

THE SANDS OF TIME ARE SINKING.

THE sands of time are sinking; The dawn of heaven breaks;

Oh, Christ, he is the fountain, The deep, sweet well of love!

Oh, I am my beloved's, And my beloved's mine!

THE USE OF SIMILITUDES.

BY REV. JOHN DOWLING, D.D.

Robert Hall, a great British preacher, said: "I have no wish to make pretty sermons."

A lady adorns the sword of her lover with flowers and ribbons; but when he goes into battle, however much he prizes them, he tears away the ornaments, and uses the naked edge as his sword.

Somebody has said, "he liked the kind of preaching that drove a man up into the corner of his pew, and made him feel the devil was after him."

The word "preaching" is also used in the sense of talking, in the New Testament. As you go from place to place, whether ministers or laymen, you are to warn men of their guilty condition, and not only make them feel the devil is after them, but that the Lord Jesus Christ is after them, inviting the weary and heavy laden to find pardon, peace and rest in believing.

THE USE OF ILLUSTRATIONS.

None can deny that the ministers who have been most influential for good in every age, such as Whitfield, Wesley, Spurgeon, Sumnerfield, and the bright lights of this city, have always been those who were most profuse in the use of illustrations. When in Europe, a few years ago, I heard Spurgeon. His subject was, "True prayer is true power."

SIMPLE WORDS.

In addressing an audience, you should use words speaking for your audience. A gentleman, speaking to a Sunday-school, used the word *epitome*. The pastor said to him: "The children will not understand that word."

A missionary to the heathen was explaining that they could not be saved by their own works. The heathen said: "If I keep six commandments, and break four, I have kept the majority; is not the Lord bound to save me if I keep the most?"

An Indian being asked, "What has the Lord Jesus Christ done for your soul?" "Come, and I'll show you." He took the person to the borders of the wood, took some dried leaves, laid them round in a circle, and then struck fire, and made a ring of fire; in the centre he put a snake worm. The heat drove the worm to the right and left; the fire met it whichever way it went.

The poor little thing turned back to the centre, coiled itself up, and lay still, as if waiting for help from abroad. The Indian then took it up, saying, "That is what the Lord Jesus has done for me."

A sceptic, as objecting to a coloured map down South that there were many contradictory passages in the Bible, as that "we were in the Spirit and the Spirit in us," the coloured man said: "Dere's no puzzle bout dat. We in de Spirit and de Spirit in us; it's like dat poker; I put it in de fire, till it gets red-hot—now de poker in de fire and de fire in de poker."

Charles Edward Stuart, the last prince of the house of Stuart, gained a victory at the battle of Preston Pans in 1716. In the battle a chief of the MacGregors was killed. When he fell, his followers were dismayed at their loss; but the wounded chief lifted himself upon his elbow, and said, "I am not dead, but looking at you, to see if you are doing your duty."

THE EXPERIENCES OF LIFE.

I am sure I can choose when I commence the work of the day; but when the week is ended, when the year is ended, and still more, when many years are ended, I look back and find that God has laid out my path. It is like riding on a railroad. While in the cars I can see no track; I look out upon the country, and the cars seem running without a track; I see nothing as long as I sit there; but let me look out at the rear of the car, and I see the two rails of the track by which I came. So it is with experience. I see the path by which I have been led. Jacob went out to Laban, and was gone for long years; but when he came back he saw how God had led him by the way; he went out alone, and came back a great band. When Joseph dreamed that the sheaves bowed down to his, he must have found how difficult it was of interpretation, but when he looked back, over the events of a long life, he could see how God's hand was in it. So the specific events of life have been ordained with reference to us. Every man is doing work which God has prepared for him. We must use the means God has put in our hands; there must be no listlessness. These two doctrines stand together, like the figure of Diann. As you approach the temple-gates there is a frown upon her countenance, but as you look back it is changed to a smile. God tells us to bear our burdens every day, and when we look back we shall see that the difficulties that appeared to frown upon us as we faced them at last smiled upon us. So shall God nurture, guide, and mould us until he shall bring us at last to the perfect stature of man.—Rev. J. B. Thomas.

NOTHING GREAT BUT GOD.

When Massillon pronounced one of those discourses which have placed him in the first class of orators, he found himself surrounded by the trappings and pageants of a royal funeral. The temple was not only hung with sable, but shadowed with darkness, save the few twinkling lights on the altar. The beauty and the chivalry of the land were spread out before him. The censurers threw forth their fumes of incense, mounting in wreaths to the gilded dome. There sat Majesty, clothed in sackcloth and sunk in grief. All felt in common, and as one. It was a breathless suspense. Not a sound stole upon the awful stillness. The master of mighty eloquence arose. His hands were folded on his breast. His eyes were lifted to heaven. Utterance seemed denied to him. He stood abstracted and lost. At length, his fixed look unbent; it hurried over the scene, where every pomp was mingled and every trophy strewn. It found no resting-place for itself amidst all that idle parade and all that mocking vanity. Again it settled; it had fastened upon the bier, glittering with escutcheons and veiled with plumes. A sense of the indescribable nothingness of man "at his best estate," of the meanness of the highest human grandeur; now made plain in the spectacle of that hearsed mortal, overcame him. His eye once more closed; his action was suspended; and, in a scarcely audible whisper, he broke the long-drawn pause, "There is nothing great but God.—Sermons by Dr. Hamilton.

WHY WE REJECT THE APOCRYPHA.

- 1. Because it was never written in Hebrew.
2. Because it was never quoted by our Lord.
3. Because it was rejected from the canons of the Jews.
4. Because it was rejected from the canons of Scripture by Origen, A.D. 200; St. Epiphanius, A.D. 368; and St. Jerome, A.D. 392.

- 1. Because Pope Gregory I., A.D. 590, did so; and by the late Vatican decree, that must be an infallible judgment.
2. Because the author distinctly disavows inspiration, saying, "If I have done well in writing this history, it is what I desired; but if not so perfectly, it must be pardoned me." 2 Macc. xv. 39.

No good that the humblest of us has wrought ever dies. There is one, long, unerring memory in the universe, out of which nothing good ever fades.—Woolsey.

A man is like a bit of Labrador spar, which has no lustre, as you turn it in your hand, till you come to a particular angle; then it shows deep and beautiful colour.—Emerson.

ROMAN CATHOLIC STATISTICS.

The Catholic Directory and Ecclesiastical Register for the new year, which has just appeared, contains, as usual, some interesting statistics relative to the Roman Catholic community in Great Britain. It contains, *inter alia*, a complete Roman Catholic peerage and Baronage for the three kingdoms, from which we observe that the Peers amount to 34 (24 of whom hold seats in the House of Lords), and the Barons to 49. The Roman Catholic members of the House of Commons are 37 in all. The full number of the Sacred College of Cardinals at Rome is 70; but there are just now only 6 Cardinal Bishops, 42 Cardinal Priests, and 7 Cardinal Deacons. Dr. Cullen, though Roman Catholic Archbishop of Dublin, ranks in the College only as Cardinal Priest, while Antonelli is only a Cardinal Deacon. Just now it happens that there are no less than 23 hats at the disposal of his Holiness, not including two Cardinals "reserved in pectore." Out of the 45 living Cardinals only eight were created by the late Pope Gregory, the rest having been nominated by Pius IX. The number of Cardinals deceased since the present Pope's election is no less than 97. There are also under the Pope, but above Archbishops, nine patriarchates, of which those of Constantinople, Alexandria, Antioch and Jerusalem are known as the Greater Patriarchates, and 12 patriarchs, seven of the "Latin Rites," and five of the "Oriental Rite." The Roman Catholic Hierarchy in Great Britain comprises one archbishop and twelve suffragan bishops in England, and one archbishop and two bishops, or rather vicars apostolic, in Scotland, where their dioceses are still called "districts." The Episcopate in Ireland, the colonies, and dependencies number nearly a hundred more. The priests, secular and regular, ordained in England during the year 1872, amount to 75. The Roman Catholic clergy in England and Wales at the present time number as nearly as possible 1850, exclusive of 34 who are employed abroad; and the total of places where there are churches, chapels, or mission stations in England, Scotland, and Wales served by the above mentioned clergy is 1245, not reckoning private chapels. The Catholic Calendar supplements the above information by some biographical sketches of the Roman Catholic bishops and more distinguished clergy who have died within the last twelve months.

WESLEYAN METHODISM IN ENGLAND AND THE EDUCATION ACT.

Two years ago the Cabinet of Mr. Gladstone brought in an Education Act which was designed to secure for every child in England and Wales a common school education. In the opinion of many the act was a feeble and faulty measure. From the very first it has met with the most resolute opposition from the leading Non-conformist bodies throughout the country. The great blots of the measure were these:

First. The formation of school boards in any district was permissive, not compulsory. The result of this has been that wherever the clergy of the Church of England, who desire to keep the rural districts under their own power, have been able to prevent it, no school board has been formed; and this has been the case in over fourteen thousand parishes. These places are therefore untouched by the act.

Second. Though the act excludes formularies and catechisms from the board schools; imposes a conscience clause in all cases, and forbids government inspectors in future to examine the children in theological matters; yet it leaves to the school boards to decide whether there shall be religion or not. This has converted many of the school boards into mere sources of denominational strife, and the question of religion has been wrangled over throughout the entire land in the most bitter manner.

Third. The act allows the board to use public money to send the children of very poor parents to denominational schools, which is virtually a system of concurrent endowment. Now, the time has evidently come when the English people will submit to no further extension of the system of using public money for sectarian purposes. The churches must do their own work, and the Government must cease to favour any one sect. The result of the education act so far has been to embitter the denominational feeling in England, and to give a very unjust advantage to the so-called national church. The spirit of indignation against this course has made itself known this course has made itself felt in the Wesleyan Conference. A denominational system in England would be followed by a denominational system in Ireland, and the result of both would be to hand the youth of the country districts of England over to the parson, and youth of the entire country of Ireland over to the priest. Wesleyan Methodism has done herself ill by overlooking the decision to which her able committee has arrived on the education question in England. The following from the Christian World will show the position taken by the committee.

By a large majority Dr. James carried a resolution declaring that no national system of education would be complete which excluded the Bible and instruction therefrom by the school teacher only. A though this resolution affirms the old Methodist principle, it has fastened to it a new and significant limit. The religious instruction is to be by the teacher only. This shuts all priests and clergymen out of the schools, and gives the school boards some control over the character of the religious teaching. There is another significant thing about the resolution: it does not say that the Bible and religious instruction shall be made use of in the schools; it simply says the Bible and the instruction shall not be excluded. The religious teaching is therefore left to the option of the people. If the school boards like to have the Bible and religious instruction they may; and this is exactly the state of the case under the present Elementary Education Act. Whether the Wesleyans will be able to hold this position on the subject of religious instruction there is reason to doubt. Many Wesleyans are in favour of the reading of the Bible in the schools

without note or comment, and their position is clearly expressed by the Rev. W. H. Holland in the brief report of his speech which appeared in these columns last week. He objected to any religious instruction in the schools, and said: "If a State resolution passed, it would give to the Romanists and Ritualists all they wanted. They were told that the religious teaching would not be forced upon the children. But this was not the whole question. Where the religious teaching was given they would be forced to pay for it, although they did not believe the doctrines taught." Possibly, when the Wesleyans find that Dr. James' resolution is quoted by Ritualists and by Roman Catholics in England and Ireland in favour of Roman teaching, they may see it necessary to change their front, and to resist all religious teaching in State-aided schools.

In another important point the Wesleyans, by the decision of their committee have placed themselves in entire agreement with the Non-conformists and the Birmingham League. The Wesleyans have determined to ask for the establishment of school boards everywhere. This is a most important matter, and will not be at all liked by many of the denominationalists. It will be a check upon the denominationalists, and will prevent the application of direct compulsion for securing the attendance of scholars by magistrates or parochial authorities. To give compulsory powers without a school board would have given enormous power to the parson and the reeve in thousands of country parishes; and this power the clergy and the Conservatives would have been very glad to get hold of in many instances. But, while compulsion is needed, the school board is requisite to prevent it from being abused for sectarian ends. The Wesleyan Committee will also request the Government to bestow upon the school boards certain powers of inspection and oversight over local schools which are deemed efficient. The following resolution, adopted by the committee, is so important that we give it in full:—That school, or schools under undenominational management and Government inspection, should be so placed as that at least one such school shall not be further distant than three miles from any family in the district. This resolution will be wormwood and gall to many denominationalists; and well it may be, for, if it is carried out, it will eventually close many of the denominational schools. We expect to see a hard fight over this resolution in Parliament. All the Conservatives will be against it. If Mr. Forster swallows the pill, it will be a reversal of his whole policy; but, with the strong backing which the Wesleyans will have from the Birmingham League and the Nonconformists, he will have either to take the pill or resign. Altogether, the Wesleyans have taken a great stride in the direction of the Nonconformist platform, and their own education department will be sharply looked after to see that they faithfully carry out in their intercourse with the Government the decisions of the Special Committee.

A BEAUTIFUL, TOUCHING INCIDENT.

The Bible tells us that woman is to be a help-meet to man, and the man is to be the support of the woman. To make married life a source of happiness, affection must rule the hearts of both. The married pair must be mutual helpers, one to the other. Then the conjugal state becomes a smooth and pleasant road, fringed with fragrant flowers, which bloom even in the depth of the winter of adversity and sorrow.

"I have read," says the author of a recent work, "a beautiful illustration of this point:—A lady travelling in Europe, visited with her brother, a town in Germany, and took lodgings with a remarkable couple, an aged man and woman. They were husband and wife. They lived by themselves, without child or servant, subsisting on the rent accruing from the lease of their parlor and two sleeping-rooms. The lady, in giving an account of the persons, says:—'When we knocked at the door for admittance the two aged persons answered the knock together. When we rang the bell in our rooms, the husband and wife invariably came, side by side. And our requests were received by both and executed with the utmost nicety and exactness. The first night, having arrived late by the coach, and merely requiring a good fire and our tea, we were puzzled to understand the reason of this double attendance.'

"When the time to retire came the lady was surprised to see both husband and wife attending her to her chamber, and, on looking with some seriousness towards the husband, the wife, noticing her embarrassment, said to her, 'No offence is intended, madam, my husband is stone-blind.' The lady began to sympathize with the aged matron on the great misfortune of having a husband quite blind. The blind man exclaimed: 'It is useless for you, madam, to speak to my wife for she is entirely deaf, and hears not a word you say.' Says the lady blunder, here is an exemplification of the divine law of compensation. Could a pair be better matched? They were indeed 'one flesh.' He saw through her eyes, and she heard through his ears. Ever after this it was interesting to me to watch the aged man and his aged partner in their inseparableness. The sympathy for each other was as swift as electricity, and this made their deprivation as nothing. This beautiful domestic picture would only suffer from any words of comment.—Lutheran Observer.

Seek the good of other men, but be not in bondage to their fancies or fancies; for that is but facility or softness, which taketh an honest mind prisoner.—BACON.

The world is to me what a beautiful and dumb woman would be; I can see the fair features, but there is not language to send forth and impart the eloquent of soul.—FOSTER.

It is a terrible thing for one man to speak evil of another, and I think it is worse to think it. If you speak it, the man has time and opportunity to defend himself, but he can not trace thought. It is neither heroic nor manly to permit in yourself judgment which nobody can reverse.—Aron.

MATRIMONIAL INCOMPATIBILITY.

The Rev. Dr. Penbody, in a late essay, touches upon this delicate subject after the following fashion: The truth is that the greater proportion of the so-called incompatibilities and unaccountable of domestic life which are so often made the ground for the disruption of the matrimonial bond, are inadmissible as a justifying ground for any such dissolution, and could be readily overcome and blotted out of existence if the parties most concerned had out the will to do it. A complete no sooner married than they find that differences of opinion and mutual interests ensue, and all is not gold that glistens, and then one or both straightway imagine that there is no remedy but in ruthlessly breaking the solemn, sacred tie that binds them. A vague, restless feeling seizes upon one or both, producing discontent, engendering a certain thought of present bondage, which exists only in fancy, and creating a feverish desire for other associations and spheres which are supposed to be more fitted and providentially designed for the mind and heart. No escape, it is said, but in cutting the knot. It is a delusion. The marriage relation, in all its history, was never expected, perhaps, to be entirely free from misunderstanding and discord. Foolish to think that the whole mutual life can flow on, like the early stream, without a ripple or eddy. Home is a school, a discipline, whereby husband and wife are to grow into each other, getting rid of their angularities, harmonizing their peculiar characteristics, and more and more becoming one in thought, sympathy and life. The true blessedness of wedded souls is not insured by a simple exchange of pledged faith. It comes through and after many a self-denial, many a crucifixion of the will, many a scourging of resentment, anger, pride, vanity, and passions of the heart. It is true here, as in other relations, that he who saveth his life shall lose it, and he that loseth his life shall save it.

IMPORTANT PAPAL ALLOCATION.

The Pope to-day, writes the correspondent of the Daily Telegraph from Rome on the 23rd ult., held a Consistory, at which twenty-two Cardinals were present. His Holiness, in his allocation, spoke as follows: "The Church continues to be sorely persecuted. This persecution has for its object the destruction of the Catholic Church. This is manifested by the acts of the Italian Government, which summons the clergy to serve in the army, deprives the bishops of the faculty of teaching, and taxes the property of the Church by heavy burdens. Above all things, the law presented to Parliament on the subject of religious corporations deeply wounds the rights of possession of the Universal Church, and violates the right of our Apostolic mission."

The Pope added: "In face of the presentation of this law we raise our voice before you and the entire Church, and condemn any law which diminishes or suppresses religious facilities in Rome or the neighboring provinces. We consequently declare void every acquisition of their property made under any title whatsoever."

His Holiness recalled to the minds of the promoters of this law the censures directed against those who encroach on the rights of the Church, and further said:—"But our grief at the injuries inflicted on the Church in Italy is much aggravated by the cruel persecutions to which the Church is subjected in the German Empire, where not only by pitfalls, but even by open violence, it is sought to destroy her because persons who not only do not profess our religion, but who even do not know that religion, arrogate to themselves the power of defining the teachings and the rights of the Catholic Church. These men, besides, heaping calumny upon ridicule, do not blush to attribute persecution to Roman Catholics; they bring such accusations against the bishops, the clergy, and a faithful people, because they will not prefer the laws and the will of the State to the holy commandments of the Church. The men who are at the head of public affairs should recollect that none of their subjects better than the Roman Catholics render unto Cæsar the things which be Cæsar's, and for that very reason render unto God the things which be God's."

The Pope added that some parts of Switzerland appeared to be pursuing the same path as Germany, and he recalled to recollection what has occurred to the Church of the Canton of Geneva. His Holiness further spoke of Spain, declaring that the Clergy Donation Law was opposed to the concordats and to justice, and he protested against that law. The Pope likewise dwelt upon the schism among the Armenians of Constantinople, who persisted in their rebellion, and who by stratagem have deprived the Roman Catholics of their immunities. On the other hand, the Pope rejoiced at the constancy and the activity of the episcopate and the clergy of all those countries who jointly with a faithful people they defended the rights of the Church. His Holiness invited the Metropolitan to assemble their suffragans for consultation, in order to battle against iniquity, and concluded by invoking the Almighty to come to the aid of the Church. After the Allocation the Pope elected eleven bishops, of whom six were Italians, three Spaniards, and two belonging to other nations. After the allocation the Pope received the cardinals, who offered him their congratulations.

Harper's Weekly has been signally honored, and so has the Independent. The Pope has put them on the "Index Expurgatorius." It is seldom that American journals receive such gratuitous and influential advertisements.

The English Presbyterians contemplate erecting a church to cost from \$25,000 to \$35,000 at Lebanon Gardens, Warrington, where the first Presbytery was formed in 1672.

The total revenue receipts from tobacco in the United States for the last fiscal year were \$2,768,170, an increase of \$167,268 over the previous year. The entire product of manufactured tobacco amounted to \$107,280,255, not including the enormous amount of 1,527,705,978 cigars on which taxes were collected.