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Sontributors and Correspondents

recollections of Stodent Life IN GERMANY.

XI. A TRIP TO THE ERZGEBIRGE.

Our Christmas and New Year's festivities were ever, and we were moping through the remainder of the vacation, reading German light literature in the forenoon, and taking a daily "constitutional" in the Rosenthal in the afternoon, when I receivad a welcome note from my friend Muller, inviting me to spend a few days with him at his home in the mountains, and accompany him back to the university. Noon pext day found me at the Baierish Bahnhof, and speeding on my way southward.

For some distance, nearly as far as Altenburg, the general aspect of the country reminds one strongly of the western exremity of Ontario, denuded of its forests. Here and there it was slightly rolling, but or the most part it was a dead level. The rain rushed past small hamlets and farm ouses until Altenburg was reached. Hore tands the ducal castle from under whose ancestral roof the founders of the royal line of Saxony were carried off by the robknight, Von Kauffungen, in 1455. We were now at the foot of the mountains, and the hilly country and colder atmosphere indicated our elevations above the great Saxon plain. As we rushed through Lwickau, I strained my eyes to discover Thomas Munzer's church, but was compelled to leave enriesity unsatisfied till my return.

From this onward the track lies in the charming valley of the Mulde, and winter though it was, one could enjoy its beauty.

A slight covering of snow lay over the ground, and as we sped along the steep banks, the sparkling water flashed like crystal in the sunlight below, and stretched in a dark winding streak into the distance, or disappeared abruptly around a bold rocky bend. And again as we glided along the level beside the stream, the dark pine trees wroathed with snow, stood boldly out above us against the fleecy clouds and blue sky. What a grand country this has been when the primeval forest covered it with German caks and pines. As we caught now and then a glimpse of some rained castle perched on a distant rock, or nesting comfortably in the valley below, even the shrick of the locomotive and the clatter What a grand country this has been the shrick of the locomotive and the clatter of the train could not dissipate the strange fancies which forgot the present and restored the scenes of 500 years ago.

We reached Aue about dusk, and I step-ped into the comfortable waiting room till the arrival of the stage from Lossnitz. If the arrival of the stage from Lossnitz. If you are a smoker, you will find a German railway station one of the most pleasant places imaginable, for a weary, hungry, thirsty, traveller. With every station a "Resturation" is combined, and the waiting room is filled with little tables, accommodating about four persons. Waiters are at your dall to bring you whatever eatibles you may desire, from "Leber-wurst," to roast turkey, and, whether you order it or not, they place the ever-ready beermug at not, they place the over-ready beermug at your elbow. You would probably be set down as dangerously ill did you decline the foamas dangerously in did-you decline the forming lager, unless you promptly avowed your nationality, or claimed to be a member of that mysterious organization, called the "Tomperance Society," of which the German-has heard, but which he cannot comprehend, and at whose name he shudders. is no inconvenience.

I did not sit very long till the jovial countenance of my friend presented itself at the door, and the boisterous student greetings being over, we set about securing our tickets, and were fortunate in obtaining the whole of the rather primitive looking diligence for ourselves, and the two school friends that came to assist in wel coming Muller's Canadian "Verbindungs-bruder." The short ride to Lossnitz, was as pleasant as any part of the journey, for student songs awoke the mountain echoes. and merriment was unrestrained by the presence of other passengers.

It seems like desecration, or a breach of friendship, to describe the hearty welcome I received from "Herr papa," and the other members of the family but it was the first German home-circle that I had soon, and their kindly hospitality impressed me so much that I would like to give you some idea of if. I do not believe that the Germans are a more affectionate people than ourselves; quite the contrary, they are more solfish. A follow-student who was reading Washington Irving's "Sketch Book" with us said, that what he so much admired about English writers was, that they seemed to express such pure and deep emotions in simple, touching language. But they are much more demonstrative, and where we would call it "silly," or where we would call it "silly," or "spooney," to exhibit affection, they glory in displaying theirs. The very pronounce "thou," and "thee," are used exclusively in the family circle, or between those who are united by kindness, or by a friendship which is even stronger than blood. That reserve which children have towards their parents amongst us is wanting, and the fa-ther is the friend of his boys, and the mother knows almost every thought of her daughters. Indeed one may say that families are the units out of which German so-

degrees of patriotism displayed by English men and Germans, I mentioned that with us it pervaded every sphere of social and public life, and that we seldem dismissed a public meeting, or closed a concert, or even a private family party, without the national authom, or three cheers for the Queen He shook his head with a disapproving smile, and said: "Noin, Noin, in der familie spiell der patriotismus keine rolla," (No, no. in the family patriotism plays no part) With us individuals are the units of society, in Germany it is fan illes. In the house of Herr Muller I found the German family in perfection. As Johanne's friend, I was made to feel myself at home immediately. I was made one of them, and my presence was no restraint upon their conversation or

In a mountain village one is as free from the conventionalities of society, as in the backwoods with us, and so I had little diflicelty in conversing freely with every family into which I was introduced. I never knew what areadian simplicity was until I went to Lossnitz. A Canadian was a curiosity, and no one thought of disgnising their interest. They showed it in their ks and words, yet with a politeness that left you no room for annovance, but rather made you feel that you were giving them a pleasure in speaking with them. Every-body lived in the simplest manner possible. One room generally served as sitting room, and another as kitchen, while as many bodrooms were appended as were found to be necessary. No one attempted to show, but all seemed comfortable and happy. I could not discover the slightest distinction of classes in a place whose population is

A fine large church supplies the Sunday requirements of the people, and is better attended that those in the city Three clergymen are attached to it, the senior is also superintendent of the district, and the junior is school superintendent; upon the second seems to devolve the pasteral work. We called upon the superintendent, and I found him to be a scholarly gentleman, "overy inch a minister," a model of a Presbyterian bishop. Of "pastor secundus," I saw less than of "pastor primarius," but with "Horr schul-director." and his vivations ledy I see the pastor primary leaves. cious lady I spent many happy hours. He had nothing of the dominie about him, but was as sociable and as jovial as the youngest of us. He was passionately food of music, even for a German, and "Frau Directoriun" was a perfectly competent helpmate in that line also.

The second night after my arrival, the village singing school had its weekly incet ing in the Town Hall, Herr Director aforementioned, was conductor, I accompanied Muller and his sisters, and soon made acquaintance with a goodly number of the members. When Herr Director took his seat at the pinne, he was surrounded by about fifty male and female singers. I don't think you could guess that they sang. Not chorale, or hymn tunes, or glees, or anthoms even, but choruses and selections from the energy that was then on the boards at Leipsie! Highly as I know musical talents to be cultivated in Germany, I nover expected to find a village singing school aiming so high. In conversing with the director's wife, I mentioned a beautiful chorus in the "Templar and the Jowess," an opera founded on Scott's "Ivanhoo," and largely made up of English airs, and she immediately commenced hum ming it. I don't think she had ever heard it rendered, and knew it only from the book German voices are by no means superior to English ones. I have heard much better single voices amongst our Canadian amatours, than I over heard in Germany. It positively made you shudder to see the contortions of countenance that were in dulged in, and the voice blended tolerably well with a locomotive whistle sometimes, but they are carefully trained, and choruses are rendered magnificently. They endeaprobond, and at whose name no suddent probond, and person is, of course, full of tobacco but one who has been three months smoke, but one who has been three months over, has already become too long, and the over, has already become too long, and the remainder of my visit must lie over till

NEW YORK CORRESPONDENCE.

In the unceasing stir and hurry of daily life here, we had almost lost sight of your paper, its readers and all Canada to boot By the way, it would startle your readers to hear what idea the people here have of Canada. They look upon it as Canadians do upon Librador. Just as cold and of as much importance generally! Beyond the summer resorts little is known, saving the names of Toronto and Montreal, or perhaps Ottawal

Nor is this want of information about your big Dominion confined to the mass or the illiterate. It is true of persons who have travelled in Britain, Europe and Palestine, and are familiar with every city or place in the ol world. Everybody you meet has been to Europe, if not to the Holy Land. We could scarcely convince some of them that the Dominion contains about 8,000 square miles, more territory than the United States. Dr. Dawson convinced all who heard him, that one Canadian, at least, has achieved a first place in the arena of science. He won golden epinions. Dr Wilson is the other man alone, whose reputation seems to have overstepped the lines, through the medium of his lectures, and pre-historic man.

To say we are busy, would convey a rague and shadowy idea of matters. In eddition to the regular lectures from a full clety is built up. Honking once with a very eddition to the regular lectures from a full tion." And Jesus saves to the thoughtful student regarding the relative staff of professors, there has been three tall that some unto God by Him.

special courses of lectures to the students, viz., Roy. Dr. Storrs, the compour of Benchor, and acknowledged representative man of congregationalism, lectured to as on success in preaching without notes.

The Hon. Justice Strong, of the U.S. Supreme Court, is lecturing on the relation of civil laws to ecclesiastical organizations. Rev. Inc. Hall, D.D., is also icoturing on

proaching, These prelections have, so far, been excellent, being not only orudite and profound, but thoroughly practical, bearing on

every phase of the minister's duty. These, as all our exercises in the seminary are in the day, then night comes with its ondless circuit of entertainments. Those who have time can attend almost any description of meeting-religious or otherwise, every evening of the week the year round. Highly profitable exercises are always at hand. Among these were some for instruction on the Sabbath School Lesson. Ralph Wolls last quarter conducted our Sabbath School Instituto. Rev. Dr. Vincent is in charge of it this term. Dr. Ormiston also takes up the lesson at the

weekly prayer-meeting in his own church. The full benefit to Sabbath School toachers of these can be more readily imagined than fully described. We enjoyed what was given by Mr. Wells and Dr. Ormiston. Dr. Vincent elaborates very finely finished theories of Sabhath School teaching, ingenious and beautiful, no doubt, but he seems to lack that intimate and practical knowledge of teaching children, which is so es-sential to success, and which the other masters above possess in such an eminent degree. Dr. Vincent's want of familiarity with the Old Testament in its scope and en-

tiraty is remarkable.
Your surprise will be somewhat dimin ished when you learn that the people, ministors, or students hero, are not at all conspicuous for their intimacy with the Scriptures; quite the contrary. They are far behind Canadians in this particular. There the Sabbath is the most busy day of all. One can attend two Sabbath Schools, three One can attend two sabbath schools, three prayer-meetings, three sermons each day. We don't say that it is always done or that it would be profitable, yet we have accomplished it occasionally. Indeed, you can be at church all day if you like, from early morn till late at night.

The Tilton-Beecher trial drags slowly along its tortuous way. Without fore judging the case, one thing seems forced upon an impartial mind irresistibly almost, that plaintiff and defer lent, and the motley crowd involved in this scandal, are at bottom morally of the same strife, however adroitly some may manouvre to maintain outwardly the good opinion of Christen-

Have just been hearing the chief of fe-male orators on this side, Miss Annie E. Dickenson. The *Tribune* and popular opinion assign her the first place for ability The place Beecher holds among men. She lectured at Steinway Hall, subject—"A Woman's opinion of it," (the social evil). We must confess with all our previous prejudice against women's rights, agitators, mixed as they are, with free love, advo-cates, etc., the lecture was able, brilliant, free from rant or wild visionary enthusi-asm; besides the subject was treated in a delicate and becoming way, before a respectable and appreciative audience. None other than Beecher could have held the audience spell-bound for an hour and a

BEST WAY OF PROMOTING THE REVIVAL OF TRUE RELIGION.

The following address was delivered by apppointment, by the Rev. J. McMillan. of Mount Forest, before the Presbytery of rbani at its last meeting and confe of the state of religion, and ordered to be sent for publication to the BRITISH AMERI-CAN PRESBYTERIAN :-

The Pr sbytery at its last meeting, and in view of the proposed conference on the state of religion, was pleased to impose on me the duty of addressing the conference when it met on "what might be the best means of promoting the revival of true religion." I regret this important subject has not fallen into abler hands. However, I suppose it is expected that whatever may be my feelings of competency or incom petency to deal with it, I should at least attempt to say what appears to me to be the best means of producing such a desirable thing as a revival of true religion. But permit me at the outset, to state what I understand by the question submitted for discussion. I understand the Presbytery and the justifier of him that believeth an Jesus. 2 Cor. v. 19; Rom. m. 26. Christ, as our Redeemer, has fluished

His work. The great sacrifice has been offered up. The stonement is complete. "Obrist is made of God to us, wisdom and righteousness, sauctification and redomption." And Jesus saves to the ultermost

The Roly Spirit is sent in His fainess, to conv ce the world of sin, righteousness, and judgment, and to take of the things that are Christ's, and apply them in conversion and enretification.

A genuine, authentic, and inspired revelution is also furnished, which makes known to us the will of God; and is to be the absolute rule of faith and life, of doctrine, dis. cipline, church organization, and ordi

But God unites His people and church with Himself in the work of building up His kingdom, accomplishing His purposes, and fulfilling His promises; or, in other words, in the work of applying the great and gracious provisions of redemption; and the solemn and important question is, how can we best use and apply the means of grace so as most to promote the revival of true religion?

In attempting now to answer this ques lion, I observe

I. That we must duly appreciate and apply the Word of God. It is the sword of the Spirit. It is the power of God unto salvation to every one that believeth. It is the hammer that breaketh, and the fire that burnoth. It is the seed put into our hands. The field is the world, and the Gospel is to be preached unto every creature. Let us pause, and think what these words-the Gospel to be preached to every creaturemean! They mean much. They give us a great work to perform, the sphere of abor, the whole world; and the special duty, the enlightenment by the Gospel of every human being, far and near, in the knowledge of salvation through esus Christ our Lord.

II. In imparting this knowledge, the whole Bible should be taught. The mode of teaching ought to be varied with wisdom and discretion, as circumstances might require. Use the Word as a plough when fallow ground is to be broken up, as a spade when you have to dig about roots, and in corners rife with thorns and thistles, as an are when you have to cut down torest-sins or grub out vices, as a hammer to break what neither yields to the axe, the plough, or the spade, and as fire that berns where other instrumentalities fail. It is not enough to tell the story of salvation. Much onough to tell the story of salvation. Altermore than this is needed in the faithful discharge of duty. We must seek to apply the Word to head, and heart, and conscience, with the aim and purpose of converting souls to God. Christ did this in the use of the means, though all power was His. And as to doctrine, I repeat it, the whole Bible should be tought but yet that the contract of the contract should be taught, but yet not taught as of equal importance. Special prominence and emphasis should be given to such doctrines as God Kunself makes most emphatic, such as His immaculate justice, and His inar-vellous redcoming love; man's fallen, guilty, corrupt, lost, porverse, and helpless state; the all-sufficiency and suitableness of Christ as a Saviour; the work of the Holy Spirit; and the necessity of faith, love, re-pentance, and new obedience.

sontance, and new obscionce.

III. The instrumentality by which this work is to be done. (1) The Gospel ministry. The Church of God is to have such a ministry. The ministers are especially commissioned to preach Christ,—Christ, the beginning and the ond, the Alpha and Omega, the same yesterday, to-day, and forever, in whom dwells the fulness of the Godhead bodily, and who bere our sits in His own body on the tree. But (2) the His own body on the tree. But (2) the ministry is to be helped. Under the old dispensation, all Israel, by laws that were definite, absolute, understood as d complied with, helped and sustained price ts and Levites. Christ associated with Himself His disciples, holy women, and all His true followers. His apostles called to their aid all God's people, organized churches, and appointed office-bearers to take charge of the spiritual and temporal affairs of the church, that the ministry might not be burdened. And in the case of the Apostle Paul, of whose life and ministry we have most minute accounts, we learn that he allied with him, in the work of preaching Christ, tradesmen, holy women, amonuerises, evan gelists, &c., aiming, as it were, at making use of every instrumentality available to impart the saving knowledge of Christ to others. So let the ministers consider their calling, be free from unnecessary burdons of care, fear, and auxiety, by which their minds may be distracted, their nature soured, and their strength frutered away; let them give thomselves wholly to the work to which they are commissioned, of preaching "Christ crucified" to "every creature," and let them, as the leaders of the Church of God have associated wit's them in their work, office hearers, olders and deacons, Sabbath schools and their teachers, Bibleto mean, what may be the best means of readers, tract distributors, and praying men and applying the provisions of redemption placed within our reach for the demption placed within our reach for the a merciful act, with the love of Christ con conversion of sinners, and the sanctification straining them. Let them also call to of believers? Happily the subject innits their help the press, Christian literature, itself to this. For, Jod the Father, is in books and papers, imbacd with deep toned piety, zeal, devetion, liberality and love, and not imputing their trespasses to with the knowledge of salvation, mourish them that believe. He can now be just, spiritual life, where it exists, and claum boilly and the justifier of him that believeth in for religion the first place, as that which alone is worthy of the life of man, and has a "promise of the life that now is and of that which is to come." A good lesson in this respect may be learned from the parable of the sewer. There we are teld how the devil does his work. He is not alone in destroying the seed. There were swarms of ather agencies engaged with him. And as the flocks of birds attended the every part, maketh increase of the budy sewer to earry away the seed and destroy | auto the edifying of itself in love.

it, so lot the church, lot congregations in all their members and office-bearers, feel that it is their duty and privilege to be cowork in disceminating the word of life. Help a re is needed! The old country, where there is now a happy state of religious revival, is an example for us. There Ministers, members, those who can teach or pray, work together organically, and with expressed purpose and definite airs, for the expressed purpose and dofinite aim, for the conversion of the ungodly and the santineation of believers. They are busy in the yineyard bearing the heat and burden of the day in patient fatiguing toil. If they are getting a golden harvest, they are not getting it with dry brows. As there was no atonement without the bloody sweat, so the church need not expect to have revivals without the perspiration of hard and well-directed labor in wielling the sword of the spirit and sowing the seed of the kingdom. And the determined aim and purpose should be, to wield the sword against all fees, and sow the seed everywhere, on the rocky mountains, as well as by still waters. Rocky Lebauon has been as famous for its matchless cedars as the fat valley of Sharon for its fragrant roses. This is true in natural but rough wars he expected in ture, but much more may be expected in grace: for the promise to the church is, even when the seed is sown in the wild wilder poss: "That instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an ever-Island be to the Lord for a name, for an ever-lasting sign which shall not be out off" Isa. Iv.: 18.

IV. The spirit in which the knowledge of God should be imparted.

(1) In that of Faith. The fit instrument to be used in this work is the believer,

who has no confidence in the flesh. I am far from saying that God will not bliss his word when preached, taught, or disseminated by unbelievers. God does not limit himself in that way. Achan was at the himself in that way. Achan was an the seige of Jeriche, Saul was among the prophets, Judas was among the disciples, and who may say their service was of no use. Still the "camp" of obedient believers was not the place for them. The church is not the place for unbelief. We need more intense, earnest, realising, relying, simple, and absolute faith. It is such a faith that would stimulate to prompt, direct, active and hopeful action. Giants would then appear as "meat for us," chariots of iron as cob webs, and walled cities in the hands of the enemy as nothing before the power of the enomy as nothing before the power of God. Impossibilities would become not only possibilities, but all within the broad compass of God's promises, immutable certainties. Oh, to be clothed with this power tainties. Oh, to be clothed with this power—
the power of faith—the power of belleving
that God's strength shall be made perfect
in our weakness and his grace sufficient
for us. We need more of this spirit and
power in the pulpit, in the prayer meeting,
in the sabbath-school, in the family, every
where It is the promise and privilege of
faith to lay hold of the Godhead as the
Fatherhood of Redemption. And if God
be for us, who can be against us? Faith
also uses human weakness and unvofthiness as the fittest means for the amplifestaness as the fittest means for the manifestation of divine power and mercy. We have this treasure in earthen vessels that the excellency of the power might appear to be of God and not of us.

of God and not of us.

(2) The word of God is to be used prayerfully. Preaching, teaching, and overy mode of imparting the knowledge of God, have their place, but also has prayer. Prophets and patriarchs have been eminent for prayer. So were also the aposites, Martyrs, and Reformers. But our great example is Ohrist him off, who had all power. Yet in using that power, in his ministry, or earth how often, how long, how fervently he engaged in prayer. As the rain and dow of gaged in prayer. As the rain and dew of heaven must reach and moiston the seed ere it can be expected to germinate and yield fruit, so must our carnest, frequent yearning, wrestling, weeping, pleading and believing prayers accompany om offerts and show the spirit we are of. We must realise the import of these old words, so common, so monotonous, and so neglected to be the very floodgate of promised and needed blessings: "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." "He that gooth forth and weepath, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." We must have more united and intelligent prayer. We must have more definite, direct wrestling and person ring prayer. Our prayer should also be shorter and more frequent. We are straightened in outselves and not in God. If we ask and receive not it is because we ask amiss. The unchangeable law of the kingdom of God is, "that who-sover asketh"—as directed by the Redcomer, "findeth' &: thunau guill and human weakness need not prevent the revival and advancement of true religion. Till the Lord's arm is shortened that it cannot save, and His car heavy that it cannot hear faith and prayer, with the proper use of the word and means of grace, should secure, through our Lord and saviour, all that is required. Where and what then are our evangelistic works, faith and prayer; are questions solemaly engrested by the position we occupy, the resources at our command, and the present state of religion. And the so questions should press alike, on min-isters and people. As in the natural body every member has its fitness and function, for the good of the whole, so in the church every member of it has its fitness and functions which each member according to the capacity of each is conscientiously to use for the good of the whole church. No words one more forcibly express this than the language of the Apostle Paul in Eph. 4: 15, 16. Where be charges the church, that speaking the trul'i in love, they may grow up into him in all things, which is the head, up into him in all things, which is the nead, oven Christ; from whom the whole body fitly joined together and compacted by the twhich every j. int supplies, according the effectual working, in the measure of