

The second public lecture in connection with the Sons of Temperance, New Glasgow, was delivered on the evening of Wednesday, Jan 23, in Mechanics' Hall, by the Rev. Allan Pollok. The Hall was quite filled, though not unpleasantly crowded, as a small admission fee of five cents is charged on such occasions to prevent discomfort. The lecturer had chosen as his subject, "The Land of Luther," and began by enumerating many reasons why we should take an interest in anything pertaining to Germany. He claimed only to furnish recollections of a residence of four months in that country. The country around Halle was described. He spoke of its famous University and its Orphan-house, both memorials of the pietistic movement in Germany, and owing their existence to Francke, one of the leaders of Pietism. The prayerful plan in which he built the Orphan-house was alluded to as the origin of Muller's plan in Birmingham. The German University system was also described, and the singular sobriety of the people,—the lecturer not having, during four months, while in many places and travelling at all hours, seen one person intoxicated. Leipzig, famous for its annual fair, and Dresden, famous for its beauty and its numerous museums of art, received a passing notice. Particular reference was made to the famous "Madonna" by Raphael in the Dresden picture gallery. The descriptions of the old Castle of the Wartburg, where Luther was concealed, and his room and chair, where he translated the Bible, were of greatest religious interest. Weimar and the graves of Schiller and Goethe, the great German poets, would possess interest for those of literary tastes. The lecture was concluded by a description of the Elbe. The lecturer, for an hour and a quarter, was listened to with great attention, and received the thanks of the meeting.—*Id.*

REV. G. M. GRANT delivered his promised lecture before the Y. M. C. Association on Tuesday evening last. A large audience listened for two hours to the Rev. lecturer's masterly effort. The subject, as previously announced, was "The Reformers of the Nineteenth Century." He depicted the state of the eighteenth century in England—what of rum and false thought it had bequeathed to the nineteenth—what of apathy and indifference in religious and philosophical matters. He then introduced his reformers, and must, we think, have startled a good many of his hearers by his statement that Coleridge, Wordsworth and Carlyle, with, perhaps, Arnold and Tennyson, were the reformers of the eighteenth century's evils. Beyond this, however, Mr. Grant must have pleased his auditory by his earnestness, his outspokenness, his evident determination to break the bonds of priestly narrowness of thought, and to think for himself as a man and not as a

minister. He seems—even in the matters of creeds and religious views—to stand in the position of a spectator viewing them,—analysing them and not accepting them till they have approved themselves alike to his heart and his reason as worthy of belief. His style is a good one for popular teaching, not exact or polished—indicating, in fact, an indifference respecting finished purity of style, and fullness and accuracy of documentary proof and historical illustration, still enabling him to use the most striking word he can find, whether he find it in the slang of the streets or in the writings of the Germanic and Anglo-Germanic schools, of which he is evidently a disciple. As to the matter of his lecture, there will be, we presume, considerable difference of opinion. His views are the views promulgated in England by Coleridge, Carlyle and others, and received to a considerable extent from Bunsen and other German writers. This would not, perhaps, be the place for an exhaustive criticism upon the tendencies of the writings of Coleridge, Hare, Robertson and others of the Coleridge School. Mr. Grant, studying in the same philosophical school, shows somewhat of the same subtlety of insight into human nature, in its sympathies its influences, and its perversions, which so singularly characterizes the most distinguished among the disciples of Coleridge. But to know the nature of the reform of which Mr. Grant's three are leaders we must examine their teaching, and mark the tendencies of the same. Now this is a subject of too much importance and needs too much space for one to grapple with it in the columns of a newspaper. Suffice it to say that Coleridge was very chary about publishing his views. He half-whispers utterances which he did not venture to articulate aloud. Mainly then from the writings of his disciples, Maurice and Kingsley, are his views to be gleaned, and these by the great body of Christians are not deemed orthodox, though that by itself is no reason why they should be regarded as rationalistic.

Coleridge, however, taught men to view old truths with criticising eye. Wordsworth taught men to view old truths in nature, with minutely observant eyes, and in this sense we are willing to concede to them place and position as reformers.

Carlyle, too, in the marked tendency of his writing to jerk men out of the thought-grooves into which they are willing to run—because, like our horse-cars on the rails, it is easy work to run therein!—Carlyle, we say deserves to be called a reformer, in the sense that any man may be so called who reforms—remodels society, or helps to do so. But not, we think, in the higher sense usually attached to the word. Mr. Grant's efforts to transfer from English ground to Nova Scotian soil the controversy that has been going on between the disciples of Coleridge and those of Bentham, will, we trust, have one good effect, will lead