

The Right or Left Arm.

The question whether a gentleman walking with a lady should give her his right arm is frequently discussed. Custom and written etiquette are rather in favour of the right, although there are excellent reasons in favor of the left arm.

Love of the Beautiful.

Place a young girl under the care of a kind-hearted, graceful woman, and she, unconsciously to herself, grows into a graceful lady. Place a boy into the establishment of a thorough-going, straightforward business man, and he becomes a reliable, practical business man.

A Philosopher Puzzled.

A correspondent of the Spectator writes:—A story is going about which ought to be true, if it is not; but I have been assured by a friend in holy orders that it may be depended on.

Respectable Drinking.

As long as you make drinking respectable, drinking customs will prevail, and the plough-share of death, drawn by terrible disaster, will go on turning up this whole continent, from end to end, with the long, deep, awful furrow of drunkards' graves.

Scottish Piety.

One day recently the Hutchinson's steamer was sailing round Cape Wrath, carrying some five hundred Lewismen from Stornoway to the herring fishing at Wick.

Glory of the Southern Skies.

The glory of the southern sky, in the region near the cross, is indescribable. There, where the thick stream of bright stars which skirt the milky way crosses the river of light, its brilliancy is wonderfully increased, and it exhibits a magnificence unequalled in any other portion of the heavens.

Messrs. Moody and Sankey in Belfast.

These two evangelists arrived in Belfast on Saturday last, and the following day they conducted three separate services. The first was held in Donegal Square Methodist Church at eight o'clock, the second at Fishwick Place Presbyterian Church at half-past eleven, and the third in St. Enoch's Presbyterian Church at seven o'clock.

Sankey sang another solo, entitled "Once for all" which, like the others, was listened to with the very deepest attention by the mighty mass of people who, in compliance with the request of the vocalist, joined in the chorus to the last verse.

Cloveness and Energy.

The following sound maxims are given in a recent address by Lord Derby to the students of Liverpool College:—"Do not any of you be disheartened because you think yourselves slow or stupid, even though you may really appear to have good ground for the belief, and do not, on the other hand, any of you be confident of the future merely because you know or believe yourselves to have what is called cleverness."

"I believe that everywhere the same result will follow from the same cause. But to acquire and keep up in every-day work that habit of concentrated attention on details, two things are necessary—training and energy. The training you can all give yourselves; no energy which is necessary to maintain it is in part, no doubt, a gift of nature.

"Without a normal healthy condition there can, as a rule, be no good work, and that qualification cannot absolutely be secured or preserved by any rules, a little sense will go a long way both in securing and preserving it. On that point I would give you these hints: First, that it is not mental labor which hurts anybody unless the excess be very great, but rather fretting and fidgeting over the prospect of labor to be gone through; so that the man who can accustom himself to take things coolly, which is quite as much a matter of discipline of nature, and by keeping well beforehand with what he has to do avoids undue hurry and nervous excitement, has a great advantage over one who follows a different practice.

"Next, I would warn you that those students who think they have not time for bodily exercise will sooner or later have to find time for illness. Thirdly, where an opportunity of choice is given, morning work is generally better than night work, and lastly—a matter which I should not stop to allude to but that I know the danger of an over-driven existence in a crowded town—a man cannot get through his day's labor, of whatever kind it may be, without artificial support, it should be a serious consideration for him whether the kind of labor is fit for him at all."

The Way of Triumph.

There is one noble means of avenging ourselves for unjust criticism; it is by doing still better and silencing it solely by the increasing excellence of our works. This is the only true way of triumphing, but if instead of this you undertake to dispute, to defend, or to criticize by way of reprisal, you involve yourself in endless troubles and disquietudes, disturb that tranquility which is so necessary to the successful exercise of your pursuit, and waste in harassing contests that precious time which you should consecrate to your art.—Canova

The petition for the removal of an organ in Blaragowrie Parish Church, has been dismissed by the Presbytery of Meigle.

Miscellaneous.

The Prussian Government suspects the Roman Catholic clergy of the dioceses whose bishops are in prison of being directed by a person or persons secretly appointed by the Pope. Great exertions are being made to discover this novel organization.

The death is announced of the oldest preacher in Wales—the Rev. David Williams—at Llanwrtyd, at the age of ninety six. It is stated that he preached every Sunday, sometimes two or three sermons each day, almost without intermission for seventy-two years.

The bishop of Puno is to be tried by the Peruvian courts for disobedience in sending his resignation to the Pope, without having first submitted the document to the Peruvian Central Government. The perfect of Huanoes is ordered to banish the Jesuits from his district.

At the usual monthly meeting of the Belfast Presbytery, the Rev. James Martin presiding, a vote of thanks was passed to the Rev. Prof. Watts for his successful refutation of the lectures delivered by Prof. Huxley and Prof. Tyndall during the meeting of the British Association.

Mr. Spurgeon, noticing in his magazine the volume of lectures delivered at the English Presbyterian College, says:—"World to God that all colleges were equally in earnest in contending for the faith, and then we should hear less about young preachers becoming Socinians and freethinkers."

The Book has a very poor opinion of the Dean of Westminster. An article in a recent number begins in this style:—"If Dr. Pusey has read Dr. Stanley's recent sermon on Pharisaism, we should have heard him heartily ashamed of having committed at the placing of that very reverend gentleman's name on the roll of select Oxford University preachers. We have no objection to the dean's speeches—nor even to his sermons, so long as he keeps clear of religious topics—but it is sheer misery to hear him attempt to expound a text of Scripture."

O Thou heart-searching God, who knowest the inmost thoughts of each individual before thee, and the peculiar trials to which we are severally exposed, search and try our hearts, discover to us what is the ground of our confidence, preserve us from building on any false foundation, and suit Thy mercies to our several wants.—Sweet.

A hypocrite neither is what he seems, nor seems what he is. He is hated by the world for seeming a Christian, and by God for not being one. On earth he is the picture of a saint, but in eternity the paint shall be all washed off, and he shall appear at the judgment in his true colors. God only knows whether we are what we seem.

When it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that, instead of needing a large field, we have left untold many corners, of our single acre, and that none of it is fit for our Master's eye, were it not for the softening shadows of the cross.—Edward Gertl.

A little child cannot find its way through the street and back. It would be lost if left alone. It cannot provide its next meal, or find a shelter for a night. Yet has it any fear? Not at all. Instinctively and beautifully it lives a life of faith. It cannot provide its food, or garments, or house, or home, but it intuitively and constantly believes that father can. The child's clinging, implicit confidence and trust in father and mother, should symbolize to us the faith we ought to exercise in our Father, God.

Either for personal happiness in the ministry, or for success in it, we must regard poverty and the poor as Jesus Christ regarded them. We must have a love of man, as man, like that which glowed in the heart of Jesus. We must recognize in every human being a child of our Father in Heaven, and go to our work under the full influence of the sentiment of Christian brotherhood with those whom it may be our privilege to serve as ministers of Christ.—Elevation of the Poor.

The husbandman considereth not only his labour and travail, and what tempest and mischance of weather may fortune; but forasmuch as he trusteth and hopeth that the fruit shall wax and come forth when the time is, therefore he laboureth stoutly and with a good will; even so in the spiritual vineyard, under the yoke of the Lord, the hope and trust of honour and reward maketh men patient and willing, and giveth them courage. If we hope for that which we see not, we wait for it through patience (Rom viii).—Coverdale.

There is a faith which tends to idleness, trusts God to do all, and leaves the soul stupid and powerless. There is a faith that worries, and works, and hopes that God will help. And there is a truer, better faith, that works mightily, because it loves fervently, and never worries, because it never fears. Love will, must work, and cannot be idle; it comes from God, breaks out in prayer, praise, and service, like springs which cannot be suppressed. It is spontaneous and grows by use. Faith that works by love is a tonic to the soul, giving it to bold endeavour, making it like God in active doings, in every service which can assuage a grief, relieve a pang, or impart a joy.

A ritualistic magazine, entitled My Sunday Friend, gives the following explanation of the second commandment for benefit of children:—"The children of Israel were forbidden to make any image to represent God, because he had no shape or visible form, and therefore no image of God could be true. But now the Second Person of the Blessed Trinity has taken to Himself a human body, and there is a visible shape in the Godhead—the Man Christ Jesus. We may and ought to have pictures and images of our dear Lord to remind us of His manhood, and to bring His humility and His sufferings before our mind. The crucifix serves to raise my heart to the Blessed Jesus, and brings me, in spirit to Calvary itself, and says to me, 'My child, see what I have suffered for love of thee, because of thy sins.'"

The Rev. Andrew Edgar, of Tongland, Wigtownshire, who has been presented to the vacant chair of the parish church of Mauchline, preached before the congregation on Sabbath last. Mauchline is in the gift of the Loudoun family, and is worth over £300 a year. The principal heritors, much less the congregation, have never been consulted in the matter of the appointment, and there is a strong feeling against Mr. Edgar's settlement. The members have no great personal objections to the presentee, but are humiliated and feel themselves very much humiliated that the last degree of patronage should thus be poured out on them.

An appeal made some time ago by an Englishman, to organize a mission in Philistia, has been answered to such an extent as to enable him to employ one English and two native missionaries at Gaza. These converse with all callers at the mission-house, hold service there, sell Bibles, and visit the neighboring villages. The modern Philistines are nearly all Moslems, but it appears that many of them are ready to hear about the "infidel's" gospel. Gaza has a population of about sixteen thousand, and the entire district numbers a hundred thousand, one-half of whom are Arabs living in tents. The Englishmen mentioned as Mr. Pritchard, and his mission is the only one in Philistia.

However early in the morning you seek the gate of access, says Rev. Dr. Hamilton, of London, you find it already open; and however deep the midnight slumber when you find yourself in the sudden army of death, the winged prayer can bring an instant Saviour; and this wherever you are. It needs not that you ascend some special Pisgah or Moriah. It needs not that you should enter some awful shrine, or pull off your shoes a some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a proper answer has come down, we should find Jehovah-shammah, "the Lord has been here," inscribed on many a cottage hearth and many a dungeon floor.

Joan of Arc, the Maid of Orleans, is to be canonized. To bring about this result was, it is said, one of the principal objects of the recent visit of the Bishop of Orleans to Rome. To fulfil the necessary conditions of canonisation imposed by the decree of Pope Urban VIII. which requires proof before the Ordinary of the heroic nature of her virtues, a special tribunal has been instituted at Orleans to receive the evidence relative to "the touching story of this admirable heroine." Among the points to be submitted to this Court are the facts concerning her birth and infancy, conduct towards her parents, piety to the Virgin, fulfilment of her duties as a Catholic, her gift of prophecy, her apparitions, revelations, and cardinal virtues; her family, her captivity and martyrdom.

Dr. McCosh writes to The Observer that the project of a Pan-Presbyterian Council meets with much favor abroad: "All the Presbyterian Churches of the three kingdoms, including the Established Church of Scotland, the Free Church of Scotland, the United Presbyterian Church of Scotland, the Presbyterian Church of Ireland and the Congregationalists of Ireland, the Welsh Calvinistic Church, and the Presbyterian Church of England, have passed strong and decided resolutions in its behalf, and appointed committees with full power to carry out the grand design. The Doctor has had communications from the French Churches, the Belgian, the Swiss Evangelical Churches the Waldensians, from Dr. Dörner, of Berlin, and Prof. William Kraft, of Bonn, and from distant Australia—all favourable.

The Christian Union, in its Scientific Department, says, after stating Professor Tyndall's position on the subject of matters, that it wonders that he should be deemed "by any body to have seriously assailed the foundation of religion or Christianity." In the next sentence it says, "quite true that he (Professor Tyndall, rejects the so-called historical basis of Christianity, and the dogmas which rest upon it." It is precisely in this way that the Christian Union, and journals like it, have betrayed the cause which it professes to advocate. When the "historical basis of Christianity," (i.e., the Gospels, with the authenticating miracles,) "and the dogmas" (i.e., doctrines), "which rest upon it," are taken away, what is left? No Christian life can grow out of emptiness and imposture. Professor Tyndall has "seriously assailed the foundations of Christianity," and the Christian Union, is treacherously surrendering them.

The recent history of the United Presbyterian (Scottish) Mission at San Fernando, a town of 27,000 inhabitants, a few miles from Cadiz, is a fair illustration of the present state of things in Spain. A petition signed by 800 heads of families requested the formation of a mission, many of them under the belief that Protestantism was merely a protest against monarchy and popery, and therefore, their sympathy was short-lived. When the church had been erected, the reactionary influence was strong enough with the town authorities to forbid the use of the building, on the pretended ground of dilapidation and insecurity. The British Minister at Madrid appealed to the Spanish minister of justice, who investigated the matter and reversed the decision of the alcaide. The building is now used for worship. The United Presbyterian Churches has three stations in Spain—San Fernando (formerly at Cadiz), Jerez, and Madrid—and has 72 communicants. A correspondent of the Missionary Record, gives an account of a second journey through Spain. He finds that the people are indifferent to Protestant truth partly because they are indifferent to their own religion. As a general rule, attendance on Protestant service has largely declined. At the same time, the writer regards the cause of Spanish Protestantism more healthy and promising than ever. The communicants have improved in character, and the native agents have advanced in knowledge and experience, as well as in number. In about 20 different villages and cities small congregations have been established. In these places about 25 missionaries from Europe and America, and a rather large number of Spaniards, are laboring