

No rules can be laid down in the matters of neck-wear for every man should suit his own tastes; suffice it to say, that differences in the length of necks make a great difference in the style of collar a man may wear; and that, extremes in collars and ties, as in other things, are foppish or eccentric. A Chinese wall of glassy linen reaching to the ears, or a rumpled band with ravelled edges, are equally objectionable. Be "neat, but not gaudy!"

RELIGION AGAINST INFIDELITY.

It cannot be denied, that at the present day infidelity and atheism are making strong efforts to become popular, and to spread their vile contagion, especially among the inquiring. Infidelity boasts of being the prime mover of the wheels of progress. To substantiate this, we are asked to compare the time when man worshiped snakes and bats with the present condition of society; we are asked, moreover, to ignore the influence of a purer religion on this progress for the better, and to grade the same progress solely by advancing science, as though infidelity alone has given us science. Now we admit that diverse opinions are always necessary to solve a complicated problem; different methods will thus be suggested; the thoughts and energies will be directed into different channels, and the labor being thus divided, inquiry is facilitated, and the results finally established. Infidelity has thus far exerted a powerful influence, but beyond this point lies disputed territory. It is unfair to omit religious progress in seeking for the causes of our present civilization. The religion of to-day so far transcends that of former ages, as the manners, customs and general condition of society at the present time excel those of the past. Now we must either ascribe to religion the power of elevating mankind, or admit that general intelligence accepted this system as best adapted to human wants. Which of

these views is the more likely, we are to determine.

It is a remarkable fact that the nations professing Christianity are the most prosperous and the most intelligent. They are foremost in science, and when in addition to this, we consider the rise and progress of other principles, till the results were everywhere apparent as being elevating and good, we cannot doubt that religion has been the most important agency for ameliorating the condition of mankind.

Under her care, science prospered during the middle ages when the cloister was the only safe retreat for science. There the feeble lamp was kept from total extinction, when threatened by the furious blasts of ignorance, superstition and endless turmoil. Since then, science has assumed stately proportions, and some of her votaries, with base ingratitude, deny the obligations science owes to religion. But we find exceptions.

Prof. Huxley in a recent lecture said; "True science and true religion are sisters, and the separation of either is sure to prove the death of both. Science prospers exactly in proportion as it is religious. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious turn of mind. Truth has yielded herself rather to their patience, their love, and their self-denial than to this logical acumen."

But what is the infidel's position to-day? Does he, in espousing the cause of science, pay due homage to religion, or does he rather arrogate to himself the supremacy over the minds of men? Does he not seek to destroy the faith in a great First Cause, and thereby faith in humanity? To destroy the institutions based upon that belief? This is exactly what the infidel attempts to do. Very likely he would not restore paganism, nor would he substitute any form of natural religion, such as characterized the period of the French Revolution. Displacement, not substitu-