

noyances and privations—himself compelled to resort for collateral aid to some secular pursuit; and even with this help, every sinew put to its utmost tension in order to keep up appearances, and make the two ends of the year meet. He counts the cost—he is perfectly aware that “in any department of life, except the ministry, he may count with confidence upon acquiring a competent fortune”—he sees it all; but souls are immortal, souls are precious, “Necessity is laid” upon him—he must “preach the gospel.” The language of the heart is, “Here am I, send me.” God accepts the sacrifice. God sends him. He stands amongst us as “our pastor.”

Now will any one assert that all the reward such a man seeks is a salary? Perish the thought. His only adequate reward is souls—reclaimed souls—souls, that through his instrumentality, and because of his self-immolation, are destined to exult in inconceivable bliss throughout all eternity.

Are you giving your pastor his “reward”? Did he find you a thoughtless sinner? And have his words impressed, soothed, sacrificed, saved you? Have they led you in secret to the foot of the cross? And yet you are withholding that knowledge from him? Then you are defrauding the “labourer” of his “reward”—his deepest, sweetest, holiest “reward.”

Or, if he found you walking in wisdom’s ways yet have his tender counsellings often refreshed your spirit? Have you gone often to the sanctuary weary, and worn with earth’s cares, and returned home again, rejoicing because of some sweet message from his lips? Has he ever heard from you, in return, a single word of kind encouragement—an appreciating comment upon his ministrations? If not, you are defrauding him of his “reward.” “Christian pastors” “have like passions with other men,” and can do more work, and do it better, where they experience sympathy and affection, than where they meet comparative coldness, and are left to struggle with want. In point of fact, it may be doubted whether there is any class of persons who are so much alive to offices of kindness as pastors. The most trivial tokens of affection from their people have often sent a thrill of joy through the entire tenantry of a parsonage, and moistened every eye with tears of gratitude. And next to the supports and consolations drawn from above, they find encouragement and strength from the assured confidence and attachment of their congregation.” So, very beautifully, says, the aforesaid “address.”

I have not spoken of the “labourer’s” salary as his “reward,” because, in truth, I consider it as his *right*, not his “reward.” I put it not upon the footing of a “reward,” because, by the law of God, an adequate support is the labourer’s just right: “Say I these things as a man!”—“Saiest thou the law the same also?” “Even so the Lord ordained that they which preach the gospel, should live of the gospel.” The Church is greatly culpable on this point. There is an apathy that ought to be done away with. Would it not be well if every congregation in our wide-spread Republic, were to take home, and prayerfully consider the question, “Is our pastor receiving a sufficient salary?”

Do we need a constraining motive? Let us find it in the fact, that Christ, himself, identifies his “labourer’s” interests with his own. “He that despiseth you, despiseth me.” He that receiveth you, receiveth me.” “God’s cares of his ministers is one of the prominent and delightful themes of the Bible. There is no greater source of encouragement and hope to Christian pastors, than the tender and sleepless care which they know the good Shepherd exercises over them. Can it be believed that He regards with indifference the present state of things in the Church? that He approves of the injustice meted out to His ministers? that He views with complacency the anxiety and suffering they endure under the misguided and oppressive policy we are considering?”

“Believing as we do that there is a *great sin* lying at the door of the Church, for which the frown of providence is upon her, we suggest it for your consideration.”

“Tis not a call of small import,
The pastor’s care demands;
But what might fill an angel’s heart,
And filled a Saviour’s hands.

They watch for souls, for which the Lord
Did heavenly bliss forego;
For souls which must for ever live
In raptures, or in wo.”

JAPAN AND THE JAPANESE.

In their social and domestic life, the Japanese are truly Asiatic. Their females occupy but a subordinate position, although they are permitted to share in all the innocent recreations of their husbands and fathers, and are not held in such jealous seclusion as in some parts of India. Their minds are cultivated with as much care as is bestowed upon the education of the men, and the literature of the country boasts of many female names. They are lively and agreeable companions, and are much celebrated for the ease and elegance of their manners. With all these privileges which they enjoy, they are yet in a state of total dependence, and polygamy and the power of divorce is indulged in to the extreme by the husbands.

Children are brought up in the habits of implicit obedience, and all of every rank are sent to school, where they learn to read and write. Beyond this degree of education, however, the children of the rich are instructed in morals, and the whole art of good behaviour, including the minutest forms of etiquette. Arithmetic, and the science of the almanac,

form another important portion of their education, since it would be in the highest degree disgraceful to commence any important undertaking on an unlucky day. And last, as the finishing study, they are initiated into all the mysteries of the Hara-Kiri, literally meaning “happy dispatch,” but which is in reality the mode of self-destruction, by which every Japanese of distinction feels bound to resort, upon occasions where his life is at stake from any impending penalty.

At the age of fifteen the boys have their heads shaved, and they then become members of society. They also receive a new name at this time, and invariably, upon every advance in rank, the old cognomen is changed for a new one. Nor are these the only occasions when this change takes place; no subaltern is allowed to bear the same name with his chief, and therefore when an individual is appointed to a high station, every one under him who chances to be his namesake, must immediately find and adopt a new name.

In marrying, equality of rank between the contracting parties, is the first requirement, and when no obstacle of this sort stands in the way, the youth declares his passion by attaching a branch of a certain shrub to the house of the young lady’s parents. If this is neglected, so is his suit; if it is accepted, so is the lover; and if the dame wishes to put her reciprocity of this offer beyond a doubt, she forthwith blackens her teeth. Presents, as among most oriental nations, are now exchanged, and after with great ceremony burning her toys, to indicate that she is to be no longer childish, she is presented by her parents with a marriage dress, and some articles of household furniture, among which are always a spinning wheel, a loom, and the culinary implements required in a Japanese kitchen. All this bridal equipment is conveyed in great state to the bridegroom’s house, and exhibited on the day of the wedding.

THE MOUNTAINS IN THE MOON.—It is an ascertained fact that there are three classes of lunar mountains. The first consists of isolated, separate, distinct mountains of a very curious character. The distinguishing characteristic of these mountains is, they start up from a plain quite suddenly. On the earth it is well known that mountains generally go in ranges of groups; but we find these isolated lunar mountains standing entirely apart, never having been connected with any range. The one named Pico is 9000 feet high. This mountain has the form of an immense sugar-loaf; and if our readers can imagine a fairly proportioned sugar-loaf, 9000 feet in height, and themselves situated above it, so as to be able to look down upon its apex, they will have an approximated idea of the appearance of Pico. There are many other mountains of a similar description scattered over the moon’s surface; and these mountains not only stand apart from each other, but, what is still more remarkable, the plains on which they stand are but slightly disturbed. How singular, then the influence that shot the mountain up 9000 feet, and yet scarcely disturbed the plain in the immediate neighbourhood. The second class of lunar elevations consists of mountain ranges. Now this is the principal feature of the mountains on earth. This phenomenon is also found in the moon, but there it is the exception; only two principal ranges are found, and these appear to have been originally one range. One is called the Apennines. It is so well seen, that, just as the line of light is passing through the moon, you will think it is, generally speaking, a crack in its surface; but a telescope of ordinary power will at once manifest it to be a range of mountains. The lunar Apennines may be compared with the loftiest range of mountains upon earth. It is 18,000 feet high, and there is another range still higher, rising 25,000 feet above its base. In this feature, then, the moon corresponds with the earth, but with this difference—what is the rule on earth is the exception in the moon.—*Literary Journal.*

BABYLON.—Tower of Babel.—The Rev. H. A. Stean, in a report to the London Society for promoting Christianity among the Jews, thus describes the result of his visit to this celebrated site in January last: “It was a beautiful day; and as we rode over the vast plain of Babylon, once crowded with streets, palaces, and gardens, now entirely deserted, forsaken and desolate, I read as it were on every tumulus which we passed, and every broken-up canal embankment which we crossed, the denunciations of the prophet: ‘And Babylon shall become heaps, a dwelling-place for dragons, an astonishment and a hissing, without an inhabitant.’ (Jer. li. 37.) The Birs itself, which like a giant shadow of bygone ages rises from the midst of a barren waste, even in its devastated, ruined, and abandoned condition, still seems to utter the proud language of Nebuchadnezzar: ‘Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?’ This elaborate monument of ancient days is generally admitted to be the site of the tower of Babel, and the renowned temple of Jupiter Belus, so minutely described by Herodotus. The name Birs is a corruption from the Birsif of the Chaldeans, and the Borsippa of the Greeks. According to the Talmud it was a locality in the ‘great city,’ and a place unfavourable for the study of the law; for which Raschi accounts very little sagacity, by saying ‘that the air near it made one forget learning;’ though the most probable reason is, because vain mortals raised here the first impious monument, and also here the great image was set up, before which a cringing people bent their suppliant knees. On the summit of the huge pyramidal hill stands a fragment of the brickwork, about 35 feet high and 28 broad and thick; it is shivered, broken, and torn on all sides, and rent in the centre. Around it are scattered heaps of conglomerated bricks, entirely vitrified, and as hard and unyielding as adamant. This strange