

doing a benevolent act, and he also found himself glowing from head to foot, by reason of the exertions which he had made. And how was it with his companion, who was so much afraid of exposing himself? He was almost ready to freeze, notwithstanding the efforts he had been making to keep himself warm. The lesson to be derived from this little incident is very obvious.—*N. Y. Obs.*

The Worth of a Soul.

When we endeavour to estimate the worth of an immortal soul we are utterly lost in the attempt. The art of spiritual computation is not governed by the same principles and rules which guide our speculations concerning earthly objects. The value of gold, silver, merchandise, food, raiment, land and houses, is easily regulated by custom, convenience, or necessity. Even the most capricious and imaginary worth of picture, medal, or statue may be reduced to systematic rule. Crowns and sceptres have had their adjudged valuation, and kingdoms have been bought and sold for sums of money. But who can fix the adequate price of a human soul? "What shall it profit a man if he gain the whole world and lose his soul? or, what shall a man give in exchange for his soul?" The principles of ordinary arithmetic all fail here; and we are constrained to say that he alone who paid the ransom for sinners, and made the souls of men his purchased possession, can comprehend and solve the arduous question. They are indeed bought with a price; but are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. We shall only ascertain the value of a soul when we shall be fully able to estimate the worth of a Saviour.—*Leigh Richmond.*

Ministerial Success.

Richard Baxter, somewhere in his published works, has a remark to the effect, that he never knew any considerable success from the brightest and noblest talents, nor the most excellent kind of preaching, and that even where the preachers themselves have been truly religious, if they had not a solicitous concern for the success of their ministrations. Uniform experience sustains the truth of this statement. It will not do for ministers to imitate the ostrich, which is said to lay her eggs in the sand, and then leave them regardless whether they come to life or not. It is not enough for a man to labor under a sense of duty, or of zeal for the honor of God, or even of love to the blessed Saviour; there must be also a yearning for the salvation of men, "a passion for souls," as it has been called, if success is to be expected. Certainly this intense longing for saving results has marked all who have been eminent in winning souls. To the Master his own disciples applied the words, "the zeal of thine house hath eaten me up." Paul speaks often of his heart's desire, his conflict, his wrestlings in prayer; the Scottish Reformer's burst of anguish was, "Give me Scotland, or I die." And so in our own day. He whose great concern is to see men rescued from perdition, will preach with blood earnestness, will steep every sermon in prayer, will come before his people as one standing in full view of the judgment seat.—*Canadian Paper.*

MISCELLANEOUS.

A Good Example.

A voluntary collector for one of the great benevolent interests of the day, called lately, in pursuance of his duty, upon a gentleman with whom he was acquainted, a business man and a Christian, but one who had hitherto excused himself from making liberal contributions, on the plea 'that he could not afford it.' This plea, from a man of undoubted wealth, had probably seemed almost incredible to our friend the collector; but as he now sat in view of the sumptuous suite of parlours, awaiting the appearance of their proprietor, the truth flashed upon him. He felt that the plea had been sincere; the explanation was before him. On the gentleman's entrance, he mentioned the errand on which he had come, adding, "But I see, Sir, that you really cannot afford it. Such a scale of expenditure as I see indicated by everything around me, can indeed leave you little, if anything, to spare for the cause of Christ. I must look elsewhere for support to our operations. Good morning, Sir." The collector left, but the arrow he had lodged did not. It was not long before the rich steward sought him, with acknowledgements for the cutting reproof, which had made a profound and abiding impression upon his conscience. He had made up his mind that he could afford to give, and could not afford to squander. He presented the collector a cheque for 1000 dollars, with the assurance that the style of his household should be no longer a scandal nor an incumbrance to his piety.

TRANSLATION OF THE SCRIPTURES INTO LOWLAND SCOTCH.—It was some time ago stated, that the Rev. Mr. Riddell was engaged in translating a certain portion of the sacred volume into Lowland Scotch. These translations were begun and carried so far at the instance of Prince Lucien Bonaparte, and are intended purely for linguistic purposes, and the preservation of the ancient Scotch language. Of St. Matthew's Gospel only eighteen copies were printed, and a copy presented to each of our Scottish Universities, and also to other learned institutions in England and on the Continent. There were only 250 copies printed of the Book of Psalms, and the Song of Solomon, the last finished of the series, was a few years ago sent off to his Highness, and by this time will probably be in the printer's hands. On perusing these translations, the reader at first has sometimes a difficulty in withholding a smile, or it may be a laugh; and at others he is tempted to utter a regret that the language of the Sacred Scriptures should be so treated. But when very slightly familiarised with the idiom, the perusal of the work becomes pleasing, instructing, and edifying. The parts of the work already printed have received the highest commendations from those best able to judge of their merits and faithful rendering.—*Dumfries Standard.*

Ragged Schools.

It is satisfactory, that in recent years much has been done to improve the condition of those who have been perishing for lack of knowledge. Private benevolence and earnest Christian philanthropy have ever been achieving great successes in the efforts that have been made for the benefit of the ignorant and the outcast. Ragged and Charity schools have been opened in almost every town, and in these, probably hundreds of thousands are

now instructed who would otherwise have grown up utterly rude and untaught in the midst of civilisation and enlightenment. In the metropolis alone, as we learn from the Thirtieth Annual Report of the Ragged School Union, there are 352 Ragged Schools, attended by 21,517 children, and in which "every Sabbath-day now sees 17,000 of these ragged children under tuition, and more than 2,100 teachers engaged in this labour of love." Perhaps no better illustration can be given of the utility of such institutions, than the fact stated in the Report, that in these schools there are now 70 teachers who were formerly ragged scholars. The sum devoted to the support of these admirable institutions, likewise carries its instructive homily along with it; maintained as they are, at a cost of no less than £30,000 annually, or well nigh as much as is collected by our Established Church for missionary purposes—that is, as distinguished from the results of Dr. Robertson's noble efforts—and some £12,000 more than is contributed for such purposes by the United Presbyterian Church. In Scotland alone, as we learn from a recent Parliamentary return, there are now 175 Charity and Ragged Schools, with 16,000 scholars and 224 teachers. It was stated at the recent meeting in Birmingham, that there are now in England 60 Reformatory schools, attended by 2,000 children. Are the results, so far as the efficacy of these institutions has yet been tested, satisfactory? It is pleasing to be able to answer this question in the affirmative. Concurring testimony establishes the fact that in London ignorance has in recent years been sensibly diminishing; and in Aberdeen and Edinburgh, where Ragged Schools have been longest in operation and most vigorously conducted, there is conclusive evidence that the amount of juvenile delinquency has undergone a most decided and satisfactory decrease. Thus, also, Sabbath schools have proved valuable auxiliaries in this work of reformation, no fewer than 250,000 persons being engaged every Sabbath in communicating the very elements of education as well as religious instruction, to 1,800,000 children. In England, these schools, to a large extent, give all the education which the neglected youth of our land receive; but surely it is sad in the extreme that the children of a great Christian country like that of Britain, should receive no training, even in the merest elements of education, except what is thus provided. How great the tribute, at the same time, which is thus paid to the right-heartedness, the Christian high-mindedness of a nation that can supply such an army of voluntary instructors!

It is by such means that the quickened philanthropy of Britain is striving to retrieve past errors, and to train up the young in the way at least in which they ought to go. But not the young alone, it is satisfactory to know, are now receiving instruction at the hands of Christian and philanthropic agents, whose zeal has been called into action by the very magnitude of the evils with which it is now their aim, as it has always been their high duty, to cope. Apprentice schools are supplying, to some extent, at least, the cruel defect in the attainments of the young, caused by the selfishness, profligacy, improvidence, necessity, or sheer negligence and callousness of parents; and while instruction on important subjects is sought to be popularly communicated in lecture rooms, classes for adults form a very essential part of the machinery which has been set in operation for the benefit of those whose mental as well as moral and spiritual wants have become so