

Selected Articles.

THE MAN.

In a man's will the better For his enemies and his gains? For his honors and his place? His almost heartless choice? Is a man's will the better? And if a man's will the better For his coffers and his mines, For his purple and his lion, For his vineyard and his vines, Why do thousands bend the knee, And cringe in mean servility, If a man's will the better? Is a man's will the worse For a lowly dress of rags? If he wears no daily rental, If his heart is kind and gentle, Is a man's will the worse? And if a man's will the worse For a poor and lowly stand, For an empty, oval pocket, And a bowing, weeping hand, Why do thousands kneel to him by, With a cold and scornful eye, If a man's will the worse?

RELIGIOUS READING.

By F. W. OSBORN.

We are a nation of readers. The remark has become trite because so often uttered. But in this fact we must expect to find a powerful aid to the moral and religious life of our churches, or a formidable obstacle to it.

A mass of reading, in the shape of papers, periodicals, and books, finds its way into almost all the Christian households in the land, and is more or less thoroughly read by all the older members of the family. More time is devoted to it than to listening to sermons, or even to the study of the Bible, among the majority of Christians. It is natural to ask, what is the influence of this upon Christian life and character. Does it furnish the spiritual stimulus that is needed to give weight and dignity to Christian character in this material age? Is its tendency to give an elevated tone to Christian thought and feeling, and to counteract the worldly spirit of the time? These are important questions. There is good reason to believe that the poverty of many a Christian life is due, in part, at least, to the fact that the mind is preoccupied with this kind of reading on the Sabbath, to the exclusion of that which is distinctly religious.

Let us take a familiar illustration, such as may be verified in almost every intelligent family upon any Sabbath. The occupations of business, the secular papers and magazines, and evening meetings, leave but little time for the perusal of the religious paper during the week. The desire for something better than the distractions of the past week to occupy the thoughts prompts the head of the household to open the religious weekly. His eye lights at once, perhaps upon some letter of travel describing social life at some watering-place, or graphically portraying the advantages of a tour in the Adirondacks, or detailing the characteristic features of a journey to the far West. The church-bell calls him away while he is still absorbed in the interesting narrative. Oh his return from church, the paper comes in his way again, and he is soon interested in a report of the older colleges, or the proceedings at the annual session of some large missionary or ecclesiastical gathering. After a second service, he takes up a Sunday-school paper or a book, and, perhaps, before he is aware, has spent an hour upon a story which has left a pleasant impression, and that is all. We know that it may be urged, in reply, that such reading has its place in a Christian family, that it serves to make its members intelligent, and scatters needful information in respect to the educational and religious enterprises of the day.

All this may be true. But the question again recurs: Is this sufficient for the development of such a Christian life and character as the world most needs? Is a Sabbath thus occupied likely to impart an elevated tone to the piety of the Church and diminish the temptations to selfish aggrandizement and selfish indulgence, which are the bane of all spiritual growth? It seems hardly to admit of a doubt that an earnest Christian cannot afford to devote so large a part of the little leisure that he can command on the Sabbath to semi-religious reading. Something of a higher tone is needed to sustain the impression received from public worship. And first of all, there should be more Bible reading—not promiscuous and hurried, but connected and thoughtful. For this there can be no substitute and no exchange. A Christian life that is not brought into direct and sometimes protracted contact with the Word of God cannot be strong, self-sustained and progressive. Diluted nourishment can produce, at best, but a feeble or unbalanced life.

And, then, some book, truly elevated and spiritual in tone, should be kept near at hand, which may be taken up for a few moments at a time, and read, from Sabbath to Sabbath, until it is completed. In this way, the mind may be kept in healthful contact with the best devotional thought of the Church, in all ages. These are practical suggestions, and may be successfully used by all who would reap the most benefit from the less busy hours of the Sabbath.—Christian at Work.

GOLDEN THOUGHTS.

Rest assured that if we go deep enough, sovereign grace is the truth which lies at the very bottom of every well of mercy. The cloths of the Rock of Ages are safe abodes. Backsliders begin with dusty Bibles and go into filthy garments. We are so little that if God should manifest his greatness without our consent, we should be trampled under his feet; but God, who must stoop to view the skies, and how to see what angels do, looks to the lowly and contrite, and makes them great.

The grace of God sometimes runs like fire among the stubble; and a nation is born in a day.

If David, with a little portion of revelation which he had, has uttered such excellent words, what should we now say, after the Scriptures of the New Testament have come to us, which set everything in a still clearer light.

Although the law is a mirror of sin, yet no man can observe and know either the multitude or the secrecy of his faults, still less tell them to others.

When we pray we speak to God; when we read the Scriptures God speaks to us.

We may rest assured that the true "vestiges of creation" will never contradict Genesis, nor will a correct "Cosmos" be found at variance with the narrative of Moses. He is the wisest who uses both the word-book and the word-book as two volumes of the same work, and feels encompassing them, "My Father wrote them both."

On the sea of human life there would be many wrecks of Christian voyagers, if it were not for the divine storm sign, which give to the watchful a timely warning.

An unjust man in his older days a series of Retractions: ours might make a library if we had enough grace to be convinced of our mistakes, and to confess them.

When we cannot rejoice in God as our song, let us stay upon him as our strength.

There is great relief and comfort in bowing before God when our case is at its worst; even amid the dust of death prayer kindles the lamp of hope.

All our troubles are as nothing compared with the waves of the stormy sea, and yet the Lord has set bounds to them.—From *Lange on the Psalms, in Central Presbyterian*.

WHAT GOD BLESSES.

God blesses very slender things to the conversion of souls. It is very surprising, sometimes, to a preacher to think, "Well, I did preach a pretty fair sermon in that time," to find, God does not care a pin about him or his sermon, and that a stray remark he made in the street which he hardly thought was of any value whatever, was what God had blessed; that when he thought he had succeeded best, he had done nothing, and when he thought he had succeeded worst then God blessed him. Many a soul has had his eyes opened by an instrumentality which never dreamed of being useful; and indeed the whole way of salvation is itself extremely simple, so as to be well compared to the clay and spittle which the Saviour used. I do not find many souls converted by bodies of divinity. We have received a great many into the church, but never received one who became converted by a profound theological discussion. We very seldom hear any great number of conversions under very eloquent preachers—very seldom indeed. We appreciate eloquence and have not a word to say against it by itself, but evidently it has no power spiritually to enlighten the understanding, neither does it please God to use the excellency of words for conversion. When Paul laid aside human wisdom and said he would not use the excellency of speech, he only laid aside what would not have been of much service to him. When David put off Saul's armor, and took the sling and the stone, he slew the giant; and giants are not to be conquered day by day more than they were then by champions arrayed in Saul's armor. We must keep to the simple things, to the plain Gospel plainly preached.—Spurgeon.

INSPIRATION.

The best inspiration for work is to know it is God's work. This dignifies at once the labour, and raises it mountain high above the uncertainties, the changes of common life. Fully entranced with this knowledge, all difficulties are sailed over as unworthy of notice. God's work—and can it fail?

Inspired with this, the feeling will be surely developed of union with Christ in his labour. Then you will learn that the same absorbing life which filled up the picture of our Saviour's history will be yours. The same even in detail, differing only in degree. A vast enthusiasm of tenderness will roll from your soul toward those you seek, and the grasp of love from your heart will hold them.

An indomitable patience and hope will hold you in great quietness for the "due time" promised. You will learn a man is worth waiting for, as well as working for. You will learn to love the wretched lost ones for the possibilities within; and no mire and filth of the world's scorn and contempt will dim the lustre of the jewel underneath, nor will any polishing and perfecting seem tedious for the end to be gained. A gem to be prepared to adorn the Saviour's crown, this is the end to be set before you; this is the honour God offers you. Can you not throw out your soul's best to allure, to catch the wanderer?

A great inspiration is needed in the heart when one is sent into the highways after a poor, despised tramp. The one sent is honored as a King's messenger, while the one sought may sit down as being as the adopted son in the kingly family.

A refreshing draught of future hope and glorious expectancy fills the spiritual man when from the desolate places of the earth, from the dank, lone, dark places, little ones are duly gathered and taught in sweet simplicity the words of our Lord. Surely the music of their voices, in the sweet melody of praise, rises as a sweet incense before Him who "loves" the little ones. There is nothing of earth so touches the heart, there is nothing so inspires to the sweet church of the dear old Book as to see row on row of these little ones, gathered for the hours of sunlight into cheery, warm, comfortable rooms, with the low tones of a gentle leader pointing them to the Saviour's love, through the comforts and pleasures their childhood has been emptied of. This is an inspiration of love, of sympathy, of tenderness you may have any day by a few minutes spent in either of the well-conducted schools of the Missions of our city. Give the cheer and encouragement of your kind words to the teachers and mission-

aries. Give of the honour and respect their position demands; give of the goods the All-Father has left you to distribute. And take the full measure, pressed down, and running over, in return of heart inspiration in God's work; take a burning desire after souls, children's souls; take the Christly love, the yearning love, which will consume and burn, till you too, go out to call those unto the feast who have hitherto refused to come.—Christian Work.

THE BOOK IN THE CRADLE.

In 1835 the Bible Society's agent at Brussels found that Bibles in Holland were very scarce indeed. He was shown a Bible which ten or twelve persons in the village had subscribed for together, and had sent one of their number into Holland to buy it, where it cost forty-two francs.

The following history is given of a solitary Bible in another village:

At the time now referred to, there was but one Bible in the whole village, for Bibles were not then to be had in the country, and any person who wanted one was obliged to go into England to buy it, where Bibles were excessively dear. The Bible excited the rage of the Roman priests; for it was known to them that if existed; but they could never find it, and many a search was made for it throughout the whole village. The persons to whom it belonged used to hide it away by day, and by night go into the wood with it, and there hang a lantern up to a tree, and read it. At other times they would agree to meet in some old barrow or other secret place for the same purpose. They sang also the songs of David to song tunes, so as not to attract those who might overhear them at any time.

One day, when the men were absent at their work, and the women had gone to the next market town, the priests, who were always on the watch to see when the house was left without any one but the child or some young person, came to the spot, accompanied by the police. They made a regular search, but, like all others up to that moment, in vain; and the priests and police turned to go to their houses; but on the way back one of the policemen said, "I am sure, if we go back, we shall find the Bible." The least possibility of success was enough to rouse the less zealous of them, and they hastened back; for the reasons the policeman gave were so excellent that no one objected. He said: "I observed, that, in that house, the child was in the cradle; and, whether it was asleep or awake, the girl sitting by it continually rocked it."

Arrived at the house, they went direct to the cradle, and found the Bible. The little girl who watched the cradle was only ten years old; and, when she saw them approach the cradle, she burst into tears. They rejoiced over their success, and walked away in triumph.

The poor man, on their way homeward from their work in the evening, learned the painful news; and so greatly were they affected, that they all of them could not help crying; and they said that they would rather that they heard that their houses and all their goods were burned to the ground than that their Bible should have been taken from them. They tried to get it again; but this was impossible. The men had left the little girl in charge of their greatest treasure, with strict orders that, if ever any one entered, she was not to leave the cradle, but constantly to rock it, which had, up to this unfortunate day, succeeded in deceiving the enemy. They used to put the Bible in the bottom of the cradle, on the book a piece of wood suited to the cradle, and then on the wood and straw and whatever the child lay on.

How happy the change now, when, instead of one Bible for a whole village, and that in danger of being violently abstracted, the Bible has become accessible to every village, and that, too, at less than a tenth part of the price once paid for it!—Young Reaper.

SECESSION FROM THE ENGLISH ESTABLISHED CHURCH.

We have noticed the declaration by the Rev. Capel Molyneux, of his purpose to secede from the Established Church on account of the Bennett Judgment. He gave his reasons at length for this proposed step, at the Autumnal Conference of the Church Association.

It has been said by the Evangelical party in the State Church that in this action he is singular, and will have few followers. Such may be the fact. But certainly he will not go alone. At the same meeting of Conference two others announced their purpose to secede, and stated their reasons. These were Rev. C. F. Bird, Vicar of Christ Church, Dorchester, and Rev. Richard Gardner. The reasons given in each case were essentially the same, and had respect to the effects of the Bennett decision. Rev. Mr. Molyneux said that for thirty-five years he had been in the church and loved it, and to secede would involve no small sacrifice, but he felt that he could not remain as things were without complicity in the errors of Popery authorized in the church by that decision. Rev. Mr. Gardner said:

"So long as the Bennett judgment remained, he could not look on the Church of England as 'the faithful witness and keeper of holy writ.' The judgment was contrary to the Holy Word of God—and, as this was so, his conscience, strengthened by the exercise of his ability a judgment as he could put in operation, dictated that so long as he continued a member of the Church of England, he involved himself in complicity with Mr. Bennett's error."

Rev. C. F. Bird spoke against the broad church principle of comprehending antagonistic principles in one church. He said:

"To him a general truce between all creeds and religions was intolerable. The hospital physician did not get on well with the quack doctors, coalitions in Parliamentary Government were discreditable, and equally objectionable were coalitions for carrying on religious instruction in the Church of England by compromising the most vital and cardinal principles of religion."

As to the real nature and tendency of Mr. Bennett's sentiments and practice, which had been authorized by the judgment, he spoke in unambiguous terms. He said:

"Was the Church of England a faithful church? The judges who had pronounced the recent judgment 'know that Mr. Bennett's doctrines were but a slight modification of the Romish mass, and yet they suffered them. Mr. Bennett and those like him said there was a real, actual, and objective presence of the body and blood of Christ at the Sacrament. The elements were adored. By priestcraft and ceremonies the Saviour was being hidden from mankind; innumerable sacrifices were set up instead of the one great sacrifice; the reformer, he felt it his duty to secede. He was a Churchman, and loved the titularities of the Church, and he did not intend to join any other denomination; but he could have no fellowship with the untruthful works of darkness."

Mr. Bird, like Mr. Molyneux, has been for years devoted to the church. For twelve years he has been Vicar of Christ Church, Dorchester.

The secession of such men involves the power of the Romish faction in the church, and aids the effort that is already so earnest and powerful to make the English Church an anti-Protestant body.

PRESBYTERIAN UNION IN SCOTLAND.

The anti-union party of the Free Church of Scotland last week sustained a great defeat in the Presbytery of Glasgow, the largest in that Church. Rev. Dr. Forbes moved that the Presbytery should decline to sanction the Mutual Eligibility of Ministers Scheme as being unconstitutional, uncanonical, and at variance with the substantial law of the Free Church. Rev. Dr. Buchanan, the leader of the Union movement, moved as an amendment the approval of the Scheme. On a division only twenty-six voted for the motion, and seventy-six for the amendment. In the course of the discussion Dr. Buchanan set the anti-Unionists at defiance, and said that if Dr. Begg, Mr. Maurice Lothian, and Mr. Kidston, two of the elders, could see their way to get over the shame and disgrace of dragging the Free Church into the Courts of Law, in order to claim the possession of all the places of worship and other property, let them do it; and let them have done with this constant cry of "Wolf, wolf!" In that case these secular tribunals would have to deal with a church which the civil power had done nothing either to create or sustain, and that too, in a purely spiritual matter, relating to admission the office of the holy ministry.

CURIOSITIES OF NATURAL HISTORY.

We call the following from a recent lecture in London by Mr. F. Buckland. He began by declaring that he was utterly opposed to the Darwinian theory of "development," and then explained the grounds on which his opposition rested. Man, said he, is unarmed, and his position of supremacy over all created beings taught him to invent what nature had not given him, that is, weapons of offence and defence. The first instrument found by man is a common stone, which he cuts and adapts to his use till he makes knives, arrowheads, and hatchets, which afford him the means of securing his prey, making war on his enemies, and manufacturing other implements, such as wooden clubs, which could not be wrought without the aid of harder substances. He showed a massive club from New Zealand, which he recommended to the Chief of the Police as a preferable weapon to the "staff" used by the policeman; though he believed that such an unwieldy affair was used rather as a sign of authority—by the Lord Mayor of New Zealand perhaps—as a weapon of warfare. In contrast to this large club, Mr. Buckland exhibited some small South American arrows, or puff darts, only a few inches long, and poisoned with some mysterious matter called wourali, which he believed might be snake poison. The arrows are blown through a small tube, and are so deadly that the moment anything is struck by the arrow it dies. The virus, however, is not fatal when mixed with the blood externally, and an animal thus killed has no ill effects on the person eating it. Thus from flints—a fine specimen of which, found among fossil elephant bones at Hoxne, in Suffolk, was exhibited—through clubs and arrows, man has gone on inventing weapons till he has now the deadly Snider, which we civilized people are as ready to kill one another before we have ever seen each other, as the savages of Africa or of the South Seas with their less refined weapons.

Animals, on the other hand, have their arms found for them. Witness the lion, with his teeth and claws; the viper with its poison fangs; the elephant with his tusks; the torpedo with its electric battery. Man is not descended from a monkey. What monkey ever invented a weapon? Mr. Darwin has mistaken the law for the by-law. It is true that from the sponge, the lowest in the scale of created organisms to man, there is a certain similarity of structure. Mr. Buckland showed by a simple diagram the ascending scale of creation, from a sponge—a simple stomach—upwards through the various classes to the head of all man; but, he added, between man and beast, between man and monkey, there is a hard line drawn—a great gulf fixed. When a monkey walks as upright as he can, he is in a stooping position; his hands hang down, and he never raises his arms except to seize some support. When a man in the circus, or in the street, tries to imitate a monkey, he throws his arms up in the air—which a monkey never does. *Oss homini sublime dedit.* The similarities of structure exist, but they exist through design, through a special adaption of them to the various conditions of the animals possessing them, and are no more caused by development than a hungry man's appetite is satisfied by wishing for something to eat.

The cast of an immense hand of a gorilla was passed round, and Mr. Buckland asked if any young lady would like to honor her "poor relations" by accepting such a hand. It measures nearly six inches across and eleven inches long.

Speaking of poisoned arrows leads us to poisonous snakes.—Mr. Buckland says the

cannot understand the antipathy that existed in man's mind against snakes. Some years ago he was entertaining some natives of New Zealand at his house—no that he could speak New Zealand to them, or they English—but, after conversing with them by means of coast boat and plum pudding, he produced a dead snake. Such things as snakes do not exist in New Zealand, and probably none of his guests had ever seen one before; but immediately it was produced they drew back, and raised a loud shout of fear, thinking that some harm would befall them. We might be allowed here to suggest that we have, in this dread that man has of snakes, another indirect proof of the truth of Holy Writ—that the "enmity between the seed of the woman and the seed of the serpent" exists in reality, and will exist as long as the curse lasts.

But to return to the lecture. Mr. Buckland explained the controversy which has been raging, and which had now ended, in *Lantern Slides*, about "vipers swallowing their young." He showed a box containing a family of the father and mother and seven little vipers, which he excited great laughter by stating he was doing all in his power to induce the mother to swallow her own, though he doubted if they would do it to oblige him, any more than he would swallow his young to oblige any one else. He then exhibited casts of various species of venomous and non-venomous snakes, and a large skin of a low-equester, 3 1/2 feet long, showing the beautiful markings of the animal. He then passed round a preparation, showing the poison glands and fangs of a viper, explaining that when the snake attacks its prey it does not bite, but pricks it, allowing the virus to run down the fangs or tooth, which is hollow, into the puncture. A short time since a rattle snake died at the Zoological Gardens, and Mr. Buckland took the opportunity thus offered of making experiments to test the nature of the poison. The appearance presented by the virus when examined through the microscope was very peculiar, the liquid crystallizing very rapidly, and throwing out *spicula* or radiating lines similar to the concentrations of the aurora borealis and representing in most probably the darting action of the poison when injected into a wound. The snake who was the object of the unique discovery was in its death a warning against greediness; it had two guinea pigs given it one day for its dinner, and instead of eating one at a time as a good rattlesnake would have done, it swallowed both at once and died, and so fell a victim to gluttony and overeating. A portion of the food of snakes, the lecturer explained why they are fed with white mice instead of brown ones at the Zoo. He had often heard the ladies exclaim: "How cruel to feed the horrid snakes on the pretty white mice!" while the common brown mice in such a case would have received no pity. A brown mouse, if the snake does not eat him, will eat his way out of the cage, and thus show his gratitude to the snake for not devouring him by making an aperture through Mr. Snake can also make his exit, while a white mouse will not attempt such a burghlarious mode of escape. Why should the white mouse be punished such a death more than a brown mouse?

TRAVEL IN ANCIENT TIMES.

Owing to the absence of roads, as well as convenient means of carriage, there was no general spirit of travel in ancient times. Now and then some adventurer, thirst for knowledge, made his way into far countries; journeying on foot, or horseback, or by sea, and taking years for an expedition which can now be made with comfort and safety in a few weeks. There was less travel in Europe than in the East, where the camel furnished a convenient means of transport, and where the great treeless wastes of the country offered fewer obstacles than the forest grown regions of the West. But, for the earth soldiers and merchants were the only classes of men who saw much of the world beyond their native villages and cities. The great mass of people lived and died in the place where they were born. Beyond their native precincts the world was an unknown region, whence now and then an adventurous man returned with marvellous stories of the wonders he had seen and heard. People staid at home because the means of travel were confined to the very wealthy, outside of the two classes just mentioned. For many centuries there was very little improvement in modes of conveyance. Even the luxurious and self-indulgent "Rois Fainçants," or Lazy Kings, of France, who flourished in the seventh century of our era—those mere phantoms of royalty, who passed their lives in sensual pleasures while the affairs of state were administered by others—were accustomed to make their journeys from place to place in ox-carts of the rudest description, resembling a common country hay wagon of our time. The place of springs was supplied by a liberal provision of cushions, which saved the royal good-for-nothing's sides from bumps and bruises as the huge wagon thumped and jolted over stones, stumps, and mud-holes. Under any circumstances it must have been a very uncomfortable method of travelling.

Up to the middle of the sixteenth century the most common mode of travelling was on horseback, with carriers, and heavy goods were conveyed by means of pack horses. In Shakespeare's *Henry IV.*, Act II., Scene I., two carriers appear in the inn yard at Rochester. One has a gammon of bacon and two razes of gongor, to be delivered as far as Charing Cross; the turkeys in the pannier of the other are quite starved. We see that people travelled in companies, from one of the carriers saying: "Come neighbour Mugs, we'll call up the gentleman; they will along with company, for they have great charge," and that they wore on horseback is shown by Galswilly bidding the hostler bring his gelding out of the stable, and one of the travellers saying, "The boy shall lead our horses down the hill; we'll walk afoot a while, and ease our legs." Journeys on foot were rare, even at that time, owing to the inequality of the roads, although in the middle ages, pedestrians on religious pilgrimages were protected by the sacredness of their purpose.—From "Locomotion—Past and Present," by J. S. COVANT, in *Harper's Magazine for January*.