 6d. 6, 5—I. J.—
Br. Australian Joint Stock Bank
Br... Com. Banking Company Sydney
Nagasaki, 1s. 16,17,18—F.G.L.—
Hong Kong Bk.... London & County
*NANCY, 3d. 66—5/
Jules Elie; Lenglet & Co. ... Union
A. Weille Levy & Co. ..... Lazard
*Nantes, 3d. 66—5/
Brousset & Sons
Napanee, 3d. 13—C.—
Agency Merchants' Bank of Ca-
nada ..... London Joint Stock
Napier, 6d. 6, 5—I. J.—
Br. ..... Union of Australia
Br. ..... New Zealand
Naples, 6d. 60— —8/6
Br. ..... Anglo-Italian..... Robarts
Rogers Bros. & Co. ..... Union
Holme, Stanford, & Co.; Igguldon
& Cie.; W. J. Turner & Co. Union
Narracoorte, 6d. 6, 5—I.J.—
Br. ..... National of Australasia
Narrabri, 6d. 6, 5—I. J.—
Br. Com. Banking Company Sydney
Nashville, 6d. 6, 5—I. J.—
Com. Banking Company Sydney
Br. ..... New South Wales
Br. ... Australian Joint Stock Bank
Natal, 1s. 14—O.—
Br. ..... London and South African
London and Natal Bank .. Brooks
Negapatam, 9d. 20,21,22—D.E.L.—38/
Br. ..... Oriental Bank Corporation
Nelson, 6d. 6, 5—I. J.—
Br. ..... Union of Australia
Br. ..... New South Wales
Br. ..... New Zealand
Neuchatel, 3d. 58— —6/10
Pury & Co.
Nicholas Du Pasquier & Cie.
Newcastle, 6d. 6, 5—I. J.—
Br. ..... Australasia
Br. Australian Joint Stock Bank
National Provincial of England
Br. ..... New South Wales
(N.S.W.)... Br. Com. Bkg. Co. Sydney
(Canada), 3d. 13—C.—30/
Br. ..... Bank Toronto..... City
Newcaellia, 9d. 16, 17, 18—F.G.L.—
Br. ..... Oriental Bank Corporation
New Orleans, 3d. 4—B.—37/6

COLONIAL & FOREIGN BANKERS.

New Orleans
N. Orleans Canal &Bkg. Co.
London Joint Stock
Southern Bank of New Orleans
London Joint Stock
Louisiana National Bank ..... City
Citizens' Bank of New Orleans
London Joint Stock
Bank of New Orleans ... Lon. J.S.
New Plymouth, 6d. 6, 5—I. J.—
Br. ..... New Zealand
New York, 3d. 4—B.—30/
Ward & Co. ..... Union
Agency.. Bank. of Brit. N. America
Agency Merchants' Bk. of Canada
London Joint Stock
Austin, Baldwin & Co. ..... City
Babcock, Brothers & Co. ..... City
Ballin & Sander ..... Union
Bank of California.. Lees & Waller,
Agents ..... Oriental Bank. Corp.
Bk. of Montreal ... Union, Robarts
Bank of New York..... Union
Barclay & Livingston ..... Coutts
Br. South Bank New Orleans
London Joint Stock
Brown, Bros. & Co. ... Brown & Co.
Chemical Bank .... Lon. Joint Stock
Duncan, Sherman & Co..... Union,
Baring
Eugene Kelly & Co.... Smith, Payne
Howland & Aspinwall ... Barnett's
Jas. Robb, King & Co..... City
J. G. King, Sons
Lon. & West. and Baring
J. & J. Stuart & Co.... Smith, Payne
J.&W. Seligman & Co. Smith, Payne
Knauth, Nachod, Kühne... Alliance
Lassing, Wies & Co..... Alliance
Maitland, Phelps & Co. Smith, Payne
[Colonial
Marquand, H. G. ..... City
Morton, L. P. & Co
Nat. Bank of Commerce..... Glyn
National Park Bank ..... Union
Schuchardt & Sons . ..... Union
S. G. & G. C. Ward ..... Baring
Ward, Campbell & Co. ..... Baring
Wells, Fargo & Co. ..... Union
Winslow, Lanier & Co. ..... City
Newtown, 6d. 6, 5—I. J.—
Br... Commercial Banking Company
Sydney
*Nice, 3d. 66—5/
Avigdor L'Aine & Fils; E. Carlone
and Cie.; J. H. Gastaud; A.
Lacroix & Cie.
Ningpo, 1s. 16, 17, 18—F. G. L.—
Agency.. Hong Kong & Shanghai
Bkg. Corp. ... London and County
*Nismes, 3d. 66—5/
E. Bayle & Cie.
*Nuremberg, 6d. 67—7/
Leonard Kalb; Loedel & Merkel
Nuriootpa, 6d. 6, 5—I. J.—
Br. ..... National of Australasia
OAMARU, 6d. 6, 5—I. J.—
Br. ..... New Zealand
Br. ..... Otago
Odessa, 6d. 60— —11/
Ernest Mahs & Co.
Oporto, 5d. 50— —9/
Banco Uniano..... Consolidated
Banco Allianca ..... Lon. Jt. Stock
Br. Banco Lusitano ..... Alliance
Br. ..... London & Brazilian.
D. M. Feuerheerd, Jun. & Cie.
Mercantile Bank Oporto ..... Union
*Oran, 3d. 66—9/8
Girant Bros.; Michel Manegat
Orange, 6d. 6, 5—I. J.—
Br. ..... New South Wales
Br... Com. Banking Company Sydney
*Orleans, 3d. 66—5/
L'Agencie de la Sociétié Générale
Ostend, 3d. 58— —4/2
Bash & Cie.; A. & J. Van Iseghem
Otago, 6d. 6, 5—I. J.—
Br. ..... Union of Australia
Br. ..... New South Wales
Br. ..... New Zealand
Bank of Otago
Ottawa, 3d. 13—C.—30/
Bank of Montreal ... Union, Robarts
Br. ..... British North America
Quebec Bank ..... Union
Outram (Otago), 6d. 6,5—I.J.—
Br ..... Otago
Owen Sound, 3d. 13—C.—
Agency Merchants' Bk. of Canada
London Joint Stock
PALERMO, 6d. 60— —8/6
Thomas Brothers
M. Pojero & Co. ..... Baring
Palmerston (Otago), 6d. 6, 5—I. J.—
Br. ..... Otago
Agency ..... New Zealand
Panama 1s. 29—M—
Ada Rowx ..... Union
Pará, 1s. 9, 10—N. T.—
Mauá & Co.
Agency ..... London and Brazilian
Commercial Bank ..... Union
Correspondency ... Eng. & Rio Jan.
*Paris, 3d. 66—5/
Bowles, Bros. & Co. ..... Union
Bourgesi & Co. ..... Lazard
Callaghan & Cie; De Rothschild
Brothers; P. Gil; John Munroe
& Co.
Ch. Noel & Co. ..... Imperial
Chas. Lafitte & Co... Lon. Joint Stock

The price following the name of place refers to the lowest rate of postage, and the figures and letters to the postal table of rates and dates for London

* 1/3 ounce.

AT THE SECOND PRESBYTERIAN CHURCH.

The congregations of the Baptist and the two Presbyterian Churches united in services at the Second Presbyterian Church. After the usual opening services in which the pastors present participated, interspersed with some excellent music by the choir, Rev Robert Mackenzie preached the sermon, in substance as follows. Acts 17. 26

He took for his topic "The Providence of God," which, after some preliminary remarks, he proceeded to discuss under three heads, as follows:

First. In the Origin of Nations. We can not speak of nations without thinking of the individual man, and in his origin we will find the origin of all the nations. Now the men to whom Paul was speaking held the idea that the different nations had different sources, and that the Greeks had sprung from the soil they inhabited; that the Greek and the Persian were not only different nations but different races; hence as to Jew all the world was Gentile, to the Greek all were barbarians; a mutual exclusiveness was the general order of that day. Just as in our day men have tried to show that there were races of men before Adam—in fact that there were three Adams from whom the three great races sprang. Hence the diversity and history of nations. The text comes clear and strong to the point at issue saying, God hath made of *one* blood *all* the nations of men. The Greek may hate the Persian and the Roman the Jew, but like Cain and Abel they are brethren of the same family. And to the question whether man is the developed result of matter or the child of some force, the text declares that man is "the offspring of God." Matter and the inferior forms of life were prepared prior to man, not that they might give birth to him, but that they might be the field of his energy and the servants of his faculties. The whole significance of nature is found in the conception that it exists as a means to an end and that end is man. We see physical and vital forces playing their mysterious parts during long periods of time. Six days, or six million or billion years, who can say? The mists of chaos begin to roll away; the valleys of Asia begin to take form, and that form develops into beauty, called Paradise, and in one of these valleys we see a new and subtle being called man—a being who found that Paradise not his parent, but his cradle; a cradle long and well prepared by God's overruling providence to receive the best of His creative deeds, and the dearest of His children. Man, instead of being urged up out of the soil of the earth, is placed upon it, the child of God's special creation, and placed there not to be its servant but its master. Here is man's signal beginning; and here, in the first man, is the germ of all the nations that have been and will be on earth.

Second. In the progress of nations: We have seen the origin, but what about the history of man? In all the maze and madness of the six thousand or more years of human history is there a method? Is that method controlled by Fate, by evolution or by God's providence? Or is all the record of time by the scrawl of chance? Men, by careful research, have fully verified the revealed fact of Scripture, that "the heavens declare the glory of God, and the firmament sheweth His handiwork." Much of the mystery of the heavens is reduced to the order and harmony of science. We have discovered the lines that rein the planets in their courses, and that even the comet flies not at random. But what about this jungle of human life and action called history? What about all the interlacing lines of nations and dynasties, revolutions and reformations that fill the years? Is there a clew to this labyrinth? The men to whom Paul spoke believed that each nation was working to a different and antagonistic purpose. But through all the maze and meanderings, through all the doubt and darkness of this labyrinth there runs unbroken the thread of the providence of God. Says the text: "God hath determined the times before appointed, and the bounds of their habitation." A better translation of of this verse reads: "He hath ordained to each the appointed seasons of their existence, and the bounds of their habitation." Notice, God gives to the nations their appointed times, that accounts for the order of their coming, and also the bounds of their habitation, that accounts for the particular section of earth where each played its part in the tragedy. This is why Alexander could push his victorious way to the Euphrates and the Nile and not gain much beyond them; this is why Cæsar could fight his way to the Danube and meet only disaster beyond it; this is why Napoleon must retreat from Moscow: this is why England could march victorious over many a land, but be unable ever to place the impress of her power on this land. And to-day, while the diplomats of the world are exercised over the boundries of the nations of Europe God is over all their conferences and their congresses; for it is His providence that gives to the nations the bounds of their habitation. A living present God is at the head of the intellectual and moral world as well as of the physical. The earth was created and prepared for man, not only to be a dwelling place, but also a school-house, and in the school-house God is the principal. Let us think of some instances which prove this: We see, for instance, that vegetable life goes on increasing, from the Poles to the Equator, that in the Temperate Zone it reaches but its average; it is in the great heat of the Torrid Zone that Nature puts forth her best energies and brings forth her most luxurious fruits. The same gradation is marked in the Animal Kingdom. When we discover the remains of certain animals in the far north, we so believe in this law of nature that we say: When the animal lived in the north it was warmer there than now. Following this law now we would naturally look for man's highest development in the lands lying nearest the Equator, if man is governed by the same development law as vegetation and the brutes. But this is not the case. Man presents himself first in the Temperate Zones, in the regions lying north of the Equator, where neither excessive heat nor cold holds sway. The providence of God placed the cradle of the human races at a point on the surface of the earth which of itself reveals the fact that man is not under the same laws as vegetation or the brutes. And along this line, starting from Eden westward, here marched all the great world-moving nations. Here it is that the Median, the Persian, the Assyrian, the Phœnician, the Egyptian, the Grecian, the Roman and the modern powerful nations reigned and reign to-day. It is along this line that the great political drama of the world has been performed. In this line too did the great religions of the world find their worshipers. Here at the juncture of the three great Continents Jesus Christ stood with a religion adapted to, and a salvation sufficient for the whole world. The balmy but enervating air that spurs the palm tree to its perfection would have lulled man in a life unmarked by progress, unhallowed by religion.

But again, although we find a certain spot in Asia to be the cradle of the race, we do not find the best type of humanity gathered around the original Eden to-day. God sets to the nations, not a boundary but boundaries. Hence we see a constant motion and change taking place. A series of boundaries follow each other, moving from east and west. Around Mount Ararat we find the first theatre of action. Then westward moves the scene, Europe becomes the theater of high action, and for a thousand years we have the struggles of human energy on the shores of the Mediterranean. Another flight, and the Alps are crossed and Germany, France, Spain and Britain are the fields of historic action. Westward still the genius of history prepares to fly. She bathes her wings in the Atlantic and scans the broad expanse of the untraveled ocean. She hovers on the cliffs of Scotland and Ireland, as some bird of passage, training her energies for the long flight when it becomes necessary. But before tracing this last change in the boundaries of the nation, let us look back and see some of the reasons for these Providential changes in the existence and boundaries of the nations. This earth, we will remember, is not so much a home as a school-house for man. The education of the race is exactly as that of the individual; for history is the record of the development of the human mind. We have, first, the period of infancy; in which absolute authority is the condition of development. Along came the Oriental nations ruling in despotism. Then comes childhood, in which the discipline of the conscience is the condition of development. But despotic government can not train this faculty, hence a change in the nations, and along came the Hebrew nation with its moral laws, a system of things which spoke to man, not in absolute authority, as if he were an infant, but as to a reasoning child who could understand and obey a father's reasonable commands. Here, the race, like a child, learned right and wrong. And then youth, with its ideas of personal liberty and culture, as the conditioning element. There is a time when the boy would break away from his mother's apron string, and assert his manhood and claim its liberties. The race received religion and a pure morality, when, as a child, God taught the Hebrews, but the heart needs culture as well as religion, and we feel and express this need when we emerge into early manhood and womanhood. And to the race came just this need. Along came the Greek nation, for Greece is the very synonym of culture. And then we see God leading men along the paths of art and poetry and philosophical science. It is at this point in the progress that Paul met the Athenians. Isaiah and Ezekiel and Malachi, gave way to Socrates and Plato and Aristotle. All that culture could do for mankind was done. But now the individual and the race must pass from youth and youth and its privileges to mature manhood and its responsibilities. Stepping out of the family, we find ourselves citizens of a new world, called society, governed by laws which is our next duty to study. Just thus with the race, the religion of the Hebrew, and the culture of the Greek nation must now be followed by the laws that govern men, not as individuals only, but banded together in the state. Men must be more than good and cultured sons, they must be law-abiding citizens, and to this duty God calls the Roman nation to the front. Finally, to the care of infancy the moral lessons of childhood, the culture of youth, the social and political laws of the State, we must add philanthropy, a love in the heart wide enough to embrace not the family and the State only, but the whole world, and to this highest of all duties, God called forth the Christian nations. Oh, who can study the history of man and fail to see a wise overruling Providence setting both the times and places for the series of nations. As we trace, step after step, and come down the years, we see a great preparation for something yet to be. Just before the time of Christ we see the last great heathen power — Rome— becoming mistress of the great central field of human activity. One might well ask how Providence should permit such an overthrowing of many nations, and permit the erection of the colossal empire. But looking back, we see it was all a wise preparation for the forthcoming gospel of Christ. It was the preparation for the "fulness of times" when He was to come who should draw all men unto Him. The Greeks, under Alexander, gave to that central region his masterful language, and the Roman followed with his equally masterful laws.

We begin to see now, my friends, that the succession of nations had a meaning and a purpose; that however they might be engrossed by petty designs or schemes of villainy, the overruling Providence was bringing the race to the true issue. And we can see foreshadowings of the final purpose playing upon the minor parts; and the first flash of that Divine purpose is seen to be philanthropy—a philanthropy which meant equality, natural right and the brotherhood of man—a condition which seems to have been unattainable until Christianity came, with her unbiassed jugment, declaring that all souls were equally dear to the Heavenly Father and equally under his providence. We look back and see chaos giving way to order; order sinking away again into the apparent chaos of history; nations rise and fall; customs change; opinions become obsolete; creeds crumble; religion relegated to oblivion. But amid all this the voice of right and wrong makes itself heard; the moral law can not be obliterated from the human heart; for it is graven there for eternity. What is false and unrighteous, what is oppessive and cruel, must be caught in the swirl of revolution. There must be an overturning and an overturning until that which is right is come to reign. Along to this Almighty God is leading the world. I have gatheded this array of facts not without a purpose. I am looking on the faces of citizens of a country I have not yet mentioned. I am speaking to men and women to whom, and especially to you who are young, the history of the past should be of intense importance, not for what it is in itself, but for the flood of light it throws upon our country. We come then to the vital question: Why do we exist as a nation? It God had a purpose in calling forth nations at certain times and giving them a definite sphere for action, why has he called this Republic to the front in these late years, and why has he set us between these two oceans? We have seen that the "fullness of times" brought Christianity to be the World's religion. The manner in which a nation carries on the interests of Christianity is now the measure of its usefulness and existence. But, whereas, the principles of the Gospel have accomplished much in the European nations, whereas it has emancipated the conscience and cleared the continents of serfdom and slavery; whereas, it has vastly improved the social life of man and has spread institutions of learning and philanthropy across the Continent, yet Europe in the Sixteenth Century denied it the privilege under which it could pass on to perfection. All this it has accomplished, but the crowning achievement, aside from the salvation of men, will be the political organization of the nations, the establishment of all human governments on the principles of the Gospel, human equality, natural right and the one brotherhood of all men. Men may believe in and set up color lines and race distinctions, but we will find that in so doing we are in the face of the purposes of Providence and will be rebuked. Have the old European nations given Christianity the conditions by which she could go on to this idea of perfection? They all inherit too positively the martial spirit of ancient Rome. Their standing armies, their old-time memories of victory or defeat stand in the way of the perfect work of the Gospel of Jesus. Their ancient customs and castes have made it, so far, impossible for them to obey the new commandment of the Gospel: "Men should love one another, as He loved all men and laid down His life for them." For the advancement of this there must be a readjustment of the nations. Christianity has tried every part of the land from Eden to the Ocean for vantage ground from which to proclaim the great principles that God has made of one blood all the nations of men. The only response was another campaign filled with many battles. Thus was Christianity pressed from Judea to the Alps, from the Alps to the Sea; and in the Sixteenth Century we find this Bird of Paradise standing on the shore preparing to seek a new nation, not only, but a new world, for her energies, where she can remodel human society and reconstruct human government. A new stage must thus be erected, whereon God may arrange the last act of human progress. In the fullness of time Providence carried these principles to our shores, and for their furtherance established this nation. No one can read the moral and political condition of Europe before the days of Columbus and fail to see the supreme wisdom of God in reserving this

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pour it into these old bottles; it would burst them He must find new bottles for this new wine—a new continent for these principles of equality and brotherhood, where they would have room to develop. They tried to confine this wine of civil liberty in the confines of Athens; then to the valleys of Switzerland; then to cold Iceland. But no, it will not accept a secondary position; it demands a continent, and in that continent a nation, and that nation must lie in the same line with all the great nations, that is in the Temperate Zone. It demands the best men: they are found only in that zone: it demands a nation and men that will not t be hemmed in by any of the old forms of tyranny or superstition. And, behold! God finds a nation for it, bounded only by the oceans and stars. Fellow citizens, our nation is directly in line with all the former great ones, and yet separated from them by an ocean which thus far has been and ever will be, I hope, an unmarked grave for all that is wrong in attempting to reach our land Our boundaries, too, have been set for us by the providence of God. It is a dear truth taught us by our text, that our nation is no happy accident, but something ordained and prepared of God, that it was thus prepared for a people whom he chose out of all nations, that by them he might erect a new nation that would be true to the great principles of the Gospel. It is only as we are true to these principles that we are valuable as a nation; for if we are to be only a repetion of what the Old World has been we will be worse than valueless. If the influences now at work purging the Old World, sends off its scum of superstition and ignorance, and if that refuse finds an asylum here, without finding influences strong enough to purify and regenerate it, then we will be only a convenient place in the world to receive its offal. But there is no real danger of this It can not be believed that God would rather the resolute men—our fathers—and allure them over such seas to such forbidding shores to mock them. It can not be believed that He gave the colonies few and feeble, the victory over all enemies only to smite the Republic with leprosy. It cannot be believed that He should crown our first century with such a glorious chaplet of success only to drop the reins from the hands of His providence and let us henceforth run at mad random. It can not be believed, I say, that this country should assert itself and sustain itself in the face of such tremendous odds only to permit the repulsed nations to make it the pack mule for all the old corrupt men and things of which they grow weary.

I wish that it fell within the province of a sermon for me to say that when we foreigners come out of the narrow privileges of the Old World to this wider field, carrying our prejudices with us, and so come as not to receive but to read this nation a lesson we do wrong. If, as we now see, the habits of the Old World were found inconsistent with the progress of the race why carry them with us to this land? I would plead with every soul, ready to sail for these shores, first to dig a deep grave—the deeper the better—and into it to put all his prejudices and come to this land to receive, in an open honest heart, the full influence of these new principles at work. If our early lives have been spent on the Rhine, the Shannon, the Thames, or the Tweed, I would embalm them in holy memory, but I would bury them on the banks of the old home river. I would love to return to them once and again, but I would sink the ship that would attempt to carry one of them over here. They are all burdens—burdens greater than our fathers or we could bear.

Third. In the purpose of nations. As neither the origin nor advance of nations has been a matter of chance neither is the final purpose God gives the nations their time and boundaries with this purpose: "That they should seek the Lord" remembering that He is "not far from every one of us." Our destiny is to go on to learn and to teach this equality of every man before his fellow and God He can not stop here; we must go on from the idea of man's equality to the fact that, this being so, all men may be saved through the blood of Jesus Christ. It is not enough that men become good citizens of this, the best of the world's nations. This nation itself should be but the marble step leading to the kingdom of God. We are useful and valuable to the world just as long as we keep the path of conscience clear and shed a strong and steady light along that path. Not that one can sail into the kingdom of God by crossing the Atlantic and coming to New York, but that here he may find a free spot to worship God according to his conscience. But if he pass from the hard lines of the old nations and discern not the spirit of this one, but go on to turn its liberty of worship into license of morals, its liberty of person into assault, and battery, then crossing the Atlantic means nothing. If permitted to work according to conscience, he would ships God not at all, then he is so much dead weight—more positive hindrance upon the progress of our principles. For it appears without a doubt that it was with the purpose of a free and pure worship of God that in His providence He revealed these shores to priest-ridden superstition, burdened men in other nations. Looking at this nation in a more obtrusive and surface element, you might deem it utopian to claim this nation as a religious agency, but I would remind you that soldiers down in the midst of the battle, dazed by the flash and deafened by the crash of artillery, blinded by the smoke and dust, and maddened with the sight of blood, are not in a condition to tell the general drift of the battle; all they know is that blows are falling fast and furious, and that they are receiving and giving their share. One must stand at a distance on an eminence to learn in which way runs the tide of battle. I ask to day of them to look deeper than the surface of things, and remember that the element of religion—the pure religion of the true God—has been the first and prevailing element in our history. When Columbus thrilled Europe with the stories of a new Continent, Luther was almost ready to send a kindred thrill with the stories of a Bible, long lost in the drift. These two are twin children—America and the Reformation.

It was this religion that brought the Mayflower to New England. It was this religion that enabled them to brave and endure the rigors of climate and hardships of want. The loftiest thought they took with them was their religion, "The first building here was a church, the first eloquence was a prayer, the first music a hymn, the first grave a Christian's.' the first ballot cast on this continent was for the choice of a pastor. We are sometimes carried away by the rush and magnitude of commerce, but it was not commercial enterprise nor wordly ambition found and founded our nation; the mother was religion. Religious enthusiasm carried the first explorers to the lakes and rivers of the West. Chapel bells and church service, rung and chanted by the ever memorable Jesuit missionaries, were the first elements of our Western States; and a cedar cross was the first emblem of civilization erected in the primeval forests. The missionaries of religion that first saw the prairies and they took possession of them in the name of Jesus Christ. And this element so conspicuous at the beginning is the prolific seed, which, in its development, has enabled this country to fulfill, for at least one century, "the purpose of its founders." The current century depends for its results upon the same principles. If we, as a nation, be true to religion, as it preaches man's equality and God's love for all men, and equal demand upon the worship of all men, our Second Century will be crowned with more regal splendor than has yet appeared in the nations of the world.

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THE THEOLOGICAL DRIFT.

All drifts in theology, any proposed change in old positions, must at last settle and centre on the inspiration and authority of the Bible. "You Presbyterians," said an intelligent student of modern thought the other day, "have power with God's people, and you have a pleasant people to preach to, because you and they believe in the plenary inspiration of the Scriptures. 'Thus saith the Lord' is conclusive as an argument among your people." Exactly. And in holding firmly to that position we are like a country who keep an invading enemy not only out of the citadel and the capital, but even from the furthest line of frontier forts. The Bible is not Christianity. The Bible might be utterly destroyed to-day, but the gospel being so inwoven in history must live in the knowledge of men. The Bible is not the way of salvation; Christ is the way, and although the Bible were utterly unknown, Jesus Christ is a fact in history. He lived, he died, he rose again; these things cannot be destroyed. All history may fail to tell us of Napoleon's career, but that will not wipe out the fact and the influence of Austerlitz and Waterloo. But the Bible is the light that leads our feet in the way of salvation. The lighthouse is not the bay, but there would be much wandering and many wrecks about the Golden Gate if there were no lighthouses to guide the vessels into the bay. The Bible is the book that leads to Christ. As we value Christ and his great work in behalf of sinful men, we do well to sedulously guard the book that guides us to him, explains his work, and reveals what is yet before us.

In the present discussion over the Bible there are three schools of thought. There is, first, the destructive school, which starts out with an untenable assumption that begs the whole question. Man, they say, began life at the lowest point of barbarism; hence he could not understand a Bible at the beginning of his career, hence he could not write one, hence the book was written in an age later and by authors different from those generally supposed to be such. The Bible, they say, is not the revealed will of God, but the growing thoughts of man. Now, it is easy meeting this school. Their position is open, bold, and with plain, destructive purpose. This school never seriously affect the church or hinder the Gospel.

On the other hand, there is the eclectic school, largely found inside the church; a class of assumed superiority in culture and judgment and taste. They do not use Jehoiakim's knife to cut away all the Bible; but they cut out a verse here, a psalm there, a book from another place. They rearrange what is left. They go to Socrates and Zoroaster, (very good men,

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by the way) to Shakespeare and Dante, they cull beauties thence, and put them in with Isaiah and David, bind all up in one volume and say, "This is the Bible." These treat the word of God as the epicurean Romans did their bill of fare in luxurious times. Fish? Yes; but the whole fish was too coarse for their cultured tastes; only the brains of a mullet. Game? Yes; but only the wing of some gay-plumaged, or breast of some singing bird. Fruit? Yes; but only the sunny side of the peach. No improved Roman would set his teeth into the shady side of a peach. Our epicureans in theology will have only the distilled essence of the book of Daniel or Samuel; the whole historic record is too plain for them. Destiny must be acknowledged; but they accept only eternal rewards—the sunny side of the peach—eternal punishment is too terrible, that is left off. Their theology, like the bill of fare, must be all pink and perfume.

This school were more reasonable if they were agreed among themselves. But one feigns not to believe the seventh Commandment another the sixth as of authority: hence homes are broken and blood is shed. If any citizens should stand before our Supreme Bench and claim such a degree of private interpretation of the statutes, if they insisted on the same freedom of cutting out and pasting in of the accepted code as these professing Christians do in the accepted standard of moral law, would such men be judged learned or thoughtful above all other citizens? Would they receive the deference, the patience, or even the respect of those sworn not to make but administer the accepted law?

The third school is that large body of plain Christian people who have found the Bible a guide to Jesus, to peace of conscience, to increasing purity of life, to hope for the future: who take the Book as a whole, and as wholly from God: ready to put it under any light that may be found burning in God's works of Creation or Providence: and ready to cast out the wrong when it is proved wrong. Not in haste to cast that out which they may not yet fully understand, believing in the doctrine of developement properly applied. The shallow gardener who enjoys the roses and camelias because they soon blossom, might uproot and throw away a certain green unsightly plant, because in ten years of care it never put forth one single blossom. The more learned botanist would seek to stay his hand, telling him that it was a century plant, that would yet reveal its beauties to a coming generation. All is not useless or untrue that we do not comprehend.

We may well hold on our old fashioned way without fear of final results. When America rushed into civil war, there were those who said, "The Republic has reached its end." The wish was father to the thought. It was only the great nation adapting itself to the new era. When from 1830 to 1850 England was the scene of every political drift, there were those who said, "The great monarchy has reached the end." It is not Revolution however, but Reform that marks that era. It was England adapting herself to the new conditions. When theologians clash in debate over the Bible, "Christianity is gone" is the cry of many an envious Sanballat without, and craven Shemaiah within. It is only the Church adapting itself to the new atmosphere of this age. As the American Union came out of this agitation without the loss of a state, as England came through her trying epoch without the loss of a single principle of her stable government, so the Bible will come out once again without the loss of a chapter, or the suppression of a doctrine. Rll

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Bervie 478, c y
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Br...North of Scotland bkg. co.
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Alnwick and County .....Union
Bethesda
Pugh, Jones & co. ..Lon. & West.
Beverley 183, W. S. 1 c y
Bower, Hall & Co. .....Glyn
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Br. Hull bkg. co.....Barclay
Br. Yorkshire bkg. co. ...Williams
Bewdley 129, S. 2 c y
Br. Birmnghm.&Midland.Barnetts
Bicester 54, F. 3 e y
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Bideford 201, T. S. 2 g y
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Biggleswade 41, W. 2 c y
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Billericay 17, T. f y
Sparrow & co.....Barclay
Bilston 120, M. S. 2 c y
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Staffordshire Joint Stock...Barclay
Birkenhead 188, W. S. 2 b e y
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Birmingham bkg. co. Limited
London and West.
Lloyd's banking co. .....Barnetts
Bishop Auckland 246, Th. c y
Backhouse & co.....Barclay
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Bishop's Castle 163, F. c y
Br. North & South Wales ...London and Westminster
Bishop's Stortford 30, Th. 3 c y
Gibson, Tuke & Gibson ...Dimsdale
Sparrow, Tufnell & co. .... Barclay
Br. .....London & County

COUNTRY BANKERS.

Bishop's Waltham d y
Gunner & co. .....Barclay
Blackburn 214, W.S. 3 c y
Br. Manchester and Liverpool district .....Smith, Payne
Cunliffes, Brooks & co. ..... Brooks
Br. Manchester & County...Union
Blackford 434 e y
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North Kent .....Barclay
Blackpool 229 c h y
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Woods & co.....Union
Bodmin 235, S. 1 e y
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Bognor 66, Th. S. 3 f o y
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Bolton 197, M. S. 3 c e y
Bk. Bolton .....Barclay
Hardcastle, Cross & co. ...Lon.&W.
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Bonar Bridge 654 e y
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Bonhill 424 e y
Br. Commercial of Scot. Lon. & W.
Boroughbridge 208, S. c d y
Br. York City & County bnkng. co. Barnetts
Br. Knaresboro and Claro bkg. co. Barnetts
Borrowstounness
Br. Roy. Scotland England; Coutts
Boston 116, W. S. 2 c y
T. Gee & co. .....Robarts
Garfit, Claypons & co.....Barnetts
Br. National Provincial of England
Br. Stamford, Spalding, & Boston bkg. co. .....Barclay
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Peacock & co.....Barnetts
Bournemouth 2 d y
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Br. National Provincial of England
Bowness (Windermere) e y
Wakefield, Crewdson & co..Robarts
Boyle 83 b y
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Brackley 63, W. 2 b y
Br. Bucks. & Oxon. Union, London & Westminster
J. C. &A. Gillett..... Glyn
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The Bradford Old bank....Barnetts
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Braintree 40, W. 2 f y
Br. .....London & County
Sparrow & co.....Barclay
Brampton 311, W. c y
Carrick & Lee.....Glyn
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Brandon 78, Th. 2 c y
Br. Gurneys & Co. .....Barclay
Bray b y
Hibernian bank .....Barnetts
Brechin 463, T. e y
Br. Roy. of Scot....England; Coutts
Br. British Linen co...Smith, Payne
Br. Union of Scotland .....Glyn
Br. City of Glasgow Lon. Joint S.
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Wilkins & co. .....Barnetts
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Hughes & Joseph.....Lon. & West.
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Bridgend 181, S. 2 e y
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Br. Prov. Bnkng. corp. Lon. & Co.
Bridgenorth 135, S. 2 c y
Cooper & Purton .....Williams

SABBATH OBSERVANCE.

The Sunday law is one thing; Sabbath observance is quite another. The Sunday law is for a day of civil rest; Sabbath observance is for religious worship.

The State may give us a Sunday; but if Christian people do not make that Sunday a Sabbath, the day of rest will become a positive injury—a day of more riot, more revelry, and more opportunities for crime than any day of the week.

It is not a Sunday, only, this weary world needs, it is a Sabbath. Much depends upon us as citizens; more depends upon us as Christians. And whereas we should do all we can for the maintenance of the Sunday, we should hasten to the full and loyal observance of the Sabbath we have.

The Sabbath is older than Sinai, it goes back to Eden; the first full day spent by man on this earth was a Sabbath. It was enforced there by the lofty example of God himself, and still that argument continues. It is binding as a law of nature; but when that law is incorporated in the ten commandments its importance receives the emphatic indorsement of God, and that argument still continues. God is hardly so strict about any other. Calamities overtook God's people in ages past because they broke this or that commandment; but the dread calamity to which Israel looks back was the bitter captivity of seventy years, directly attributed by Scripture for Sabbath-breaking. On their return from that experience, the mayor of Jerusalem—Nehemiah—strenuously opposed the "treading of winepresses on the Sabbath," and those who brought all manner of burdens into Jerusalem on the Sabbath day. They had learned the penalty that follows persistent Sabbath-breaking, and wisely avoided it in after years.

The rewards God has attached to Sabbath keeping are equally great. He exhausts figure and language to tell his people the gains that accrue from obedience to this command. Nor has the world to wait to see the fulfillment of the promise. Individuals and nations have proven it true. During the darkest days of European revolution, when armed men thronged the streets of the cities, a leading Frenchman coming to London was suprised to see so few soldiers on guard and so few policemen, comparatively, for protection. Yet England was in the same throes that tried the other nations. But, he said, when on Sabbath he saw all places of business closed, all the people at the ringing of the bells filing along on sidewalk and street to church, the entire nation bending at the same altar, in reverence to the same moral law, his surprise ceased.

There are two extremes of Sabbath observance. The one unreasonably strict, exemplified particularly by the Scribes and Pharisees in Christ's day. According to their fine-spun theories it was unlawful to tie the sailors' or the camel-drivers' knot, or to untie any knot that required both hands. According to one sect one must remain in the actual place where the dawn of the Sabbath found him, and even in the exact position he happened then to be in. Every one had to search his pockets at that time to see that there was nothing left in them with which it was forbidden to go out on the Sabbath. All food was to be prepared, all vessels washed, and all lights kindled before sunset. The money girdle was taken off, all tools laid aside, and all work of every kind arrested. Dr. Thompson tells us of meeting a modern Samaritan and walking along with him; the sun went down and the Sabbath thus began before the Samaritan noticed it. He thereupon passed his watch to Dr. Thompson to wind it up, because the Sabbath law forbade himself from doing any work on that day. Are we in California in any danger of this absurd extreme? On the contrary, we are drifting to an opposite one equally absurd, as loose as this is strict. As to "the situation of to-day in this country," a banker stated it correctly when he said "We are drifting; and we have reached a point where we must stop, or go to pieces in the storm that is gathering for the destruction of every private and public interest." This drift must strike every converted heart with pain. The chief anxiety of the church to-day is not the profanity of the world's Sunday, but the worldliness of the Christian's Sabbath.

The true "keeping" of the day lies between these two extremes; and has been long illustrated in the lives of some Christian families, notably among the Covenanters and the Puritans. They made it a day of refreshment, peace, and joy. We can follow the example of our worthy fathers by observing two principles. First: abstain from all unnecessary labor. The ancient Sabbath was introduced by the sounding of three trumpets: the first for those working in distant gardens and vineyards, that they might finish their work, gather up their spades, their mattocks and their hoes, hoping the morn in ease and rest to spend. The second to call the business community to close their desks and shutters; and the third to tell all that the Sabbath rest had begun. These trumpets should still be heard in every Christian family. The physical labor, the planning of business, the study of the professions should give way to the care of the soul in its moral nature. A minister once said that he thought of preaching a sermon to his people on the theme "You have souls"; because, although theoretically they at least believed it, they did not appear to live by that belief. The Sabbath should be sacred to the moral interests of our souls; and all that interferes with that is not only injurious but sinful. Brain workers must observe the same law and obey the third trumpet.

It has been often proven that Sabbath labor is not profitable. Sir Matthew Hale, Chief Justice of England, said that after fifty years as much conversant in business of moment and importance as most men, he found when he undertook any secular business on the Lord's day which was not absolutely necessary, that business never prospered. Nay, if he had but set himself to plan and forecast any temporal business on that day, he was disappointed in the final results. And that the more closely he applied himself to the duties of the Sabbath, the more happy and successful was his business of the week following. "Though my hands and mind have been so full of secular business both before and since I was a judge, yet I never wanted time in my six days to ripen and fit myself for the business I had to do; though I borrowed not one moment from the Lord's day to prepare for it by study or otherwise. This relation is most certainly and experimentally true, and hath been declared by me to hundreds of persons as I now declare it unto you."

We should refrain from being the cause of the work of others on the Sabbath. Many of the questions concerning Sunday travel, Sunday feasting, Sunday visiting can easily be regulated by observing this principle. The help in the kitchen are human, often Christians, amenable to the same law as yourselves. And although they may be "Catholics, and therefore go to church only in the morning," we should remember that there are twenty-four hours in the Lord's day. Whereas Christians are not directly the cause of much of the present Sabbath work of laboring men, they should refrain from being even the indirect cause of it. The sanctified common sense will easily define for us what the "works of necessity and mercy" are, and these are our limits. To conform will require self-confidence; but self-denial is a prime element in Christian character.

While the world is struggling with the letter of the natural law let every converted soul gladly obey the spirit of the moral law.

Second: Engage in all required worship. We are more than the children of nature, we are the Sons of God. Let us go home on the Sabbath. There is only one scene on this earth more beautiful than that in which we see the children coming from the week's employment to the parent roof for Sunday: when the whole family gathered together in good cheer, the Bible is opened, the family altar approached—

"Then kneeling down to heaven's Eternal King
The saint, the father, and the husband prays.
Hope springs exulting on triumphant wing
That thus they all shall meet in future days."

Only one scene more beautiful, and that is where the entire church family gather in the house of their heavenly Father, and there

Before their Father's throne

To pour their ardent prayers,
Their fears, their hopes, their aims are one
Their comforts and their cares.

A BREEZE FROM THE PACIFIC.

San Francisco, *Cal., Nov.* 14, 1882.

Dear Interior: Do you count California in your prayers and politics as you think of this nation? Is it thirty-eight states, or thirty-seven and California? It certainly is difficult for many living here to consider this an integral part of our common country. "I came to California some years ago; but soon expect to return to the states" is a common speech heard here. "Homesickness," as I heard one of our pastors say the other day, "is not unknown here even to those who were cradled beneath the stars and stripes. We have fresh water springs in our mountains thirty miles in diameter, but they will not quench this homesickness. The waters of the well of Bethlehem have not yet found veins sufficient to convey them to our lips. That primitive Presbyterian, St. Columba, was born on a slab of stone, still pointed out by the Irish peasantry, on which if a person pass a night, he will be cured forever of a too keen longing in exile for his beloved fatherland. We have slabs of stone here large enough to tilt Ireland endways into the sea, but none sufficient to cure homesickness. It is very doubtful if any of the earlier comers will ever cease to sigh in homesickness until they lie prone on Plymouth Rock." To them it will always be California and the "states."

"The native sons of the golden west," however, are thoroughly at home, and easily feel themselves one with the fifty millions who vote for the same president. The long stretch of plains, broad ranges of mountains that lie in their parents' minds as between you and us are absent from the children's minds. They feel that if they could but stand on the snowy Sierra, just east of us, they could look into the White House in Washington, or the port of New York.

And greatly do these young people enjoy their summer home. The hills are all green again, wild flowers will soon star all the land, picnics beneath the live oaks are in order on Saturdays. Nor is there a more hopeful class of youth in this country. Surrounded by new and powerful temptations, yet they are as impressible by the gospel as are the children of elders in Pennsylvania, or of deacons in New England. Any one who lives and works any length of time here discovers that two things are the same here as in Boston or Edinburgh—the human heart and the word of God.

The political wave that swamped so many hulks with you broke heavily on our coast, and we scarcely know whether to pay the entire insurance and let the wrecks drift, or pay the damages and utilize the salvage. Prohibition played its part and received its baptism of defeat. It is said that the defeat was caused by the managers loading some of the water compartments with old well-filled whisky barrels. Some of the ministers who were expected to blow the boatswain's whistle and pipe all hands to the main brace, said the smell of something turned their stomachs. It may have been the unusual ground swell, but they thought it was bad whisky and remained below. Prohibition is the growing question here and will be earnestly urged at the next election.

Religious matters are mercurial, volatile, changing, but certainly gaining ground. We have five or six months in the year in which we do not need an umbrella; but we have had to carry our theological umbrellas constantly for the past two years, not knowing when the weather would change and cloud up. We have been treated to everything, from the warm rains of Moody and Sankey to these little spurts of aesthetic theology that come pattering on the orthodox windows as if they would beat them in, only to pass away leaving matters much as they were. Mr. Moody's visit was of untold benefit to this coast. Three times more people attend church now than in the few years before his coming.

Our Presbyterian churches will feel the loss of the Rev. John Hemphill, who leaves Calvary for the West Arch Street Church of Philadelphia. Mr. Hemphill has not only held his own, but kept well abreast of the city for twelve years, a task that can be accomplished only by commanding talent and severest labor. It will seem strange to see another in his place. Dr. Sprecher, of Oakland, is called to succeed him. If he should accept, he will find himself in charge of a work whose importance is just as wide as this coast, and yet he occupies a field in Oakland that would not readily hold itself second in importance in California. Dr. Sprecher will be warmly welcomed to the city as a genial man and an approved preacher. His work in Oakland has been crowned with great success.

We have just had a visit, a grand sermon and convincing lectures, from Joseph Cook. It added iron to our blood. The Y. M. C. A. gave him a cordial reception on his return from the Orient. He talked very plainly to us on the Chinese question and we took it in good part. He is enthusiastic about the great work he found our foreign missionaries doing, and fires the Christian heart for them as "the aristocracy of the church." But you will soon hear him for yourselves.

Monterey.

San Francisco, Cal., *Dec. 19, 1882.*

Dear Interior: The year 1882 will be long remembered by our churches on this coast. More changes and a greater advance have been made than in the preceding ten years. The mother First Church, of untarnished history, seeking to renew its youth has sold its old building down town to our Foreign Board, and it now becomes the First Chinese Church. The dedication to that purpose was a red letter day in our mission work. The spacious building was crowded with Chinese, who were addressed by American and native ministers. John chuckled in a very pleased manner when he saw what liberal things were being done for him, and surveyed the surroundings with a very self-satisfied look. The First Church has moved to Van Ness Avenue, the centre of our fashionable quarter, and is erecting a neat house of worship. Dr. O. A. Hills, favorably known among you, has accepted the temporary supply of the pulpit and is greatly encouraged in this work. Men like him are doubly welcome to our corps of ministers. Edward Kimball, the debt raiser, has had nearly one year of constant work with our churches. He began with the Howard church, which had lost its congregation and then its house of worship in the depressed period of business. Under the pastorate of Rev. Robt. Mackenzie a large congregation was again gathered, who determined to redeem the building. $45,000 were subscribed, $20,000 paid, and the balance is fast coming in sight. The First Church in Oakland followed suit and paid up $25,000. Some of our suburban churches cleared from $3,000 to $5,000. Now comes the Central Tabernacle, which also lost church building and congregation, now under the care of Rev. W. J. Smith, who has gathered a fine congregation, who are about to move out further into the residence portion of the city. Mr. Kimball is now with them raising $35,000. The pastor and some of the business men of Howard Church went in a body to their help the other Sabbath evening. One of these, Peter B. Simons, an elder trained in Philadelphia, by the way, and worthy of that training, said he appeared before them as a graduate from the College of Giving. Mr. Kimball had organized such a college in Howard Church some months ago. He had made a subscription toward securing that property, thinking he had done well; but Mr. Kimball succeeded in convincing him of his mistake, and in inducing him to double and treble and then quadruple the first amount. Mr. Kimball is not a minister, but when he finishes his work on this coast he (Mr. S.) feels that the laity will be ready to confer a degree upon him—D.D., Debt Deliverer. Your correspondent thinks Mr. Kimball induced his graduate to give a little more still to help the Central people. These movements have changed the complexion of our city. That tide of churches in all large cities, away from their first locations out to the avenues, where their members have long ago moved, has fairly set in with us. It had been a good thing if it had taken place five years ago. It will take some time to complete the re-adjustment, but when completed we will have a church at every important center of the city, and will be well distributed to do effective work. Dr. Sprecher, who has been three years in Oakland, has accepted the call to Calvary Church, of this city, and assumes that duty next Sabbath. His former people gave him up very reluctantly, almost rebelliously. They were deeply attached to him and he was doing an unusual work, but Calvary claimed that they needed him to carry them safely over the rough seas raised by the storm over Mrs. Cooper a year ago, who, by the way, escaped the after-trouble by joining a Congregational church.

Monterey.

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ABOUT WOMEN.

Rev. R. McKenzie of San Francisco lectured on this topic in Sacramento. A notice of his lecture in the *Record-Union* closes as follows:

"For 4,000 years man misunderstood steam; for nearly 1,800 years he misapplied it. So with woman; for ages she was either a slave to draw his plow in the field, or an ornament to whirl his chariot in the street. He went back down the ages and sketched the position of women on the ancient shores of Greece. History teems with stories of shield and sword and heroes, but where was woman? Hectors's wife was in his stable currying his horses. Man was to the fore then in all his glory, but woman was behind a veil. The whole conception of Greek art was masculine. If the Greeks forgot woman, the Romans, abused her. There was no divorce for them, they said; no indeed, for the husband held that in his own hand, and might beat, kill, bury the wife, and go free. Cato apologized for showing affection to his wife once in public. Cicero shed tears over his daughter's bier, and was compelled to apologize for his unmanliness. Of Cicero's five hundred letters, not one mentions his mother. The heroic age was all masculine. There is not a nation that had a Latin cradle that knows to-day how to treat a woman. The French do not understand her, and the Salic law is in force in that land. On the shores of the Mediterranean she is yet a slave to lust, and her worn charms find the open sack and waiting sea. He depicted the tortures of women in Arabia; their degraded condition among the Tartar races; their degradation in Persia; their ignoble position in India, and their cruel slavery in many tribes of men. Yet all these women have the qualities that would fit them for the joys of civilization and make them capable of all the hopes of love. Exceptions, like sunny spots in wintry defiles in Scotland, he found all through history, plenty of them; exceptions in literature, war, poetry, art and politics—great examples, but only exceptions. He came finally to the women of this day, in the advanced countries, and contrasted their position with that of those he had sketched, and declared that, like the Scotch women at the battle of Bannockburn, they must come to the battle's thickest now, for their homes, and as Thomas Jefferson said, be in the fore front of the fight or deserve to lose all. He closed with a brilliant appeal for woman's equal right politically, and said that while all his prejudices were against woman suffrage, in the march of right and truth such Presbyterian prejudices as his would be swept away like chaff."

It is not at all likely that when the Rev. lecturer arrives at the celestial gate, he will have to make a very elaborate apology and explanation to St. Peter for having entertained those "prejudices" to any very serious extent—or for any extravagant wrongful acts to which they impelled him in his probation here. The world moves.

THE BLANK PAGE.

The theme of this blank page between Malachi and Matthew is this: Is man's reason a sufficient guide to lead him home to God and heaven?

To settle that question God silenced for five hundred years the voice of Judea that bore to the world the light of revelation, that gave to the world the divine element in religion, and permitted to come to the front other nations and men to develope the human element in religion, and to fathom the full power of human reason.

God dealt very fairly by the human reason on this issue. He called two nations Greece, and Rome, to the front, which although like Judea, comparitively small from a material point of view, were far superior from the intellectual point. And in these nations, during the years covered by this blank page, he gave the world a score of men who stand to this day pre-eminent for power of human reasoning. Across this page march poets, artists, generals, and philosophers, who still continue more like living men than those that are buried for twenty centuries. From that age still come our masters and masterpieces. Their books are still the texts for our schools of learning; their syllogism still our instrument for discovering truth; their works are still quarries from which smaller workers carry material to erect their own systems. as out of ancient Nineveh a score of villages have been built.

If human reason was ever to have a perfect stage and perfect actors by which to render to the world the great tragedy of life and destiny, it surely had them in these nations and in these men.

WHAT DID THEY ACCOMPLISH?

They developed all that was possible in man. The Hebrew came saying, "Know the Lord." The Greek was sent to say, "Know thyself." They took this their motto and put it in gold letters upon their temple, and dedicated their supremest powers to obey the lofty injunction. Both the Hebrew and the Greek were doing the will of God, the one working out the divine, the other the human element of religion.

So thoroughly did the Greek and Roman devote themselves to the human element, that the study of some of their works is still called in European colleges the study of *Humanity*.

In this work they gave us a lofty *philosophy*. They travelled everywhere. Every country and school yielded them their facts, and then in the temple porch or in the garden in the suburbs of Athens, they wove in all known things into a system of philosophy, which is still the admiration of every student.

They discussed the questions of morals, of immortality, and of retribution, exhaustively. They discussed the questions of natural science, and of its relation to religious truth, in a way so comprehensive that later years can only echo their methods. Agassiz found a specimen of extinct life on the shore of America, which he had never seen before. He searched the books of modern masters for its history in vain. While hoping he had made a new discovery he turned to Aristotle and found the specimen mentioned there. His new discovery was twenty-one hundred years old. Lucretius arrayed natural science against theology in such a complete way that the orator of the British Association could only quote him as anticipating his own position.

In their work they gave the world a perfect *language*. What music is to those who love it, the Greek language is to those who know it. All their thoughts are clothed in a language euphonious, subtle, elastic, and permanent, fit medium for that gospel of faith, hope, and charity which is the same yesterday, to-day, and forever.

In their work they gave the world a *conqueror* that carried that langauge to the confines of civilization. What the French was in the capitals of the world half a century ago, what the English is in all the commerce of the world to-day, Greek was to court and commerce during

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Hampshire banking co. .....
London Joint Stock
rfordwest 259, *S.* *2 e y*
& W. Walters .....*Barclay*
ilkins & co .....*Williams*
r. Prov. bkg. corp...*Lon. & County*
verhill 59 *d y*
r..... *London & County*
akes, Bevan, & co. .....*Barclay*
ves 247, *T. S.* *c y*
walesdale bkg. co.....*Glyn*
vick 344, *Th.* *e y*
r. Commercial of Scotland
London & West.; Coutts
r. Brit. Linen co. ...*Smith, Payne*
r. National of Scot...*Coutts; Glyn*
r. Royal of Scot...*England; Coutts*
r. Clydesdale bkg. co....*Barnetts;*
London & Westminster
wkhurst 59 *2 c y*
r..... *London & County*
y 156, *Th.* *e y*
r. *National Provincial of England*
yle *2 y*
olitho, Sons & co. .....*Ransom*
kmondwicke 193, *M. T.*. *c y*
r. Huddersfield bkg. co. ... *Smith, Payne*
ensburgh *e y*
r.... *Bank of Scotland; England; Coutts; Smith, Payne*
r. Union of Scotland.....*Glyn*
r. Clydesdale bkg. co....*Barnetts;*
London & Westminster
msdale *e y*
r. British Linen Co..*Smith, Payne*
msley 213, *S.* *c y*
. Backhouse & co.....*Barclay*
lston 275, *W.S.* *e y*
ivian & co.....*Union*
lelston bkg. co. .....*Union*
r. Devon & Cornwall bkg. co.
Barclay
mel Hempsted 23, *W.* *3 c m y*
r. Bucks. & Oxon Union...*London & West.*
r. .....*London & County*
nley-on-Thames 35, *Th.* *3 e o y*
r.....*London & County*
. & C. Simmonds & co...*Williams*
nley-in-Arden 116 *c y*
r. Stourbridge, &c., bkg. co.
Smith, Payne
reford 114, *W. S.* *4 e y*
r. West of England and South Wales District .....*Glyn*
r. *National Provincial of England*
r. Gloucestershire bkg. co. *Union*
r. Midland bkg. co. *Lon. & County*
rne Bay 65 *f y*
r. ..... *London & County*
rtford 21, *S.* *3 c j y*
r.....*London & County*
Sharples & co.....*Barclay*
xham 278, *T.* *2 c y*
Lambton & co. .....*Barclay*
xham 278, *T.* *2 e y*
r. Cumberland Union bkg. co.
Barclay
eywood *c y*
J. & J. Fenton & Sons.....*Barclay*
ighbridge
Stuckeys' bkg. co.....*Robarts*
ighgate
Sub-br. London and South Western
Lon. & S. Western
ighworth 77, *W.* *e y*
Sub-agency North Wilts bkg. co.
Dimsdale
r. County of Gloucester..*Lon. & W.*
igh Wycombe, *3 c y*
r..... *London & County*
R. & T. Wheeler .....*Willis*
J. & C. Simonds & co. ...*Williams*
inkley 99. *M.* *3 c y*
r. Leicestershire banking. co.
London & Westminster
r. Pares's Leicestershire bkg. co.
Smith, Payne
ingham 110, *T.* *d y*
r. Gurneys & Co.....*Barclay*
itchin 34, *T.* *3 c y*
r. .....*London & County*
Sharples & co.....*Barclay*
olbeach 100, *Th.* *2 c y*
Gurneys & co. .....*Barclay*
Sub-br. Stamford, Spalding & Boston banking co. .....*Barclay*
olborn Hill
Sub-br. Cumberland Union bkg. co. .....*Barclay*
olloway
r. London and South Western
London & S. Western
olmfirth 186 *a c y*
r. Huddersfield bg. co. ....*Smith, Payne*
olsworthy 212, *W.* *e y*
East Cornwall .....*Williams*
Dingley & co.....*Union*
olt (Norfolk) 119, *F.* *d y*
Gurneys & co. .....*Barclay*
olyhead 263, *S.* *2 b y*
r. North & South Wales
London & Westminster
r. *National Provincial of England*
olywell (Flintshire) 195, *F.* *1 c y*
r. *National Provincial of England*
r. North & South Wales
London & Westminster

this blank page. Greece having done its work Rome was called to give it strength. The root meaning of the word Rome is strength. Finding all these separate elements ready to disintegrate in the decay of Greek supremacy, the battle of Syracuse gave the world a new master. Rome hastened to plant over every city the same standard to install officers of the same government, and to cover the people with the same eagles.

If Greece was the intellectual, Rome was the practical nation. If Greece gave philosophy, Rome gave law. If Greece gave thought and langauge, Rome gave strength and discipline. Seven centuries of discipline were inwrought in the tread of her legions. Seven centuries of history made their power felt and honored in that "world." The Cæsar could drive his chariot through that world for one hundred days and have a hundred millions acknowledge him master.

If Greece gave a perfect language for the tongue, Rome gave a perfect road for the feet of the apostles of the Gospel. What the political power of England and America does for our missionaries to-day, covering them with unbroken protection, the Roman government did for Paul.

Looking back over these names the best men in the Christian church have done them, honor have called them outside saints. Professor Blackie says Socrates was as veritable a saint as John Calvin. Augustine said Plato reached the vestibule of truth. An early bishop, rising from the eloquent pages of the Greeks wrote:

"Lord of that light, that living power to save
Which her last sons no Heathen science gave
If aught of these thy mercy means to spare,
Yield Plato' Lord, yield Plutarch to my prayer."

Let us do honor to what they did. Yet let us not be blinded by its artistic beauty and masculine strength from its inherent weakness. For all they did comes under the criticism by Angelo of a statue admired by all. The artist had erected it in the exposition. All said "Perfect," Angelo drew near it, the artist stood eagerly awaiting the criticism of this young master. "Beautiful, beautiful," he said, "perfect, all except one thing," and hurriedly left. The artist was deaf to all the praises of others, and knew no peace till he found Angelo and asked him what one thing was lacking. "Only this, it cannot speak."

Beautiful is all that philosophy, but when you ask it What must I do to be saved? it is absolutely *dumb*.

Sacramento Record Union Nov 22/82

WOMAN IN HISTORY—MR. MACKENZIE'S LECTURE.

The few who found it convenient to attend the lecture by Rev. Robert Mackenzie, of San Francisco, last evening, at the Westminster Presbyterian Church, were amply repaid for the time given. The lecturer took for his subject "Woman in History." The lecture was scholarly, full of humor and deeply interesting. One of its chief merits was the marked originality of the manner with which the speaker treated his subject. The discourse sparkled with wit, and the auditors were kept in almost a constant smile, that oftened ripened into hearty laughter and impulsive applause. The speaker garnished his lecture with anecdotes that were aptly chosen, incisive and brimming with merry humor, while his peculiar method of recital added greatly to the interest. He rapidly outlined the ancient myths concerning the origin of woman, and sketched with humorous effect the mythological beliefs and legends concerning woman's coming upon the earth, and the reason of her being sent to man. All these he compared with the biblical account to the preference of the latter, as most truly presenting woman fairly, as a helpmeet for man, not a helpmate. The world, he said, never wholly yields its beauties, and nature never opens the doors of her joys widest to one spirit—it takes the eyes of two to see all the beauties of the world—and woman was given that man might best see and realize all the joys of taste and thought, and song and all glories of nature. Man knows not the possibilities of his mentality until he has been touched by the hand of woman. He drew a graphic picture of man, from birth to early youth, when he is in a fond mother's care, who vows that her darling shall not be as are other boys, but shall grow a gentleman from the cradle; but who sorrows soon to see him at 10 and 12 like other youths, careless of personal appearance, romping, rough, and a very boy, until, at 17 or 18, or 19, a change comes over him; he gives more attention to attire, insists upon greater care in his raiment, and returns to the tidiness that earlier maternal hands had enforced. Why? Because he has been touched by the hand of another woman, and the mother finds a rival for her love; for the youth is like an express train, freighted with a thousand hopes and fears, and rushing at life's best speed on to manhood; and a girl stands at the switch on the line, and it is in the turn of her hand if that man dashes on down to the depths of a hell or glides safely into the peace and content of a heaven. He made an impassioned appeal to young women to pause and realize the great responsibility that rests with them at such a time. Woman always inspires man for his good. Her methods may be at fault, but her motive is right. Of ten business men who fail, he believed that nine would have been saved if consultation with the wife had been had. Would Esau have ever made that foolish bargain by which he bought beggary with a mess of pottage, had he had a wife with whom to consult? As a minister, he never, in performing the marriage ceremony, asked the woman to obey. If only his Church would put it in the ritual that the husband should be charged to obey the wife, he would read it to the man every time with an emphasis. He related the anecdote of the challenged Congressman who replied that he'd consult his wife before replying. Every duelist whose deceived spirit has gone untimely to judgment from the bloody ground, would have lived his lease of life had he consulted with his wife or mother, and had abided by the decision. He found a defense for Eve. Adam was fair, and tall and good, but she'd have him better—for at some moment every woman has wished her husband a god—and so Eve believed Satan's lie, and she ate of the apple and gave of it to Adam. Who suffered the bitterest remorse if not Eve? Why, if her motive is good, has she not in these sixty centuries accomplished more? Because man has misunderstood and misused her. For 4,000 years man misunderstood steam; for nearly 1,800 years he misapplied it. So with woman; for ages she was either a slave to draw his plow in the field, or an ornament to whirl his chariot in the street. He went back down the ages and sketched the position of women on the ancient shores of Greece. History teems with stories of shield and sword and heroes, but where was woman? Hector's wife was in his stable currying his horses. Man was to the fore then in all his glory, but woman was behind a veil. The whole conception of Greek art was masculine. If the Greeks forgot woman, the Romans abused her. There was no divorce for them, they said; no indeed, for the husband held that in his own hand, and might beat, kill bury the wife, and go free. Cato apologized for showing affection to his wife once in public. Cicero shed tears over his daughter's bier, and was compelled to apologize for his unmanliness. Of Cicero's five hundred letters, not one mentions his mother. The heroic age was all masculine. There is not a nation that had a Latin cradle that knows today how to treat a woman. The French do not understand her, and the Salic law is in force in that land. On the shores of the Mediterranean she is yet a slave to lust, and her worn charms find the open sack and waiting sea. He depicted the tortures of women in Arabia; their degraded condition among the Tartar races; their degradation in Persia; their ignoble position in India, and their cruel slavery in many tribes of men. Yet all these women have the qualities that would fit them for the joys of civilization and make them capable of all the hopes of love. Exceptions, like sunny spots in wintry defiles in Scotland, he found all through history, plenty of them; exceptions in literature, war, poetry, art and politics—great examples, but only exceptions. He came finally to the women of this day, in the advanced countries, and contrasted their position with that of those he had sketched, and declared that, like the Scotch women at the battle of Bannockburn, they must come to the battle's thickest now, for their homes, and as Thomas Jefferson said, be in the fore front of the fight or deserve to lose all. He closed with a brilliant appeal for woman's equal right politically, and said that while all his prejudices were against woman suffrage, in the march of right and truth such Presbyterian prejudices as his would be swept away like chaff.

THE PRAYER MEETING.

Every church is supposed to have a prayer meeting. And it ought to be the most interesting of all its meetings. It ought to be social as well as spiritual. How shall it be made so? We attended a church prayer meeting once, ~~on a time, no matter when or where,~~ which we thought a model one, and we will try to report it for the benefit of our readers.

The room in which it was held will seat three or four hundred. There are no pews in it or settees, but chairs only, as in an ordinary sitting or reception room. These chairs are arranged in a semicircle, the center or focus of which is on one side of the oblong room. In the middle of this side, where all eyes naturally converge, are a cabinet organ and a small book-stand. Two of the deacons stand at the door with a pleasant word for all who come, and escort them to seats. This greeting at the door not only makes strangers feel that they are welcome, but encourages the young, the timid and the poor. They are received as guests by the officers of the church, and thus a home feeling is cultivated.

While the congregation is gathering, those who have come early are grouped around the organ singing familiar hymns. There is no stiff and solemn waiting. You enter at once into an atmosphere of cheerfulness and praise. Promptly at the hour the minister, standing by the organ announces a hymn which all are to sing. Then he offers a short prayer. Then he says: "What do you want to sing now?" Somebody replies, "Number 10." "Very well, that is a good selection. Let us all sing it." This hymn having been sung, the minister, looking over the semicircle of bright expectant faces, says: "I see you all have your Bibles—that's what I like. Now let us turn to the 1st chapter of Ephesians. Have you all found it? Well, now Willie Jones will stand up and read it."

A boy about fourteen years of age rises in his place and reads. "Very well. Now you see that there is a good deal in the chapter about grace. That is the subject we are to talk about to-night, ~~you know~~, Let me first give you a few words of explanation." In a talk of five or six minutes the minister tells what is the derivation of the word; what are its meaning and use in the Scriptures, how it differs from mercy, etc. Then he turns to the group around the the organ and says: Miss Smith, will you sing us a solo." A young lady rises, and, in a sweet, clear voice, renders a familiar gospel song.

At the lose of the singing all heads are bowed for a few minutes in silent prayer. Then some one leads in a brief, earnest supplication. Then the leader, standing up, calls for verses in which the word grace occurs. One by one they rise, Bible in hand, and read or repeat from memory, Every verse elicits a brief question or comment. For instance, when a young convert quoted, "My grace is sufficient for you," he was asked, "Have you found it so?" and the tearful answer was, "Yes sir, I have." When the words "giveth grace to the humble" were read there were a few practical suggestion in regard to humility. The passage in 2 Peter iii: 18, "Grow in grace and in knowledge," was followed by some happy hints in regard to growth in grace. The passage in 1 Peter i: 2, led to a few remarks upon the relation of grace to peace: that in 1 Tim. i: 2, upon the relation of mercy to grace and peace; first mercy then grace, then peace.

This exercise continued with unflaging interest for half an hour. There was no want of questions. I think that more than fifty were given, by as many different persons, and there were probably as many more who would have taken part in the exercises if there had been sufficient time. When the time had expired, and before the interest began to flag, the minister said: "We have heard a good deal about grace to-night, but not all. There are 156 places in the Bible where the word occurs. We will take it up again some other time." Then he added some illustration and exhortations in another five minutes' speech. A young Christian was called on to lead in prayer—a closing hymn was sung. Before pronouncing the benediction the minister said: "Now don't be in a hurry to go away .After you are dismissed, sit down and talk a while. Be sociable." Then having pronounced the benediction, he hastened to the door to intercept those who went out. He shook hands with them, told them how glad he was to see them, and invited them to come again.

Now, we don't believe that it would be wise for any other pastor to copy in detail the method of this one. Every man has his own gifts, and must work in his own way. But we believe that every minister can get the prayer meeting out of the old ruts if he will. He can shorten the long prayers, and the long dull talks. He can make the singing more lively, and the whole atmosphere of the place more free and social. If the prayer meeting is attractive, if all are encouraged to take part in it and to feel that it is their meeting, there will be no complaint of a slim attendance. People are sure to go where they feel that they are welcome, and where they enjoy themselves. (By) C. E. Babb D.D.

COUNTRY BANKERS.

Moate 52* b y
Br. ... *National*
Modbury 231, *Th.* e y
Br. West of England ... *Glyn*
Moffat 344 e y
Br. ... *Bank of Scotland; England; Coutts; Smith, Payne*
Br. Union of Scot. ... *Glyn; Coutts*
Br. British Linen co. ... *Smith, Payne*
Mohill
Br. Northern bkg. co. ... *Glyn*
Mold 202, *W. S.* c y
Br. North & South Wales *London & Westminster*
Br. *National Provincial of England*
Monaghan 62 b y
Br. Ulster banking co. *London & Westminster; Prescott*
Br. Provincial of Ireland ... *Barclay*
Br. Belfast bkg. co. ... *Union*
Moniaive e y
Br. Union of Scot. ... *Glyn*
Monmouth 130, *S.* 1 e y
Bromage & co. ... *London & West.*
Br. *National Provincial of England*
Br. Gloucester bkg. co. ... *Union*
Montrose 506, *F.* e y
Br. bank of Scotland ... *England; Coutts; Smith, Payne*
Br. Royal of Scot. ... *England; Coutts*
Br. British Linen co. *Smith, Payne; England*
Br. Clydesdale bkg. co. ... *Lon. & W.; Barnetts*
Br. National of Scot. ... *Coutts; Glyn*
Br. Union of Scotland bkg. co. *Coutts; Glyn*
Br. North of Scot. bkg. co. ... *Union*
Br. Aberdeen Town & County bkg. co. ... *London Joint Stock*
Moreton Hampstead
Dingley, Pearse & co. ... *City*
Moreton-in-Marsh 92, *T.* 2 e y
Br. Stourbridge & Kidderminster banking co. ... *Smith, Payne*
Br. Gloucestershire bkg. co. ... *Union*
Morpeth 288, *W.* 2 c y
Lambton & co. ... *Barclay*
Alnwick & County ... *Union*
Hodgkin, Barnett, & co. ... *Barnetts*
Mossley 193 c y
Br. Manchester & Liverpool district ... *Smith, Payne*
Motherwell 390 e y
Br. ... *Bank of Scotland; England; Smith, Payne; Coutts*
Br. City of Glasgow ... *London J. S.*
Mountmellick b y
Br. ... *National*
Muirkirk 387 e y
Br. Clydesdale banking co. *Barnetts; London & Westminster*
Mullingar 38 b y
Br. ... *National*
Br. Hibernian Joint Stock bkg. co. *Barnetts*
Musselburgh 390, *F* e y
Br. Commercial of Scotland *London & Westminster*
Br. Royal of Scotland ... *England; Coutts*
NAAS 18, *M. & Th.* b y
Br. Hibernian Joint Stock bkg. co. *Barnetts*
Nailsworth
Sub-br. Gloucestersh. bkg. co. *Union*
Nairn 542, *Th. F.* e y
Br. National of Scot. ... *Coutts; Glyn*
Br. British Linen co. ... *Smith, Payne*
Br. Caledonian bkg. co. ... *Barclay*
Nantwich 162, *S.* 2 c y
Br. Manchester & Liverpool district ... *Smith, Payne*
Downes, Groom, & Hamilton *London & Westminster*
Br. Midland bg. co. *London & County*
Narberth 264, *Th.* 2 e y
J. & W. Walters ... *Barclay*
Navan b y
Br. Belfast banking co. ... *Union*
Br. bk. of Ireland ... *England; Coutts*
Neath 198, *W. S.* 2 e y
Glamorganshire bkg. co. ... *Barclay*
Br. Prov. bg. corp. ... *London and County*
Needham Market 77, *W.* 2 f y
Alexanders, Maw, & co. ... *Barnetts*
Neilston 410 e y
Br. Union of Scotland ... *Glyn*
Br. Clydesdale bg. co. *Lon. & West.; Barnetts*
Nenagh 75 b y
Br. ... *National*
Br. Provincial of Ireland ... *Barclay*
Nevin 254, *S.* y
Pugh & co. ... *London & Westminster*
Newark-on-Trent 124, *W.* 3 c y
Godfrey & co. ... *Barclay*
Handley & co. ... *Barnetts*
Br. Nottingham & Notts. bkg. co. *London & Westminster*
Newbridge
Sub-br. ... *National*
Newburgh (Fife) 409 e y
Br. Commercial of Scotland *London & Westminster*
Br. ... *Bank of Scotland; England; Coutts; Smith, Payne*
Newbury 56, *Th.* 3 e n y
Bunny & co. ... *Robarts*
Br. ... *London & County*
Newcastle (Emlyn), *F.* y
Br. *National Provincial of England*

... *National*
l of Ireland ... *Barclay*
, *S.* 2 e y
d Dorset. bkg. co. *London & West.*
ts. bkg. co. ... *Dimsdale*
2 c y
... *Glyn*
& County bkg. co. *Barnetts*
on bkg. co. ... *Glyn*
3 e y
... *Robarts*
City & County bkg. co. *London Joint Stock*
T. Th. F. S.
5 a c e h y
... *Bank of England*
Provincial of England
aser & co. ... *Robarts*
ryton & co. ... *Imperial*
... *Alliance*
Salford ... *Williams*
thers & co. ... *Barclay*
ks & co. ... *Brooks*
chester ... *Glyn*
& Nephew ... *Union*
... *Consolidated*
County ... *Union*
... *City*
d Liverpool district *Smith, Payne*
... *Metropolitan bank*
T. 2 f y
... *London & County*
aw & co. ... *Barnetts*
. co. ... *London & West.; Prescott*
. 1 c y
... *Robarts*
binson ... *Glyn*
n and Notts bkg. co.
don & Westminster
2 c y
... *Barclay*
rovincial of England
S. 3 c j y
... *Barnetts*
... *London & County*

Wilkins & co. ... *Barnetts*
Br. West of England & South Wales district ... *Glyn*
Br. Union of Scot. ... *Barclay; Glyn*
Methlick 565 e y
Br. North of Scotland bkg. co. *Barclay; Union*
Methyen
Br. Union of Scot. ... *Barclay, Glyn*
Midcalder 391 e y
Br. Clydesdale bkg. co. *Barnetts; London & West.*
Middlesbro' 350 2 c y
Backhouse & co. ... *Barclay*
Br. *National Provincial of England*
Middleton
Br. ... *Union of Manchester*
Middlewich 2 c y
Br. Union of Manchester ... *Glyn*
Midhurst, *Th.* 2 c y
Br. ... *London & County*
Midleton (Cork) 193 b y
Br. ... *National*
Br. Munster ... *Union*
Midsomer, Norton 106 e y
Stuckeys bkg. co. ... *Robarts*
Mildenhall 70, *F.* y
Oakes, Bevan, & co. ... *Barclay*
Milford Haven 256, *T. S.* 1 y
J. Mc Lean & co.
Milnathort 440, *W.* e y
Br. City of Glasgow ... *London J. S.*
Millport e y
Br. City of Glasgow ... *London J. S.*
Millstreet (co. Cork)
Sub-br. ... *National*
Milton
Valance & Payne ... *Barclay*
Miltown Malbay
Br. ... *National*
Minehead, *W.* e y
Stuckeys' bkg. co. ... *Robarts*
Mintlaw e y
Br. Union of Scot. ... *Glyn*
Br. Aberdeen Town and County bkg. co. ... *London Joint Stock*
Mistley
Alexander & co. ... *Barnetts*
Mitchelstown 102 b y
Br. ... *National*

COUNTRY BANKERS.

Newcastle (Stafford.) 149, *M.S.* 2 *c y*
Br. Manchester & Liverpool district .....*Smith, Payne*
Br. *National Provincial of England*
Newcastle-on-Tyne 280, *T. S.* 3 *c y*
Lambton & co. .....*Barclay*
Br. .....*Bank of England*
Woods & co. .....*Union*
Hodgkin, Barnett, & co. *Barnetts*
Br. *National Provincial of England*
Newcastle(Co. Limerick) 154, *Th.S.b y*
Br. Provincial of Ireland...*Barclay*
Br. .....*National*
New Cumnock *e y*
Br. City of Glasgow..*London J. S.*
Br. Royal of Scotland.....*Coutts*
New Deer 570 *e y*
Br. North of Scotland banking co. *Barclay: Union*
Br. Aberdeen Town & County bkg. co. .....*London Joint Stock*
Newent 114, *F.* *e y*
Br. Gloucestershire bkg. co...*Union*
New Galloway 362 *e y*
Br. Clydesdale bkg. co...*Barnetts; London & Westminster*
Newhaven 55 *f o y*
Br. .....*Lon. & County*
Newington (N.B.)
Newmarket 64, *T.* 2 *c y*
Hammond & co. ...*Cocks, Biddulph*
Br. Gurneys & co .....*Barclay*
Foster & co.....*Prescott*
New Maud *e y*
Br. North of Scotland banking co. *Barclay; Union*
New Mills 176
Br. Stockport .....*London & West.*
New Milns 395 *e y*
Br. Royal of Scot....*England; Coutts*
Newnham 120 1 *y*
Br. Gloucestershire bkg. co...*Union*
New Pitsligo 1 *e y*
Br. Union of Scotland .....*Glyn*
Newport (I.W.) 100, *W. S.* 2 *c x*
Br. Hampshire bkg. co...*Lon. J. S.*
Br. *National Provincial of England*
Br. .....*London & County*
Newport (Co. Mayo)
Sub-Br. .....*National*
Newport (Mon.) 141, *W. S.* 2 *a e y*
Br. West of England & S. Wales district .....*Glyn*
Br. *National Provincial of England*
Br. Provincial bkg. corp...*London & County*
Newport (Salop) 142, *S.* 2 *c y*
Shropshire banking co. .....*Union*
Br. *National Provincial of England*
Newport Pagnel 50, *S.* 2 *b y*
Bassett, Son and Harris ...*Barclay*
New Ross 68 *c y*
Br. .....*National*
Br. bk. of Ireland..*England; Coutts*
Newry 50 *c y*
Br. Belfast banking co. .....*Union*
Br. Provincial of Ireland..*Barclay*
Br. bk. of Ireland...*England; Coutts*
Br. Northern banking co.....*Glyn*
Newton Abbot 188 2 *e y*
Br. Devon & Corn. bkg. co. *Barclay*
Watts & co. .....*Williams*
Br. West of England and South Wales District .....*Glyn*
Newton Stewart 394, *F.* *e y*
Br. National of Scotland...*Coutts; Glyn; Union*
Br. British Linen co...*Smith, Payne*
Br. Clydesdale bkg. co...*Barnetts; London & Westminster*
Br. City of Glasgow...*London J. S.*
Newtown 175, *T. S.* 2 *c y*
Br. N. & S. Wales...*London & West.*
Br. *National Provincial of England*
Newtownards 88 *c y*
Br. Ulster banking co. ...*London & Westminster; Prescott*
Br. Belfast banking co.....*Union*
Newtownbarry
Sub-Br.....*National*
Newtown-limavady 106, *c y*
Br. Belfast banking co. .....*Union*
Br. Northern banking co. ...*Glyn;*
Newtownstewart
Br. Northern banking co.....*Glyn*
Newtyle
Sub-Br. Com. of Scot. ..*Lon. & W.*
Northallerton 225, *W.* 2 *c y*
Br. Darlington bankg. co...*Barclay*
Agency Yorkshire bg. co. *Williams*
Backhouse & co. .....*Barclay*
Northampton 66, *W.S.* 5 *c m y*
Br. Northamptonshire banking co. *Lon. & West.*
Northamptonsh. Union...*Williams*
North Berwick 386 2 *e y*
Br. British Linen co...*Smith, Payne*
North Cave 197
Br. Yorkshire bkg. co. ...*Williams*
Northleach
Sub-br. Gloucstsh. bkg. co..*Union*
North Shields 279, *W.* 2 *c y*
Lambton & co.....*Barclay*
Hodgkin & Co. .....*Barnetts*
Woods & Co. .....*Union*
Br. *National Provincial of England*
North Walsham 123, *Th.*
Gurneys & Co. .....*Barclay*
Br. Provincial bkg. corp. .....*Glyn*
Br. Lacons, Youell & co. .....*Glyn*
Northwich 173, *F.* 2 *c y*
Br. Parr's banking co. .....*Glyn*
Br. Union of Manchester.....*Glyn*

COUNTRY BANKERS.

Norwich 108, *W. S.* 2 *c y*
Br. *National Provincial of England*
Gurneys & co. .....*Barclay*
Br. Sir E. H. K. Lacon & co. *Glyn*
Br. Provincial bkg. corp.....*Glyn*
Norwood
Br. London & South Western *London and County*
Nottingham 123, W. S. 3 *c h y*
Hart & co. .....*Barnetts*
Moore & Robinson's bkg. co..*Glyn*
Samuel Smith & co...*Smith, Payne*
I. & I. C. Wright & co. .....*Robarts*
Nottingham Joint Stock. ...*Union*
Nottingham&Notts.bg.co...*L.& W.*
Nuneaton 97, *S.* 3 *c y*
Br. Midland bkg. co...*Lon. & County*
Nunton *e y*
Br. City of Glasgow...*London J. S.*
OAKEN GATES (Salop) 53
Sub-br. Midland bankg. co...*Lon. & County*
Br. Shropshire bkg. co. .....*Union*
Oakham 95, *M. S.* 2 *c y*
Br. Stamford, Spalding & Boston banking co. .....*Barclay*
Eaton, Cayley & co. .....*Williams*
Okehampton 195, *S.*
Br. *National Provincial of England*
Dingley, Pearse & co. .....*City*
Oban 500, *F.* *e y*
Br. ..*Bank of Scotland; England; Smith, Payne; Coutts*
Br. National of Scot...*Coutts; Glyn*
Br. City of Glasgow...*London J. S.*
Odiham 39
Br. Hants bkg. co....*Glyn; London Joint Stock*
Oldbury 118, *T.*
Br. Lloyd's bkg. co.....*Barnetts*
Oldcastle,
Sub-Br. Northern bkg. co. ...*Glyn*
Old Deer 578. 2 *e y*
Br. North of Scotland bkg. co. *Barclay; Union*
Oldham 191, *S.* 2 *c y*
Br. Manchester & Liverpool district .....*Smith, Payne*
Br. Manchester & County ...*Union*
Old Meldrum 565 *e y*
Br. North of Scot. bkg. co....*Union*
Br. Aberdeen Town and County bkg. co. .....*London Joint Stock*
Ollerton
Beckett & co. .....*Glyn*
Olney 55 *S.*
Bassett, Son & Harris.....*Barclay*
Omagh 98 *S.* *c y*
Br. Ulster bkg. co.....*London & Westminster; Prescott*
Br. bk. of Ireland..*England; Coutts*
Br. Provincial of Ireland...*Barclay*
Ormskirk 201, *Th.* 2 *c y*
Br. Manchester & Liverpool district .....*Smith, Payne*
Br. Manchstr. & Salford...*Williams*
Br. Preston bkg. co. .....*Union*
Ossett
Br. Wakefield & Barnsley Union *Glyn*
Oswestry 171, *W. S.* 2 *c y*
Br. North & South Wales...*London & Westminster*
Croxon & co.....*London & West.*
Otley 205, *F.* 1 *c y*
Br. Yorkshire bkg. co. ..*Williams*
Ottery St. Mary, *Th.*
Br. London & South West...*London & County*
Oundle 78, *Th.* 3 *c y*
Br. Stamford, Spalding & Boston banking co. .....*Barclay*
Br. Midland bkg. co..*Lon. & County*
Oxford 55, *W.S.* (Old Bank), 3 *e k y*
Parsons, Thompson & co.....*Coutts*
Wootten & co. .....*London & West*
Br. .....*London & County*
PADIHAM 215 (Craven Bank)
Alcocks & co. .....*Dimsdale*
Padstow 274, *S.*
Robins, Foster & co. .....*Williams*
Paignton
Br. Devon & Cornwall bkg. co. *Barclay*
Paisley 403, *Th.* *e y*
Br. Union Scotland .....*Glyn*
Br. City of Glasgow...*London J. S.*
Br. ...*Bank of Scotland; England; Coutts; Smith, Payne*
Br. Clydesdale bkg. co. ...*Barnetts London & Westminster*
Br. British Linen Co..*Smith, Payne*
Br. National of Scot. *Glyn; Coutts*
Parkhead
Br. City of Glasgow bk...*Lon. J. S.*
Parsonstown 63 *c y*
Br. Provincial of Ireland...*Barclay*
Br. Hibernian bkg. co.....*Barnetts*
Partrick *e y*
Br. National of Scotland...*Glyn; Coutts; Union*
Br. City of Glasgow...*London J. S.*
Pateley Bridge 212, *S.*
Agency Yorkshire bg. co. *Williams*
Harrison & co. .....*Willis*
Peckham
Br. London and South Western *Lon. & South Western*
Peebles 407, *T.* *e y*
Br. bank of Scotland ..... *Smith, Payne; England; Coutts*
Br. Commercial of Scotland *London & Westminster*

COUNTRY BANKERS.

Peebles
Br. British Linen co...*Smith, Payne*
Br. Union of Scotland .....*Glyn*
Peel
Br. bank of Mona .....*Prescott*
Br. City of Glasgow...*London J. S.*
Br. Isle of Man bkg. co. *London & West.*
Pembroke 251, *S.* 1 *e y*
Br. Provincial bkg. corp...*London & County; Cocks & Co.*
Pembroke Dock 2 *e y*
Br. Provincial bkg. corp. ...*London & County*
J. & J. Walters .....*Barclay*
Penicuick 400 *e y*
Br. Clydesdale bkg. co.....*London & Westminster; Barnetts*
Penkridge,
Sub-br. Lloyd's bkg. co. *Bosanquet*
Penrhyn Dendraeth
Pugh, Barnes & co....*Lon. & West.*
Penrith 285, *T.* 2 *c y*
Br. Carlisle & Cumberland bkg. co.....*Lon. & West.*
Br. Cumb. Union bkg. co...*Barclay*
Br. Whitehaven J. S.....*Lon. J. S.*
Penryn 308. *S.* 2 *y*
Tweedy, Williams & co. .....*Glyn*
Penzance 326, *T. Th. S.* 2 *y*
Bolithos, Sons & co. .....*Ransom*
Batten, Carne & Carne ...*Robarts*
Pershore 113, *T.* 2 *e y*
Sub-br. Gloucestershire bkg. co. *Union*
Agency Worcester City & County bkg. co. .....*London Joint Stock*
Perth 438, *F.* 2 *e y*
Br. ...*Bank of Scotland; England; Coutts; Smith, Payne*
Br. British Linen co...*Smith, Payne*
Br. Commercial of Scotland *London & Westminster; Coutts*
Br. National of Scot..*Coutts; Glyn*
Br. Union of Scotland ..... *Glyn*
Br. Royal of Scot...*England; Coutts*
Br. Clydesdale bk....*Lon. & West.; Barnetts*
Br. City of Glasgow bk...*Lon. J. S.*
Peterborough 81, *W. S.* 4 *c h y*
Br. Stamford, Spalding, & Boston bkg. co. ...*London & Westminster*
Br. *National Provincial of England*
Br. Midland bkg. co..*Lon. & County*
Peterhead 519, *F.* *e y*
Br. North of Scotland banking co. *Barclay; Union*
Br. Union of Scotland ..... *Glyn*
Br. Commercial of Scotland *London & Westminster; Coutts*
Br. Aberdeen Town & Co. bkg. co. *London Joint Stock*
Br. City of Glasgow ... *London J.S.*
Petersfield 54, *W.* 2 *d y*
Br. .....*Lon. & County*
Br. Hampshire bkg. co...*Lon. J. S.*
Petworth 49, *S.* 2 *d y*
Br. .....*London & County*
Pewsey 75, *S.*
Agency Wilts and Dorset banking co. .....*Lon. & West.*
Sub-Agency North Wilts bkg. co. *Dimsdale*
Pickering 226, *M.*
Bower & co.....*Glyn*
Br. York Union bkg. co. .....*Glyn*
Pitlochrie 481 *e y*
Br. Commercial of Scotland *London & West.; Coutts*
Br. ..*Bank of Scotland; England; Coutts; Smith, Payne*
Br. Union of Scotland .....*Glyn*
Pittenweem 435 *e y*
Br. Clydesdale banking co. *Lon & West.; Barnetts*
Br. National of Scotland .....*Glyn*
Plymouth 226, *M. Th. S.* 3 *e y*
Br. .....*Bank of England*
Devon & Cornwall bkg. co...*Barclay*
(Naval bank)..Harris & co..*Robarts*
Br. West of England & South Wales district.....*Glyn*
Br. London & South Western *London & County*
Pocklington 208, *S.*
Br. York Union bkg. co. .....*Glyn*
Pollokshaws 400 *e y*
Br. Clydesdale bkg. co...*Barnetts; Lon. & West.*
Br. City of Glasgow .....*Lon. J. S.*
Pontefract 177, *S.* 1 *c y*
Br. Yorkshire bkg. co. ...*Williams*
Leatham, Tew & co. .....*Barclay*
Br. Leeds & County .....*Barclay*
Pontypool 149, *S.* 1 *y*
Br. West of Eng. & South Wales district.....*Glyn*
Pontypridd 2 *e y*
Br. West of Eng. & South Wales district.....*Glyn*
Br. Provincial bg. corp. *Lon. & County*
Poole 103, *M. Th.* 2 *d y*
Br. Wilts. & Dorset bkg. co...*Glyn*
Br. *National Provincial of England*
Portadown 66 *c y*
Br. Ulster bkg. co.....*London & Westminster; Prescott*
Br. Belfast bkg. co. .....*Union*
Br. bk. of Ireland *England; Coutts*
Portaferry *c y*
Br. Belfast bkg. co. .....*Union*
Portarlington,
Sub-Br. .....*National*

COUNTRY BANKERS.

Port Glasgow 421, *F.* *e y*
Br. Royal of Scot.....*Eng.; Coutts*
Br. Union of Scotland .....*Glyn*
Br. City of Glasgow .....*Lon. J. S.*
Portland 147
Eliot, Pearce & co. .....*Glyn*
R. & H. Williams & co. ...*Williams*
Portmadoc
Cassons & co.....*Union*
Br. *National Provincial of England*
Portobello 396
Br. Clydesdale bkg. co....*Barnetts; London & West.*
Br. Royal of Scot..*England; Coutts*
Portree 405 *e y*
Br. North of Scotland bkg. co. *Barclay; Union*
Br. National of Scot...*Coutts; Glyn*
Br. ...*Bank of Scotland; England; Coutts; Smith, Payne*
Portsea 74
Br. Provincial bkg. corp.....*Glyn*
Br. Hampshire bkg. co.....*London and Joint Stock*
Grants, Gillman, & Long .....*Glyn*
Br. *National Provincial of England*
Portsmouth 73, *T. Th. S.* 4 *d o y*
Br. .....*Bank of England*
Grants, Gillman & Long. *England*
Br. Hampshire bkg. co...*Lon. J. S.*
Portsoy 604 *e y*
Br. North of Scotland bkg. co. *Barclay; Union*
Br. Union of Scotland.....*Glyn*
Port William *e y*
Br. City of Glasgow .....*Lon. J. S.*
Prescott
Br. Parr's Banking co.
Presteign 143 *c y*
C. Parsons & co.....*Barnetts*
Preston 217 3 *c h y*
Br. Lancaster bkg. co.....*Barclay*
Preston bkg. co.....*Union*
Br. Manchester & County ... *Union*
Pulborough 46 *d y*
Br .....*London & County*
Putney
Br. London & South Western *London & South Western*
Pwllhelli 245 1 *y*
Cassons & co.....*Union*
Br. *National Provincial of England*
Pugh & co..... *Lon. & West.*
QUAYSIDE *c y*
Lambton & co.....*Barclay*
Queenstown 2 *e y*
Br. bk. of Ireland..*England; Coutts*
RADSTOCK 106 *c y*
Stuckeys' bkg. co. ..... *Robarts*
Ramelton *c y*
Br. Northern bkg. co.....*Glyn*
Ramsbottom
Br. Manchester & Liverpool dist. bkg. co .....*Smith, Payne*
Ramsbury
Sub-Agency North Wilts bkg. co. *Dimsdale*
Ramsey (Hunts.) 69, *W.* *c y*
Veasey & co.....*Barclay*
(Isle of Man) Bank of Mona. *Prescott*
Br...City of Glasgow...*London J.S.*
Br. Isle of Man bkg. co. *Lon. & W.*
Dumbell, Son, & Howard .....*Glyn*
Ramsgate 71, *W. S.* 2 *c j y*
Br. *National Provincial of England*
Br. Hammond, Furley & co....*Glyn*
Randalstown
Br. Northern bkg. co.....*Glyn*
Raphoe
Sub-br. Northern bkg. co. ...*Glyn*
Rathdowney
Sub-Br. .....*National*
Rathfriland *c y*
Br. Belfast bkg. co.....*Union*
Rathkeale 108 *c y*
Br. .....*National*
Br. Munster.....*Union*
Rathmines (Co. Dublin)
Br. .....*National*
Rawtenstall *c y*
Br. Manchester and County. *Union*
Reading 38, *W.S* 5 *c k y*
Br. .....*Lon. & County*
Stephens, Blandy & co. .....*Willis*
J. & C. Simonds & co.....*Williams*
Redditch 110 2 *c y*
Br. Stourbridge & Kidderminster banking co.....*Smith, Payne*
Br. Gloucester bkg. co.....*Union*
Redhill 21 5 *d o y*
Br. .....*London & County*
Redruth 326, *T. F.* 2 *y*
John Michael Williams & co...*Glyn*
Tweedy, Williams & co..... *Glyn*
Reepham 143 *d y*
Br. Gurneys & co. .....*Barclay*
Reigate 21, *T.* 5 *d o y*
Br. .....*London & County*
Renfrew *S.* *e y*
Br. Union of Scot .....*Glyn*
Retford (Notts.) 145, *S.* 2 *c y*
Br. Nottingham & Notts. bkg. co *London & Westminster*
Beckett & co. .....*Coutts*
Br. Sheffield Union bg. co...*Prescott*
Rhayader 198, *W. S.* 1 *y*
Sub-Agency North & South Wales *London & Westminster*
Davies, Banks & co. .....*Robarts*
Rhyl 209 2 *b y*
Br. North & South Wales *London & Westminster*

THE BLANK PAGE.

The theme of this blank page between Malachi and Matthew is this: Is man's reason a sufficient guide to lead him home to God and heaven?

To settle that question God silenced for five hundred years the voice of Judea that bore to the world the light of revelation, that gave to the world the divine element in religion, and permitted to come to the front other nations and men to develope the human element in religion, and to fathom the full power of human reason.

God dealt very fairly by the human reason on this issue. He called two nations Greece, and Rome, to the front, which although like Judea, comparitively small from a material point of view, were far superior from the intellectual point. And in these nations, during the years covered by this blank page, he gave the world a score of men who stand to this day pre-eminent for power of human reasoning. Across this page march poets, artists, generals, and philosophers, who still continue more like living men than those that are buried for twenty centuries. From that age still come our masters and masterpieces. Their books are still the texts for our schools of learning; their syllogism still our instrument for discovering truth; their works are still quarries from which smaller workers carry material to erect their own systems. as out of ancient Nineveh a score of villages have been built.

If human reason was ever to have a perfect stage and perfect actors by which to render to the world the great tragedy of life and destiny, it surely had them in these nations and in these men.

WHAT DID THEY ACCOMPLISH?

They developed all that was possible in man. The Hebrew came saying, "Know the Lord." The Greek was sent to say, "Know thyself." They took this their motto and put it in gold letters npon their temple, and dedicated their supremest powers to obey the lofty injunction. Both the Hebrew and the Greek were doing the will of God, the one working out the divine, the other the human element of religion.

So thoroughly did the Greek and Roman devote themselves to the human element, that the study of some of their works is still called in European colleges the study of *Humanity*.

In this work they gave us a lofty *philosophy*. They travelled everywhere. Every country and school yielded them their facts, and then in the temple porch or in the garden in the suburbs of Athens, they wove in all known things into a system of philosophy, which is still the admiration of every student.

They discussed the questions of morals, of immortality, and of retribution, exhaustively. They discussed the questions of natural science, and of its relation to religious truth, in a way so comprehensive that later years can only echo their methods. Agassiz found a specimen of extinct life on the shore of America, which he had never seen before. He searched the books of modern masters for its history in vain. While hoping he had made a new discovery he turned to Aristotle and found the specimen mentioned there. His new discovery was twenty-one hundred years old. Lucretius arrayed natural science against theology in such a complete way that the orator of the British Association could only quote him as anticipating his own position.

In their work they gave the world a perfect *language*. What music is to those who love it, the Greek language is to those who know it. All their thoughts are clothed in a language euphonious, subtle, elastic, and permanent, fit medium for that gospel of faith, hope, and charity which is the same yesterday, today, and forever.

In their work they gave the world a *conqueror* that carried that langauge to the confines of civilization. What the French was in the capitals of the world half a century ago, what the English is in all the commerce of the world to-day, Greek was to court and commerce during this blank page. Greece having done its work Rome was called to give it strength. The root meaning of the word Rome is strength. Finding all these separate elements ready to disintegrate in the decay of Greek supremacy, the battle of Syracuse gave the world a new master. Rome hastened to plant over every city the same standard to install officers of the same government, and to cover the people with the same eagles.

If Greece was the intellectual, Rome was the practical nation. If Greece gave philosophy, Rome gave law. If Greece gave thought and langauge, Rome gave strength and discipline. Seven centuries of discipline were inwrought in the tread of her legions. Seven centuries of history made their power felt and honored in that "world." The Cæsar could drive his chariot through that world for one hundred days and have a hundred millions acknowledge him master.

If Greece gave a perfect language for the tongue, Rome gave a perfect road for the feet of the apostles of the Gospel. What the political power of England and America does for our missionaries to-day, covering them with unbroken protection, the Roman government did for Paul.

Looking back over these names the best men in the Christian church have done them, honor have called them outside saints. Professor Blackie says Socrates was as veritable a saint as John Calvin. Augustine said Plato reached the vestibule of truth. An early bishop, rising from the eloquent pages of the Greeks wrote:

"Lord of that light, that living power to save
Which her last sons no Heathen science gave
If aught of these thy mercy means to spare,
Yield Plato' Lord, yield Plutarch to my prayer."

Let us do honor to what they did. Yet let us not be blinded by its artistic beauty and masculine strength from its inherent weakness. For all they did comes under the criticism by Angelo of a statue admired by all. The artist had erected it in the exposition. All said "Perfect," Angelo drew near it, the artist stood eagerly awaiting the criticism of this young master. "Beautiful, beautiful," he said, "perfect, all except one thing," and hurriedly left. The artist was deaf to all the praises of others, and knew no peace till he found Angelo and asked him what one thing was lacking. "Only this, it cannot speak."

Beautiful is all that philosophy, but when you ask it What must I do to be saved? it is absolutely *dumb*.

THE FAILURE OF RATIONALISM.

When Paul would show to the Roman Church the superlative value of the Gospel of Christ he began by painting the background of the condition of the world when Christ appeared in the flesh. Our full appreciation of Christianity as a redeeming power will always depend on our knowledge of that first part of the Gospel to the Romans.

Much had the natural man accomplished: the Greeks came seeking wisdom, the Romans came seeking power. Did they by wisdom or power find out God? or save mankind from sin and its consequences?

What such men failed to do, other men need scarcely attempt. Paul stood in the presence of all their lofty achievements; and with their art surrounding him, with their writings in his hand and heart, he declared in their hearing that the world by wisdom knew not God, and proved his statement by their own agnostic altar. And well he might; for with all the efforts of gigantic powers during five hundred years they were still in universal uncertainty.

The wisest of them all, coming to the brink of the grave and pressed for an expression of his views of the solemn change, said he hoped to go to a better world and to better men. When pressed for the proofs of his hope he could say nothing better than this: "Man should discover or learn the truth about this; or if this is impossible, I would have him take the best of human notions and let this be the raft upon which he sails, not without risk.

as I admit, until he finds some Word of God which will more surely and safely carry him." With this pathos of uncertainty he passes into another world. A chamois hunter on the high Alps, pursuing his game, slipped into the narrow fissure of a glacier, but by his extended arms he was able to moderate the speed of his decent and thus reached the bottom, a hundred yards below. But his situation seemed hopeless. He could not scale the slippery walls of his crystal prison, and in a few hours at most he must be frozen to death.

A stream of water was rushing below the ice downward to the valley; he followed this, the only possible path; sometimes he had to bend low in the narrow tunnel, sometimes he floated down. At length he reached a vaulted chamber, from which was no visible outlet. The water which filled it ran darkly. Retreat was impossible, delay was death. So commending himself to the help of God, he plunged down into the center of the gurgling pool. Then followed a moment or two of darkness, tumult and terror; then he was thrown up amidst flowers, and the hay-fields and the merry songs of the vale of Chamouni. Such was the cold uncertainty in which the wisest of uninspired men went down into the grave. It is dearly hoped by all that he reached the "flowers and merry songs" of the better land; but as he says himself, "not without risk indeed." That faint glimmering hopes they had were still more faint to the masses of mankind, and it slowly grew less even to the few. When Cataline was on trial for conspiracy, and was to be sentenced to death, Cæsar stood before the senate and pleaded for some other form of punishment, because death being the end of a man put him beyond the infliction of punishment.

What they did know and accomplish by efforts of the reason, was confined to the few. Rationalism is always aristocratic, exclusive, selfish. It glories in the survival of the fittest, and feeds itself on the vanity that it is the fittest.

Plato divided mankind into three classes—the rulers, the soldiers, and the workingmen, who were the slaves of the others. Another divided them into two classes—the nobles and the multitude, who were to be the slaves of the nobles. The multitude had no rights which the elite few were bound to respect. Rationalism follows this groove. Voltaire said he wrote for the philosophers and not for the canaille, the cobblers, and house servants: he "left that for the Apostles and their successors to do." In the city of Athens there were at one time four hundred thousand people, and of these only twenty-five thousand were free. Under the world's best form of rationalism, two-thirds of the population were without personal rights, without possessions, without family and without religion. Those great thinkers that shine out in that age pass before us like gods in intellect, but utterly without feeling. They shine in that age as icebergs do in the night, but equally as cold. They were absolutely without pity. They paced back and forth in their garden or porch, forming a new syllogism or chasing a new theory, utterly oblivious to the fact that wars, the most bloody, were making orphans by the thousand; that famines, the most dreadful, were carrying their victims to the grave by tens of thousands. Rationalism never did care for the orphan or feed the famished. Men do not gather grapes of thorns, or figs of thistles. The care of these is left to "the Apostles and their successors."

All these great intellects were not sufficient to lift the race to any valuable theory of human life. The epicurean whose motto was Eat, drink and be merry, and the cynic whose glory was a tub for a home and filth for ornament, shared the world between them. Suicide seemed the best thing a weary man could do. One orator depicted the ills of life so many and the oblivion of the grave so sweet, that his audience went from his presence by hundreds and drowned themselves.

As to the chief end of man in life, the rationalists were divided into two hundred and eighty different opinions.

Home life became indescribably corrupt, children were unwelcome—children always are unwelcome under rationalism; when they did appear they were in many cases carried to the hillsides and exposed until they died.

Politically, they led the world back again to a despotism. Some artist has caught the spirit of that age when he gave us the picture of Cæsar and his horse. One hoof is planted in the bosom of a down-trodden woman, while before him flies another woman seeking to save her child, while, oblivious to the writhing form beneath or the flying figure before him, the proud Cæsar on his back is gazing on a globe in his hand, wondering to the gates of what city he will next march his destroying legions.

At the end of these five hundred years of the unbroken sway of rationalism, Tacitus says it was better that a man should never have been born, than born to live in his time. "Revenge, black night and deeds of cruelty" ruled the world. When Humboldt first felt an earthquake in South America, he says he looked to the houses but they were toppling, to the sea but it was surging in fierce tidal waves, to the mountains but they were reeling like drunken men; but the sky was calm and peaceful and steady in all the rude rockings of the earth: but in the days of Tacitus, Olympus itself shared the destruction of rationalism. Man, woman, child and the gods were hurled into social chaos.

In this day, when half-educated irrepressibles claim the superiority of rationalism, when they clamor to teach our children their vapid theories, it is well to let our young people see what that theory of human life did and failed to do in the hands of the greatest intellects that have graced our world. We believe in reason; but what reason failed to do under the giants that lived between Malachi and Matthew, it need nottry to do under the hands of those so sar inferior in mental equipment.

We believe in reason; but God gave us five hundred years to test its power. These years are before us, admirable indeed in what they have done, but still more remarkable for what they failed to do. The wise'captains avoid the rocks where other ships were wrecked.

FRESH AIR.

This age believes in fresh air. We have discovered its vital importance to good health and good cheer. The fireman of a steamer, living amid the fumes of carbon, the dust of broken coal, the smudge of smoldering lamps, and the scorching of heat, coming only occasionally to the hatchway, is very different in strength, color, and feeling from the ruddy sailor who spends his life on deck. The one has a small quantity of fresh air, and the other revels in it. A similar difference is often noticeable between Christians. The one living in the poisonous fumes of the world's furnaces gets only an occasional whiff of the breath of life; the oth breathes it constantly. The one is complaining, doubting, fruitless in good words and works; the other is ready, hopeful, useful. The difference lies in the quantity of fresh air they respectively breathe. Mr. Spurgeon, in his early ministry, preached to a people some of whom went asleep. The deacons blamed him, he blamed the ventilation of the church for it. He asked that they make provision for more fresh air. But their windows were of costly stained glass. The architect, as usual in church building, sacrificed comfort to beauty. They could not let in fresh air. One Sabbath it was observed that some mischievous person had broken holes here and there in the fine windows. They did not find out the culprit, but Spurgeon says if they had asked him point-blank if he knew, he could not have denied it. They had fresh air thereafter in that church. All the windows in the church may be open, the breeze from the ocean may blow, blow your hats, your hair, your heads off, yet you will go asleep in your religious nature if your soul is not ventilated to-

ward heaven, if you have not opened the windows of Grace and breathed the fresh air of the Christian life—prayer.

What fresh air is to life and health, prayer is to the Christian life. Are any among you sickly, puny, doubting? they need not so much medicine, as the fresh air of prayer. Prayer is a law of nature. The fool hath said there is no God. His cousin says there is a God, but not one who can answer prayer. He has so woven up his own laws as to be himself bound hand and foot unable to give any direct assistance to his creatures.

"He looks unmoved on misery's languid eye,
And hears her sinking voice without a sigh."

And why? Because he conducts the universe by laws that are inexorable. It is admitted that God works along the line of established laws, and man succeeds as he discovers and obeys them. Prayers is one of these laws. The naturalist should be the last to object to the efficacy of prayer, since prayer itself is one of the most potent of natural forces.

The cry of the young raven brings its food from afar without any other exertion on its part but the cry, and the opening of the mouth to receive the food; for that cry has power to move the emotions and the muscles of the parent bird, and to overcome her selfish appetite. The bleating of the lamb not only brings its dam to its side, but causes the mother to secrete nourishment for it.

Prayer is a law of grace. No sooner does the Holy Spirit awaken a soul to its danger, than he first prays for it and then teaches it to pray for itself—"Behold, he prays," is the first sign of incoming life. The first exercise is a cry, and that cry is for mercy. Pardon given, peace attained, the soul soon discovers temptation without and weakness within, and it hungers for grace to help. The soul does not reach glory, as the arrow its mark, by the first impulse received from the bow, or as a bird reaches its nest by its inherent strength of wing, but as Israel reached the promised land by daily supplies of heaven's manna. When Christ finished the work of mercy on the cross, he ascended to complete the work of grace on the throne. Prayer is the path to that throne.

We should come with filial assurance,

FLICKERING LIGHTS.

Fallen, but not irrevocably lost, is the Bible view of man on the earth. Over the exact quality of total depravity many books have been written, many hours spent. Over the hope of man's salvation there is no debate. Down in the depths of a Scotch dungeon there was found inscribed on the rocky wall the despairing words "Nae hope," written by some helpless prisoner left to die. No living soul need write that over his life on this earth. "Espoir" was the cheering word emblazoned on the shields of our Saxon fathers. "Espoir" is written of God on every soul of man. In earlier times the midwife took the new born babe the first night of its life to the door; turning its face to the black earth she said: "Thence, child, hast thou come": then turning its wondering eyes to the stars and the sky she said: "Thither, child, thou mayest go." When parents come presenting their children for baptism, they are standing on the same hope, uplifting their hearts in the same prayer; and heaven says Amen.

Over the means of lifting the soul to the realization of this hope there is much debate. When Napoleon III made his *coup d'etat*, he placarded the walls of Paris with the words "Society is saved." When science makes a new discovery or formulates a new theory many cry out: "Society is saved." When John Stuart Mill advanced his theory of political economy, his disciples claimed: "Society is saved." Rich in all promise, poor in all results. The present most noisy claimant is this pseudo-culture called æsthetic. Some will be saved by the blood of Jesus Christ: some will not be saved at all, unless it be through bric-a-brac and old Kensington. Over every age some prevailing word is carried by the breeze. In one age it is Crusades; in another Reform; in yet another Liberty: but over these days the languid breeze is perfumed with æsthetics. You may be honest or dishonest if you are æsthetic! You may be moral or immoral if you are only æsthetic. It opens all doors, even those of heaven, to your dainty approach. What is this form of culture? Not that you should be master of the music of Mozart, of the art of angels, of the philosophy of Plato, of the literature of any school; but that you should have a smattering of these things. A young lady of this class was lately asked if she had read Shakespeare. "Shakespeare! O, yes, I read Shakespeare when he came out"; and from her lofty eminence she deemed herself entitled to smile with contempt on the ignorant people who still read the Bible.

The word of God attacks the sinner as a regular surgeon does a wounded man

LIST OF LAW & PUBLIC OFFICES.

with saws and knives and probes; it pierces even "to the dividing asunder of soul and spirit, and of the joints and marrow." It applies the heroic method of cure, and cures its millions. This culture goes into the hospital with a bottle of perfume to its own nose and a chloroformed handkerchief to that of the sick soul, and lets it die easily. Have we as a people come from a race that could be guilty of such unmeaning farces? Will the Saxon at last give up his views of life, that always seemed a solemn tragedy, for the light flippancies of a comedy?

Perhaps, after all, however, it is only in the sickly light of these candles of human folly that we see best the burning power of the gospel of Jesus Christ, as the one sufficient way of eternal life.

It is in the varying, flickering, ephemeral existence of such theories that we best see the abiding power of the Lamb of God. It is only in the shallow deeps of these "philosophies" that we best feel the perennial enthusiasm of preaching the "fountain opened in David." Compared with this gospel, these and man's best thoughts are

"As moonlight is to sunlight,
And as water is to wine."

mixed so that the degree of strength cannot be ascertained as aforesaid, viz.:—
——Rum, Shrub, Liquors, and Cordials, of and from a British Possession in America, or the Island of Mauritius, or a British Possession within the limits of the E.I. Co.'s late Charter qualified as aforesaid .....*gal.* 10 2 : 10 2
——perfumed, to be used as perfumery only .....*gal.* 14 0 : 14 0

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OFFICES.

Chancery Enrolment Office, 2 Chancery-lane, w c, 10 to 4; vacation, 11 to 1
Chancery Registry Office, 25 Southampton-buildings, w c, 9 to 3 and 5 to 6; vacation, 11 to 1
Charity Commission, 8 York-street, St. James's, s w, 10 to 4
Church Building Commission, &c., 10 Whitehall-place, s w, 10 to 4
City Court for Small Debts, Guildhall-buildings, e c, 10 to 4; Saturday, 10 to 1
City Police Commissioners' Office, 26 Old Jewry, e c, 9 to 5
City Remembrancer's Office, Guildhall-yard, e c, 9½ to 5
City Solicitor's Office, Guildhall-yard, e c, 9½ to 5; Saturday 9½ to 2
Civil Service Commissioners, Gateway, Dean's-yard, Westminster, 10 to 5
Clerk of the Peace (City) Office, Sessions House, Old Bailey, e c, 10 to 4; during sittings, 9 to 5
Clerk of the Peace for Surrey, North-street, Lambeth, s, 9 to 5
Clerk of the Peace, Middlesex, Sessions House, Clerkenwell, e c, 10 to 5
Coal Exchange, Lower Thames-street, e c, 12 to 2
Colonial Land and Emigration Board, 8 Park-street, s w, 11 to 5.
Colonial Office, 14 Downing-st., s w
Commander-in-Chief's Office, Horse Guards, s w, 10 to 5
Commisariat Office, 5 New-street, Spring-gardens, s w, 10 to 4
Commissary of Surrey's Office, 12 Knightrider-street, e c, 10 to 4
Commissary of London Registry for Wills, 16 Great Knightrider-street, e c, 10 to 5
Commissioners in Lunacy, 19 Whitehall-place, s w, 10 to 4
Commissioners of Police, 4 Whitehall-place, s w, 10 to 4
Committee of County Court Judges, Treasury, Whitehall
Common Pleas Office, Serjeant's-inn, w c, 11 to 5 in Term, 11 to 3 in vacation, in long vacation 11 to 2 only*
Companies Register Office, 13 Serjeane's-inn, Fleet-street, 10 to 4; Saturday 15 to 2
Comptroller of Corn Returns, 1 and 2 Parliament-street, s w, 10 to 4
Conservators of the River Thames, 41 Trinity-square, e c
Consistory Court, Doctors' Commons, e c, sits at 11
Copyhold, Inclosure, and Tithe Commission, 3 St. James's-square, s w, 10 to 4

TABLETS BEFORE THE BIBLE.

The Bible story was about this: That about 1000 years after the flood, Egypt was a great, flourishing kingdom, and the Israelites, to the number of 600,000 fighting men, were slaves of the Egyptians. That Moses led them out by the command of God, and on Mount Sinai received, as a revelation, the ten commandments, and other instructions.

It is held by our clergy that this was an original revelation, God's command to man. They tell us that on this revelation all our common law is built, and we could not of ourselves have attained anything so good.

On the contrary, those who are called infidels declare that it was not original with God or Moses, but that every one of these commands was in common use before that time, and the pretended revelation was no revelation at all; that it was neither new, very excellent, or at all the origin and foundation of the common law.

And now comes that clerical philosopher, the Rev. Robert Mackenzie, and in a sermon last Sunday evening, thinks he proves the Bible to be true, because certain ancient tablets have been found, written on before the time of Moses, on which these words occur: "On the seventh day the prince neither rides nor eats cooked meat." He regards this as a confirmation of the Bible, and of the divine origin of the command to keep the Sabbath day holy.

Now, really, what do these tablets prove? That there was a Sabbath before Moses. That if Moses told the people that God had given that command to them, as a peculiar people, and for the first time, Moses was an impostor; because the Sabbath already existed among other people, from whom Moses undoubtedly learned it.

This is just what the skeptics say, that Moses revealed nothing new. He was an impostor, like Joseph Smith and Brigham Young, who deluded and robbed poor, ignorant people in the name of the Lord.

The Rev. Mackenzie is of the same class, only a lesser light. He knows that these platitudes of his are not sound sense. He dare not meet an opponent on Moses and these tablets. If he has a stomach for an open debate, let him apply to PUBLIC OPINION office. We will find a man who will shiver this Moses theology in splinters.

LIST OF LAW & PUBLIC OFFICES.

of Scotland's Office, Spring-gardens. s w
hamberlain's Office, Palace of Westminto 4
lain's Office, Stablenes's, s w, 11 to 4
Court Office, 5 Churchldhall, 10 to 4; Saturar's Office, 3 Quality-10 to 4; in vacation,
's Office, 45 Lincoln's-c, 10 to 4
missioners of, 19 l., 10 to 4; Saturday, tion, 11 to 2
itors', 45 Lincoln's-) to 4, vacation 11 to 2
e Rolls' Chamber, Chancery-lane, 10 to 4
e, Q.B., Temple, e c; s Common PleasOffice monPleas), Serjeants'-ame as Com. Pleas Off. heq.), Stone-buildings, n, hours same as as Office.
Board of Works, tens, s w; 9 to 4; to 2
County Courts—10 to , 10 to 1.—(*North of loomsbury*, Gt. Port-*w*, Bow-road; *Brompead's-grove*, Chelsea; 33 Duncan-terrace, *Marylebone*, 179 Mary-*Shoreditch*, 12 Charlescton; *Westminster*, 82 -lane; *Whitechapel*, 16 tt-street. — (*South of Lambeth*, Camberwell-*Southwark*, Swan-st., et, Borough
Police Courts—(*North Bow-street*, Covent-*Kenwell*, King's-cross-*lhall*, City; *Mansion-*; *Marlborough-street*, lborough-st; *Marylen-st.*; *Thames*, Arbour-Stepney; *Westminster*, ow; *Worship-street*, (*South of Thames*): wer Kennington-lane; 60 Blackman-street.
Roads, North of the Craven-street, Strand,
Police, 4 Whitehall-Receiver's Department, mmissioner's Depart-5
Registry of Deeds, 8 , w c, 10 to 3 for 1 to 2 for registry
Tower-hill, e, 10 to 4; 10 to 2
ebt and Government Office, 19 Old Jewry,
Somerset House, w c,
es, and Public Build-e, 12 Whitehall-place, 4
fice at Foreign Office, s w, 10 to 4
, Great Seal, 25 South-uildings, w c, 10 to 4
General's Office, White-10 to 4
Archbishop of Canterce, 5½ Bell-yard, Doctor's e c, 9½ to 5
ffice, Roll's-yard, w c, 10 last seal, 10 to 2; in ion, 11 to 1
Board, Gwydyr House, , s w, 10 to 4
General, St. Martin's-le-
n Office, Quality-court, 3; vacation, 11 to 1
of Cruelty to Animals 72 New Bond-st., 10 to 4
ncil Office, Downing-v, 11 to 4

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y Office, Dean's-yard, s w; Treasurer's Department, 10 to 2; Secretary's and First Fruits and Tenths Department, 10 to 4; Saturday, 10 to 2
Queen's Bench Office, Temple, hours same as Common Pleas Office
Queen's Remembrancer Office, 58 Chancery-lane, w c, 11 to 4; vacation, 11 to 3; long vacation, 11 to 2
Record Office, Rolls-house, w c, 10 to 4
Record and Writ Clerk's Office, Chancery-lane, w c, 10 to 4: vacation 11 to 1
Recruiting Office, Duke-street, Westminster, s w, 11 to 5
Reformatories, 15 Parliament-street, 10 to 4
Registrar Office, Chancery-lane, w c, (C.), 10 to 3; for inspection, 9 to 3 and 5 to 6; in vacation, 11 to 1
Registrar of Common Lodging Houses, 2 Palace-place, Great Scotland-yard, s w, 10 to 4
Register of Deeds in Middlesex, 8 Searle-street, Lincoln's-inn-fields, 10 to 3. Registrar attends 11 to 2 only,
Register of the Dean and Chapter of St. Paul's, 3 Dean's-yard, Westminster, 10 to 4
Registry of Designs, 1 Whitehall, s w, 10 to 4; for registering, 11 to 3
Registry of Judgments, &c., Rolls Gardens, w c, 11 to 5 in Term; 11 to 3 in vacation; 11 to 2 in long vacation
Registry of County Court Judgments, 2 New-street, Spring-gardens, s w, 11 to 3 for searching
Royal Marines Office, 7 New-street, Spring-gardens, s w, 10 to 5
Rule Office (Q.B.), Queen's Bench Office, Inner Temple, e c, 11 to 5 in Term; vacation, 11 to 4; long vacation, 11 to 2
Rule Office (C.P.), Serjeant's-inn, w c, 11 to 5; in Term, 11 to 3; long vacation, 11 to 2
Savings Banks (Barrister's) Office, 5 Bolton-st., Piccadilly, w, 10 to 4
Sea Policy, 2 Winchester buildings
Sea Policy and General Stamp Allowance, Sea Allowance, 1 & 2 Great Winchester-street buildings.
Sewers, Commissioners of, for the City, Guildhall, 10 to 5; Saturday, 11 to 2
Science and Art, Department of, Cromwell-road, South Kensington, 10 to 4
Scottish Corporation Office, Crane-court, Fleet-street, e c, 10 to 4
Secondaries to Sheriffs of London, 20 Basinghall-st., 10 to 6; Saturday 11 to 2
Secretary's Office, Lord Chancellor's, Quality-court, w c, 11 to 4; Rolls, Chancery-lane, w c, 10 to 3; vacation, 11 to 1
Sheriff of Middlesex's Court, 24 Red Lion-square, hours same as Common Pleas Office
Sheriffs' Court Office, London, Guildhall, 10 to 4: Saturday 10 to 1
Signet Office. *See* Privy Seal
Solicitor-General's Office, 10 Old-square, Lincoln's-inn, Term and sittings after, 10 to 5; vacation, 11 to 4
Spoiled Stamp Office; see "Allowance."
Sons of the Clergy, 2 Bloomsbury-place, w c
Stage Coach Duty Office, same as Hackney Carriage Office
Stamp and Legacy Duty Office, Somerset House, w c, 10 to 3; Saturday 10 to 2.
State Paper Office, Fetter-lane, e c, 10 to 4
Stationery Office, Prince's-street, Storey's-gate, s w, 10 to 4
Stock Exchange, Capel-court, e c, 10 to 4
Subpœna Office, transferred to Record and Writ Clerk's Office
Tax Office, Somerset House, w c, 10 to 4; Saturday and in vacation, 11 to 1
Taxing Master's Office, Staple-inn, w c, 10 to 4; vacation, 11 to 1
Tenths Office. *See* Queen Anne's Bounty
Thames Embankment Office, 24 Essex-street, w c
Tithe Commissioners' Office, 3 St. James's-square, s w, 10 to 4
Transport Office, Somerset House w c, 10 to 4; Saturday, 10 to 2
Treasurer for the County of Middlesex's Office, Clerkenwell Session House, e c, 11 to 3
Treasury Office, Whitehall, s w, 11 to 5
Trinity House, Trinity-sq., e c, 10 to 4
Vicars-General and Peculiars' Office, Bell-yard, Doctors' Commons c, e, 9½ to 5
Victualling Office, Somerset House, w c, 10 to 4; Saturday 10 to 2
War Office, Pall Mall, s w.; branches, Horse Guards, s w, tower, e c, 10 to 4
West Indian Encumbered Estates Commission, 8 Park-street, Westminster.
Wills Registry Office, Knightrider-st.
Wine Licence Office. *See* Inland Rev.
Woods, Forests, and Land Revenues, 1 & 2 Whitehall-place, s w, 10 to 4
Works and Public Buildings Office, 12 Whitehall-place, s w, 10 to 4
Writs Office (Q.B), Queen's Bench Office, Kings Bench-wk., Temple, e c., 10 to 4; vacation, 11 to 3; long vacation, 11 to 1

CIRCUITS OF THE JUDGES.

HOME—*Herts*—Hereford, Lent, Summer, and Winter.
Essex—Chelmsford, L. S. and W.
Kent—Maidstone, L. S. and W.
Sussex—Lewes, L. S. and W.
Surrey { Kingston, L. / Croydon, / Guildford, } alter. S.

OXFORD—*Berks*—Reading, L. & W. Abingdon, S.
Oxon—Oxford, L. S. and W.
Worcester & City—Worc. L. S. & W.
Stafford—Stafford, L. S. and W.
Salop—Shrewsbury, L. and S.
Hereford—Hereford, L. and S.
Monmouth—Monmouth, L. and S.
Gloucester & City—Glstr. L. S. & W.

MIDLAND—*Lincoln & City*—Lincoln, L. and S.
Nottingham & Town—Nott. L. & S.
Derby—Derby, L. and S.
Warwick—Warwick, L. S. and W.

NORFOLK — *Northamnton* — Northampton, L. and S.
Rutland—Oakham, L. and S.
Bucks—Aylesbury, L. S. and W.
Leicestershire & Boro'—Leicester, L. S. & W.
Bedford—Bedford L. and S.
Huntingdon—Huntingdon, L. & S.
Cambridge—Cambridge, L. and S.
Norfolk—Norwich, L. and S.
Suffolk — { Bury St. Edmunds, L. / Ipswich, S.

NORTHERN—*Yorkshire North & East Riding & City*—York, L. S. and W.
Ditto W. Riding—Leeds, L. S. & W.
Durham—Durham, L. S. and W.
Northumberland and Newcastle—Newcastle, L. and S.
Cumberland—Carlisle, L. and S.
Westmorland—Appleby, L. and S.
North Lancashire—Lancstr. L. & S.
South Lancashire- { Lvpl. L.S.&W. / Man. L.S.&W.

WESTERN — *Hants* — Winchester, L. S. and W.
Wilts— { Devizes, L. / Salisbury, S.
Dorset—Dorchester, L. and S.
Devon & Exeter—Exeter, L. and S.
Cornwall—Bodmin, L. and S.
Somerset— { Taunton L. and W. / Wells, S.
Bristol—Bristol, L. and S.

NORTH WALES AND CHESTER.
Montgomery — { Welshpool, L. / Newtown, S.
Merioneth— { Bala, L. / Dolgelly, S.
Carnarvon—Carnarvon, L. and S.
Anglesey—Beaumaris, L. and S.
Denbigh—Ruthin, L. and S.
Flint—Mold, L. and S.
Chester—Chester, L. S. and W.

SOUTH WALES AND CHESTER.
Glamorgan— { Cardiff, S. & W. / Swansea, L.
Carmarthen and Borough—Carmarthen, L. and S.
Pembroke and Borough of Haverfordwest—Haverfordwest, L. & S.
Cardigan—Cardigan, L. and S.
Brecon—Brecknock, L. and S.
Radnor—Presteign, L. and S.
Chester—Chester, L. S. and W.

ised Redeemer; but ere that Redeemer is sent, God permits man to develop the theory of rationalism to its last possibility, that men then and for all time might settle this question, that at some time comes up in every thoughful mind. For these five hundred years he withdrew from the sky every vision and voice of revelation, gave the world the greatest intellects that ever bent over the problems of life and destiny, that out of their signal failures he might put up the most conspicuous signs over the fatal ground. "Keep off the glass."

THE ABOVE FORM THE CABINET.
ord Great Chamberlain, Baron Willoughby d'Eresby
Lord Steward, Rt. Hon. Earl of Bessborough
(£2,000);
Chief Clerk,
Accountant-Controller.
K.C.B.

THE BLANK PAGE.

In reading our Bibles in course, and turning from the last chapter of Malachi to the first of Matthew, we pass over nearly five hundred years of time, and the most stirring tragedies of human history. It is as if in reading Anglo-Saxon history we should find all the story of the early Britons, the coming of the Danes, the era of Alfred, the Norman conquest and the struggle of the barons with King John for the Magna Charta; and turning to find the interesting continuance, we should find only a blank page, and on the next the history of the American Revolution and the inauguration of George Washington.

We might well ask what took place in the meantime. Apparently, the best part of our history would be buried. Greek historians spent their lives recording the events of that period. Bacon and Newton, Shakespeare and Milton, Elizabeth and Cromwell, John Knox and Wesley, stars of the first magnitude, would be hidden in that unknown period. Such is the case with this blank page between Malachi and Matthew. Alexander, the Ptolemies, the Cæsars lie buried here Armies of a million men met in conflict on this page. Cities like Babylon and Tyre were destroyed; those like Alexandria were built in this period. Books yet studied in our highest schools were written then, and marbles yet unmatched in our galleries were carved in this silent epoch. Yet not a word of it all on this blank page. And yet there is no page in the Bible more eloquent with the wisdom of God than this blank one. It is easy to find God in Genesis, on Sinai, in the prophets. Easier still to find God in person and deeds of Christ. It is equally easy to find him here.

On this blank page he marshals three great nations—the Greek, the Roman, and the Jew—to develop the intellect, the will, and the conscience of man. For two thousand years he kept the Jew in the front to sound in the world's ears "Know the Lord." Through them God revealed himself to man by visions, by angels, by the spirit. The blood of the atonement was always on their altars, the Shekinah was always in their temple. He placed them midway between the three continents. Many armies saw the temple of Bel in Babylon; many armies saw the temples of the Nile; but, generally speaking, all armies of the old world saw the temples of God in Jerusalem. Egypt could not pass to Africa, nor Asia to Europe, nor Europe to either, without passing in sight of that glittering roof. His prophets had preached the Gospel on the streets of Nineveh, in the palaces of Babylon, and by the banks of the Nile. Through the Jew, God revealed his purpose of salvation in a progressive way. First the seed in Genesis iii. 15, the sprouting tree in Exodus, the full blossomed branches in the later prophets, until, when Malachi was writing, devout spirits thought the ripe fruit —the Messiah—might come at any moment. But God was not ready; the fullness of time was not yet reached. Hence, at the time when all eyes were looking for the greatest display of Revelation, it ceased altogether. When all men were waiting the glowing peroration they turned the leaf to find only this blank. You have often seen in the East, during a few balmy days in January, the early trees beginning to draw up the sap and expand their buds, as if to-morrow would surely bring spring, only to see the morrow bring the heaviest snow storm of the season; and many weeks of winter had to pass under that snow ere the buds came into leaf. So, over Malachi's bursting hope came four hundred years of the snow of this blank page.

Why? Why did not Jesus come then? All that the Hebrew nation could do was done. As a nation they were sinking in political insignificance. Why did he not come? There was the profoundest reason for delay. We often see the same causes at work in the individual soul. A young man is brought up in a religious home; all that home, and church, and friendly influence can do to lead him to Christ has been done; and yet how often are we disappointed as Malachi was, and have to wait years to see his conversion, as the world had to wait for the coming of Christ.

Why? The reasons are identical in both cases. The world and that young man were not ready for Christ. Both thought that they were rich and increased in goods and needed nothing; whereas every Christian knows that in an important sense Christ is the *last* resort of a sinner.

God knows this. It needeth not that any tell him what is in man, he knoweth what is in man; he knows all the tortuous labyrinth. He knows not only all our wants, but also all the proud ways we will undertake to supply them. He knows not only our ignorance, but also all the dangerous ground on which it will recklessly lead us; and he goes before us in the preparation of his grace to meet us in our conscious want and to hedge our way from the dangerous ground. All along the ways of destruction he sets up signs and warnings for our safety.

On the top of the Palace Hotel the other day, we saw by the side of the glass roof the sign "Keep off the glass.". Being very familiar with the barbarous sign "Keep off the grass," we thought some wag, thinking we might take the spacious roof for one of the hanging gardens of our modern Babylon, had put up the hated sign "Keep off the grass" as a clever joke; but it reads plainly "Keep off the glass." Is it possible that any persons one hundred feet from the ground would step on a glass roof. There the signs were, numbers of them: they cost something. Evidently the owner of that building has discovered a reckless weakness in human nature that you and I would never dream off. Now God has long ago discovered a parallel weakness in man, and took these five hundred years between Malachi and Matthew in which to put up the signs "Keep off the glass."

Chief among these glass roofs on which man is ready to go to his destruction is rationalism. A theory that asks: Has not man a sufficient guide in his own reason and moral sense to guide him to heaven and to God? The miner requires a lamp on his brow to guide him through the dark drifts of the mine; but there are some animals that by the light they carry in their own eyes could find their way through the dark passages. Dark as the ways of the earth are, man, this theory says, does not need the lamp of revelation on his brow: his inward reason is light enough.

It is always a mistake to belittle reason. It is God's gift—his crowning gift to man—that in which he sees his own image reflected in man. But is reason, as reason is, sufficient? God gave man the five hundred years of this blank page to put that question to the test. Here for four thousand years God has been revealing salvation through a prom-

CHIVALRY AND THE TRUE GENTLEMAN.

[Notes on a lecture by Mr. Mackenzie in Howard church last Sabbath evening.]

Text: Rom. vii. 9–21. The text is an ideal sketch of a man; what man ought to be, what he will yet be, for all Bible idealsare adapted to the possible.

Diogenes was found carrying a lantern in broad daylight, and said he was looking for "a man, sir, a man. I have found children in Sparta and women in Athens, but I have nowhere found a man." He might have searched all Athens and all Rome, and not found the object of his search. He must leave all that Mediterranean shore, and pass over 1500 years and the Alps to find in the age of the Crusades, and among the men of chivalry, any fair attempt at a man.

Perfect things come slowly. Between the rose-gold of Ophir and the wild blossom on the roadside, there are centuries of culture and care and pruning. The models which direct the genius of sculptor or painter in giving us their forms of man, came not from one individual; they found a perfect ear in one, a perfect eye in another, but nowhere found all perfection in one man. Milton says that truth was broken into a thousand pieces, and cast abroad in all directions for men to find them and fit them once again into the perfect form. Such, certainly, is the case with the elements that formed Paul's ideal man. In the days of chivalry, however, a strenuous effort was made to produce

"A combination and a form indeed,
Where every god did seem to set his seal
To give the world assurance of a man."

The ideal of the text was not filled by physical strength.

In the leading languages there are two words for man—one the common man, the other the heroic man. In Latin, for instance, there is *homo*, the common, and *vir* the heroic man. *Vir* is the front part of our word virtue. The virtuous man was "the" man; but before this era, his virtue was measured by the girth of his chest or the muscles of his arm. "The" man was the physically large and strong. When they sought a leader they called him King, but king means the "can" man.

Some of that feeling still lingers in the race. Every boy with Saxon blood in him hopes to be six feet high, and constantly measures himself to see how fast he approaches it.

But "the" man is not thus formed. "Bodily exercise profiteth little." They then put the tapeline around his brain. It was the intellectually large and strong that was "the" man. But even here, many would despair of ever reaching Paul's ideal.

Chivalry greatly admires these two; God's word deeply respects these two; but neither of these paused here. God's ideals for man never pause at a point to which the feeblest of his creatures cannot attain. He has put the standard of true manliness within the reach of all. All of us may become "Most perfect gentle knights" in his chivalry.

The word of God and chivalry founded the true man, not in physique or intellect, but in heart and conscience; took the tapeline from off the chest, and measured virtue by the passions, the affections and the principles of right and wrong that swayed the man.

The Crusades gave us much that is more famous, but nothing that was more needed when, they made woman a lady and the man a gentleman. Gentleman! it was a new word; a new thing; the blossom of a plant that long struggled against adverse soil and air.

What are the distinctive qualities of a gentleman? has been much discussed and variously answered. To some, it is to be born of a noble or a titled family. An Irish authority on duelling says a gentleman is he who wears a clean shirt once a week. Byron thought it consisted in small hands and feet and curly hair, with a taste for gin every night and for hock and soda in the morning. The sailor thought a young man was a gentleman because he wore a long-tailed coat. The distinctive quality of a gentleman is honor. The young man aspiring to knighthood was stripped of his clothes, and put into a bath as a sign of purification. On coming out he was clothed in a white tunic, symbol of purity; then in a red one, symbol of the blood he was ready to shed for the faith; and then in a black one, to signify the death he was willing to meet if need be. He then subscribed his name to twenty-six articles that defined honor. The leading thought in these articles was that he was to keep his word inviolable, unbroken to friend or foe, and against all fear of loss, or hope of gain. Thus he became a gentleman.

To tell the truth, to be true, thoroughly, inwardly true, was a new demand, and first hopefully aimed at in this era. This was the point of honor between men. To be called a liar still sends our Saxon blood tingling to our finger points in resentment. A lie is the child of fear; it is the subterfuge of a coward; the strategy of a savage—

"This is a shameful thing for men to lie."

Nature itself abhors the liar. The universe has no room for him except in the lake that burneth with fire. According to the Scriptures, the man that lies nearest the awful brink of that lake is the liar.

To tell the truth seems to be the point of honor among the angels; the cornerstone of celestial society. When the angel informed Abraham that Sarah would have a son she smiled incredulously; she deemed it one of those pretty compliments we call a white lie. The angel felt the reflection on his word, and rebuked her. When Gabriel informed Zacharias that his wife would have a son, he was not willing to accept Gabriel's bare word; he must have his note, as it were: "How shall I know?" "I am Gabriel," was the indignant answer, "that stand in the presence of God. Do you think that I would tell a lie? Behold, thou shalt be dumb and not speak until the day that these things shall be performed, because thou believest not my words."

We are reaping the fruits of that chivalrous honor among men now. Chivalry expired in the new atmosphere of commerce that marked the last 500 years. But commerce were impossible until it had first settled this question: What is the value of a man's word? for business rests not on notes and promissory paper, and affidavits, but on the value of a man's word.

However far we may have strayed, however untrue we may be in heart and conscience, God in the gospel of his Son gives us the priceless opportunity of beginning anew, of being cleansed from all wrong in the blood of Christ, of beginning in him the new man, and growing by his grace to all honor, glory, and immortality.

saac Newton Wallop, 1743—
m
m Henry, 1706—*V. Hinton d*
d James Herbert, 1804, *o—V.*

b Pleydell-Bouverie, 1765—*V*

esMarsham, 1801—*V. Marsham*
nce Parsons, 1806, *o—B. Ox-*

cis Robert St. Clair Erskine
ghborough
1861—*V Amberley*
dward Granville Eliot, 1815—

n William Montague, 1660—
roke
Rd. Geo. Lumley, 1690, *o—*

r James Douglas, 1646, *a—*

nthony Ashley Cooper, 1672—

nd Talbot, Charles John
o—V. Ingestre
Somers Somers-Cocks, 1821—

Poyntz, 1765—*V. Althorp c*
Warrington, George Harry
. Grey of Groby c
p Henry, 1718—*V. Mahon, M.P.*
o. Ed. Cornwallis Rous, 1821

rge Stevens Byng, 1847—*V*

l Kinghorne, Claude Bowes-
—*L. Glaiss*
kshire, Charles John Howard,
over
rles Bennet, 1714—*L. Ossulston*
enry Robert C. Vane-Tempest
ham
s Walter Grimston, 1815,* *o*
n
rge Guy Greville, 1746—*L*

Francis Wm. Henry Fane,
phersh
rton, 1801—*V. Grey de Wilton*
d Nottingham, George James
, 1628—*V. Maidstone*

Bridport, Alexander Nelson Hood, 1
Canterbury, John Henry Thomas
Sutton, 1830
Combermere, Wellington Henry
Cotton, 1826
De Vesci, Thomas Vesey, 1766, *b*
Doneraile, Hayes St. Leger, 1785, *b*
Eversley, Charles Shaw-Lefevre. 18
Exmouth, Edward Pellew, 1816 *c*
Falmouth, Evelyn Boscawen. 1720
Gough, George Stephens, 1849
Halifax, Charles Wood, 1866
Hardinge, Charles Stewart, 1846
Hawarden, Cornwallis Maude, 1791,
Hereford, Robert Devereux, 1549
Hill, Rowland, 1842
Hood, Francis Wheeler, 1796 *o*
Lifford, James Hewitt, 1781, *b*
Melville, Henry Dundas, 1802 *c*
St. Vincent, Carnegie Robert Jol
1801
Sidmouth, William Wells Addingto
Stratford de Redcliffe, Stratford Can
Strathallan, Wm. Henry Drummon
Sydney, John Robert Townshend, 17
Templetown, George Fred Upton, 1
Torrington, George Byng, 1721 *c*

Boyne, Gustavus F. Hamilton-Rus
(B. Brancepeth, 1866).
Falkland, Lucius Bentinck Cary,* (
B. 1832)
Gage, Henry Hall. *o* (Gage, B. 1790)
Gormanston, Edward Anthony John
o (Gormanston B. 1868.)
Lismore, George Ponsonby O'Call
(Lismore, B. 1838)
Massareene & Ferrard, Clotworthy
Foster-Skeffington *o* (Oriel, B. 182
Midleton, Very Rev. Wm. Jno. I
(Brodrick, B. 1796)
Monck, Charles Stanley, *o* (Monck, B
Powerscourt, Mervyn Wingfield, 174

BISHOPS.

Junior Bishop without a seat in th of Lords.

Bangor, James Colquhoun Campbell,
Bath and Wells, Lord Arthur
Harvey, 1869.

Sept 11/83

OTHER EXERCISES.

A recitation was rendered by Miss Nellie Waterhouse, entitled "What is Noble?"

The Misses Edith Thorne, May Andrews, Marie Ponton de Arce, May Thomas, Grace Shaw, Lew Ball, Alice Baker, May Thorne, May Mabie and Rose Coursen, composing Miss Ellen Coursen's young ladies' choral, sang the "Aubade a la Fiancee" and were heartily applauded.

The oration was then delivered by Rev. Robert Mackenzie, who chose for his subject, "Tools and the Man." In the course of his remarks he said: The Mechanics' Pavilion has witnessed a sudden transformation within these last few weeks. But lately it was the scene of flaunting banners, gay insignia and the tramp of military pageant, and now it is a scene of wheels and engines, and all articles of wood and iron—the product of mechanical skill.

The transition which has taken place in this pavilion is typical of that which has taken place in the civilized world.

The welcome Sir Knights were the ornamental remnant of an age that has passed away. Our welcome mechanics and manufacturers are the useful substance of the new day that has arisen upon the world. That military pageant that so filled the pavilion with glory is an evening scene, that trails its western glory on a fading sky; this mechanical exhibition is a morning scene, the waxing glory that precedes the rising sun. That military pageant believes in Virgil. This Institute believes in Carlyle. Every throbbing cylinder, every revolving wheel, every sharp-edged instrument that moves in the Fair, sings the words,

"TOOLS AND THE MAN."

In the one scene there we saw a beautiful tableau of what the world was; in the other we see an equally interesting tableau of what the world is. The one is the poetry of yesterday; the other the eloquence of to-day. This century is drawing to a close. It will soon be put on the shelf as you put your last year's ledgers. It will receive a label to mark it among all the others. How shall we label it? One age on that shelf is marked "Cæsar," another "Creeds," another "Crusades," another "Reformation," another "Revolution." Our age, I take it, will be labeled "Mechanics." For the railroad, the telegraph, the electric light, the hundred appliances for our homes and fields are the distinctive features of our century, and they are all the children of the mechanical spirit.

Mechanics develop the thinking faculties. I have a carpenter's bench near my study and go there for recreation. I find at that bench that it requires as much accurate thought to mitre a molding for an octagon as it does to find five or eight leading thoughts in a text. The Brooklyn bridge is a greater trophy of human intellect than an oration from Daniel Webster or a new volume of history from Bancroft. There is not an ascertained fact in science, or discovery in chemistry, that is not woven by our mechanics into the fabrics exhibited in the pavilion.

THE STUDENTS OF SOCRATES.

The students of Socrates love to tell us that while a soldier, and hearing the morning call to arms, he hastened to dress himself, but while yet in the process of putting on a necessary garment some thought of lofty speculation arrested him, and there he stood for many hours, heedless of his garments, heedless of the tramp of soldiers and the din of war, lost in great thought. Over against that great intellect mechanics can place a hundred men who forgot to eat or sleep, who sat all oblivious to the surrounding circumstances, pursuing by intellect some new invention or improvement in mechanics.

As you examine the implements of industry at the Fair, you will see that the study of inventors and manufacturers has been not only to make a thing strong and useful, but also to make it beautiful. All through that exhibition you will see the fruits of intelligence glorified by taste and imagination. Our day sees mechanical skill striving to unite usefulness and beauty; and has it not succeeded? The very carpets on your floors, the new papers on your wall, the furniture in your rooms, are models of usefulness and museums of art.

There are mechanics commanding larger salaries to-day than are paid to the average professional man.

If there is anything in fame, that, too, can be reached by the mechanic. The upper classes that once looked for fame only in politics or the army or navy, are now turning their attention to mechanics. At last the mechanic has lifted himself by lifting his work into prominence. There are hights from which he can look into the face of poet and scientist on a level with their own. Art can tell a lie, yet sometimes finds its chief attraction in its lie. A mechanic can put a lie into his work and have the painter hide it for only a little time. Your eyes will search all that is exhibited in this Fair, and some eye will be keen enough to detect the lie put into any machine, but that lie will condemn the machine.

DESTINY DEPENDS UPON HIM.

His whole moral nature should rise into vigor when he thinks how much human happiness and destiny depends upon his handicraft.

In conclusion Rev. Mr. Mackenzie said: And while some will always glorify the world with scenes of art and count themselves promoters of civilization and akin to the gods, while some will always spend their lives in the lofty themes of philosophy and theology to "justify the ways of God to man," let the mechanic go on with his useful labor, feeling that he, too, is allied to the Deity. It is the proud saying of ambitious mothers, who have sons in the ministry, that God had only one son and he was a minister. True! but let it not be forgotten that that lofty son was also a carpenter. He hallowed the bench as well as the pulpit. His blessing rests not more willingly upon the spiring cathedral than upon this exhibition of useful labor now waiting your inspection in the Mechanics' Pavilion.

The exercises were concluded with a selection by the orchestra.

Trimleston, B

"TOOLS AND MAN."

The oration was delivered by Rev. Robert Mackenzie of the Howard Presbyterian Church, who took for his subject, "Tools and Man." He said: "I take issue and claim that mechanics form a field in which a man may find room for his full development and in which he may find a path that leads to equal glory with the proud academician. The new Brooklyn bridge, the latest triumph of mechanics, is a greater triumph of human intellect than an oration from Daniel Webster or a new volume of history from Bancroft. Moreover, the men who lead in the confessed field of intellect wait for the skill of the mechanics. There is not an ascertained fact in science, or discovery in geography or chemistry, or combination in art that is not woven by our mechanics into the fabrics exhibited in the Pavilion. As you examine the implements of industry, or the conveniences for home life in the Fair, you will see that the study of inventors and manufacturers has been not only to make a thing strong and useful, but also to make it beautiful. All through that exhibition you will see the fruits of intelligence glorified by taste and imagination. The Greeks thought it a pity that any one should die not having seen the statue of Jupiter Olympus. I think, however, that you will search all galleries in vain for anything more beautiful, and majestic in its beauty than a fast train sweeping around a curve, or a suspension bridge.

UTILITY AND BEAUTY.

"Our day sees mechanical skill striving to unite these several qualities—usefulness and beauty. And has it not succeeded? The very carpets on your floors, the new papers on your wall, the furniture in your rooms, are models of usefulness and museums of art. You have but to look at any of our first-class merchants' wares in the Fair to see that the mechanic has had a wide field and a deep inspiration for his imagination. It develops wealth. Mechanics have opened another shaft to wealth, and among the millionaires of to-day are men who have reached their wealth by the invention or the manufacture of machinery. There are mechanics commanding larger salaries to-day than are paid to the average man in the three professions.

THE PATH OF FAME.

"The field for intellect and imagination in this direction is so comprehensive that it can employ the first grade of talent, and in the great manufacturing centers this first-class talent receives as large a money compensation as if it were applied in the law or in medicine. And if there is anything in fame, that, too, can be reached by this path. A decided change has lately taken place. The upper classes, that once looked for fame only in politics, or the army or navy, are turning their attention to mechanics, and one titled man in England is never so happy as when driving a locomotive on the railroad. At last the mechanic has lifted himself by lifting his work into prominence. He can now reach the top of manhood, not by passing to another sphere, but by excellence in his own.

THE CARPENTER DIVINITY.

"And while some will always glorify the world with scenes of art and count themselves promoters of civilization and akin to the gods; while some will always spend their lives in the lofty themes of philosophy and theology, to 'justify the ways of God to man,' let the mechanic go on with his usual labor, feeling that he too is allied to the Deity. It is the proud saying of ambitious mothers who have sons in the ministry that God had only one son and he was a minister. True! but let it not be forgotten that that lofty son was also a carpenter. He hallowed the bench as well as the pulpit. His blessing rests not more willingly upon the spiring cathedral than upon this exhibition of useful labor now waiting your inspection in the Mechanics' Pavilion."

At the Pavilion.

EDITORIAL NOTES.

A Prayer-meeting of Scientists.—It is a common boast of infidelity that the scientists of the age are all infidels, and that in their work they are steadily digging away the foundations of Christianity. Of course, the boast is one of these vapory assertions which have no foundation in fact; but from its persistent repetition it may have come to be believed by a great many people. The truth is, that with but few exceptions, all the eminent Scientists of the world to-day are devout believers in the Christian religion. At the late session of the "American Association for the advancement of science," held in Minneapolis, according to a custom which has prevailed for years, a prayer-meeting was held on Sabbath afternoon, and a large number of the members of the Association were present and took part in the services. The meeting was a very precious one to all Christians present.

The leader remarked that the earliest teaching of literature or science imposed and taught the worship of God as Creator and Preserver. He then read the 19th and 42d Psalms, as the lesson of the hour. Principal Dr. J. W. Dawson, of McGill College, Montreal, Canada, followed with remarks. Said he: "Men of science are not antagonistic to true religion: they are seeking truth. Paul certainly and also Luke, among the apostles, should be ranked with the Scientists of their day. There is no incongruity between the pursuit of truth in science, and a devout and God-fearing spirit." Prof. Young, of Princeton, N. J., President of the Association for this year, followed with similar remarks, declaring that this was not an irreligious association, but one that realized its responsibility to the Maker of all; and reverently added: "We need a stronger and more living faith." Dr. Hovey, of New Haven, Conn., the originator of the Association's prayer-meeting said: We seek the truth, seek it earnestly, humbly, yet fearlessly; being assured that from these efforts no detriment can come to true revealed religion. He then referred to the devout spirit of scientists, and instanced the first message sent by telegraph, viz: "What hath God wrought," and also to the other first one, when the telegraph encircled the world, to wit: "Glory to God in the highest, on earth peace, good will towards men!" Facts ara facts. The secular papers of California and Oregon will please copy.

Delivered in Grand Opera House
S.F. Sep 11, 1883,

Oration of Rev. Robert McKenzie.

The oration was delivered at the Grand Opera House by Rev. Robert McKenzie. He spoke as follows on the subject "Tools and the Man:"

The Mechanics' Pavilion has witnessed a sudden transformation within these last few weeks. But lately it was the scene of flaunting banners, gay insignia and the tramp of military pageant, and now it is a scene of wheels and engines and all articles of wood and iron the product of mechanical skill.

The transition which has taken place in this pavilion is typical of that which has taken place in the civilized world.

The welcome Sir Knights were the ornamental remnant of an age that has passed away. Our welcome mechanics and manufacturers are the useful substance of the new day that has arisen upon the world. That military pageant that so filled the pavilion with glory is an evening scene that trails its westering glory on a fading sky; this mechanical exhibition is a morning scene, the waxing glory that precedes the rising sun.

Virgil opens his immortal song with the words,

Arms and the hero I sing,

And to that tune history marched for two thousand years. Carlyle, feeling that the days of arms and heroes was passing, and feeling the impulse of a new day, says that our Æneid should open with the words,

Tools and the man I sing.

VIRGIL AND CARLYLE.

That military pageant believes in Virgil. This Institute believes in Carlyle. Every throbbing cylinder, every revolving wheel, every sharp-edged instrument that moves in the Fair sings the words, "Tools and the man." In the one scene there we saw a beautiful tableau of what the world was; in the other we see an equally interesting tableau of what the world is. The one is the poetry of yesterday; the other the eloquence of to-day. This century is drawing to a close. It will soon be put on the shelf as you put your last year's ledgers. It will receive a label to mark it among all the others. How shall we label it? One age on that shelf is marked "Cæsar," another "Creeds," another "Crusades," another "Reformation," another "Revolution." Our age, I take it, will be labeled "Mechanics." For the railroad, the telegraph, the electric light, the hundred appliances for our homes and fields are the distinctive features of our century, and they are all the children of the mechanical spirit.

WHEREIN MECHANICS DEVELOP THE MAN.

We hear much of the power of metaphysics, or art, or the study of natural science to develop the man, together with an implication that mechanics have no such power.

A Rabbi was wont, on leaving the Academy, to pray thus: "I thank thee, O Lord, my God, that Thou hast given me my portion among those who frequent the House of Instruction, and not among those who are busy at the street corners; I apply myself early to the Law, and they to vain things; I work and they work; I run and they run; I run after eternal life, and they run to the pit."

I take issue there, and claim that mechanics form a field in which a man may find room for his full development, and in which he may find a path that leads to equal glory with the proud academician.

1. Mechanics develop the *thinking* faculties. I have a carpenter's bench near my study, to which I go when weary of theology or history, not for mental rest, but recreation; not for the cessation of thought but for a change of thought. I find at that bench that it requires as much accurate and intense thought to mitre a molding for an octagon or pentagon, as it does to find the five or eight leading thoughts in a text. I find it requires the same logical acumen to put up an intricate piece of machinery, as it does to array my material into the form of an essay or a sermon. I grant you there are drudges at the bench that only carry out other men's thoughts, and perhaps we might find equal drudges at the student's desk. But some one had to think, and when a steam engine or a sewing machine is put up complete and ready for work it is as great a triumph of human intellect as an Iliad or a Paradise Lost. The new Brooklyn bridge, the latest triumph of mechanics, is a greater trophy of human intellect than an oration from Daniel Webster or a new volume of history from Bancroft. Moreover the men who lead in the confessed field of intellect wait for the skill of the mechanic. The discovery of a star, the combinations of chemistry, the revelation of microscopy all depend upon the deftness of some mechanics hand and the genius of his brain. And the discoveries thus made are immediately seized by the mechanical spirit and turned into usefulness and profit for the world. There is not an ascertained fact in science, or discovery in geography or chemistry, or combination in art that is not woven by our mechanics into the fabrics exhibited in the pavilion. The farmer, the weaver, the builder, the engineer, all hasten to apply the fruits of intellect to their labors.

THE STUDENTS OF SOCRATES.

The students of Socrates love to tell us that while a soldier, and hearing the morning call to arms, he hastened to dress himself, but while yet in the process of putting on a necessary garment, some thought of lofty speculation arrested him, and there he stood for many hours, heedless of his garments, heedless of the tramp of soldiers and the din of war, lost in great thought. Over against that great intellect mechanics can place a hundred men who forgot to eat or sleep, who sat all oblivious to the surrounding circumstances, pursuing by intellect some new invention or improvement in mechanics.

They develop the imagination. As you examine the implements of industry, or the conveniences for home life, in the Fair, you will see that the study of inventors and manufacturers has been not only to make a thing strong and useful, but also to make it beautiful. All through that exhibition you will see the fruits of intelligence glorified by taste and imagination. The Greeks thought it a pity that any one should die not having seen the statue of Jupiter Olympus. I think, however, that you will search all galleries in vain for anything more beautiful, and majestic in its beauty, than a fast train, sweeping around a curve, or a suspension bridge.

THE GREEKS WOULD PITY US.

The Greek would pity us, never having seen the statue by his famous artist. We can well pity the Greek, never having seen this thing of strength, of usefulness, and yet that undulates and vibrates in its beauty, as if it felt its own worth, the work of our famous mechanics. For a long time the merely beautiful held the admiration of men; they did not ask, indeed, they did not expect it to be useful. When Bacon came he turned the world away from the merely beautiful to the merely useful, and provided a thing was useful they did not ask or expect it to be beautiful, hence almost all the earlier inventions of the past two hundred years were rude in their strength and unsightly in their usefulness. Our day sees mechanical skill striving to unite these several qualities—usefulness and beauty. And has it not succeeded? The very carpets on your floors, the new papers on your wall, the furniture in your rooms, are models of usefulness and museums of art. You have but to look at any of our first-class merchants' wares in the Fair to see that the mechanic has had a wide field and a deep inspiration for his imagination. It develops wealth. The ancient Jews had a wise proverb applied to all labor. "It is gold at bottom." Gold once followed only the sword. Those were days when men *carved* out their fortune. Days when the good old rule, the simple plan, "Let him take who has the power and keep who can," obtained among men. Much gold is no longer discovered by the sword. Commerce, buying and selling, was the next mine that produced the great fortunes. It made our merchant princes of the world's larger cities. That mine is still productive. Mechanics have opened another shaft to wealth, and among the millionaires of to-day are men who have reached their wealth by the invention or the manufacture of machinery. There are mechanics commanding larger salaries to-day than are paid to the average man in the three professions.

THE FIELD FOR INTELLECT.

The field for intellect and imagination in this direction is so comprehensive that it can employ the first grade of talent, and in the great manufacturing centres this first class talent receives as large a money compensation as if it were applied in the law or in medicine. And if there is anything in fame, that too can be reached by this path. Goethe, when about to pass away, regretted the prospect that lay before the men that were then young. It seemed to him that nothing great was left to be done. He thought all the great poems, dramas, problems, discoveries—all great and famous things—were reached, and it was left for coming men only to admire and imitate; and yet here lay a field, almost unknown in Goethe's day, in which men have made discoveries as great in fame as that of Columbus, and more in value to the human race than Goethe's own famous Faust, a field which is yet only partially explored, in which vast possibilities lie before every young mechanic leading him to still more lasting fame.

It is but yesterday since, if a mechanic sought to rise to notice, he must leave his own work and enter another presumably higher class. Hugh Miller reached fame not by being a mason, but through the study of geology. A decided change has lately taken place. The upper classes that once looked for fame only in politics, or the army, or navy, are turning their attention to mechanics, and one titled man in England is never so happy as when driving a locomotive on the railroad. At last the mechanic has lifted himself by lifting his work into prominence. He can now reach the top of manhood, not by passing to another sphere, but by excellence in his own. There are heights there from which he can look into the face of poet and scientist on a level with their own. Hugh Miller could now reach fame, not only as a geologist but as a mason.

"AS GREAT A MAN AS THOU."

Over against that prayer of the proud Pharisee I repeated, let me place this statement, also from the same Hebrew race: At the time Jesus was on the earth there was at Jerusalem a skillful and much-patronized digger of wells and cisterns, named Simeon. He once said to Rabbi Jochanan, the son of Joccai: "I am as great a man as thou." "How so?" inquired the celebrated Rabbi. "For the reason," replied Simeon, "that I, no less than thou, supply the wants of the community. If any man comes to you and asks for Levitically pure water, you tell him, 'drink of yonder fountain;' or if a woman ask a good bathing place, you say, 'bathe in this cistern.'" Thus, in fact, for the due observance of the Jewish law, Simeon, the well-digger, saw that he was as indispensable a person as all the Doctors of Divinity, and Simeon was right. That people have a pithy saying: "Meloche is beroche—labor is blessing," and we can now add, wealth and fame.

It develops the moral character. One thing links that passing parade of chivalrous days with this enduring procession of mechanical skill, and that is *honor, truth.*

This is a shameful thing for men to lie,

Was the motto of chivalry. True Knights, though hungry and fatigued, would not pause at the castle of a false Knight, but put a chalk mark on his gate, to warn other Knights, and passed on.

LIES MAY BE TOLD.

Art can tell a lie, yet sometimes finds its chief attraction in its lie. Theology can tell a lie and sometimes finds its popularity and its price in that lie. Natural science can tell a lie and sometimes founds its conclusions on that lie, but there are two things that cannot afford to tell a lie, these are mathematics and mechanics. The lie will out; will work speedy failure. A mechanic can put a lie into his work and have the painter hide it for a little time, but only for a little time. One mechanic was found making the hub of a wagon wheel out of a block of soft pine. When reminded that pine was not the true stuff for wagon wheels he said, "never mind, they won't know; it is going to be painted." He thought he hid his lie, but the first time the teamster turns his wagon out of a street car track, the paint will not be sufficient; the weak lie in the hub will become eloquent, and will damn the man who made it. A mechanic may be a liar and dishonorable, but he does not learn his infamy from his work; he dare not put his dishonor into his work. Your eyes will search all that is exhibited in this fair, and some eye will be keen enough to detect the lie put into any machine. Like the old knights he puts a check mark on the falsehood, and that lie condemns the machine.

COMPETITION THE DECTECTIVE.

Competition in speed, in power, in accuracy of work is too sharp for this community to be indifferent to the character of each implement or production thus exhibited. Herod, in building the last temple in Jerusalem, employed 18,000 mechanics. The work was given out in piece work of so many ells. The ells were somewhat longer than usual, so as to avoid both the possibility and appearance of unfaithfulness in holy things, and thus because they were holy things, but all things are holy. The man framing a baby's cradle is building a temple, a temple where God and his angels are. The man building a ship is building a holy thing where property and lives and the fate of immortal souls may yet be decided, every link of anchor chain the blacksmith welds must be hammered with honor and truth, for yet the lee shore, the ruthless breakers and the howling night will test his work and search for a lie in it and a hundred human lives will hang between life and death on the honor or dishonor that moved the arm of that plain mechanic at the anvil. The mechanic cannot afford to tell a lie.

HUMAN HAPPINESS AND DESTINY DEPENDENT.

His whole moral nature should rise into vigor when he thinks how much human happiness and destiny depends on his handicraft. "My son," said Rabbi Ishmael to a young man, "what is thy occupation?" He replied: "I am a Scribe." "Then," he exclaimed, "be thou conscientious, my son, for thy labor is godlike." Yes! all work worthy of the name is godlike, the mechanic's work is godlike, for it is the carrying out of that divine purpose by which this earth is to be made a fit abode for him who is made in the image of God. And while some will always glorify the world with scenes of art and count themselves promoters of civilization and akin to the gods, while some will always spend their lives in the lofty themes of philosophy and theology to "justify the ways of God to man," let the mechanic go on with his useful labor, feeling that he too is allied to the deity. It is the proud saying of ambitious mothers, who have sons in the ministry, that God had only one son and he was a minister. True! but let it not be forgotten that that lofty son was also a carpenter. He hallowed the bench as well as the pulpit. His blessing rests not more willingly upon the spiring cathedral than upon this exhibition of useful labor now waiting your inspection in the Mechanics' Pavilion.

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*Maitland, Sir A. Charles Ramsey Gibson-Bart...*Edinburghshire*
Malcolm, John Wingfield..*Boston*
Manners, Lord George J...*Cambridgeshire*
Manners, Rt. Hon. Lord J. J...*Leicestershire, N*
*March, Earl of..*Sussex, East*
*Marling, S. Stephens..*Gloucestershire, West*
Martin, Lt.-Col. Charles Wykeham..*Newport*
Martin, Philip Wykeham...*Rochester*
Matheson, Alexander..*Ross & Cromarty*
*Matthews, Henry, Q.C...*Dungarvon*
Maxwell, Wellwood H...*Kirkcudbrightshire*
Mellor, Thomas Walter..*Ashton-under-Hill*
Melly, George..*Stoke-upon-Trent*
Merry, James..*Falkirk District*
Meynell-Ingram (*see* Ingram)
*Meyrick, Thomas Charlton..*Pembroke*
*Miall, Edward..*Bradford*
Milbank, Frederick A..*Yorkshire, North*
*Miller, John..*Edinburgh*
*Milles, Hon. George Watson..*Kent, East*
*Mills, Charles Henry..*Kent, West*
Milton, Viscount..*Yorkshire, West Riding Southern Division*

Sheridan, He
*Sherlock, D
Sherriff, Alex
*Snirley, Sew
*Sidebottom
*Simon, Serj
Simonds, W
Sinclair, Sir
Smith, Abel
*Smith, Fre
Smith, John
*Smith, Row
Smith, Samu
*Smith, Thor
*Smith, Will
Somerset, L
mouthshir
Stacpoole, C
Stanley, Cap
Stanley, Hor
Stansfeld, R
*Stapleton,
*Starkie, J.

, L..[seated
Muntz, L..
M. Feilden,

Hertford, *R. Dimsdale*, C
Hertfordshire, *Capt. Hon. H. F. Cowper*, L..
H. R. Brand, L .. *A. Smith*, C
Horsham, *R. H. Hurst*, L
Huddersfield, *E. A. Leatham*, L
Hull, *C. M. Norwood*, L...*James Clay*, L

NATURAL SCIENCE AND REVEALED RELIGION.

The Howard Presbyterian church was filled to its utmost capacity last Sabbath evening, to hear Mr. Mackenzie's opening lecture, of a second series, on the above theme.

His text was Ps. xix. 1 and 7. The lecture was prefatory. He said the ground was getting more solid beneath the Christian's feet, the air more clear for his vision, on many of the leading issues.

It is necessary that many converts who united with the church in the past year should grow symmetrically, and to do so they must have a fair understanding of some the questions that are likely to be asked of them by unbelieving companions. These questions can be satisfactorily answered. It is not the right time in this day for any Christian to admit any doubt concerning the Revelation and Inspiration of the Bible. Much less is it the proper time to admit that it is not historicaliy true. A Christian being asked if the cosmogony of Moses is true, can say: I know it is true; I put it under the light of ascertained scientific fact, and in that light, if in no other, I know it is true. If asked as to the book of Isaiah, or Daniel, or the Kings, he can say: I know they are true; I put them under the newly discovered light from the mounds of Babylon, and Nineveh, and Persia, and in that light, if I had no other, I see they are true. It is a treason to the Scriptures our Saviour quoted, treason to the researches of our laborious historians, treason to the Providence of our day, to admit that our historic Bible does not relate historic facts. Rationalism must rebury the cities of the Nile, and the Euphrates must recast geology and astronomy, before they can prevail on us to make any admission. But while natural science and historic research continue in the line they now pursue, we need ask no man's pardon for being a Christian, or believing the Bible. The heavens declare the glory of God. The law of the Lord is perfect.

That the relations of natural science to revealed religion come up in the form of a conflict, is not to be regretted. Conflict has always been the atmosphere of progress. Everything in nature that enters into our civilization, if left alone for any considerable time, will begin to decay. The unpruned fruit tree, the untenanted house, decay. Similar tendencies threaten our possessions of learning, of government and religion. Suckers of a human philosophy, vines of superstitious customs, are ready to sap the life and cramp the power of the tree. Anything in the providence of God that will uproot these, and permit the soul to read the very word of God, is always welcome to Protestant hearts; and if conflict is the ordained way, we welcome conflict. Hence, in all the noise made in the conflict, in all the waving of branches, let us have no fear of the tree—that cedar of Lebanon—being uprooted. Storms but loosen the soil, and send its roots but deeper.

Natural science has to do with that part of truth which God saw as not essential to our salvation, and therefore left its unveiling to the exercise and delight of our own faculties. A man may be ignorant of the tides of the sea, the currents of the atmosphere, or the order of the planets, and yet be saved. In our knowledge of these things, we must make daily progress. Nor can such knowledge ever come to such a degree of perfection as to preclude the discovery of new facts, or the modification of others. To every generation there will be surprises in this field. The guesses of one generation may become the probabilities or the absurdities of the following. In view of this we need not give up our Bible, although at some points there be both conflict and contrast with science theories. If in any age of the day our Bible had harmonized perfectly with the science of that day, it would have been shorn of some of its authority for our day; because there is scarcely a position in science that has not been changed in these latter times. The Bible is not anxious to be in harmony with the theories of the sixteenth or nineteenth centurles; it seeks only to be in harmony with all the facts that now are known, and with all that are yet to be discovered: and points of contrast between the Bible and the nineteenth, may be points of concord between it and the twenty-ninth century.

Revealed religion covers an entirely different necessity of human life. Whether there are sixty-five or seventy elements in the material world, is a question that does not affect our eternal life, and so can wait our efforts for its answer: but whether a sinner can be forgiven, whether he can be restored to paradise and to purity again, is a question that needs answer here and now. Adam needed it at the gate of Eden. Eternal life hangs on its answer. It was in the very nature of things that God should meet that human cry of man's religious nature, and forestalling the events of years, reveal to the first man the way of salvation. And there in Eden, ere God pronounced the just condemnation, He revealed the unmerited salvation. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." So welcome was that seed of all revealed religion to our first mother, so heartily did she believe the gracious promise of God, that on seeing her first born son she called him Cain, or, as it might be called in Greek, *Eureka*, or, as it is in English, "I have found the man." The rest of the Bible is but the divine development of that seed, until in the incarnation and crucifixion of Christ, his ascension and the outpouring of the spirit, revelation reached the limit of its necessity. It is conserved in this volume, and is prepared to maintain its own truthfulness in the light of any truth that can be brought from the field of natural science, philosophic speculation, or historic criticism.

The human race began with that one seed promise of a Saviour. At that point we all must begin. Ten thousand insoluble mysteries may gleam before us, but clear above them all rises the actual historic Christ, the proven Saviour of millions. Whatever answer may come to all other questions, a voice from heaven has answered the question: "What must I do to be saved?" The soul casting itself in affection on Jesus Christ, and accepting Him as Saviour and Master, "is safe, if aught in God's universe is safe."

Do not fail to remember the Occident. Every City subscriber in arrears should come and bring, or send the amount due, to our office this week. It will take but a few moments time to run in and see us, as our office 757 Market St. (Bible House) is cetrnally located, and is easily reached from every part of the city.

Rev. R. McKenzie of the Howard Presbyterian Church commences Sunday evening Aug. 12, a series of interesting lectures on the eminent leaders of Church reformation from Huss to Wesley. The subject of the first will be Savonarola. The lecturer is well qualified to deal with these matters and presents them in a most acceptable and interesting manner.

Young people and older ones too can get more solid, useful and highly important history from these lectures than can be gathered in a lifetime of theater, light reading and ordinary platform teachings. Few people know much of the martyr sacrifices that heroic saintly men made in former days that we in this age might inherit religious liberty. Few people stop to think that Mr. McKenzie can deliver those lectures and we can hear them—only because thousands of the noblest, purest and best men and women heroes that ever lived, poured out their life blood in past ages, to bequeath us these liberties and privileges—of worshiping as our consciences direct.

FIRST PRESBYTERIAN CHURCH, OAKLAND.

Last Sabbath the pastor preached on Foreign Missions, from Luke ii. 10. "I bring you good tidings of great joy, which shall be to all people."

1. Christianity is essentially a missionary religion. It is not a mere collection of religious opinions, nor a mere system of morality, nor a mere philosophy of right living. It includes all these, but its grand characteristic is that it is a proclamation of salvation, a way of life. None can truly receive it without being disposed to make this proclamation to others. The church must be missionary or die.

2. Foreign Missions pay. Benefits come to the church from their reflex influence, more than any other agency. It works out selfishness, and develops love. It puts on the church weighty responsibility, and so develops character. It tends to unity the church. It develops the idea of the brotherhood of man. It has been the great means of promoting the spirit of charity, and charitable work at home.

Foreign Missionary work pays in money. Forty years ago Dr. Harris estimated that what had been expended on Foreign Missions had paid a thousand times over, by the trade resulting. How much more now. Its contributions to science, especially to philology, ethnology and geography are worth far more more than its entire cost.

3. Its success also is such as to be the greatest encouragement. Last year the net average increase of the Presbyterian churches in this country was a little over half of a member to a church; the year before less than one member. It was vastly greater in the foreign field. Indeed, the increase on foreign mission fields for the last 15 or 20 years will favorably compare with that of any like period in the church's history, even in the apostolic age.

The testimony of men in high social positions in India is, that the missionary work there is bringing about a moral wondertul revolution of opinion and feeling. Elsewhere nations have been converted within a lifetime.

4. If there were no success, and no benefit to ourselves, still the Saviour's command would be enough. It is our "marching orders."

STAMPS.

r order for payment of bearer, or to order on £0 0 1

RES or *Counterparts* of any s chargeable with any re such duty does not 5s., same as original.

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£500 but not 1000

100 or part .. 0 1 0

1000 or any part 0 10 0

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ry £100 or fractional £0 5 0

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800 ...	15 0 ...	22 0
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1500 ...	30 0 ...	35 0
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30000 ...	400 0 ...	600 0
40000 ...	525 0 ...	785 0
50000 ...	675 0 ...	1010 0

s for applying for the of Spoiled Stamps are and Thursdays between and Saturdays 10 to 12 ng which time country cannot be received), at House; and on Tuesdays sdays, between 11 and 2, ester-buildings, and 1 & 2 hester-street.

cation may be in person vit, when a ticket will be ling the party to Stamps ue and denomination.

e can be obtained under umstances for Sea Policy and other Stamps rendered useless, within 6 calendar months after the same may have been spoiled; and when they belong to parties *not* residing within 10 miles of London, 6 months are allowed in the former case, and 12 in the latter, from the time they may have been spoiled or rendered useless.

STAMPS.

Six months are allowed in the country for recovery of spoiled stamps *when signed*, or 12 months when *not* signed.

Parties are entitled to have Agreements stamped within 14 days from the making, and the Commissioners as a rule forego the penalty on Deeds if produced within 2 months from the date. To get instruments stamped after these periods without a penalty a memorial must be presented, stating the reasons for the delay, accompanied by an affidavit on a 2*s*. 6*d*. stamp. After 12 months the penalty must be paid.

Receipts may be stamped within 14 days of the date on payment of a penalty of £5, and within a month on payment of £10, and not afterwards.

INLAND REVENUE DUTIES.

INCOME TAX, LAND TAX, AND INHABITED HOUSE DUTY.

Income and Property Tax.

	£	s.	d.
£100 per annum for every £1 arising from Property, Profession, Trade, or Office	0	0	5
Exceeding £100, but less than £200, rated at £60 less.			
In respect of occupation of Lands, Tenements, &c., for every £1 in England	0		½
Scotland and Ireland	0	0	1¾

Inhabited House Duty.

For every Inhabited Dwelling House which, with the Household and other Offices, Yards, and Gardens therewith occupied and charged, is or shall be worth the Rent of *Twenty Pounds* or upwards, by the Year.

Where any such Dwelling House shall be occupied by any Person in Trade who shall expose for sale and sell any Goods, Wares, or Merchandise, in any Shop or Warehouse, being Part of the same Dwelling House, and in the Front and on the Ground or Basement Story thereof.

And also, where any such Dwelling House shall be occupied by any Person who shall be duly licensed by the laws in force to sell therein by retail Beer, Ale, Wine, or other Liquors, although the Room or Rooms thereof in which any such Liquors shall be exposed for sale, sold, drunk, or consumed, shall not be such Shop or Warehouse as aforesaid.

And also where any such Dwelling House shall be a Farmhouse occupied by a Tenant and *bonâ fide* used for the purposes of Husbandry only.

There shall be charged for every Twenty Shillings of such annual value of any such Dwelling House, the sum of *Sixpence*.

And where any such Dwelling House shall not be occupied and used for any such purpose and in manner aforesaid, there shall be charged for every Twenty Shillings of such annual value the sum o *Ninepence*.

Any tenement or part of a tenement occupied as a house for the purposes of trade only, or as a warehouse for the sole purpose of lodging goods, wares, or merchandize therein, or as a shop or counting house, or being used as a shop or counting-house, shall be exempt from inhabited house duties, although a servant or other person may dwell in such tenement or part of a tenement for the protection thereof.

Alteration in date of payment.

The land and house taxes in England for the year ending March 25, or April 5, 1870, shall be payable on or before January 1st, 1870, and for every subsequent year on or before 1st of January in each year, and income tax for both England and Ireland, shall be payable in like manner.

ASSESSED TAXES AND EXCISE LICENCES.

Servants, Carriages, Horses, Armorial Bearings, &c.

On and after January 1st, 1870, there shall be granted, charged, levied, and paid, for the use of Her Majesty, her heirs and successors, in and throughout Great Britain, under and subject to the provisions and regulations in this Act contained, the following duties, that is to say:

	£	s.	d.
For every male servant	0	15	0

INLAND REVENUE DUTIES.

	£	s.	d.
For every carriage—			
If such carriage shall have four or more wheels, and shall be of the weight of four hundredweight or upwards	2	2	0
If such carriage shall have less than four wheels, or having four or more wheels, shall be of a less weight than four hundredweight	0	15	0
For every horse or mule	0	10	6
For armorial bearings—			
If such armorial bearings shall be painted, marked or affixed, on or to any carriage	2	2	0
If such armorial bearings shall not be so painted, marked, or affixed, but shall be otherwise worn or used	1	1	0
For every horsedealer.....	12	10	0

And such duties shall be paid annually upon licences to be taken out under the provisions of this Act by the person who shall employ the servant, or shall keep the carriage, or horse, or mule, or shall wear or use the armorial bearings, or shall exercise or carry on the trade of a horsedealer; and the said licences shall be in such form and shall be granted by such officer as the Commissioners of Inland Revenue shall direct, shall be dated on the day of granting the same, and shall expire on the thirty-first day of December then next following.

Duty on Race Horses.

	£	s.	d.
For every horse, mare, or gelding, which shall be kept or used for the purpose of racing or running for any plate, prize, or sum of money, or other thing, or kept in training for any of those purposes	3	17	0

Game Licenses,

Granted by Commissioners of Inland Revenue—

	£	s.	d.
After 5th April and before 1st November, to expire 5th April following	3	0	0
To expire 31st October.....	2	0	0
On or after 1st November, to expire 5th April	2	0	0
For a Gamekeeper assessed as a servant.....	0	15	0

Dog Licenses.

Granted by the Inland Revenue Office, 5*s*. per annum, ending December, for *every dog of whatever denomination;* penalty £5.

INCOME TAX.

For the year commencing on 5th April, 1870.

	£	s.	d.
On profits arising from Property, Professions, Trades, and Offices			
For every £1, of the annual value or amount thereof, except those chargeable under Schedule B—	0	0	5
And for and in respect of the occupation of Lands, chargeable under Schedule B—			
In England	0	0	2½
In Scot. and Ireland ...	0	0	1¾

Persons whose Income from every source is less than a £100 a year, are exempt.

Persons whose Income although amounting to £100 is under £200, are granted relief by abatement of £60 of such Income.

RATE OF INCOME TAX.

Upon £150 and upwards—from 1855 *to* 1870.

5th Apr. 1855 to Apr. 1857—16*d*. in £1			
,, 1857	,,	1858— 7*d*.	,,
,, 1858	,,	1859— 5*d*.	£100 and upwards.
,, 1859 to 10th Oct.—13*d*.			9*d*.
10 Oct., 1859 ,, 5 Apr. 1860—5*d*.			
5th Apr. 1860 ,,	Apr. 1861—10*d*.		
,, 1861	,,	1863— 9*d*.	
,, 1863	,,	1864— 7*d*.	
,, 1864	,,	1865— 6*d*.	
,, 1865	,,	1866— 4*d*.	
,, 1866 to Nov.		1867— 4*d*.	
Nov. 1867	,, Apr.	1868— 5*d*.	
5th Apr. 1868	,,	1869— 6*d*.	
,, 1869	,,	1870— 5*d*.	
,, 1870		5*d*.	

San Francisco, Cal.,

November 22d, 1880.

To Ministers of the Gospel, Sabbath School Superintendents, Elders, Stewards, Wardens, and other Officials. and all Christian Workers:

DEAR BRETHREN—At a large meeting of the Pastors of this city and Oakland, on Monday. Nov. 22d, it was determined to call together in this city a Convention of the Christian Workers of the whole Pacific Coast, for the practical discussion of important topics pertaining to methods of work and worship.

THE MEETINGS WILL BE HELD IN THE

First Congregational Church,

Corner Post and Mason Streets.

Continuing Three Days—Dec. 14th, 15th, 16th.

Your presence, personal interest and active co-operation are most earnestly asked in this work. We trust that you will call the attention of your friends to it; that you will have it announced in every pulpit in your town; bring it to the notice of your local press; aid in such other ways as your experience may suggest, and above all, that in your prayers, public and private, you remember it before Him, without whose blessing our gathering together and our utmost effort will be in vain.

COMMITTEE:
- Rev. M. M. GIBSON, D. D., Chairman.
- " M. C. BRIGGS, D. D.
- " J. K. McLEAN, D. D.
- " C. W. HEWES,
- " R. MACKENZIE, *Secretary.*

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No person, except the Postmaster-General and the Secretary, may send or receive Letters free of Postage; but addresses to Her Majesty, and petitions to either House of Parliament, if not exceeding 2 lbs. in weight, and open to inspection, are free.

The Fees and Postage upon *late Letters* must be entirely *prepaid in Stamps*. All letters containing coin must be registered.

Foreign.—The postage of letters (under ½ oz.) to and from Soldiers and

in advance) on Letters between the United Kingdom and places beyond the sea, when conveyed by private ship is 6*d.*, but such letter must have the words "by private ship" written on the cover. Newspapers by the same are charged 1*d.* each.

NEWSPAPERS.—*Inland.*—Are liable to a postage of ½d. each under 6 ozs. in weight. Must be made up so as to leave the ends open and expose the title, be fully prepaid, and contain no writing or marks other than the address. Infringement of these regulations will subject them to book or letter rate, as the case may be.

liamentary Notice" must be legibly printed on the face of the Letter, the postage, and a registration fee of 4d., must be prepaid in stamps at the time of posting, which may bo known by applying to the above Offices. Duplicate lists of the Addresses must be sent with the notices, which must be arranged in same order as entered on the lists.

PRINTED VOTES AND PROCEEDINGS IN PARLIAMENT.—If the same be written on the cover, are charged at Book rates, and in the United Kingdom need not be paid in advance, but to British Colonies they are subject, in

(out and home) for a foot messenger, or one shilling for cab, fly, or horse, *and there is no extra charge.* If no special speed is required, the telegram will be forwarded as noted above, or in usual course of post from receiving office.

TELEGRAPHS, *Continental.* — The rates quoted are for messages of twenty words, *including* names and addresses, with half rates for every additional ten words.

TELEGRAPHS, *Indian and American.*—These rates are for a message of ten words only, addresses being charged at the same rate *extra.*

3B

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COMPLETE ACCOUNTS of Income and Expenditure, and full particulars of the Valuation showing clearly the position of the Life Branch, are issued to Policy-holders.

THE LIFE FUNDS, by Deed of Settlement, are invested in the names of Special Trustees for the security of Life Policy-holders, and now exceed £200,000. The expenses of management are limited to a small percentage on the Premium Income.

The following are examples of Bonuses declared on the 31st December, 1867, upon Policies effected in 1863:—

Age at Entry.	Sum Assured.	Bonus Added.	Annual Premium.	Yearly Rate of Bonus per cent. on Sum Assured.	Percentage of Bonus on Total Premiums Paid.
20	£1,000	£100	£19 8 4	£2 0 0	£103 0 0
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40	1,000	106	32 1 8	2 2 5	66 1 5
50	1,000	110	43 16 8	2 4 0	50 3 9

51—E

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,SirS.H.,Kt.--Langbn 1863
rew,Esq.M.P.--Aldgt 1863
v.Hy.,Esq.,Bassishaw 1864
.J. R., Esq.—Lime-st. 1866
.,Esq. —Bridge With. 1867
., Esq.—Bishopsgate 1868

owing have passed the Chair.

., Esq,—Bdg. Without 1831
J., Bt.— Far. Without 1840
,Sir J., Bt.—Broad-st. 1842
., Esq.—Cripplegate 1843
., Esq.—Billingsgate 1844
F. G., Bt.—Portsoken 1844
, D., M.P.—Cordwner 1847
hos. Q., Esq.—Tower 1848
r R. W.,Kt.—Dowgate 1849
ohn, Esq. — Cornhill 1851
V.A.,Kt.—Queenhithe 1854
,W,Esq.M.P. Bread-st 1856
S., Esq.—Coleman-st. 1856
Sir B.S.,Kt.—Far.Wn. 1857
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,J.C.,Esq.—Walbrook 1860
., Esq.—Aldersgate 1862

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CHAMBERLAIN.

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COMPARATIVE OR EQUATION TABLE.

Showing the relative value of the several Funds to each other at various prices, the interest produced, and the number of years' purchase.

2½ per Cent.	3 per Cent.	3½ per Cent.	3½ per Cent.	5 per Cent.	6 per Cent.	Bank Stock at 7 per Ct.	India Stock at 10½ per Ct.	Years' Purchase.	Interest.
42½	51	55½	59½	85	102	119	178½	17	£5 17s.7d
43¾	52½	56¾	61½	87½	105	122½	183¾	17½	5 14 3
45	54	58½	63	90	108	126	189	18	5 11 1
46¼	55½	60⅛	64¾	92½	111	129½	194¼	18½	5 8 1
47½	57	61¾	66½	95	114	133	199½	19	5 5 3
48¾	58½	63⅜	68¼	97½	117	136½	204¾	19½	5 2 6
50	60	65	70	100	120	140	210	20	5 0 0
51¼	61½	66⅝	71¾	102½	123	143½	215¼	20½	4 17 6
52½	63	68¼	73½	105	126	147	220½	21	4 15 2
53¾	64½	69⅞	75¼	107½	129	150½	225¾	21½	4 13 0
55	66	71½	77	110	132	154	231	22	4 10 10
56¼	67½	73⅛	78¾	112½	135	157½	236¼	22½	4 8 11
57½	69	74¾	80½	115	138	161	241½	23	4 6 11
58¾	70½	76⅜	82¼	117½	141	164½	246¾	23½	4 5 1
60	72	78	84	120	144	168	252	24	4 3 4
61¼	73½	79⅝	85¾	122½	147	171½	257¼	24½	4 1 7
62½	75	81½	87½	125	150	175	262½	25	4 0 0
63¾	76½	82⅞	89¼	127½	153	178½	267¾	25½	3 18 5
65	78	84½	91	130	156	182	273	26	3 16 11
66¼	79½	86⅛	92¾	132½	159	185½	278¼	26½	3 15 5
67½	81	87¾	94½	135	162	189	283½	27	3 14 0
68¾	82½	89⅜	96¼	137½	165	192½	288¾	27½	3 12 8
70	84	91	98	140	168	196	294	28	3 11 5
71¼	85½	92⅝	99¼	142½	171	199½	299¼	28½	3 10 2
72½	87	94¼	101½	145	174	203	304½	29	3 9 0
73¾	88½	95⅞	103¼	147½	177	206½	309¾	29½	3 7 10
75	90	97½	105	150	180	210	315	30	3 6 8
76¼	91½	99⅛	106¾	152½	183	213½	320¼	30½	3 5 7
77½	93	100¾	108½	155	186	217	325½	31	3 4 6
78¾	94	101⅞	110¼	157½	189	220½	330¾	31½	3 3 6
80	96	104	112	160	192	224	336	32	3 2 6
81¼	97½	105⅝	113¾	162½	195	227½	341¼	32½	3 1 6
82½	99	107¼	115½	165	198	231	346½	33	3 0 7
83 5/16	100	108⅜	116⅝	166⅝	200	234½	350	33⅓	3 0 0

DISCOUNT FLUCTUATIONS AT THE BANK OF ENGLAND,

From 1852 to 1870.

		per ct.			per ct.			per ct.			per ct.
1852 Jan.	1	2½	1860 Jan.	19	3	1863 Dec.	2	7	1866 Mar.	15	6
April	22	2	—	31	4	—	3	8	May	3	7
1853 Jan.	6	2½	Mar.	29	4½	—	24	7	—	8	8
Sept.	29	5	April	12	5	1864 Jan.	20	8	—	11	9
1854 May	11	5½	May	10	4½	Feb.	11	7	—	12	10
Aug.	3	5	—	24	4	—	25	6	Aug.	16	8
1855 June	14	3½	Nov.	8	4½	April	16	7	—	23	7
Oct.	18	7	—	13	5	May	2	8	—	30	6
1856 May	22	6	—	15	6	—	5	9	Sept.	6	5
—	29	5	—	29	5	—	19	8	—	27	4½
June	26	4½	Dec.	31	6	—	26	7	Nov.	8	4
Oct.	1	5	1861 Jan.	7	7	June	16	6	Dec.	20	3½
—	6	6	Feb.	14	8	July	25	7	1867 Feb.	7	3
Nov.	13	7	Mar.	21	7	Aug.	4	8	May	30	2½
Dec.	4	6½	April	4	6	Sept.	8	9	July	25	2½
—	18	6	—	11	5	Nov.	10	8	1868 Nov.	19	2
1857 April	2	6½	May	16	6	—	24	7	Dec.	4	3
June	18	6	Aug.	1	5	Dec.	15	6	1869 April	1	4
July	16	5½	—	15	4½	1865 Jan.	12	5½	May	6	4½
Oct.	8	6	—	29	4	—	26	5	June	10	4
—	12	7	Sept.	19	3½	Mar.	2	4½	—	24	3½
—	19	8	Nov.	7	3	—	30	4	July	15	3
Nov.	5	9	1862 Jan.	9	2½	May	4	4½	Aug.	19	2½
—	9	10	May	22	3	—	25	4	Nov.	4	3
Dec.	24	8	July	10	2½	June	1	3½	1870 June	21	3½
1858 Jan.	7	6	—	24	2	—	15	3	—	23	4
—	14	5	Oct.	30	3	July	27	3½	—	28	5
—	28	4	1863 Jan.	15	4	Aug.	3	4	July	21	3½
Feb.	4	3½	—	28	5	Sept.	28	4½	—	23	4
—	11	3	Feb.	19	4	Oct.	2	5	—	28	5
—	19	2½	April	23	3½	—	5	6	Aug.	4	6
1859 April	28	3½	—	30	3	—	7	7	—	11	5½
May	5	4½	May	16	3½	Nov.	23	6	—	18	4½
June	2	3½	—	21	4	Dec.	28	7	—	25	4½
—	9	3	Nov.	2	5	1866 Jan.	4	8	Sept.	1	3½
July	14	2½	—	5	6	Feb.	22	7	—	15	3
									—	29	2½

TABLE FOR CALCULATING INTEREST.

Showing the Number of Days from any Day in one Month to the same Day in any other Month.

From	to Jan.	to Feb.	to Mar.	to April.	to May.	to June.	to July.	to Aug.	to Sept.	to Oct.	to Nov.	to Dec.
January	365	31	59	90	120	151	181	212	243	273	304	334
February	334	365	28	59	89	120	150	181	212	242	273	303
March ..	306	337	365	31	61	92	122	153	184	214	245	275
April	275	306	334	365	30	61	91	122	153	183	214	244
May	245	276	304	335	365	31	61	92	123	153	184	214
June	214	245	273	304	334	365	30	61	92	122	153	183
July	184	215	243	274	304	335	365	31	62	92	123	153
August ..	153	184	212	243	273	304	334	365	31	61	92	122
Septemb.	122	153	181	212	242	273	303	334	365	30	61	91
October ..	92	123	151	182	212	243	273	304	335	365	31	61
Novemb.	61	92	120	151	181	212	242	273	304	334	365	30
December	31	62	90	121	151	182	212	243	274	304	335	365

POST OFFICE REGULATIONS.

LETTERS.—*Inland.*—The rates of postage are as follows: ½d. post cards; under ½ oz. 1*d.*, 2*d.* under 1 oz., 3d. 1½ oz., 4*d.* 2 ozs., increasing 1*d.* for every ½ oz., or fraction of same, or double such amounts, *if not prepaid.*

No letter packet must exceed 2 feet in length, or 1 foot in width or depth.

No person, except the Postmaster-General and the Secretary, may send or receive Letters free of Postage; but addresses to Her Majesty, and petitions to either House of Parliament, if not exceeding 2 lbs. in weight, and open to inspection, are free.

The Fees and Postage upon *late Letters* must be entirely *prepaid in Stamps.* All letters containing coin must be registered.

Foreign.—The postage of letters (under ½ oz.) to and from Soldiers and

POST OFFICE REGULATIONS.

Sailors, prepaid 1*d.* only (in *addition* to Foreign rates), if *to or through* a Foreign Country, but *no further* charge on re-direction. Letters for foreign places should have *the route* written on the cover.

The average rate (payable as a rule *in advance*) on Letters between the United Kingdom and places beyond the sea, when conveyed by private ship is 6*d.*, but such letter must have the words "by private ship" written on the cover. Newspapers by the same are charged 1*d.* each.

NEWSPAPERS.—*Inland.*—Are liable to a postage of ½d. each under 6 ozs. in weight. Must be made up so as to leave the ends open and expose the title, be fully prepaid, and contain no writing or marks other than the address. Infringement of these regulations will subject them to book or letter rate, as the case may be.

POST OFFICE REGULATIONS.

No packet may exceed 14 lbs. in weight. Registered publications are such as have been accepted by the Post Office, and entered in a book kept for that purpose. The fee is 5s. The year commences in September.

Foreign.—Newspapers or periodicals, registered at the General Post Office for transmission abroad, are sent under certain privileges, and at rates lower than those not so registered, which are treated as books.

BOOK PACKETS.—*Inland*—may be forwarded by Post within the United Kingdom if they do not exceed 2 feet in length and 1 foot in *width or depth*, the ends be left open, and they be prepaid in stamps. at the following rates: not exceeding 2 oz., ½d.; 4 oz., 1d.; 6 oz., 1½d.; 8 oz., 2d.; 12 oz., 3d.; and ½d additional for every 2 oz., or fraction of same. If they be insufficiently paid they will be charged with the deficient book postage and an additional rate, but any packet which bears no postage stamps will be charged double postage. A Book Packet may consist of any number of separate books, magazines, circulars, invoices, maps, photographs not on glass, or prints, and any quantity of paper, vellum, or parchment, or mixture of the three, in any legitimate binding, covering, or mounting fixed or detached, necessary either to their safe transit or naturally pertaining to them (to the exclusion of letters, or any communication of the nature of a letter), and the books, maps, paper, &c., may be printed, written, or plain. No book packet to exceed 14 lbs. in weight.

Foreign.—The same rules as to the nature of an Inland Book Packet are applicable for foreign countries, with the following notes: no packet may exceed 5 lbs., or for Queensland, N. S. Wales, and the continent, *via* Belgium, 3 lbs., or for Austria, *via* Italy, 1 lb., and as a rule (except to British Colonies), should have no writing in or on them except address.

No reprints of English copyright works from any place abroad are allowed by book post, but are charged at letter rates.

PATTERNS of merchandise can now be forwarded between any places in the United Kingdom, at the rate of ½*d.* under 2 oz., and so on, provided the packets do not exceed 12 oz. in weight. Those packets addressed to France must not exceed eighteen inches, and to the German States, Russia, and Belgium, or to any place via Austria the weight must not exceed 8 oz. The weight of a packet for Portugal, Madeira, the Azores, or Cape de Verde, is limited to 1 lb.

Samples or patterns must not have any writing contained in them other than the address, trade marks, numbers and prices of the articles, and the articles themselves, and be bona fide samples, not consignments of goods, and must not be of intrinsic value.

PRICES CURRENT AND OTHER STAMPED PUBLICATIONS.—Every Price Current, Commercial Course of Exchange, Shipping List, or other publication printed and published in the United Kingdom (the circulatian of which by post has been sanctioned by the Postmaster-General, and registered at the General Post Office for circulation abroad), will be placed upon the same footing as a newspaper.

SERVICES OF PARLIAMENTARY NOTICES.—These Notices may be sent through the Post, provided they are posted on or before the 12th of December, at the chief offices of London, Dublin, or Edinburgh, or one or other of the following offices:—Birmingham, Bristol, Exeter, Lincoln, Liverpool, Leeds, Manchester, Newcastle-upon-Tyne, Norwich, Shrewsbury, Aberdeen, Glasgow, Inverness, Athlone, Belfast, and Cork. The words "Parliamentary Notice" must be legibly printed on the face of the Letter, the postage, and a registration fee of 4d., must be prepaid in stamps at the time of posting, which may bo known by applying to the above Offices. Duplicate lists of the Addresses must be sent with the notices, which must be arranged in same order as entered on the lists.

PRINTED VOTES AND PROCEEDINGS IN PARLIAMENT.—If the same be written on the cover, are charged at Book rates, and in the United Kingdom need not be paid in advance, but to British Colonies they are subject, in

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Rev Robt MacKenzie
No 5 Cassan Place

PROGRAMME.

Tuesday, 3 P. M.—
Lecture on "The Holy Spirit," by Mr. MOODY, followed by meeting of prayer for the Holy Spirit.

7-30 P. M.—
Second Lecture on "The Holy Spirit," by Mr. MOODY. It rained very hard

Wednesday, 10 A. M.—
Praise Meeting, led by Mr. SANKEY.

10-30 A. M.—
"How to Reach Non-Church-Goers?" by Rev. S. P. SPRECHER.

12 M.—
Noon Prayer Meeting, led by Rev. C. V. ANTHONY.

3 P. M.—
"Church Prayer Meetings and How to Conduct Them." Rev. T. K. NOBLE.

4. P. M.—
Question Drawer, Mr. MOODY.

7-30 P. M.—
"Christian Temperance," Mr. M. L. HALLENBECK.

Thursday, 10 A. M.—
"Music in Worship" by Mr. SANKEY.

11 A. M.—
"Cottage Prayer Meetings, and Parlor Bible Studies," by Rev. C. C. STRATTON, D. D.

12 M.—
Noon Prayer Meeting, led by Rev. GEO. GUIREY.

3. P. M.—
"The Christian Inner-life—How to Nourish It." by Rev. JOHN REID.

4. P. M.—
Third Lecture on "The Holy Spirit." Mr. MOODY.

7-30 P. M.—Closing Exercises.

The Convention will be Conducted by Mr. MOODY. The Singing will be Led by Mr. SANKEY.

To Ministers o
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WINTERBURN & CO'S PRINT, S. F.

MECHANICS' INSTITUTE

LIBRARY BUILDING.
31 Post Street, between Montgomery and Kearny,

EXHIBITION BUILDING.
Corner Hayes and Larkin Streets,

MEMBERSHIP:

Entrance Fee, – – – –	$1.00
Dues per Quarter, – – – –	1.50
Life Membership, – – – –	50.00

Members of the Institute are entitled to double or single season tickets to the Fairs at half price, viz:

Double Season Tickets, – – –	$2.50
Single " " – – –	1.50

admitting the holders during the entire term of the Exhibition.

The double season ticket will admit the owner and any lady and one child under eight; or, any two ladies and one child under eight; or, any lady and two children under eight; or, the owner and two children under eight, but must not be presented by any gentleman other than the original owner.

If a lady member purchases a double season ticket, it will be issued as a lady's ticket in her name; no gentleman can use it, but any two ladies and one child under eight can have admission thereon.

The single season ticket is not transferable. Tickets at above reduced rates are sold to members only. The price of tickets to the general public is unaltered, viz:

Double Season, – – – –	$5.00
Single " – – – –	3.00
Child's " – – – –	1.50
Apprentice's Season, – – –	1.50
Adult Single Admission, – – –	.50
Child's " " – – –	.25

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in length, or 1 foot in width or depth.

No person, except the Postmaster-General and the Secretary, may send or receive Letters free of Postage; but addresses to Her Majesty, and petitions to either House of Parliament, if not exceeding 2 lbs. in weight, and open to inspection, are free.

The Fees and Postage upon *late Letters* must be entirely *prepaid in Stamps*. All letters containing coin must be registered.

Foreign.—The postage of letters (under ½ oz.) to and from Soldiers and

in advance) on Letters between the United Kingdom and places beyond the sea, when conveyed by private ship is 6*d*., but such letter must have the words "by private ship" written on the cover. Newspapers by the same are charged 1*d*. each.

NEWSPAPERS.—*Inland.*—Are liable to a postage of ½d. each under 6 ozs. in weight. Must be made up so as to leave the ends open and expose the title, be fully prepaid, and contain no writing or marks other than the address. Infringement of these regulations will subject them to book or letter rate, as the case may be.

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PRINTED VOTES AND PROCEEDINGS IN PARLIAMENT.—If the same be written on the cover, are charged at Book rates, and in the United Kingdom need not be paid in advance, but to British Colonies they are subject, in

ost of delivery
ffice, or beyond
e Town postal
. When the
does not live within
s, and the *sender desires*
ry, he must prepay at
ixpence per double mile
(out and home) for a foot messenger, or one shilling for cab, fly, or horse, *and there is no extra charge.* If no special speed is required, the telegram will be forwarded as noted above, or in usual course of post from receiving office.

TELEGRAPHS, *Continental.* — The rates quoted are for messages of twenty words, *including* names and addresses, with half rates for every additional ten words.

TELEGRAPHS, *Indian and American.*—These rates are for a message of ten words only, addresses being charged at the same rate *extra*.

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Programme of the Opening Exercises,

Eighteenth Industrial Exhibition

GRAND OPERA HOUSE,

Tuesday, September 11th, 1883, at 2 P. M.

1. Exhibition March, - - - - By the Band
2. Prayer, - - - By the Rev. James Mathews
3. Grand Overture, "William Tell," - - Rossini
   By the Band.
4. Remarks by the President of the Institute.
5. Solo for Saxophone, - - By Louis Mundroyler
6. Recitation, "What is Noble," By Miss Nellie Waterhouse
7. Double Trio, - - - - - - -
   By Young Ladies of Miss Ellen Coursen's Young Ladies Choral, - Prof. Roeckel, Director.
8. Oration by the Rev. Robert MacKenzie.
9. Galop, "All Aboard," - - - By the Band

The Grand Decker Piano used, is kindly furnished by the Agents, Messrs. KOHLER & CHASE.

RPORATION OF LONDON.

MAYOR (£5,997 8s. 4d.).
Thos. Dakin, Esq.

RIFFS (687 6s. 8d.).
r. Alderman Owden.
Mr. Robert Jones.

ALDERMEN.

ve not passed the Chair. Elected
S.J., Esq.—C. Baynard 1862
r, Sir S.H., Kt.—Langbn 1863
drew, Esq. M.P.—Aldgt 1863
v.Hy., Esq., Bassishaw 1864
r.J. R., Esq.—Lime-st. 1866
J., Esq.—Bridge With. 1867
T., Esq.—Bishopsgate 1868

lowing have passed the Chair.
., Esq,—Bdg. Without 1831
r J., Bt.—Far. Without 1840
e, Sir J., Bt.—Broad-st. 1842
T., Esq.—Cripplegate 1843
T., Esq.—Billingsgate 1844
r F. G., Bt.—Portsoken 1844
s, D., M.P.—Cordwner 1847
Thos. Q., Esq.—Tower 1848
ir R.W., Kt.—Dowgate 1849
ohn, Esq.—Cornhill 1851
W.A., Kt.—Queenhithe 1854
e, W, Esq. M.P. Bread-st 1856
S., Esq.—Coleman-st. 1856
Sir B.S., Kt.—Far.Wn. 1857
Sir T., Bart.—Vintry 1857
W. F., Esq.—Cheap 1858
e, J.C., Esq.—Walbrook 1860
R., Esq.—Aldersgate 1862

RECORDER.

Hon. R. Gurney, Q.C., M.P. (£3000).

CHAMBERLAIN.

, Scott, Esq. (£2000).

COMMON SERGEANT.

hambers, Esq., Q.C., M.P. £2,050).

TOWN CLERK.

odthorpe, Esq. (£1,500).

ESTABLISHED 1837.

SCOTTISH PROVIDENT INSTITUTION.

6 ST. ANDREW SQUARE, EDINBURGH,
18 KING WILLIAM STREET, LONDON, E.C.

ITS ADVANTAGES as compared with other Offices, are—

A greatly larger original Assurance for the same Premium, and eventually, to good lives as large additions as where the ordinary high rate of Premium is charged.

For the same yearly sum as large an Assurance may be secured *from the first* as can be looked for elsewhere *only* after many years' accumulation of *Bonuses*. Thus, a Policy for £1200 or £1250 may generally be had for the Premium which, in most other Mutual or Participating Offices, would secure £1000 only.

The whole Profits, moreover, are secured to the Policy-holders themselves, and are divided on a system which is at once safe, equitable, and peculiarly favorable to good lives, no share being given to those by whose early death there is a *loss* (instead of a profit) to the common fund. In this way Policies, for £1000, have already been increased to £1400, £1600, and even to £1800.

TRANSFER OF ASSURANCES. — From its very moderate rates this Society is peculiarly suited to the case of those who may have reasons for discontinuing their Policies, and assuring afresh in an Office of undoubted stability. Even after several years this may be effected without much (if any) pecuniary loss.

REALISED FUNDS, from accumulation of Premiums alone, above £1,636,250—the increase in the year 1869 being £137,200.

SUBSISTING ASSURANCES, £6,800,000.

Full information may be had on application at Head Office, or at London Branch, 18 King William Street, City, E.C.

June, 1870.

ROYAL EXCHANGE ASSURANCE CORPORATION.

Established A.D 1720, by Charter of King George the First, and confirmed by Special Acts of Parliament.

Chief Office, Royal Exchange, London; Branch, 29 Pall Mall.

FIRE, LIFE, and MARINE ASSURANCES on Liberal terms.

FIRE DUTY.—This Tax having been abolished, the PREMIUM is NOW the only charge for FIRE INSURANCES.

Life Assurances with or without participation in Profits.

Divisions of Profit **every Five Years.**

Any Sum up to £15,000 *insurable on the same Life.*

The Corporation bear the cost of Policy Stamps and Medical Fees.

A liberal participation in Profits, with the guarantee of a large invested Capital Stock, and exemption, under Royal Charter, from the liabilities of partnership.

The advantages of modern practice, with the security of an office whose resources have been tested by the experience of **a Century and a half.**

A Prospectus and a Table of Bonuses will be forwarded on application.

ROBERT P. STEELE,
Secretary.

LONDON AND BRAZILIAN BANK, LIMITED.

Capital - - - - £1,940,000
Paid up - - - - £750,000

BRANCH BANKS AND AGENCIES.

Brazil.—Rio de Janeiro, Bahia, Pernambuco, Rio Grande do Sul, Santos, San Paulo, Pelotas, Maranham, Ceará, Pará

River Plate.—Buenos Ayres, Monte Video.

Portugal.—Lisbon, Oporto, Amarante, Braga, Coimbra, Guimarães, Vianna, Villa Real.

Chairman.

JOHN WHITE CATER, Esq.

Deputy-Chairman.

EDWARD JOHNSTON, Esq.

Drafts granted on Brazil and Portugal. Bills negotiated or collected.

Circular Notes and Letters of Credit for all parts of the world.

Agencies connected with Brazil and Portugal undertaken.

Deposits received at agreed rates of interest.

2 OLD BROAD STREET, E.C.

JOHN BEATON, *Manager.*

BRITANNIA FIRE ASSOCIATION.

Chief Office.—429 Strand, London, W.C.
City Office.—St. Benet's Chambers, corner of Fenchurch Street and Gracechurch Street, E.C.

Capital £500,000
Paid up 50,000

The distinguishing characteristics of this Association are—

Moderate Rates.
Undoubted Security.
Prompt Settlement of Claims.

JOHN MESSENT, *Manager.*

HAND-IN-HAND FIRE AND LIFE INSURANCE SOCIETY.

1 NEW BRIDGE STREET, BLACKFRIARS, LONDON, E.C.

Instituted .. .. 1696.
Extended to Life Insurance .. 1836.

DIRECTORS.

The Hon. WILLIAM ASHLEY.
T. PALMER CHAPMAN, Esq.
Gen. the Hon. Sir EDWARD CUST.
JOHN LETTSOM ELLIOT, Esq.
JOHN GURNEY HOARE, Esq.
FREDERICK LOCKER, Eso.
T. FULLER MAITLAND, Esq.
JOHN SPERLING Esq.
GORDON E. SURTEES, Esq.
THOMAS TURNER, Esq.
F. MAITLAND WILSON, Esq.
W. ESDAILE WINTER, Esq.

AUDITORS.

Colonel the Hon. P. F. CUST.
JOHN LETTSOM ELLIOT, Esq.
ANDREW JOHNSTON, Esq., M.P.

BANKERS.

Messrs. GOSLINGS & SHARPE,
19 Fleet Street.

PHYSICIAN.

THOMAS K. CHAMBERS, M.D.,
64 Brook Street, Grosvenor Square.

SOLICITORS.

Messrs NICHOLL, BURNETT and NEWMAN,
8 Howard Street, Strand.

ACTUARY AND SECRETARY.

JAMES M. TERRY, Esq.

ASSISTANT SECRETARY.

BENJAMIN BLENKINSOP, Esq.

ASSISTANT ACTUARY

JAMES TERRY, Esq.

The oldest Insurance Office in existence. Founded and still conducted on the Mutual System.

Large Returns made to Members in each Department.

The whole of the Profits are divided annually amongst the Members of Five Years' standing and upwards—there being no Shareholders.

The rate of abatement of Premium thereby given for the current year on Life Policies is **60 per cent.** for the Old Series, and **50 per cent.** for the New Series.

The rate of return on Septennial Fire Policies (charged at 1s. 6d. per cent.) is **66 per cent.**

The Directors are willing to appoint as Agents, persons of good position and character.

31st December, 1869.

Claims paid on Life Policies to this date £816,106
Returned in Abatement of Premiums do. 600,773

ASSETS.

Accumulated Fund £1,290,626
Present Value of Life Premiums.. .. 1,309,352

LIABILITIES.

Present Value of Sums Insured (£3,246,547).. .. .. £1,580,800
Present Value of Life Annuities (£9,095 per Annum) 65,595

Further details as to the Assets and Liabilities of the Office, may be had on application to the Secretary.

THE LONDON ASSURANCE CORPORATION FOR Fire, Life, and Marine Assurances.

Incorporated by Royal Charter, A.D. 1720.

OFFICE—No. 7 Royal Exchange, London.

Edwin Gower, Esq., *Governor.*

David Powell, Esq., *Sub-Governor.*

Robert Gillespie. Esq., *Deputy-Governor.*

The Share Capital of this Corporation is £896,550, of which one-half, or £448,275 has been paid up. The total Funds on the 31st December, 1869, amounted to £2,515,629.

A printed abstract of the General Balance Sheet together with particulars of the Life Department, may be had on application at the Head Office, The following items relating to the Life Business have been extracted therefrom:—

Policies in force for £4,865,823

Annual Income from—
Premiums £161,381
Interest.. 58,324
£219,705
Accumulated Premiums.. .. £1,342,472

The Fire Duty having been abolished, Fire Insurances are now effected without any charge beyond the Premium.

Marine Insurances can be effected at the Head Office, and at Calcutta, Madras, Bombay, Mauritius, Hong Kong, and Shanghai.

JOHN P. LAURENCE,
Secretary.

BRITON MEDICAL AND GENERAL LIFE ASSOCIATION.

Chief Office,—429 Strand, London, W.C.

Premium Income, 1869..... £241,890
Funds in Hand 682,324
Share Capital 200,000

Policies indisputable, and payable during lifetime without any extra premium being charged.

JOHN MESSENT, F.I.A., *Actuary & Secretary.*

Royal Insurance Company,

LOMBARD STREET, LONDON,
AND
NORTH JOHN STREET, LIVERPOOL.

CAPITAL £2,000,000.

FIRE REVENUE £485,180.

LIFE PREMIUMS £213,420.

ACCUMULATED FUNDS IN HAND EXCEED £1,850,000.

SECURITY TO LIFE ASSURERS.

From a quinquennial valuation of the entire Life Liabilities made as at 31st December, 1869, by independent Actuaries at 3 per cent. nett premiums, the Life Assets showed a **Surplus over Liabilities of £249,956,** enabling the Directors to declare a **Reversionary Bonus amounting to £7 10s. per cent.** on each sum assured for five years, and to still hold in reserve all profits accrued on Annuities and Endowments.

EXTRACT FROM LAST ANNUAL REPORT.

After payment of Dividend and Bonuses, the FUNDS of the Company stand as follows:—

Capital paid up - £289,095. Reserve Fund, and Profit and Loss Account £286,925 10s.
Life Assurance Funds - £1,173,401 9s. 1d.

FIRE DEPARTMENT.

In consequence of the entire abolition of Duty, the Company is now prepared to grant Insurances on the Buildings of PRIVATE DWELLINGS and their CONTENTS at the following scale of charges, showing the total Annual Expense for the same, viz.:—

Furniture in Private Brick-built Dwellings.						*Buildings of Private Brick-built Dwellings.*					
£		s.	d.	£		s.	d.	£		s.	d.	£		s.	d.
100	..	2	6	200	..	4	0	100	..	2	0	200	..	3	0
150	..	3	0	300	..	6	0	150	..	2	6	300	..	4	6

And in the same proportion for larger amounts.

JOHN H. McLAREN, Manager.
JOHN B. JOHNSTON, Secretary in London.

BANK OF BRITISH NORTH AMERICA.

Established in 1836.

INCORPORATED BY ROYAL CHARTER IN 1840.

Paid Up Capital £1,000,000 Sterling.

Court of Directors.

Henry Boggs, Esq.
Henry R. Farrer, Esq.
Alexander Gillespie, Esq.
Richard H. Glyn, Esq.
Samuel Hoare, Esq.
W. Burnley Hume, Esq.
J. M. Robertson, Esq.
J. J. Kingsford, Esq.
Frederic Lubbock, Esq.
A. H. Phillpotts, Esq.

Establishments in America.

GENERAL MANAGER.—CHARLES MCNAB, Esq.
CANADA.—Montreal, Ottawa, Quebec, Toronto, Kingston, Hamilton, Brantford, London.
NOVA SCOTIA.—Halifax.
NEW BRUNSWICK.—St. John, St. Stephen.
VANCOUVER ISLAND.—Victoria.
BRITISH COLUMBIA.—Barkerville.
NEW YORK AGENCY, 17 Nassau Street.
SAN FRANCISCO AGENCY, 322 California Street.

AGENTS.

ENGLAND.—Bank of Liverpool; Manchester and Salford Bank; Union Bank of Manchester, Limited; Birmingham Banking Company, Limited; Birmingham Town and District Banking Company; Lloyd's Banking Company, Limited, Birmingham; Wolverhampton and Staffordshire Banking Company; Norwich and Norfolk Bank (Messrs. Gurney & Co.); West Cornwall Bank (Messrs. John Michael Williams & Co.); West of England and South Wales District Bank; Halifax and Huddersfield Union Bank.
SCOTLAND.—Bank of Scotland; Clydesdale Banking Company; Commercial Bank of Scotland; National Bank of Scotland; North of Scotland Banking Company; Royal Bank of Scotland.
IRELAND.—Bank of Ireland; National Bank; Provincial Bank of Ireland; Royal Bank of Ireland.
AUSTRALIA.—Union Bank of Australia.
NEW ZEALAND.—Union Bank of Australia and Bank of New Zealand.
INDIA AND CHINA.—The Chartered Mercantile Bank of India, London, and China.
WEST INDIES.—Colonial Bank.
PARIS.—Messrs. Marcuard, André, & Co.

R. W. BRADFORD,
124 Bishopsgate St. Within, *Secretary*
London, E.C.

INTERNATIONAL BANK OF HAMBURG.

CAPITAL—

1st Issue..Pr. Thlr. 7,500,000 about £1,125,000
Paid-Up.. „ 3,000,000 „ 450,000

COUNCIL OF ADMINISTRATION.

Chairman—Senator Gustav Godeffroy, of the firm of J. C. Godeffroy and Son.
Deputy-Chairman—J. H. Gossler, of the firm of Joh. Berenberg, Gossler & Co.
E. L. Behrens (L. Behrens & Söhne); Alex. Borgnis (H. J. Merck & Co.); F. Jacobson (F. Jacobson); R. Kayser; J. E. Mutzenbecher (J. D. Mutzenbecher Söhne); E.D. Ross (Ross, Vidal & Co.); Senator O. Schröder, Dr.; R. Schröder (Schröder Gebrüder & Co.); Baron F. von Westenholz (F. Westenholz & Co.); C. H. Willink (A. J. Schön & Co.)
General Secretary—Albert Hinrichsen. *Bankers*—Norddeutsche Bank. *Solicitor*—Dr. O. Stammann.

LONDON AGENCY
Of the International Bank of Hamburg,
(*Registered under the Regulations of Hamburg Share Companies,*)
5 LOMBARD STREET.

Manager--H. Gwinner. *Sub-Manager*--F. Warburg.
Bankers—Messrs. Glyn, Mills, Currie & Co.
Solicitors—Messrs. Freshfields.

ATLAS ASSURANCE COMPANY,

CHEAPSIDE, LONDON.

ESTABLISHED 1808.

FIRE AND LIFE.

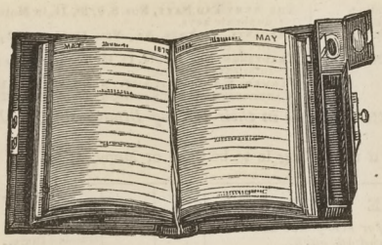
THOMAS CHAPMAN, Esq., F.R.S., *Chairman.*
BENJAMIN B. GREENE, Esq., *Deputy-Chairman.*

RICHARD RAY,
Secretary.

Of whom Tables of Rates, Forms of Proposals, and any information needful to effect Fire and Life Assurances may be obtained.

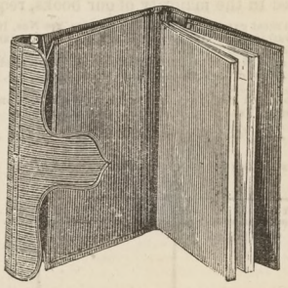
DIAGRAMS SHOWING SOME OF THE VARIOUS BINDINGS OF LETTS'S DIARIES.

** For prices, &c., see Special Fancy Leather List.*



Diary Escritoire.—Specially prepared for travellers, who can thus have their ink and pens always at hand. Applicable to Nos. 51, 1, and 8.

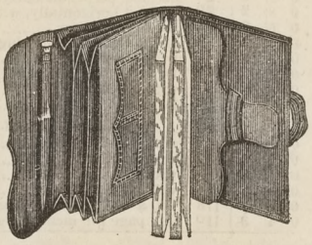
*** Russia Card Wallet, extra gilt.**



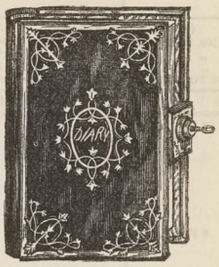
*** Tuck Case, Morocco.**—Containing two pockets, and offering the advantage and compactness of the ordinary tuck, without its cost.

Loose Blotting Case (with Pocket).—For preserving the Rough Diaries; it is lined with blotting paper, and is a useful adjunct to the counting house.

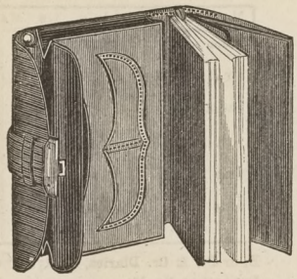
*** Velvet Wallet.**—This is kept in velvet or sealskin, and is prepared especially as a present to those who favor such materials.



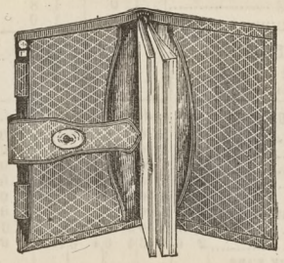
***Russia Diary Purse.**—Specially prepared for "Pocket Editions," from large 18mo. downwards.



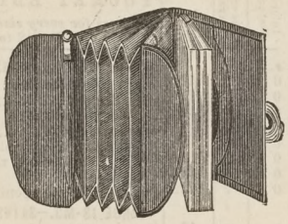
*** Velvet, with Ornamental Mounts and Locks.**



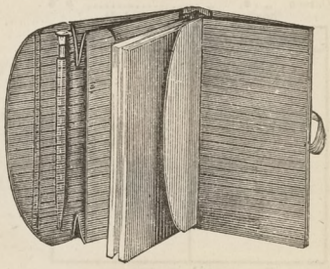
*** Russia Bank Wallet.**—Lined with Calf, and with expanding pocket to hold a mass of papers.



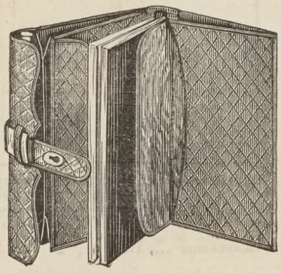
***Card Wallet.**—One of the cheapest and most convenient cases, and applicable to Nos. 17, 21, 23, 18, 20, 22, 17D, 21D, 23D, and the 1s. 6d., 1s., 9d., and 6d. editions.



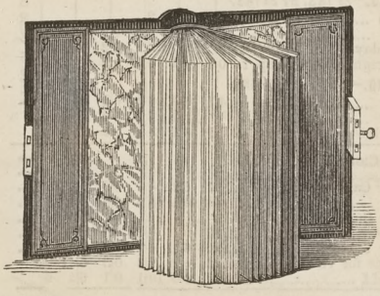
*** Almanac Purse.**—Prepared especially for the Card Case Almanac. In Russia Morocco or Calf.



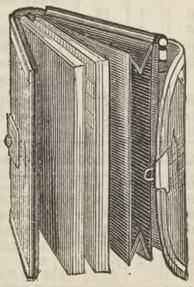
*** Second Class Wallet.**—Russia only, lined leather, two pockets at beginning and two at end, lined silk, elastic band, diary covered silk.



First Class Wallet.—This is lined throughout with Russia or Morocco leather.

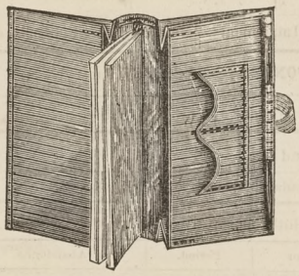


Loose Perpetual Cover (Open).—This will be found most useful.

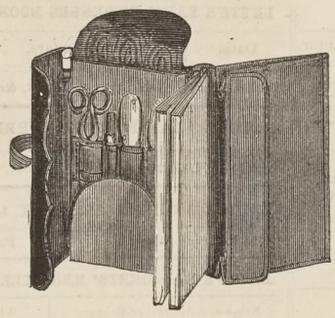


*** Fancy Letter Wallet, with Mounts.**

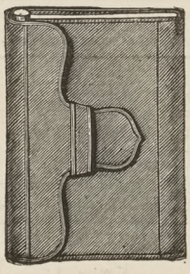
*** Third Class Wallet.**—French Morocco, or mock russia, two pockets at beginning and one at end, lined leather, elastic band, diary covered cloth limp.



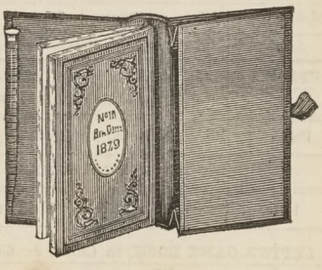
***Note Wallet.**—A very convenient and portable case, suitable for the whole of the pocket sizes. In Russia, Morocco, or Calf.



*** Instrument Wallet.**—For ladies and gentlemen; especially adapted to Nos. 18, 20, 22, and their kindred sizes.



Tuck.



*** Plain Case.**—French Morocco, one pocket, elastic band. This is the cheapest of all the detached bindings.

LETTS'S DIARIES

Are issued in above 100 different Forms and Sizes, at Prices ranging from 6 pence to 6 pounds each; and to guide those members of the public who have not hitherto used them, we append the following classification, which may be found useful. We would also draw their attention to an address we have inserted in the majority of our books, requesting suggestions for making the same more useful

Editions most generally adopted by LADIES, are Nos. 10, 12, 18, 20, & 22, in every variety of binding.
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PHYSICIANS and the MEDICAL PROFESSION, Nos. 1, 2, 8, 9, 10, 12, the "Medical Diary,"* and Nos. 14M, 17M, 21M, 23M.
SOLICITORS and the LEGAL PROFESSION, Nos. 1, 2, 8, and 9, and the "Appointment Diary."†
PROFESSORS, TEACHERS, the "Appointment Diary."†

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MERCANTS, BANKERS, &c., Nos. 51, 52, and 53; 1, 2, and 3; 6 & 7; 8, 9, 10, 11, &c.; and the B., or *Dr. & Cr.* Diaries.
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FARMERS & AGRICULTURISTS, Nos. 4, 5, 6, 7, 11, 13, &c., the Scribbling Editions and Cheap Pocket Series.
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1 8	1	51	with Sunday	14 0	24 0	34 0	21 0
1 2	2	52	with Sunday	12 0	22 0	32 0	21 0
0 6	3	53	without Sunday	8 0	18 0	28 0	21 0
1 2		53B	Dr. & Cr. in the opening	12 0	22 0	32 0	21 0
0 6	6	55	without Sunday	5 6	15 0	25 0	21 0
0 8	6	55B	Dr. & Cr. in the opening	8 0	18 0	28 0	21 0
			QUARTO.—7½ INS. BY 9½ INS.				
1 2	1	1	with Sunday	10 0	18 6	26 0	16 0
0 8	2	2	divided perpendicularly, with Sun.	7 6	16 0	23 6	16 0
0 8	2	2H	divided horizontally, with Sunday	7 6	16 0	23 6	16 0
0 6	3	3	without Sunday	6 0	14 6	22 0	16 0
0 8	3	3B	Dr. & Cr. in the opening	8 0	16 6	24 0	16 0
0 6	4	4	with Sunday	5 0	13 6	21 0	16 0
0 8	2	4B	Dr. & Cr. on each page	7 0	15 6	23 0	16 0
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0 6	3	5B	Dr. & Cr. on each page	6 0	14 6	22 0	16 0
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0 6	1	8	with Sunday	6 6	12 6	16 0	10 6
0 4	2	9	with Sunday	5 6	11 6	15 6	10 6
0 4	3	10	with Sunday	4 6	10 6	14 6	10 6
0 4	3	11	without Sunday	4 0	10 0	14 0	10 6
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0 4	3	11D	left page for mems., right for cash	6 0	12 0	16 0	10 6

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0 4	2	12	Enlarged, with Sunday	4 0	5 0	5 6	6 0	14 6	7 0
0 2	3	12	with Sunday	3 0	4 0	4 6	5 0	13 0	7 0
0 4	2	13	Enlarged, with Sunday	3 6	4 6	5 0	5 6	14 0	7 0
0 2	3	13	without Sunday	2 6	3 6	4 0	4 6	12 6	7 0
0 4	3	13B	Dr. & Cr. in the opening	4 0	5 0	5 6	6 0	14 6	7 0
0 2	7	13C	left page for Mems., right for cash	2 6	3 6	4 0	4 6	12 6	7 0
0 4	3	13D	do. do.	4 0	5 0	5 6	6 0	14 6	7 0
0 2	7	13E	Dr. & Cr. in the opening	2 6	3 6	4 0	4 6	12 6	7 0
			LARGE 18-MO.—3¾ INS. BY 5 INS.						
0 1	1	16	(for 8 weeks) .....Paper 0 6	...	1 2	...	...	...	Price of Case only
0 1	7	17	with Sunday..... do. 0 6	...	1 2	2 0	2 3	9 6	
0 1	7	17D	left Mems., right cash limp 1 0	1 4	1 8	2 0	2 6	10 0	
0 1	4	18	with Sunday ..... do. 1 8	2 0	2 4	2 6	3 0	10 6	
			LARGE 32-MO.—2¾ INS. BY 3⅞ INS.						
0 1	1	19	(for 8 weeks) ..... Paper 0 6	...	1 2	...	...	...	
0 1	3	20	with Sunday ..... limp 1 0	1 4	1 6	2 0	2 6	8 0	
0 1	6	21	without Sunday..... Paper 0 6	...	1 0	1 6	2 0	7 6	
0 1	6	21D	left Mems, right Cash limp 1 0	1 4	1 6	2 0	2 6	8 0	
			SMALL 18-MO.—3 INS. BY 4½ INS.						
0 1	4	22	with Sunday ..... limp 1 4	1 8	2 0	2 6	3 0	9 6	
0 1	7	23	with Sunday ..... Paper 0 6	...	1 2	1 9	2 3	8 0	
0 1	7	23D	left Mems., right Cash limp 1 0	1 4	1 8	0 2	2 6	8 6	
			Cheap Pocket Editions.—Cloth, Clasp & Pencil.						...
0 1	7	1s. 6d.	Dr. & Cr., or Cash and Mems.	1 6	2 4	2 6	3 0	10 6	...
0 1	7	1s.	with Sunday	1 0	1 8	2 0	2 6	10 0	...
0 2	4	Brd. 1s	with Sunday (no Clasp and Pencil)	...	...	...	...	...	...
0 1	7	9d.	with Sunday	0 9	1 4	1 9	2 0	8 6	...
0 1	7	6d.	with Sunday	0 6	1 0	1 2	1 6	7 0	...
0 1	7	MEDIC	AL, with space for visits	2 0	2 9	3 0	3 6	11 0	
0 1	...	CARD	CASE ALMANACK	0 6	0 10	1 0	1 6	5 6	

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MAY DR 1870	1870 CR MAY
4 Mon	4 Mon
5 Tu	5 Tu
6 Wed	6 Wed

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5 Tu 5 Tu	7 Th 7 Th

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The above without Dr. & Cr. cols. No. 4 5 0

MAY DR 1870	1870 CR MAY
4 Mon	4 Mon
5 Tu	5 Tu
6 Wed	6 Wed
7 Th	7 Th
8 Fri	8 Fri
9 Sat	9 Sat

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8 Fri	
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Date.	Particulars.	Cash Paid.	Labor.

Stock.	Manure, &c.	Rent, Taxes, &c.	Implements.	Sundries.	Cash Received.

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Notes on the Atonement

McLeod Campbell. Is a incarnation cause or effect.
Its aspects (1.)
For other Authors on Atone^m see Campbell 356. Diff bet Rom & Prot. "What was it meant to accomplish."
" " Protestants themselves, "For whom was it made" all or elect.
Present question. on which the determination v c former two must depend. "What is it in itself." (1)

c atone^m in / nat = reveal our need & / supply our sin & our salva, Commends itself t our Conscience. 2nd Cor iv, 2 Preach from this text.
The atone^m is not an argu^m agst Revela
" " " such a revela as is an inconceivab mystery to be accept^d
only bec it is revealed & bec the Revela is seen to be needed & true on other grounds. / commends its to our consciences. (5) "c secret v c Lord i ly tem tt fear-him & h will show them his Cov^t"

It has an internal evidence wh grows as we come to more & more conscious v our s & our needs God's plan v supply/.

I tt internal evid^c in / long deg is - Science testifies to a need be for an atone^m (6) Remember Prometheus & Apollo.
Altars in all nations.

(Disting bet c offer considered as valued from c people giv/. in sacrif & tt pt i c atone^m wh put / value as from c God receiv/. or c pure self sacrif voluntary offer v c victim (7))
Ere c evidently then a testimony t / need be from c Scien v oths But this does n necessarily prove / need be t y & me. Does / approve its t my Scienc as a need be

47

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Works—New Cross (S.C.R. Station), S.E.

James G. Raphael

1 Sun—aft Christ [1–364]
Circumcision

1 Sun—aft Christ [1-364]
Circumcision

2 MONDAY [2-363]
Hol at Stock Exchange & Scotch Banks.
Quarter Sessions commence

3 TUESDAY [3-362]

4 WEDNESDAY [4-361]

5 THURSDAY [5-360]
Dividends due at the Bank

6 FRIDAY [6-359] ☽
Epiphany. Partial Eclipse of Moon

7 SATURDAY [7-358]
Eddie N. Harmon
Joseph W. Hutchinson

8. ~~th~~
Zilla H. Barton
Frank Sterett

8 **Sun**—1 aft Epiph [8-357]

9 MONDAY [9–356]
Fire Insurance ceases

Fannie Meeker
Samuel Maguire

10 TUESDAY [10–355]
Sittara. E. Butler

11 WEDNESDAY [11–354]
Hilary Term begins

Fannie Spencer
Thos. G. Hodgkins

12 THURSDAY [12-353]

John Williams

13 FRIDAY [13-352]
Cambridge Term begins

Chas. W. Moulthrop

14 SATURDAY [14-351]
Oxford Term begins

Hermann Hiller

15

John Drummond

15 Sun—2 aft Epiph [15-350]

16 MONDAY [16-349]

James Shillcock
Lizzie Spencer

17 TUESDAY [17-348]

18 WEDNESDAY [18-347]

55

19 THURSDAY [19-346]

Daniel Swannock 1845

20 FRIDAY [20-345]

21 SATURDAY [21-344] ●

Chas Rottacker
Kittie Yates
Florence Jenkins

22 Sun—3 aft Epiph [22-343]

23 MONDAY [23-342]

24 TUESDAY [24-341]

Ida Perry

Alice J. White

25 WEDNESDAY [25-340]
Conversion of St. Paul

John Anderson

26 THURSDAY [26-339]
Curtis Somers

27 FRIDAY [27-338]
George N. Leave
Willie R. Hughes

28 SATURDAY [28-337] ☽

29 Sun—4 aft Epiph [29-336]

30 MONDAY [30-335]

Fred. W. Fenn
Charles Root
Viola Wells

31 TUESDAY [31-334]
Hilary Term ends

Willie N. Doherty

Feb 1 WEDNESDAY [32-333]

Sarah Lane

2 THURSDAY [33-332]
Purification V.M. Candlemas

Anna Harmon
Robert Hamach

3 FRIDAY [34-331]

Julia Allen

4 SATURDAY [35-330]

5 Septuagesima Sun [36-329] ○

6 MONDAY [37-328]

Gussie Stoddart
Parker F. Morrison

7 TUESDAY [38-327]

John Whittier

8 WEDNESDAY [39-326]
Half Quarter Day

Mattie Mawley.
Samuel G. Thomas

9 THURSDAY [40-325]

Josephine Murphy

10 FRIDAY [41-324]
Holiday at Edinburgh Banks

Rebecca Wisker

11 SATURDAY [42-323]

James McCorkell

12 Sexagesima **Sun** [43-322] ☾

13 MONDAY [44-321]

14 TUESDAY [45-320]
St Valentine
Webley. Lewis

15 WEDNESDAY [46-319]
Mattie Cox

16 THURSDAY [47–318]

17 FRIDAY [48–317]

18 SATURDAY [49–316]

James C. Adams

19th

Daniel McMillan

19 Quinquagesima **Sun** [50–315] ●

20 MONDAY [51-314]
Cambridge Term divides at midnight

21 Shrove TUESDAY [52-313]

22 Ash WEDNESDAY [53-312]
Lizzie Surpdam

23 THURSDAY [54-311]
Henry. J. Shillcock

24 FRIDAY [55-310]
St. Matthias

25 SATURDAY [56-309]
Mattie Ley

26
Luther Teague
Josiah W. Moulton

26 Sun—1 in Lent [57-308]
Ember Week

27 MONDAY [58 307]

Joseph P. Stanley

28 TUESDAY [59-306]

John Drink Louse
Matilda Simons

May 1 WEDNESDAY [60-305]
St. David's Day. Ember Day

Howland Mouthrop

2 THURSDAY [61-304]
Andrew McEwen

3 FRIDAY [62-303]
Ember Day
Carrie Doane

4 SATURDAY [63-302]
Ember Day

5 Mr
Frank Barlett

5 Sun—2 in Lent [64-301]

..... **6** MONDAY [65-300] .....

Herbert H Judson

..... **7** TUESDAY [66-299] ☽ ....

Joseph Unkrich

..**8** WEDNESDAY [67-298] .....

Charles Garwood

9 THURSDAY [68-297]

Ella. Fenn

10 FRIDAY [69-296]

Louisa Hart
Ida Hillen.

11 SATURDAY [70-295]

Walter Muller
Louisa Hart

12th
Fannie Hawley

12 **Sun**—3 in Lent [71-294]

13 MONDAY [72–293] ☾

14 TUESDAY [73–292]

Walter Adams Mrs. Louise D. Swezy
Wm. G. Hughes
Eddie D. Oakley
Anna May Marchant

15 WEDNESDAY [74–291]

Frank Brown

16 THURSDAY [75-290]
Samuel L. Foster
Charles L. Sheldon

17 FRIDAY [76-289]
St. Patrick's Day

18 SATURDAY [77-288]

19
Mrs. Sarah Maria Swannack 1843

19 Sun—4 in Lent [78-287]

20 MONDAY [79-286]

Allie Brokaw

21 TUESDAY [80-285] ●

Freddie Doan
Miranda Lux
Russell D. Dunn

22 WEDNESDAY [81-284]

23 THURSDAY [82-283]
Sarah Littlefield

24 FRIDAY [83-282]
Emma S. Margo

25 SATURDAY [84-281]
Annunciation V.M. Lady Day
Sallie Eaton

26 Sun—5 in Lent [85-280]

27 MONDAY [86-279]

Nellie Haskell

28 TUESDAY [87-278]

Jennie Meeker

29 WEDNESDAY [88-277] ☽

Duff B. Wright

30 THURSDAY [89-276]

31 FRIDAY [90-275]
Divs. due on India Bonds. Cambridge Term ends

Matilda Peterson
Willie McKenzie

April 1 SATURDAY [91-274]
Oxford Term ends

Walter T. Bordwell

2 Palm **Sun** [92-273]

3 MONDAY [93-272]
Quarter Sessions commence

Sarah Barton
Frank. Green
Carrie Cutter

4 TUESDAY [94-271]

Lelia McAllep

5 WEDNESDAY [95-270] ☽
Dividends due at the Bank

Gertrude Dudley / Mrs. Hall Baxter 1871 /
John R. Jones

6 THURSDAY [96-269]
Old Lady Day. Sacramental Fast, Glasgow

7 Good FRIDAY [97-268]
Holiday at all Public Offices

8 SATURDAY [98-267]
Fire Insurance ceases. Hol at Chan, Com Pleas, and Law Offs

Mary Allen

9th
Louisa Holt
Emma Duncan

9 Easter **Sun** [99-266]

10 Easter MONDAY [100-265]
Hol at Chan, Com Pleas, Law Offices, and Stock Exchange

11 Easter TUESDAY [101-264]
Hol at Chan, Com Pleas & Law Offices

12 WEDNESDAY [102-263] ☾
Oxford Term begins

13 THURSDAY [103-262]

Emma Scott

14 FRIDAY [104-261]
Cambridge Term begins

Helen E. Cushing

15 SATURDAY [105-260]
Easter Term begins

16th
Mamie L. Whiting

16 Low **Sun** [106-259]
1 after Easter

17 MONDAY [107-258]

Alexander W. Robertson
Ada Bragg.

18 TUESDAY [108-257]

Geo. H. Wright
Alice L. Fillebrown
Harry H. Crissman

19 WEDNESDAY [109-256]

29 THURSDAY [180-185]
St. Peter

James Patterson, Esq.
Ella M. Scammon
Thomas Fraser

30 FRIDAY [181-184]

Helen Tench
William Brooks

July 1 SATURDAY [182-183]
Some of Letts's Diaries for 1872 are ready for Export

2
Nellie Lambert

2 Sun—4 aft Trin [183-182] ☽

3 MONDAY [184-181]

Sarah Conn

4 TUESDAY [185-180]
Oxford Act

5 WEDNESDAY [186-179]
Dividends due at the Bank

Ellen A Davis

6 THURSDAY [187–178]
Old Midsummer Day
~~Ethel A. Davis~~

7 FRIDAY [188–177]
Thomas à Becket
Arthur M Edwards

8 SATURDAY [189–176]
Fire Insurance ceases. Oxford Term ends
Walter S. Marchant
Henry St John

9th
Maggie Robertson

9 Sun—5 aft Trin [190–175] ☾

10 MONDAY [191-174]

11 TUESDAY [192-173]

Chas. A. Harman

12 WEDNESDAY [193-172]

13 THURSDAY [194-171]

Willie Taylor

14 FRIDAY [~~195~~-170]

Willie Fletcher

15 SATURDAY [196-169]
St. Swithin. Fair Saturday, Glasgow

16th
Fannie Reynolds

16 Sun – 6 aft Trin [197-168]

17 MONDAY [198-167] ●

George A. Doherty
Harry. Edwards

18 TUESDAY [199-166]

Alice Maguire

19 WEDNESDAY [200-165]

Rebecca Pragg

20 THURSDAY [201–164]

21 FRIDAY [202–163]
Laura Mitchell

22 SATURDAY [203–162]
Lizzie McCorkell

23 Sun—7 aft Trin [204–161]

24 MONDAY [205-160]

25 TUESDAY [206-159] ☽
St. James
Herbert. Lougee
Consider Thomas

26 WEDNESDAY [207-158]

27 THURSDAY [208-157]

Lucia Bingham

28 FRIDAY [209-156]

George Brown
Eda St. John

29 SATURDAY [210-155]

30 Sun—8 aft Trin [211-154]

31 MONDAY [212-153] ☽

Aug 1 TUESDAY [213-152]
Lammas Day

2 WEDNESDAY [214-151]
Albion Harmon
Frank E. Smith
Daisy Kelley.

3 THURSDAY [215-150]

4 FRIDAY [216-149]

George B. Somers

5 SATURDAY [217-148]

Florence Cook

6 Sun—9 aft Trin [218-147]

7 MONDAY [219-146]

Susie Herman
Emma Stone

8 TUESDAY [220-145] ☾

9 WEDNESDAY [221-144]

Miss Lizzie S. Dockslader

10 THURSDAY [222 143]

~~Mary Simons~~
Mary E. Simons
Emma Turner

11 FRIDAY [223-142]
Half Quarter Day

Ada Trowbridge
Vernie Campbell

12 SATURDAY [224-141]

Ella Pierce

13

Gertie Davis
Robert Marshall
Nellie Miller

13 Sun—10 aft Trin [225 140]

14 MONDAY [226-139]

15 TUESDAY [227-138]

Gracie Loop

16 WEDNESDAY [228-137]

John Dunn

17 THURSDAY [229–136]
Arthur St-John

18 FRIDAY [230–135]
Anna Perry.

19 SATURDAY [231–134]
Edward Vowder-Leith.
Ida Cutter

20 Sun –11 aft Trin [232–133]

21 MONDAY [233-132]

22 TUESDAY [234-131]

Lilian C. Dithmar

23 WEDNESDAY [235-130]

Emily E. Bell

24 THURSDAY [236-129]
St. Bartholomew
Nellie Piper

25 FRIDAY [237-128]

26 SATURDAY [238-127]
27 Ns
Helen J. Clark
Adalaine M. Jenkins

27 Sun—12 aft Trin [239-126]

28 MONDAY [240-125]

29 TUESDAY [241-124]

Susie E. Mead

30 WEDNESDAY [242-123]

~ **31** THURSDAY [243-122] ~

~ **Sept 1** FRIDAY [244-121] ~

Edward Taylor
Robert H. Campbell

~~ **2** SATURDAY [245-120] ~~

3rd

Jannie Bruce
Joseph Butler

~ **3 Sun**—13 aft Trin [246-119] ~

4 MONDAY [247-118]

Fred. Wyllie
Willie P. Smith

5 TUESDAY [248-117]

6 WEDNESDAY [249-116] ☾

Annie Mathews
Charles Aitken

7 THURSDAY [250-115]

Jessie McSure

8 FRIDAY [251 114]

9 SATURDAY [252-113]

10th

Jardine McEwen
Emma Rogers

10 Sun—14 aft Trin [253-112]

11 MONDAY [254 111]

Isabella Smith
Thomas Calverly

12 TUESDAY [255-110]

13 WEDNESDAY [256 109]

James Patterson (#33)

~ 14 THURSDAY [257-108] ● ~

Willie B. Smith
Etta Kennedy

~~~ 15 FRIDAY [258-107] ~~~

Eddie S. Havens
Willie Ralston
Mary Lizzie Smith

~~ 16 SATURDAY [259-106] ~~

Lillie Dixon

17th

James G. Spaulding
Florence Rothacker
Alfred K. Hewston

~ 17 Sun—15 aft Trin [260-105] ~
Ember Week
~~~

18 MONDAY [261-104]

Frank Tittle
Frank. Thompson

19 TUESDAY [262-103]

20 WEDNESDAY [263-102]
Ember Day

Lizzie Hutchinson
George T. Petrinos

~ **21** THURSDAY [264-101] ☽ ~
St. Matthew

Clara Ingraham

~~~~~ **22** FRIDAY [265-100] ~~~~~
Ember Day

Ida Sanderson
Albert E. Wright
Arthur Piper

~~~ **23** SATURDAY [266-99] ~~~
Ember Day

24
Eddie Hutchinson

~ **24 Sun**—16 aft Trin [267 98] ~

25 MONDAY [268-97]

Joseph H. Robinson
Eddie H. Lyman

26 TUESDAY [269-96]

Joseph Little

27 WEDNESDAY [270-95]

~~Chas E. Wiggin~~

28 THURSDAY [271-94] ○

Carrie Root
Mary McMullen
Jennie Hendry

29 FRIDAY [272-93]
St. Michael

Charles Higgin

30 SATURDAY [273-92]
Dividends due on India Bonds

John Molt

Oct 1 Sun—17 aft Trin [274-91]
Cambridge Term begins

2 MONDAY [275–99]
Letts's Diaries published this month
Robert Dassenius

3 TUESDAY [276–89]

4 WEDNESDAY [277–88]
Grace Aitken
George Greif

5 THURSDAY [278-87]
Dividends due at the Bank
Blanche Thorne

6 FRIDAY [279-86] ☾
Samuel S. C. Swezey
George McDonald
Mary King

7 SATURDAY [280-85]
Sth
Jennie Dixon
Louisa Bannister
Frank L. Smith

8 **Sun**—18 aft Trin [281-84]

9 MONDAY [282–83]

James Anderson

10 TUESDAY [283–82]
Oxford Term begins

Fred. T. Bartlett

11 WEDNESDAY [284–81]
Old Michaelmas Day

Anna Cutler

12 THURSDAY [285-80]

Jas. E. Gordon
Jennie S. Ewing

13 FRIDAY [286-79]

14 SATURDAY [287-78] ●
Fire Insurance ceases

Bertha Rosenfield
George. Greif

15 Sun—19 aft Trin [288-77]

16 MONDAY [289-76]
Quarter Sessions commence

17 TUESDAY [290-75]
Katie Lane

18 WEDNESDAY [291-74]
St. Luke

19 THURSDAY [292–73]

Th

20 FRIDAY [293–72] ☽

Theresa Reck

21 SATURDAY [294–71]

John Rogers

(22)
Mary Arper

22 Sun—20 aft Trin [295–70]

23 MONDAY [296-69]

Samuel Howgate

24 TUESDAY [297-68]

Charles E Newell

25 WEDNESDAY [298-67]

Willie Hendry
Anna A Healey

26 THURSDAY [299-66]
Sacramental Fasts, Edinburgh & Glasgow
Frank Woodman

27 FRIDAY [300-65]
Eva Hawley
Allan McCullock

28 SATURDAY [301-64] ○
St. Simon and St. Jude
Ella Hartwig.

29th
Fred Newhoff
Jennie Hannah

29 Sun—21 aft Trin [302-63]

30 MONDAY [303-62]

31 TUESDAY [304-61]

Nov 1 WEDNESDAY [305-60]
All Saints. Holiday at Bank Transfer Office and Stock Exchange

2 THURSDAY [306-59]
All Souls. Michaelmas Term begins

3 FRIDAY [307-58]
Emma Dixon

4 SATURDAY [308-57]
Now order Letts's Diaries

Nannie Sterritt
Eddie Bradford

5 Sun -22 aft Trin [309-56]

6 MONDAY [310-55]

Fannie S. Rodie

7 TUESDAY [311 54]

8 WEDNESDAY [312-53]

Cambridge Term divides at noon

Alice Gay Jewell

9 THURSDAY [313-52]
Prince Wales born 1841. Lord Mayor's Day. Hol at Inland Revenue Offices

10 FRIDAY [314-51]

Jane W. Rogers
Sarah Robinson
Edward Cushing

11 SATURDAY [315-50]
St. Martin. Half Quarter Day

12th
Lizzie McAllep

12 Sun—23 aft Trin [316-49] ●

13 MONDAY [317-48]

Agnes H. Robertson

14 TUESDAY [318-47]

15 WEDNESDAY [319 46]

Eddie Moulen

16 THURSDAY [320-45]

17 FRIDAY [321-44]

Harry Worth
Addie Martel
Camilla Magagnoz

18 SATURDAY [322-43]

19 Sun—24 aft Trin [323-42] ☽

20 MONDAY [324-41]

21 TUESDAY [325-40]

Hugh Fraser Jr

22 WEDNESDAY [326-39]
St. Cecilia

George Henry Hooke

23 THURSDAY [327-38]

24 FRIDAY [328-37]

Henry Reck

25 SATURDAY [329-36]
Michaelmas Term ends

Thomas F. Maguire
Albert B. Bordwell

26 Sun—25 aft Trin [330-35]

27 MONDAY [331-34] ○

· Eleanor D. Smith

28 TUESDAY [332-33]

29 WEDNESDAY [333-32]

30 THURSDAY [334-31]
St. Andrew
Nellie Redman

Dec 1 FRIDAY [335-30]
Letts's Diaries generally scarce
Minnie Duncan

2 SATURDAY [336-29]
3rd
Kate Hutchinson
Camilla Price
Samuel Matthews

3 Sun—1 in Advent [337-28]

4 MONDAY [338-27]

Georgie Nelson

5 TUESDAY [339-26]

Julius Hiller

6 WEDNESDAY [340-25]

Nellie McKenzie

7 THURSDAY [341-24]

Nellie P. Caldwell

8 FRIDAY [342-23]

Isabella McSure

Lillie Hawley

9 SATURDAY [343-22]

Willie M. Hodgkins

Mary Curry 10th

10 Sun –2 in Advent [344-21]

11 MONDAY [345-20]

Etta Sherman
Mary E. Thomas

12 TUESDAY [346-19] ●

13 WEDNESDAY [347-18]

14 THURSDAY [348-17]
Frances Peterson
Charles Brust

15 FRIDAY [349-16]
Mattie E. Nourse

16 SATURDAY [350-15]
Cambridge Term ends

Geo. L. Nicholson
John McCullock

17
Carrie S. Hooke

17 Sun—3 in Advent [351-14]
Ember Week

18 MONDAY [352–13] ☽
Oxford Term ends

Nellie Mayhew

19 TUESDAY [353–12]

Roswell N. Carpenter

20 WEDNESDAY [354–11]
Ember Day

21 THURSDAY [355-10]
St. Thomas

22 FRIDAY [356-9]
Ember Day
Nellie Lavery

23 SATURDAY [357-8]
Ember Day
Eva Stoddart

34th
Tillie Lisson
Ida Hudson

24 Sun—4 in Advent [358-7]

25 MONDAY [359-6]
Christmas Day. Hol at all Public Offs.

26 TUESDAY [360-5] ☽
St. Stephen. Hol at Com Pleas, Law Offices, and Stock Exchange

27 WEDNESDAY [361-4]
St. John. Hol at Com Pleas and Law Offs.

28 THURSDAY [362-3]
Innocents. Hol at Com Pleas & Law Offs

Eliza Hendry
Nettie Reed

29 FRIDAY [363-2]

Hattie Cooper

30 SATURDAY [364-1]

31 Sun—1 aft Christ [365-0]

9 Æsthetic Theology
9 An Ernest Appeal
14-18 - At the 2d Pres Church
17 A Breeze from the Pacific
18 About Women
26 A Prayermeeting of Scientists

2 Caledonians
27 Chivalry and true Gentlemen

17 Dear Interior

22×23 Failure of Rationalism
24) 28) Fresh Air
24 Flickering Lights
31 First Ref. C. Oakland
32 First Congregational C.

1 Ingersol and our clergy
2 Installation

3 Lower by Proxy
24 List of Law offices

1 MacKenzie on Ingersol
33 Mechanics Institute

30 Natural Science 8 R. R.

28 Other Exercises
29 Oration Grand Opera House

16 Sabbath Observance

2 The two Destinies
(6x7 4x5) Tattlers and Scandalmongers
7 To the Synod of the Pacific
10-9 The Sunday Law
14x15 Theological Drift
21-23 19-18 The Blank Page
19x20 The Prayer Meeting
25 Tablets Before the Bible

W

19 Women in History

X

y × z

Camp in Yosemite Valley from July 5 till 19th 1879.

Mrs Mackenzie R. Mackenzie. T.W. Chund Franc Jones. Mrs Lane. Tom Gerhardt. H B McBride F Clark. J. Duak.
John " Mrs Poole James & J. D. McLean Callie Jones. Miss Dorrance.