Selected Articles.

OLEANSING FIRES.

Let thy gold be east into the lumine Thy red gold, predous and bright Do not fear for the hungry are, With its caveins of burning light And thy gold shall return more pre Free from every spot and stain. For gold must be tried by fire. As a heart must be tried by pain

In the cruci are of sorrow Last thy heart, do not faint or watt Let thy hand be firm and steady, Do not let the spirit quark. But wait till the trial is over, And take thy heart again , For, as gold is tried by fire, So a heart must be tried by pain

I shall know by the eleant and the abition Of the golden chain you wear, By your hearts calm strength in loving. Of the fire you have had to bear Beat on, true heart, forever: Shine bright, strong, golden chain And bless the cleansing fire, And the furnace of living pain! .. Adelaide Proctor.

OVERWORK? OR OVERWORRY.

A great amount of very pernicious twaddle has lately been published on the subject of the alleged overwork in which many of the greatest, and possibly some of the least, mon of the present generation indulge in the pursuit either of wealth and fame, or of high social position. The tendency of these publications has been to unpopularise and discourage labour, and to exalt the doctrine that the true duty of a man to himself in that the true duty of a man to himself in these days, is to do as little as he can for the largest possible reward. Such teaching is highly mischievous, and if generally prac-tised would speedily send the world back again into the barbarism from which it is not too rapidly emerging. Work is divine not too rapidly emerging. Work is divine. Without work, human life would be intolerable, and a man would be little better able, and a man would be little better than a sponge, an oyster, or a impet upon the rock, which only exist to irobibe the or too powerless to seek. But like all the abundant blessings spread around mankind, work is only beautiful and good in its de-It must be used, and not abused. Too much of anything is not good for us. Vice itself is but virtue degenerated and dis-sipated by being forced into extremes. Ferocity is nothing but excess of courage. Extravagance is but excess of liberality. Penuriousness is but excess of prudence. Anarchy is but over much liberty. Cowardice is but excess of caution and the inordinate desire of self-preservation. Jealousy springs from excess of love. Richness is but another name for excess of bravery and stagnation is but rest, when carried to the me plus ultra of its possibility. In like manner, work, if not carried beyond the point at which all the functions of mind and body are exercised without undue strain upon either, is one of the groatest, if not the very greatest of all the blessings that we beyond this point, it degenerates into toil, and takes more out of nature than it puts But-if we are to believe some of our modern toachers who moralise upon the melancholy death of the late estimable Judge of the court of Common Pleas, whose overwrought nervous system was the propelling cause which induced him to lay violent hands upon himself—work is a thing which in our age brings the best and wisest of us promaturely to death, and is alike the symbol and the punishment of the overstrained mental activity of our day. Vox et pretere nihil! Windy blothers, uttered by men who have given no proper thought to that of which they write, and who are at the best blind leaders of the blind, or purrots

There is far too great a predisposition in all countries to look upon labour as some thing inflicted upon man as a curse for his disobedience, to interpret literally, and not according to the spirit, the penalty laid upon Adam, and to take advantage of the misinterpretation to shirk labour altogether or to impose it unduly upon the weaker. This doctrino requires not only discourage. ment, but roproof; for the inevitable result of its adoption would be either to reduce men to the state of savages, when the only labour undertaken would be that of the chase of wild animals, or the capture of birds and fish to provide food for the sus tenance of life; or the establishment of slavery, when none but slaves would work upon the compulsion of their lords and masters. But work looked upon with the eye of reason, is the choicest advantage of our mortal state, the only motive power that keeps not only men, but the solar system, and all the countless orbs of the boundless universe which God has made, in a condition of healthy and progressive perpetuity. And the greatest men in all ages and countries have always been the greatest workers. It is only the poor, weak physical natures that break down amid their work—creatures whose loss to the world is no loss, but a gain. The average duration of human life is scarcely fifty years, and its aimost ex-treme natural limit has been declared, on the highest authority, to be three score years and ten; but if we search the history and biography of the most illustrious men of all ages, who have done most for the benefit and improvement of their kind, we shall find that nine out of ten of them have oxeceded sometimes by a decade or more of Im, by long life their less industrious and tess gifted fellow-strugglers.

who repeat words without knowledge!

If we would know the length of days at tained by the great thinkers and workers of Greece and Rome, we have only to turn to the ever attractive pages of Platarch's Lives for the gratification of our emissity, where we find that Solon, Lyeurgus, Phito, Socrates, Sophoeles, and other lights of the ancient world, all obtained a green old age. Among the moderns, men who lived in the com-paratively recent time since the invention of the benignant art of printing or who have but recently passed from among us, it will be found that those who have done the most and the hardest intellectual york have lived long: whether their work was that of the stalesman, the soldier, the lawyer, the historian, the philosopher, or the poet. Tector produced a little something, from a to be afterwards handed in Shakespeare died comparatively young; but

so little is known of his life, that we cannot say what his physical constitution was, or what were the causes that led to his remo-val from the world, at an age when he ought to have been in the full use of all his intellectual and bodily faculties. Burns and Byron died at an ago still earlier, and in the very flower and bloom of their manhood, from causes with which hard intellectual labour whatever had nothing to do, and which the world knows to well to render a reminder necessary. Sir Walter Scott, at the age of 61, died not from overwork though few men over worked so hard—but from mental distress caused by his pecuni-ary misfortunes. Voltaire, a very giant for labour, and whose works in every department of literature fill a considerable library, died an octogonarian. Goethe long exceeded three score years and ten. Si Isaac Newton, to whom the hardest work

was amusement, Immanuel Kant, who had the same healthy stamina of mind. William Wordsworth, and Walter Landor, who all all exercised their intellects without stint or weariness, and with the screen regularity which we may imagine in a plauet rolling and rolling, unresting and unceasing in its appointed course, either reached or exceeded four score. Doctor James Copland, the Cyclopedia of Medicine, attained the age of seventy-mne, retaining his mental faculties clear and unclouded to the last. Lord Lyndhurst, Lord Brougham, and the great Duke of Wellington, who, as labourers in their several departments of activity, per-formed tasks that may truly be called heroulean, were all nonagenarians; and nover seemeed as if time, circumstance, or duty could find them work enough to do. Wellington's despatches alone are a marvel, and a magnificent monument to his fame. And it was a characteristic of all these great men, that they did their work as if they loved it; that they never got into flurries or worries, but took the world and its business caimly. They know their strength and never exceeded it. They knew that the body was the workmanship of Cod, and must be fairly treated, as became the habitation of the mind, and the only means by which mind could work and declare itself. Healthy and clean body, healthy and clean mind, was their rule of life; and to keep the body fit for the mental work required of it. they practised all the bodily virtues com comprised under the names of exercise moderation, purity, and sufficiency of sleep and relaxation. The thinker's brain, like the blacksmith's arm or the pedestrian's foot, becomes strong in proportion to its work. The whole secret is told in the anwork. The whole secret is too in the an-cient fable of Iarchus, the wise physician, and his three gold rings. He taught his disciples that if they were these rings with trusting faith, and religiously followed the precept attached to each, they would pre serve the freshness and the flower of bodily

length:

Who wears the first, must keep his body pure,
From toe to crown, by daily daliance!

With cleansing waters, Houvon's most precious gift
A daty and a levary both in one.

Who wears the second must avoid excess
In overy appetite, in food and drink,
In passion, in desire, in toil, in sleep.

Who wears the third must train himself to use
All faculties the bounteous gods bestowMust teach his oyes to see, his cars to hear,
His hands to toil, his feet to van and leap.
His lungs to breathe the invigorating air;
Must train his head to think, his heart to feel
And exercise each power of life and limb
To full efficiency, nor overstretch
Even by a hair the tousion of the string,
Lost it should jar and samp. Who wears the three
Shall be a perfect man, except in sou!

A physical coble—safe from all but time,
And accident, and chastening of the gods length:

and mental youth to the latest limit of man's allotted time upon the earth. Their

virtues are thus set forth by a modern poet

in studies from the Anntique; and the aptness as well as beauty of the quotation

will render unnecessary an apology for its

To this comprehensive formula need only be added the suggestive warning that nerintemperance, or by the deprivation of the proper and natural amount of rheep, are the main causes of the physical break-down, too often attributed to excessive brain work. The late Mr. Justice Wi les, whose untimely end has produced so many querulous and misplaced homilies on over-mental exertion as one of the characteristics of the age, never did half as much work as Lord Brougham or Lord Lyndhurst, or as Lord Palmerston. who hved to upwards of eighty, and looked upon work as recreation. The labours so cheerfully borne by M. Thiers, at the age of seventy-five, might break down a much younger man, if the younger man was inwase enough not to take to the task easily, and deprive himself of his peaceful sleep by fretfulness and worry. Worry, not work, is the thing to be avoided by all who value health and strength, and length of happy days.—All the Year Around.

THE DUTY OF A RIGHT EXAMPLE.

BY HON. NEAL DOW.

I was reading an English paper the other day, and paused over one passage in it a long time and thought out a little sermon. It was a great commercial newspaper, and in it was a roport of a so-called temperance meeting, at which many emment men were abstinence at all, or in the interest of pro-hibition, but in that of the licensed victualors. It was to devise some way of making the grog shops and the rumselling business generally more respectable.

Among the notabilities present at the meeting was the Bishop of Manchester, who made a speech. And such a speech the had no sympathy, he said, with the temperance movement, he fellowship with men who were so extreme in their views as to forego entirely the use of that

tin tho last Sabbath, he said, he was preaching in a neighboring parish; and after the service the rector asked him. Wouldn't he like a little something? And the Bishop said he would a And so the

after the Bishop had taken a little some-thing (whatever it was,) he "felt himself a great deal the better for it." He would not, therefore, and could not recommend total abstinence to others; nor could he sympathise in the movement, that had taken such strong root in the country, for the suppression of drinking houses and tippling shops.

And so this bishop proclaimed himself to be a champion of the practice of moder ate drinking, and of the countenance of the liquor trafile in the country, from which such infinite mischiefs result to the nation and such infinite miscries to the nearly. I wonder it there is any way he people. I wonder if there is any way by which it can be determined with any reasonable degree of certainty whether the toetotalers are right in their views and practice, or whother the Bishop of Man-chester and such as he are right. It is of the highest importance to the interests of the temperance movement that it should definitely settled among good men whether the cause is merely a matter of expediency, or whether to help it is a duty binding upon the consciences of duty binding Christian men.

And so this Christian bishop had been preaching on that holy Sabbath day; and after that he drank intoxicating liquor of whatever kind, and declared himself to be "the better for it." During that service the Bishop had many times repeated the prayer "Thy kingdom come, Thy will be lone on earth as it is in Heaven. doubt he did this honestly, sincerely, d siring that God's kingdom should come speedily; and that even in this day, if it were possible, God's holy will might be done on earth as in Heaven. I would like to ask the Bishop (and perhaps some day I may have an opportunity to do so whether he thinks it possible for that glorious time to come for that prayer to he answered while drunkenness exists in the world? Whether he does not believe that a condition precedent must be the redemption of the world from that dreadful sin and shame and crime? I would like to ask him if drunkenness can ever be banished from the world until men cease to druk intexicating liquors? whother the drinking usages of society, so long as they exist, will not result inevitably in the drunkenness of great numbers of great numbe

bers of people?
I am sure the Bishop must assent to all this. Drunkenness is absolutely inconsis-tent with God's will, and cannot exist in tent with God's will, and cannot exist in his kingdom; drunkenness will forever exist as it now is, if not worse and worse, while men continue their drinking customs as they now do. Well, then, we see this Christian bishop many times every day praying that God's kingdom may come speedily, and that His holy will may be done among all the children of men, as it is among the angels in Heaven; and then turning around and coolly, deliberately doing that which renders an answer to his I do not think it an prayer impossible. I do not think it an extravagance to say that the giorious time coming, when sin and shame and sorrow shall cease from among men, can never be until men relinquish the use of intoxicating drinks. How, then, can any Christian man do that which must inevitably render impossible the doing of God's will overywhere on earth?

Temperance men are often spoken of as uncharitable and intolerant in their judg-ment of those whose opinions and practices do not harmonize with their own views; and this charge is well founded. We can understand very well how ignorant men may be truly Christian men and yet do many bad things, ignorantly. But we do not see how an educated and cultivated man can be a Christian and at the

REV. MR. KNIGHT, DUNDEE.

The committee appointed to consider Mr Knight's sormons and article which appear ed in the Contemporary Review, entitled "The Ethics of Creed-Subscription," met on Monday, and, after three hours' deliberation, resolved upon a report to the Presby-tery. At the meeting of the Free Church Presbytery of Dundee on Wednesday, the report of the committee was submitted and Its principal passages were as folreed-Subscription, the committee find that it deals with a legitimate subject of inquiry, viz: what is to be done on the faith of the Clurch collectively, or of the individual subscribers of it; but it projounds a view upon that subject which the committee deems to be theoretically intenante, and of dangerous practical condency. Mr. Knight advocates the legitimacy of subscription which is, to an indefinite extent, what he calls 'Vicarious'—that is, a subscription which is so far not an indication of the subscriber's convections, but mercely of his defendable appeal to the available of others. cems to be theoretically unten either the Church of a former generation, or the majority of Church members in his own generation. The commute regard the own generation. The committed regard the theory of Mr. Knight as practically mischnosous both as regards himself and as regards the public. It is mischnosous, upon the public mind, as fatted to destroy the faith of the people in their religious instructors present taking part. The meeting was not as honest men by making them appear as in the interest of total abstinence nor of any men who think one thing and say another, and likewise as tending to unsettle their own faith embodied in the Greed, and to create the impression that there is no such thing as ascertained truth. In regard to the sermons, the committee, while lanienting that they do not contain a statement of any doctrine of grace, observe, in addition, that in the sormon preached in Mr. Martmean's church there is nothing to indicate any distinction between the revelation of God by prophets and apostles and by Jesus Christ hunself, and the knowledge of Him which it was right and propor and useful to which a man may attain by the right exto take in a, propoguay. Not had he any,
sympathy with those who were endeased
ing to suppress the traffic in an article
the report was adopted, and ordered to be to which a main may attain by the right ex-ercise of his natural gifts." On the motion of the Rev. Mr. Bruce, of Broughty Ferry, which he taked to take and in the use of the report was adopted, and ordered to be which he experienced a benefit. He opinion of the members of the Presbytery would never assist in the enactment of a on the writings of Mr. Knight. In reply to law which would prevent others from one of the elders of Mr. Knights church, having what he wished to use. plained that the finding of the Presbytery did not convey the slighfost degree of consure upon Mr. knight, and did not in any way compromise his position in the Church. The Roy. Mr. Knight dissented, for reground to be afterwards handed in. The Presby-

CHRISTIAN SKINFLINTS.

Most men are curiously illogical in their character, but the Christian skintlint is the oddest contradiction of all. It sounds some thing like cold fire and stony water. As a Christian he must have his charities; but to give, is to the skinflint, torture, and to the philosophical political economist, immoral ity. And these opposing principles have to be reconciled. We have known some odd mothods of reconciliation. One lady solls fancy-work; which she sells at prices quite as fanciful as her labors; the proceeds of which mild extortion, after deducting the full cost of the material rather over than under, she dedicates to charitable pur-poses, and so kills more than the tradi-tionary couple of birds with one stone. For she amuses hersoif according to her taste, without cost; she makes a brilliant reputation among her friends for dexterity and cloverness of fingers; and she is really quite heroic in her subscriptions. She could afford all that she gave in this way out of her private moneys, if she liked; but she could never bring her heart up to that measure. She makes her friends pay for her amuse ments in the way of fancy work and nick-nackery; and how much soover she is laughed at, she honestly believes this to be true Christian charity, and that she is laying up for horself treasures everlasting for every little penwiper made useless by beads and plush, which she sells for half a crown -extreme price of material, under four-pence. Another gives charity out of her savings; and her savings come from her bargains. She goes to market herself, and does all her own shopping; and when she has been clover enough to mulet the tradesman of a few pence or a few shillings, as the case may be, she puts the parings she has gained, neither honestly nor nobly, into the pocket of her charities, and robs Peter that she may pay Pant. She thinks it no wrong if, all in the way of business, sho cheats a poor trader of his lawful margin of profits, provided she throw the proceeds of her theft into the treasury of the Lord. of her theft into the treasury of the Lord. She has no idea of the Lord not quite liking such addition to His treasury; of a widow's mite honestly got and honestly given ranking far above guineas of gold of such questionable mintage. To her the thing is her charity, not the means by which she performs it; and she never thinks for a moment of what the poor trader must feel when he watches the melting away of the margin of profit of which she has cheated him.—Tinsley's Magazine.

WILL-O'-THE-WISPS. Will-o'-the-wisp has sometimes been set

down as a rank impostor, but despite the anothema hurled against this luminous vagabond, the "mad fire" still flickers his brief hours of existence over march and fen. One fine Summer evening, as two gentle men were passing a large reedy pool near Dunoon, in Argyleshire, they were startled by seeing "several lights flitting across the surface of the pond, from one sedgy part of it to another. The lights were precisely like the light of a common candle, not larger and not smaller; and they appeared to leap from place to place, and then vanish, just as if one threw a candlo across the pond and it foll into the water." This is the true will-o-the-wisp—the normal appearance of the fiery madeap whose pranks have figured in many a rustic story. But there are other forms of the same phenomenon—lambent flames, which remain steedy aboyo certain spots, but which either disappear when approached, or which more curiously, recede as the beholder pur-sues them. Of this kind was the light seen several times by M. Beccari and a friend of his, on the stony banks of the Rio Verde, ten miles south of Bologua. It appeared as a rectangular body of light, about a foot in length, hovering about two feet above the stones. Its radiance was so strong, that he could plainly see by it the water of the river, and a part of the neighbouring hedge; but the light became paler as he approached, and vanished when he reached the spot. Again, as regards the lambent s of the Pietra Mala, likewise on the rond between Florence and Bologna, Sir Roundell Palmer bears witness, that "he saw the flames issuing from the ground in saw the names issuing from the ground in a common ploughed field) over a space of no great extent;" but in the case the flames did not vanish at his approach, for he "lighted sticks, etc., at them." Such a witness is unimpeachable. Doubtless the great lawyer mentally subjected the strange of the conference of the professional or political life, there is no great lawyer mentally subjected the strange of the conference of th light to a rigorous cross-examination, and cited great authorities against its existence; but even he could not resist the ovidence of its reality, furnished by 'the combustion of the sticks which he exposed to its influence. The vanishing of some of those lights when approached, and the recedence of others. are curous facts not yet explained. Mr. Blesson was sorely tired by a fugitive light of this sort, in the valley of Gorbitz; but he was not to be beaten, and, by remaining some days near the spot, he at length succocded in lighting a piece of paper at the fugitive flame.—Belgravia.

THE POOR IN PEAVEN.

Di. Talmage, in a recent sermon, thus encouragingly speaks to the poor:

Here comes a great column of the Christian poor. They always walked on earth. The only ride they ever had was in the hearse that took them to the Potter's Field. The only ride they ever had was ... hearse that took them to the Potter's Pield. They went day by day poorly clad, and meanly fed, and insufficiently sheltered. They were jostled out of houses whose rout they could not pay and out of houses whose rout their presence was an office. Considering the insignificant way many of these went, ont of the word, and the coarse shroud, and the toring, and the coarse shroud, and the toring, and the coarse shroud, and the coarse shroud, and the coarse shroud, and the coarse shroud, and the long a man's yatch or yatching a man's dog. I have often seen a star fish, but I never heard of a star dog, although astrothe river for their departing, spirits, and as they passed, a colestial escort confronted them, and snow white chargers of heaven were broughtlin, and the conquerors mount-ed; and here they pass in the throng of the victor—hour house exchanged for pulace, rang for imperial attire; weary walking for seats on the white horses from the King's Stable. Ride on, ye victors!

PROGRESS OF MEDICINE AND SURGERY.

A retrospect of half a century in any art A retrospect of hair a century in any art cor science, in these days of rapid advance, gives us a striking indication of the rate at which it is progressing, and the life that is in it. While, however, the gain may be patent to the initiated, the public, lacking any special knowledge of the scaled arts such as medicine and surgery, of which we was about to treat although profiting by the are about to treat, although profiting by the general advance, can only estimate its progress generally. It is our purpose in the following article to point out, step by step, the triumpus of the curative art—during the active professional life of many of the present workers, in the great art of saving human life and of alleviating suffering. It cannot be donied that as regards medicine, previous to that date, our methods of inquiry into the nature and progress of disease were very limited and defective. The physician, who had to deal with organs concealed from the observation of the senses, groped, comparatively speaking, in the dark. Our wonder is, indeed, that treating maladies wonder is, indoed, that treating manufes empirically, as they were obliged to dothey succeeded in even and liorating diseased conditions, much less in repairing or curing them, as we know they occasionally did. Experience, unless it is founded on exact knowledge, where such a delicate machine as the human frame is concerned. is, indeed, of but little avail; and what in timate knowledge, we may ask, had our fathers of the minute structure of the human frame? or, what aids and they to holp them in diagnosing the condition of a part when in a state of disease? Ask an en-gineer to give an explanation of the defective working of some complicated machine, placed in some closed and impervious cavity, and you ask the same seemingly unanswerable question that was put to the physician of the past century touching the hu-man machine, a thousand times more del-cate and complicated than anything that has been framed by human hands. Behind the chest and abdominal walls lay the whole mystery of life, with whose faulty working our fathers could but little more than guess at; for wanting the special arms of precision, with which we are now furnishod, they could only work blindly in the dark, and get at the truth by post-mortem knowledge. Let us imagine the modern physician deptived of the tools he familiar ly uses to diagnose the conditions of a part —the stethoscope, for instance. How ut-terly lost he would be; the heart and the lungs, the organs by which our breath and blood circulate, would be to him as a closed book. All the delicate gradutions of sound, by which he knows as clearly as though he saw with his eyes the exact departure of these organs from their normal condition and from their healthy function, would be to him as though they had never existed. The surgeon equally was at a loss to discriminate the nature of pulsating tumors, and the condition of disease in arteries. The laryngoscope, again, enable the eye to penetrate down the larynx, and by the speculum insight is given into the uterus. By the still more wonderful aid to science given by the ophthalmoscope, we may be said to enter the very bram, and see, as it were, on an index, the condition of the corebral nerves and cramal circulation.— Edinburgh Review.

PASTORAL LIFE A PLEASANT LIFE.

Rev. Dr. Dowling, in a recent sermon on the completion of forty years from his ordination, preached on the occasion of resigning his charge at Newark, in order to re turn to New York, said that his entire pastoral life had been a happy and favored and peaceful one. The pastor's life, he said, was not without its trials, but to the hum-ble and faithful laborer they were more than counterbalanced by its joys. Upon looking back upon these forty years in the pastor's office, without the intermission of a Sabbath, and "remembering all the way the Lord his God had led him," he had come to the deliberate conculsion that, all things considered, the pastors life, unless he brought troubles upon himself by his he brought troubles upon himself by his lack of prudence or of piets, was the happiest life a Christian man-can live. "From my very heart," said he, "I thank my blessed Saviour that ever he counted me or trust, that I would not cheerfully reject, in favor of that of a preacher of the gospel of Christ, and a pastor of a Gospel

A QUAINT ESSAY ON DOGS

The following essay on degs was written by a small New Englandboy this summer. "As this is the tale of a dog, it may be in ferred that every dog has a tail, and that every tail has a dog. I have never seen a dog's tail run over two feet, but the tail of a dog can be of any length, and two feet always run under the tail. As every dog has its tail, and every tail its dog, so also has every tail its wag and every wag his tale; a dog can wag his tail one day out of two, but a wag can tell his tale eight days out of a week, making a total difference hetween the wag of a tail and the tale of a nomers do say there is a dog star, and that by falling down over a dog you can see stars, but this double vision does not affect the measurement of a dog; he contains just eight foot, two. fore and twn bind. There are many, ways in which this dogs talo, could, be drawn out, but, a good healthy. dogs tall should not be over hix inches