

direct tendency to ameliorate the condition of the lower classes of the people, and to bring within their reach advantages which were before restricted to the richer grades of society. And then, moreover, whether we regard the results of mechanical science or the products of art, I think we shall be convinced that there is a connexion between perfection in these and the faith of Christianity. As an historical fact, it is plain that there never was a country or a time which could long maintain pre-eminence in art or science divorced from Christianity. I believe that the history of all countries will show this.

Look for a moment at the Chinese. We find that nation, so eminently gifted with those special faculties which would naturally make them superior in all the mimetic arts, in a state of perpetual stagnation, having lost even the power of using the inventions of former ages. And this is so because they want the spring which Christianity alone can give to set all their faculties in exercise, and to develop them to their highest standard of perfection. I think it, therefore, my part, holding the place which I do hold in the Christian Church, to come forward, not with any secret misgivings; not with any cold, injurious doubts or hesitations, but heartily, and I may say, rejoicingly; not in spite of my Christianity, to aid according to my powers in the development of science, and the mechanical arts. This, it is my firm belief that it is my duty to do, and I feel that I am on my right ground when I stand here and address these observations to you. But I feel, moreover, that it is possible a nation may be too much occupied with the works of art, and with the triumphs of science; and that in attending too exclusively to these, it may lose that eternal flow of life, without which all external developments are worse than useless. I see, or I think I see, that the proper attribute of Christianity, and of a Christian teacher, is that they should mingle in works like these; and that in doing so, they should try to call attention to the wants and the necessities of the producers of these works, and to remind the nation that, after all, man is greater than his works, and the workman superior to his fabric. So this exhibition calls attention to the dignity of labor; it sets forth in its true light the dignity of the working classes; and it tends to make the other people feel the dignity which attaches to the producers of these things.

In more than one way some such happy results may follow. For instance, it is one special part of our duty to ameliorate the disadvantages which must almost of necessity attend upon the workers of these results. And here I might first speak of their physical disadvantages: for we have lately seen the operations of science specially applied to the alleviation of some of these disadvantages; such as the invention of the magnetic gauze which is placed over the mouth of the worker in steel filings, to prevent him from inhaling those particles which would be injurious to his health. Now, I think that when science is thus brought to bear upon the amelioration of the phy-

sical condition of the producers of those results of industry, it may be even seen as pointing to its noblest aim, and then by it God is served while it blesses man. By all such well-directed labor, indeed, we are re-conquering in the domain of nature the rights of man. Man was meant to reign over the elements, to replenish the earth, and to subdue it: and as we have come to the days of its mighty replenishment, so the Almighty hand of the Great Designer has guided us to the approach of that day when we shall see the subjugation of the elements. What are all those discoveries of science? What are all those mighty engines which almost annihilate space, and connect together the most distant places? What are they but a giving back to man his original birthright, a power over the elements, and a command over the material world? What is it when we turn from power to beauty? when we teach the loom to imitate the most beautiful productions of nature? what is it but following the leadings of that mysterious hand which beckons man on by labor and industry to regain his lost inheritance, and to imitate the works of his Almighty Creator? What are the most delicate fabrics of the most beautiful loom but imitations of the works of the God of Nature? And what are all the works that we are engaged in doing, but a striving to imitate, by dint of hard labor, what the Almighty Will did with a word, when out of the dumb forces of the struggling and confused chaos, he called forth by his fiat the harmonious voice of Nature; when out of the boiling and seething mass in that chaotic cauldron he called forth order and beauty, decked the earth with trees brightened it with flowers, gladdened it with his sun, and finally set man in the midst of it to achieve new triumphs, and to attain new conquests by yielding gladly to that primeval curse which God turned into a perpetual blessing, when he made that labor, which is the instrument of man's victory, to be at the same time the discipline of his spirit.

VARIETIES OF THE OAT.

At one of the recent monthly meetings of the *Highland Society*, Mr. Lawson, the celebrated seedsman of Edinburgh, read a very elaborate and interesting paper on the various kinds of oats cultivated in the different districts of Scotland and the adjacent islands. The oat may be said to be the staple agricultural production of that country, whose soil and climate are so well adapted to its growth. Although in Canada we cannot hope to equal either Scotland or Ireland in the production of this valuable cereal, yet much may be done even here to improve the quality of the oat; and the following facts, gleaned from the before mentioned article, will doubtless be read with interest by many of our readers.—It is worthy of particular remark, that according to the most approved authorities the meal obtained from the oat holds a foremost rank among the various grains used for human food. The most healthy and muscular people are those who