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Religious Miscellany.

PSALM CXXXI.

With passion toss'd a fevered child,
Thirsty, and parched, resentful, wild,
Tired of earth's soothing, sweet and mild,
Lord take me to thy breast;
'Tis only there that I can lie,
A wearied child beneath thine eye,
And breathe myself to rest.

A while ago my life was laid
Beneath an almost dearer shade;
I thought my home on earth was made
Within a balmy nest;
The honey flowed, the grapes were sweet,
And every song did but repeat,
"Soul, take thine ease and rest."

But Thou hast changed my lot, and I
See all thy gracious things go by;
And only simple food comes nigh
To tell me of thy care;
I look and wish, but Thou dost say,
"Another time; my love to-day
Gives Thee the plainest fare."

And as a little child whose plaint
After long wailing grows but faint,
Then looks more plaintive than complaint,
And meekly tries at last
To fancy music out of noise,
And smile at little passing joys,
Until its woe is past;

So even shall my soul become;
The changed hope, or changed home
Shall only meet, "Thy will be done;"
While knowing but in part,
I stronger grow—more firmly trust
In Thee, the wise, the good, the just,
Whose law is in my heart.

—*Meth. Recorder.* KATE.

THE NEW MAN,

OR

MAN'S SPIRITUAL STATE BY GRACE.

BY G. J.

THE CREATION OF MAN.

In the beginning God created *Adam*, or as we translate it *man*. He must have been created by *Elohim*, the only true and living God, of infinite power and wisdom, who existed from eternity; or otherwise he must have created himself, or sprung from some finite being or beings, or is the result of mere chance. To one or the other of these alternatives we must inevitably come. A finite being can only be supposed to create itself in two ways:—1. By creating itself *before* it existed, or 2. By creating itself *after* it existed, both of which are absurd and impossible. It is evident then that man could not have been created by any finite being or beings, because it is absolutely impossible for any created being, of any rank or degree, to create any thing at all. Nor could he be the result of mere chance, for it would be absurd to suppose that nothing could produce something, that an effect may be produced without a cause. This we conceive is utterly impossible. Chance we know, is nothing but a name, or some imaginary cause, which has no real existence. Man then could not have created himself, could not have been created by any finite being, or result from chance. He must, therefore, have been created by a being capable of his production, and this being is the God we adore. He has created man, for both body and soul were made by His power, and still by His permission are brought into existence. He spake the word and man was created; He commanded and He stood fast. The adorable Trinity said, "Let us make man!"

1. *The body of man.*—God made the *body*, or material part of man's nature, of *red earth*, as the word *Adam* signifies. Josephus states, "he was framed out of *red earth* compounded together, for of that kind is virgin and true earth." "The Lord God formed" man's body "of the dust of the ground." His body then derives its origin from the earth, or as *aphar* implies, the *dust*. This assures us that our mortal nature is composed of dust, made or fashioned by the hands of God.

These bodies of ours are *fearfully and wonderfully* made. This appears from the exquisite, delicate and nice manner these complexed and complicated bodies are formed and kept in being. Our bodies are composed of bony skeletons, the foundations of these beautiful edifices, and strikingly evince that these mysterious constructions have God for there author. They give shape and firmness to the human body, they support its various parts, and prevent it from sinking by its own weight, and they defend the brain, the heart, the lungs, and other vital parts, from external injuries. And the external covering of nerves, arteries, veins, tendons, flesh and skin, prove that we are fearfully made." "Though the same kind of organization may be found in man as appears in the lower animals, yet there is a variety of complications in the parts, a delicacy of structure, a nice arrangement, a judicious adaptation of the different members to their great offices and functions, a dignity of mean, and a perfection of the whole, which are sought for in vain in all other creatures."

If we reflect on the wonderful composition of our bodies—the various membranes, arteries, fibers, and the inexplicable texture of our whole frames, we must conclude that eternal wisdom formed the plan, and almighty power raised the structure. The infinite wisdom and power for God are manifested in the curious structure of the human body, and should fill every attentive naturalist with wonder and astonishment, and with profound reverence and veneration of God.

The formation of the human body is *truly grand*, and is calculated to exhibit the wisdom and goodness of God. His body was not only formed with the greatest precision and exactness, but he was made erect to distinguish him from the lower animals. They look downward to the earth, but man was made to look upward to the heavens, to contemplate the works of God, and his glory displayed in them, to look up to God, to worship and adore Him. Well might David say:

"Whilst other creatures tow'rds the earth looked down,
He gave to man a front sublime, and raised,
His nobler view to ken the starry Heaven."

We should therefore perceive that, "the heavens declare the glory of God, and the firmament showeth his handy work," and that man was designed by God to contemplate His works.

The body of man was originally created *immortal*. This immortality must have been either from the immortality of God, the nature of the substance out of which the human body was composed, or the immediate and miraculous influence of God, or it must have been rendered immortal by the use of means appointed by the Almighty. To one or the other of these must be attributed the immortality of the human body.

The immortality of God appears as the pledge of the certainty of the original immortality of the human body. This conclusion seems to be inevitable. At the moment of creation no design seems to have existed in God to destroy the human body, and while we retain our idea of his immutability, we are prevented from admitting even the possibility of any such design from taking place, so long as man sustained the same relation to His maker.

The immortality of the body could not result from the mere matter of which it was composed. Had it been formed of the essence of matter, whatever that essence may be, it must have remained for ever equally removed from mutation, disease and death. Few, if any, will attempt either to deny or doubt this, for matter in its real and simple state, is stationery and inert.

But the primitive substances of which the human body was composed, were elementary matter, that is, man's body was compounded of the four elements, earth, air, fire and water, strongly mingled together. That this compound substance has a tendency to dissolution, appears evident from the fact, that man had in paradise, to take sustenance to supply the wastes of nature. Adam was permitted to eat of every tree of the garden except one, and from this it is plainly inferred that nutrition was necessary to the preservation of his body.

As man's nature had a tendency to dissolution, and as we have no ground to suppose that God miraculously interfered to preserve its existence, we must look for some other cause of man's immortality. That cause, doubtless, may be found in the tree of life. This *tree of life*, which God placed in the midst of the garden, was probably designed to counteract all tendency to dissolution, to be the means of preserving the body of man in a state of continued vital energy, and as an antidote against death. The salubrious efficiency of this tree was such that it had the power to perpetuate that life, which had been previously communicated from God, and to preserve the human body from dissolution and decay. Hence the body of man was, prior to the introduction of sin, rendered immortal by the appointed means of the tree of life. And even after his fall the Almighty placed "a flaming sword, which turned every way, to keep the way of the tree of life," lest man should eat thereof, and live for ever."

God also made the woman out of the body of man. "The Lord God," we are informed, made of one of Adam's ribs a woman. He could have formed the woman's body out of the dust of the earth, as he had formed man's body, but had he done so, she would have appeared to him as a distinct being to whom he had no natural relation. God however formed her out of a part of man himself. By this he saw she was of the same nature, the same identical flesh and blood, the same constitution in all respects, and consequently having equal powers, faculties and rights. This ensured his affection and esteem. Adam said when he first saw Eve, "she shall be called woman, because she," (her whole self, soul as well as body), "was taken out of man." It then the soul of Eve sprang from Adam's soul, as her body from his body, we must believe that like himself she was a compound, being possessed of a material body and an immaterial soul.

The human body was originally made for *activity and labor*. God placed man in the garden to *dress* and to *keep* it. Both man's health and happiness required, even in a state of innocence, activity. His body was so formed that healthy action was necessary, his mind was so constituted that he could not have been happy if inactive. God therefore in infinite wisdom, gave him work to do, and his employment contributed to his happiness. This plainly proves that he was never intended for idleness and inactivity, or for merely a contemplative life.

In man's state of innocence *clothing* was not necessary, for Adam and Eve were naked, and were not ashamed. The salubriousness and temperament of the atmosphere were such, that they needed no clothing to defend them against cold or heat, for neither could be injurious to them, and they needed none for ornament. "So omon in all his glory was not arrayed like one of these." Nor did they need any for decency, for though naked they had no reason to be ashamed. Sin had not yet entered into the world, and no part of the human body had been put to any improper use, therefore there was no *shame*, for shame can only arise from a consciousness of sinful or irregular conduct.

The body of man was fearfully and wonderfully made, yet perfect in its nature, and while he remained in his state of innocence, he was free from sin and shame.

2. *The soul of man.*—The Almighty not only made the body of man out of the dust of the ground, but also implanted in that body a *living soul*. The Lord God "breathed into his nostrils the breath of life, and man became a living *nephesh* or soul, that is, a rational, accountable, immaterial and immortal spirit. In the most distinct manner God assured us that man is a compound being, possessed of a body and a soul, created distinctly and separately. They are different in their natures and origin. The one is matter, the other spirit, the one was made of the earth, the other was immediately breathed from God Himself, the one is material, the other immaterial. When God created the body of man, there was first a perfectly organized body, but there was neither *animal* nor *intellectual* life in that body. There was *matter*, the substance of which the body was formed, there was perfect organization, a complete human body, with all its parts and dimensions, yet there was, in the beautiful material form, *no spirit or mind*, to actuate or direct its wonderful machinery. There it was, without either *life* or *rationality*, and there it must have continued, had not another act of divine power been exerted. He had already made the body of man, but in that body there was *no mind*, and man could not exist as man, in his compound nature, without a union of both body and mind. Here then we discover the absolute necessity of an *immaterial principle* being united to a system of organized matter. This immaterial principle was infused into man's material nature, when God "breathed into his nostrils the breath of life," and he became by that act, "a living soul." The first exertion of the divine energy in relation to man, was the production of his body out of the earth, or pre-existing matter, the second act of the Almighty was, the infusion of breathing into the body, a living soul. This soul emanated immediately from God, when he breathed into him the breath of life. Whatever the Almighty then imparted to the body of man, which was already formed and perfectly fashioned, was the only cause of life, and the whole tenor of revelation shows that this was the rational spirit itself, which, by a law of its creation was incapable of death, even after the body had fallen under that penalty. This substance then which was united to the body, was *spiritual, rational, accountable, immaterial and immortal.*

The human soul therefore derived its origin from the inspiration of God. Matter however modified, could not produce it, nor can feasibly think, or be made to think, but as the soul does exist, and is a thinking principle, it is a spiritual substance. It must consequently have derived its existence from a spiritual being, capable of its production, and that spiritual being is God, the Great Author of nature, who breathed into man a *living soul*. He is the original creator of the human mind.

There is therefore a rational and immaterial spirit in man, a living, thinking, spiritual, accountable principle, distinct from the body and independent of it, that will set the ravages of time, and the stroke of death itself at defiance, and after the body, in which it has been so long tenanted, has mingled with the clods of the valley, shall triumph in existence, and even "flourish in immortal youth, unhurt amidst the war of elements, the wreck of matter, and the crash of worlds."

"Here is," then, "*a spirit in man*, and the *inspiration* of the Almighty giveth it understanding."

(To be continued.)

General Miscellany.

PRAYER OF AGASSIZ.

BY JOHN G. WHITTIER.

On the isle of Penikese,
Ringed about by sapphire seas,
Fanned by breezes salt and cool,
Stood the Master with his school.
Wood the west wind's steady strain,
Line of coast that low and far
Stretched its undulating bar,
Wings aslant along the rim
Of the waves they stooped to skim,
Rock and isle and glistening bay,
Fell the beautiful white day.

Said the Master to the youth,
"We have come in search of truth:
Trying with uncertain key
Door by door of mystery;
We are reaching, through his laws
To the garment-hem of Cause,
Him, the endless, unbegun,
The unnamable, the One,
Light of all our light the source,
As with fingers of the blind,
We are groping here to find
What the hieroglyphics mean
Of the Unseen in the seen,
What the thought which underlies
Nature's masking and disguise,
What it is that hides beneath
Blight and bloom and birth and death,
By past efforts unavailing,
Doubt and error, loss and failing,
Of our weakness made aware,
On the threshold of our task
Let us light and guidance ask,
Let us pause in silent prayer!"

Then the Master in his place
Bowed his head a little space,
And the leaves by soft air stirred,
Lapse of wave and cry of bird
Left the solemn hush unbroken,
Of that worldless word unspoken,
While its wish, on earth unsaid,
Rose to heaven interpreted.
As, in life's best hours we hear
By the spirit's finer ear
His low voice within us, thus
The All-Father heareth us.

UNPUBLISHED LETTER FROM DR. LIVINGSTONE.

SERIOUS ALLEGATIONS AGAINST CONSUL KIRK.

LAKE BANGWEOLA.
Central Africa, Dec. 1872.

My Dear Brother:

You may have heard how I was baffled and nearly taken by a coterie or ring of slave-trading Arabs and Banian, the latter our Indian fellow-subjects, by whose money, arms and ammunition the Arab agents carry on all the cruelties and murders necessary in their enterprises. I lost two years in time, about a thousand pounds in money, had two thousand miles of useless tramping, and was subject to the imminent risk of a violent death four several times,—all through my agent, in killing simplicity, handing over the affair of supplying me with men and goods to his friend Ludha Damji, the head and chief money lender of the ring. He sent his own and other Banian slaves instead of men, and at three times the highest free man's day. Then the goods were placed in charge of a thief by name Shereef Bosher, and he sold all off for slaves and ivory to himself. The Banians would not kill a flea for the world, but by their money means they are the worst cannibals in all Africa. Their slaves came, loudly declaring that they were ordered by the English vice-consul to force me back. This was of course false. He could not be such a fool as to place himself in their power. But slaves are in some respects like children, and quite overacted their part. This is the way in which I view their asseverations. A little American girl is said to have asked a visitor who was received with great cordiality by mamma: "Is your next door neighbour a fool?" "No, my dear, he is a very sensible man. Why do you ask that?" "Because mamma said you was next door to a fool." Public advice was sent by the English vice-consul to the Foreign Office and published by the Royal Geography Society, that I ought to retire and leave the rest of the work to others. That means himself. Astute Banians may have learned the proclivities of my public advisers, and delivered them undiluted to their slaves. When consulted by Sir Roderick Murchison I recommended this same vice-consul as a leader of this expedition, and he afterwards told me it was declined unless he had as good salary and position to fall back upon as Speke and Grant had in their pay and compissions. The salary and position he now holds were procured by my own intercession. Then followed the following self invitation: "You cannot imagine how much I long to have a run again with you in the wilds; I feel as if I must have it sometime." No response followed this appeal.

No sooner was Lake Bangweola discovered and announced at the coast, than an official description of it was sent to the Bombay Government, in which it was gravely stated, that it is like Nyassa, Taganyika and the Albert Nyanza, overhung by high mountain slopes, which open out in bays and valleys or leave great plains which, during the rainy season, become flooded, so that caravans march for days through water knee-deep, seeking for higher ground on which to pass the night. Now I found the Lake to be 4,000 feet above the sea—the height at which I now write—but the country around is remarkable only for extreme flatness. When I first reached it the only mountain slopes were ant hills, some of them about twenty feet high. Their slopes could scarcely be called high except on the top of the 4,000 feet. There was no more slope from the land generally than there is from the Isle of Dogs down to the level of the Thames.

The news I got at Ujiji—to which I was forced back by the Banion slaves—was that the vice-consul was in Ludha Damji's hands. I had been plundered of my goods, wholly or partially, four times, but the consular agent, paid expressly to give information, seems to have been kept silent by the Banians who have the custom-house and all the public revenue entirely in their hands. There was nothing immoral in the vice-consul's friendship for Ludha, but it was highly impolitic, for it gave all the members of the ring the persuasion that Ludha would make all safe. I was in misery. I was still determined not to give in to their villanies; but was resolved to make my way down to Baker for aid.

I have the prospect of going home to poverty, for my salary was stopped by a Mr. Murray clerk in the Foreign Office, who was put in as a third under-secretary when the slave trade was rife on the west coast, and, now it has ceased, tries to save his own pay by cutting down others'. The superiors know little about these matters. I shall not go a begging, but, as soon as I get a set of new teeth, launch out into foreign parts to seek my fortune,—a nice reward for the discovery of the sources of the Nile, is it not? If the paid consular agents concealed the robberies from the vice consul they are culpable. When my formal complaint of all I have suffered from the people employed by Dr. Kirk came down by stanley it was like a clap of thunder to him, and before he had collected all his thoughts he raved against me. The English relief and search expedition were strongly advised by him to wait till the rains should cease, and they seem to have dawdled on a most unhealthy Island till all their good intentions oozed out at their finger ends. Kirk wrote that he felt the greatest grief and indignation at my losses—the direct result of the misbehaviour and dishonesty of those engaged—but nine days afterwards he declared before five gentlemen that he would not send over the consular agent to Bagamoyo to see the men secured by Stanley off (the steamer was starting) nor do anything for Dr. Livingstone, because he believed niggers would only insult him. It was his own belief in Ludha and his slaves that caused all my losses, and it is his own inference entirely, that I believed the slaves when they swore that he instructed them to force me back. But it is my belief that possibly the difficulties may have had a remote connection with his eagerness to share the honor of discovery after I had helped him to his perquisites, position and salary. His wrath and babling-out that he was charged with the instruction of the slaves is ominous. The fascination of mixing up his name with discoveries seems pretty strong, and there may be a little lurking hope of enhancing his standing in the community. I never said aught to him.

The Government also had another plan than sending out the search and relief expedition which was that if they had no offer for one already out, to take a few Arabs, run in and settle the Nile question by looking at the north end of Tanganyike and call me out of Manyema, where his truthful Arabs reported me as living like an Arab. And I went up quite sure that, if anywhere, the Nile was west, at the Lualaba, where I was working. The idea seems to have come from Kirk, but it has not prevailed over me; and if the good Lord above gives me strength and influence to complete the task in spite of everything, I shall not grudge my hunger and toil.

Affectionately yours,
DAVID LIVINGSTONE.

In publishing the above letter the Portland (Me.) *Press* says:—

"Elsewhere will be found a letter, now for the first time made public, from Mr. David Livingstone, the great African explorer, to his brother, Mr. John Livingstone of Listowell, Ontario. The pretensions of Dr. John Kirk, H. B. M., Consul at Zanzibar, to great friendship for Dr. Livingstone, his accompanying the body to England and acting as a pall-bearer at the funeral were naturally very offensive to the Doctor's brother, in view of the statements made in this letter. Mr. Livingstone says that had timely notice reached him he would have gone over to the funeral and protested, with his brother's letter in his hands, against Kirk's acting as pall-bearer. The indignation of Mr. Livingstone at these assumptions on the part of Kirk—who had represented that Dr. Livingstone was living like a Arab and travelling aimlessly through Africa has led him to consent to the publication in the *Press* of this letter, which shows the strong feeling of the writer at his ill treatment by one who was officially—as well as morally and humanely—bound to furnish the intrepid explorer with all possible aid and comfort."

WEALTH OF THE BRITISH ARISTOCRACY.

The enormous wealth of the very few may be judged by certain examples and facts, which are here given on credible testimony. There are thirty thousand great English landowners, who together derive a land revenue of some sixty millions of pounds sterling. There are considerably more than a million peasants, who have hitherto been totally dependent for bare existence on the lords of the soil. One quarter of Scotland is owned by eight noblemen, of whom the chief are the Dukes of Hamilton, Buccleuch, and Sutherland, the Marquis of Bute, and the Earl of Breadalbane. The English county of East Sussex, embracing more than eight hundred square miles, is almost exclusively the property of the Duke of Richmond and the Baron of Leconfield. So extensive is the property of the young Marquis of Bute, whose income is fully three hundred thousand pounds a year, that not long ago his agent spent nearly two millions in repairing and altering his magnificent manor and estate of Crichton Mount Stuart, the Marquis's residence near Cardiff. Mr. Bright once instanced the case of a nobleman with an income of one hundred and twenty thousand pounds, who annually spent forty thousand, and laid down the remaining eighty thousand in "rounding" his property, by buying up every parcel of ground contiguous to his estate which he could induce the owners to sell. This was one example of the pregnant fact that the land has long been in process of concentration in the hands of fewer and fewer possessors, thus ever widening the gap between rich and poor. This tendency has been encouraged and protected by the still enforced laws of primogeniture and entail. To be sure, the law of primogeniture, as it now stands, only operates in the case of a proprietor dying intestate; and but very few large land-owners do die intestate. Nine out of ten, however, do as a fact leave their real estate by will to their eldest son, to maintain the dignity and prestige of the family. The law of entail is far more serious in its results, as tying up land and perpetuating vast and ancient estates beyond peradventure. Simply stated, the present English law of entail enables the owner of a landed property to devise it for a term of a life in living, and for twenty-one years after; and this entail can only be cut off by the concurrent consent of two parties—the existing occupant and the heir. If, therefore, Lord Hardbunter has a son two years old, and that son lives to be eighty, Lord Hardbunter may, by an entail, easily cut the estate absolutely off from the market for a hundred years. In various ways this often works other injustices than that of restricting land in so small and overcrowded a country. The present Duke of Newcastle, having run through his fortune and a greater part of that of his duchess, went into bankruptcy loaded down with debts, one alone of which amounted to eighty thousand pounds But the creditors could not touch his entailed estates, and so this noble bankrupt still finds himself in possession of one of the most enviable properties in the kingdom.

Among other immense properties of the few rich may be mentioned that of the Duke of Westminster, who owns, besides Belgrave and Eaton squares, and a large part of the fashionable quarter of Westminster, the manificent manor of Eaton Hall, near Chester, Halkin House, in Flintshire, and Motcombe House, in Dorsetshire, each surrounded by thousands of arable but, to some extent at least, uncultivated acres. The Duke of Bedford owns the extensive group of squares in that central part of London called "Bloomsbury;" also Covent Garden Market, many streets leading from the Strand on either side, and blocks of houses at the West End, and one of the most splendid of English rural estates at Woburn Abbey. The Earl of Derby may be said to own almost square miles of blocks in Liverpool and Knowsley; his ancestral country-seat is larger than most New England townships. The Duke of Sutherland is said to be able to ride by rail from sunrise to sundown on his Scottish estates, and has five noble castles—Dunrobin, House of Tongue, Trentham, Lilleshall, and Childen. The Duke of Devonshire is the lord of no less than eight castles, all of which are rural palaces fit for royalty, among them peerless Chatsworth, and the only less superb Hardwicke Hall. In London he has a residence on Picadilly, where land can be worth scarcely less than ten pounds a square foot, which is surrounded by gardens, and occupies a broad square. The eccentric Earl of Dudley, Earl Brownlow, the illiterate Duke of Portland, Baron Portman, the Duke of Northumberland, the Earl of Abergavenny, the Marquis of Salisbury, the Duke of Rutland, and Marquis Camden have immense rural properties, which are only exceeded in value by the whole quarters which they own in central parts of the metropolis itself. The Duke of Buccleuch has ten castles, in each of which a liberal domestic establishment is kept up all the year round. The Scottish Earls of Mansfield, Stair and Glasgow possess each five castles, vast and spacious edifices, the centres of splendid estates, which are to a considerable degree shut off from cultivation, and used as deer parks and hunting grounds. The income, probably, of every nobleman who has been named exceeds fifty thousand pounds; a majority of them would show revenues of one hundred thousand, and at least three of them, the Dukes of Westminster, and Sutherland, and the Marquis of Bute, receive annual incomes of more than three hundred thousand. Nor are the titled and hereditary aristocracy any longer the only great land-owners. In Scotland, in recent years the successful merchants, manufacturers and bankers have been buying up, to secure what is called in England "a stake in the country." Again and again estates which have belonged to noble families for centuries, and whose entails have become exhausted, have been bought in by these *parvenus*, who in their turn have become lords of the manor and masters of peasant communities. Still a third class of landed proprietaries has been those of the church endowments. Thus we have three very powerful sources of social and financial power arrayed together to maintain the present condition of things, to keep the peasant where he is, and to defend the laws of primogeniture and entail from attack—the heriditary nobility, the manufacturing and banking princes and the clergy.—GEO. M. TOWLE *in Harper's Magazine for August.*

CUTTING UP THE MINISTER'S HOG.

Dr. Prime gives in a late New York *Observer* some pleasing reminiscences of the early days of his ministry. He has been visiting at the parish in the Highlands of the Hudson where he served many years. Naturally his thoughts revert to the events of those good old days—good simply because they passed away long ago, and have left the remembrance of their brightest features, as the result of which we have the following:

"Those three years—'how sweet their memory still.' They gave me $700 a year and the use of the parsonage. The salary appears small now, but it was more than twice, perhaps three times, what seven hundred is now. They were fond of making presents to their minister, especially provisions for his table; in the fall of the year, for three months at a time, we never bought a pound of meat, the larder being always supplied by the gifts of the people. And this reminds me of a little incident, perhaps too homely for print, but it will show the inner life of the rural pastor, and will brighten the sombre pages of this letter.

"One of my elders sent me as a gift a whole hog: weight two or three hundred pounds. It was dressed—that is to say, undressed, for when I went down into the cellar to see my present, he lay there on his back, with his numerous legs extended in all directions, especially upwards, with a mighty rent extending from head to heels. What to do with him I did not know. Had he been a live elephant, the animal would have been of more service to me than this huge carcass, which seemed to fill the vault, and, in the light of a solitary candle, presented a ghastly spectacle. There was no person in the village on whom I could call for help, yet it was evident that the beast must be dissected and packed in a barrel with brine. I was in a pickle to get him in. The more I contemplated the task the more the wonder grew. I returned to my study and mused on the vanity of possessions that one does not know how to use or enjoy. At this moment a stranger, the Rev. Mr. Bronson, an Agent of the American Bible Society, called at the door, and sought the opportunity of presenting "the cause" to my people on the next Sabbath. This being settled, he yielded to an invitation to pass the night. After tea, I said to him:

"'Mr. Bronson, we country ministers are obliged to do our own work; I have a job down cellar; will you excuse me for an hour, or will you go below and hold the candle?"

"He preferred to walk down and continue our conversation. I took the knife with much trembling; and not knowing where to begin, struck in valiantly but blindly. Mr. Bronson exclaimed: "Brother, it seems to me you don't know how to do that thing.'

"I paused in my work, and seriously fixing my eyes upon him as he stood with the candle in his hand, I said:

"'Do you suppose you could do it any better?'

"'I do,' said the blessed man.

"'And I will hold the candle,' said I, handing him the knife.

"He took it, and with the ease and skill of a surgeon who has a beautiful piece of human misery in his hands, this good brother, in twenty minutes, carved that animal into the most elegant pieces; such shoulders, such hams, and the spare ribs, too! And those leaves of lard, and a nice lot of chops that he slit up; and when he had laid aside the meat for head cheese and sausage, we put the *disjecta membra*—the disjointed members—into a cask prepared with salt; we rubbed the hams with saltpetre, and having cleared up the place returned to the parlor.

"I had not been neglectful to entertain this stranger, and he proved to be the angel whom I needed in my hour of embarrassment when I had too much of a good thing."

ATTEMPTED ASSASSINATION OF PRINCE BISMARCK.

The telegrams bring news of an attempt to assassinate Prince Bismarck, which happily has been unsuccessful. It appears that while the Prince was driving in the country about Kissingen at noon, yesterday, he was fired at by a young man, the ball grazing his wrist. The would be assassin was promptly arrested, and Prince Bismarck afterwards drove through Kissingen and showed himself to the people, who, it is stated, were with great difficulty prevented from lynching the would be assassin after his arrest. It will be remembered that some time previous to the war with Austria, a similar attempt was made upon the Prince by an enthusiastic but misguided patriot, Karl Blind, who, in common with most of his Prussian fellow-men, it must be confessed, did not understand the drift of the great Chancellor's policy, which he steadfastly carried out despite all clamor and opposition, and which was afterwards to bring such glory to the Fatherland and raise himself to the height of popularity. They only his course as that of a hard, pragamatical tyrant, instead of rare insight of a far-seeing statesmen, earnestly devoted to the interests and welfare of his country. This renewed attemt upon the Prince's life can only evoke an outburst of generous sympathy from every German heart.

The telegrams, in giving the name of the assassin as one Kullmann, a cooper in Madgeberg, state that he is a member of the Catholic Journeymen's society in that city, and has been observed of late frequently to be the company of a Catholic priest. This will doubtless inspire the suspicion that the Ultramontane party had something to do with the attempted assassination. This, though from certain events it may seem justifiable enough, must not be too eagerly accepted, as, however deeply this party may hate the Prince, whom they regard as the instigator if not the author of the ecclesiastical legislation of which they so bitterly complain, it is hard to believe they would resort to a course which all history has proved to be ruinous to any cause, and liable to recoil on those who follow. In connection with this the reported discovery of a design to assassinate the Emperor of Austria is remarkable. Both matters will no doubt be thoroughly enquired into, and then it will be seen whether they are the doings of individuals or leagued fanaticism.—*Montreal Wit.*

THE TILTON-BEECHER SCANDAL.—We observe with great pleasure that Mr. Beecher has promptly called for a full investigation of the scandal so elaborately hinted at in Theodore Tilton's long letter. The investigation is now going on, and it is hoped that it will be completed in a few days. The whole Christian world will rejoice in the complete vindication of Beecher. It is well said by the *Watchman and Reflector* that it it is not a rare thing for shadow, at some time to fall on a good man's reputation. The God-man passed under a cloud, and he assured His disciples that they could not expect to fare any better. Bunyan, one of the purest of men, had to defend himself from the charge of impurity; and with multitudes a charge is as good as proof of wrong. Wesley's wife half-crazed with jealously, led off against him in the strife of tongues. How keenly the great and godly Edwards was made to suffer by his own spiritual children. As for Cotton Mather, it is likely that his name will continue to be cursed right along through the ages, for his supposed leadership in the matter of the Salem witch-craft, though in fact as innocent as if the whole had transpired before he was born. In our own day good men have gone to their graves under a cloud which has lifted only after prejudice and passion had likewise died. Don't be in haste to make up a judgment, when the reputation of years is at stake. Don't accept the statements of common rumor; common rumor is a common liar, and is never so fleet of wing as when she has a good man for a subject. No strange thing has happened to you. All such clouds lift after awhile, and none gather around one without the consent of Him who has said all things work together for good to them that love God.

THE British Society for the Prevention of Cruelty to animals was formed fifty years ago, and when it began its benign mission it was almost universally laughed at. A joke or a sneer was its almost familiar greeting from the cultivated classes, while the lower regarded it with almost savage antipathy, as interfering with their right to do what they would with their own. But the Society has held on its way, and on the 22nd ultimo, it held an "International Jubilee," which was attended by many distinguished persons, including several foreign ambassadors. The Earl of Harrowby presided, and the Duke and Duchess of Edinburgh presented a gorgeously bound copy of the *Animal World* to each of upwards of 400 boys and girls, from the superior and elementary schools, who had written essays on the subject of cruelty to animals, some of them of great excellence. One little fellow, only eight years old, who had been capable of winning a prize, raised a general outburst of hand-clapping. The Queen through her Secretary, declared her warm interest in the cause, and her gratification that her son and daughter-in-law (daughter of the Emperor of Russia) would show their interest and sympathy by presenting the prizes to the boys and girls. Here is an example for persons of distinction in this country, who have hitherto taken little interest in this subject, if they have not even aided in casting ridicule upon Mr. Bergh and his associates.

HOW TO DISPOSE OF UNPRODUCTIVE PROPERTY.—A friend of missions sent the American Board recently $1,000, and wrote to the treasurer as follows:

"Some twenty years ago I bought some real estate, I offered it for sale, but had no offer for it. Having waited nearly two years, and feeling that I had little tact for selling or finding a buyer, I got tired of it, and consecrated the property to the Lord. Last week, just in the hardest times, a man came in one morning and offered me $3,800, my price being $4,000. Will you let the offer stand twenty-four hours? Yes, was the reply. Before night another party came and offered me the full price—one half cash, the other half on time. I here send one half of the sum, paid down, to you, and the other half to the American Home Missionary Society. I concluded the Lord knew best when He wanted the money in His work, and sent a buyer when that time came. Is not this a capital way of disposing of unproductive property?"

A TRUTHFUL CHARACTER.—A gentleman in Mayence gave his servant maid the following 'character' the other day:—'The bearer has been in my house a year—*minus* eleven months. During that time she has shown herself *diligent*—at the house door; frugal in work; mindful—of herself; prompt—in excuses; friendly—towards men; faithful to her lovers; and honest—when everything had vanished. We have no doubt the services of this attractive creature have been in immense request wherever she has exhibited her wonderful certificate.—*London Globe.*