

Contributors and Correspondents.

Reply to Union Objectors.

DEAR SIR,—It is pleasing to observe a manifest increasing desire on your part to do justice to the respective churches and all parties interested in the Union of our common Presbyterianism.

And allow me, Mr. Editor, to differ from your views of his letter, as expressed in your last editorial. To my mind, the letter is void of a liberal "church spirit," and true "manliness."

To begin where Mr. M. has ended, in his plaintive appeal to his brethren he charges them with having more regard for the feelings of the members of the Church of Scotland than those of his own Church.

Judging from the vote of the General Assembly of the C. P. Church, it is not easy to discover how "many office-bearers and members" of the Church can sympathize with Mr. M.'s views.

Mr. M. again declares that he "finds that aversion to the proposed Union is most decided on the part of those whose piety is most unquestionable."

But to come to the chief point on which Mr. M. insists. He desires "a full, expressive, authoritative exhibition of the great principle that Christ has appointed in His Church a government distinct from and not subordinate to the civil magistrate, &c."

ship of Christ over His Church." Now, sir, I entertain the confident belief that I hold this important truth as fully and broadly as Mr. M. and his friends can do, although I do not laud myself so highly for doing so, as he does.

But he says with singular apparent generosity, "We wish no confession of sin. Let the brethren of the Church of Scotland live and die in the belief that they did right in adhering to the Scottish Establishment in 1844, and that they do right in separating from her thirty years after."

All, indeed, that is required to promote Union is that we freely grant some liberty of forming an estimate of the merits of respective churches. Churches may err, and individuals may err in their estimate of churches.

With your permission, Mr. Editor, I shall, in a future paper, give some reasons why, in adhering to the Established Church since '48, I do not regard myself denying any great principle in doing so.

be able to satisfy some, I hope it may be seen that I hold my views as rationally and honestly as others do theirs, and that while I would not exercise Lordship over their consciences, they must not think of doing so over mine.

I am, your very sincerely,
ALEXANDER McKAY.
Eldon Manso, 22nd Sept. 1873.

The German Emperor and the Evangelical Alliance.

In a letter published in the New York Observer, Dr. Schaff gives particulars of a very satisfactory interview he had with the Emperor of Germany.

After a full discussion of the principles and aims of the Evangelical Alliance and the programme of the next General Conference at New York, a copy of which I had previously submitted to him, and which he had read with care, he formally and emphatically authorized and requested me to bring to the General Conference at New York his most cordial greeting and good wishes with the assurance of his entire sympathy with the idea and evangelical union efforts of the Alliance, which he deemed of the utmost importance, especially at this time of conflict with the powers of infidelity on the one hand and superstition on the other.

Emperor William is now 76 years old, but still fresh and vigorous. He takes a long walk every morning as erect as a man in his prime. He works very hard even in his vacation. He wears a gray travelling suit, lives very plainly and regularly, is courteous and kind, and deservedly held in universal esteem and affection in all Germany.

Missionary Items.

The old story about it costing five dollars to send one dollar to the heathen is pretty well exploded. The entire executive expenses of the Presbyterian Board of Foreign Missions, last year, for administration and collection, was less than six per cent.

There can be no doubt that Christianity is a growing power in India, and yearly spreading by a greatly increasing variety of agencies and methods. During the past ten or twelve years it is stated that the number of Christians has more than doubled in Bengal, while the communicants have increased nearly threefold.

The Basle Missionary Society has in India, China, and Africa, 98 male and 69 female European laborers, 95 native catechists and Evangelists, 101 Christian teachers and helpers, and 3,718 communicants.

The Established Church of Scotland is anxious to unite the whole Presbyterian element in the city of Rome in one strong church, to be under the supervision of the Presbyterian Churches in Scotland and the United States.

The Foreign Missionary for September has an interesting article on Japan, from which we gather the following:—The Empire of Japan stretches for about 1,600 miles along the eastern coast of Asia, extending from 30 deg. to 45 deg. north latitude. Its climate varies from extreme cold to one so soft, mild and warm, that the orange and palm grow luxuriantly.

How Long May We Live?

The Science of Health, published by Wells & Co., New York, has a leading paper on the above question. It says:—

"There are various circumstances upon which longevity depends, and it is not difficult for each individual to form an approximate idea of the length of years it is possible for him, under ordinary circumstances, to attain. Of all nations or tribes, the longest lived are the Jews. The reason of this it is not hard to arrive at. They are the only people whose diet is, and has always been, part and parcel of their religion. They are thrifty, industrious, and economical. The first keeps them in good heart, the first two prevent either mind or body from growing stagnant, and all three make it easy for them to enjoy every physical comfort. Stupid, sickly, and poor Jews are the exception and not the rule.

"The New England people are remarkable for their longevity and hardy health. All the world knows how tidy, how industrious, how intelligent, how economical is the average New-Englander; what an essential element of his life is comfort—physical, intellectual, and moral. The Quakers are illustrious instances of the same principle, and to the transmission of longevity as an inheritance in addition to these other traits, the Jews, the New-Englanders, and the Quakers are indebted for their vast accumulations and the large results they have to show for having lived in the world. The father of all the Jews lived to be one hundred and seventy-five years old, and Jacob might have reached that age if he had not grieved so over the fancied death of Joseph. The patriarchs of New England averaged seventy years; the Quakers are proverbially long lived.

"In different families there is a great difference in rapidity of growth. Some reach manhood and womanhood much earlier than others; some at forty are as old as others at sixty."

It then gives the following criteria from Dr. James Mackenzie, an eminent Scotch physician, by which we may discern that a man is made for a long life:—

- "1st. To be descended at least by one side from long-lived parents.
"2d. To be of a calm, contented, and cheerful disposition.
"3d. To have a just symmetry or conformation of parts, a full chest, well-formed joints and limbs, with a neck and head large rather than small in proportion to the size of the body.
"4th. A firm and compact system of vessels, the stamens not too fat, veins large and prominent, a voice somewhat deep, and a skin not too white.
"5th. To be a long and sound sleeper.

"In addition to these signs, modern writers on longevity affirm that men and women with particularly long bodies in proportion to their height are long-lived; that persons short of stature are longer lived than those who are tall; that married men and women live longer than bachelors or maids, widowers or widows; that widows and old maids live longer than widowers and bachelors.

"The physical and mental education in youth and early life has much to do with longevity. Cardinal De Salis lived to be one hundred and ten years old, and gives the means by which his health was maintained and his life prolonged. 'By being old when I was young,' said the Cardinal, 'I find myself young now I am old. I led a sober and studious, but not a lazy or sedentary life. My diet was sparing though delicate. I rode or walked every day except in rainy weather, when I exercised within doors for a couple of hours. So far, I took care of the body; and as to the mind, I endeavored to preserve it in due temper by a scrupulous obedience to divine commands. By these means I have arrived at the age of a patriarch, with less injury to my health and constitution than many experience at forty.'

"At twenty a man is about grown, at forty he has just paid for his rearing; if he dies at forty, the world is no better off for his having lived, since he has returned only what he has received. 'In another twenty years, he would acquire largely; in still another twenty, if he only averaged to earn his yearly expenses, his acquisitions would become fold accumulations.' It costs no more to raise a man capable of living eighty years than it does to raise one who dies at forty. It would seem from these facts that the prosperity and wealth of a nation depend in considerable measure on the longevity of its citizens. Whatever increases this, insures the fourfold accumulation alluded to above.

"The question of longevity should have much to do in the choice of a trade or profession. If one comes of a short-lived ancestry, or if he inherits diseases and tendencies likely to abbreviate his term of existence, he should not engage in long-winded enterprises. John Jacob Astor, when he organized his fur company on the Pacific, deliberately planned an activity of thirty years, and lived to realize his brightest anticipations. But, in him, all the conditions of longevity met. If a man knows he cannot expect great length of days, he should avoid entering upon such profession or business as requires much time to learn, and large experience to prosecute successfully, and devote himself to something that will yield immediate returns. Delicate and unhealthy children should be given muscular employment, requiring little mental application; and the athletic and sturdy youth be put to learning difficult professions, requiring time, money, and mental expenditure. How often do we see this mode of procedure reversed!

"Habits that promote longevity are early sleep and early rising, regular employment, and regular hours for meals, the avoidance of procyisms of rage, excitements or excesses of any kind, and regular periods of relaxation."

O pray! pray! Put in your sickle and reap much—much is promised. Live, oh live! Be a woman of God. Be a striver. Learn that blessed track; it is only such who enter in. Make this your daily work; 'work it out with fear and trembling.'—Bramwell.

Religion and Amusements.

There is nothing ascetic, or monastic, or gloomy in the religion of the Bible. Its tone is cheerful. Amusements—meaning by the term pastimes which engage the mind in a pleasant and entertaining way—are, in their proper place and degree, as truly necessary for a man's nature as food or drink, or sleep. The religion of Christ, instead of seeking to banish them altogether, or from life, aims to subdue them to itself, to surround them with a healthy influence, and to make them useful for us and for God. It is also true that some which in the beginning were harmless have been usurped by the devil. But there are many which are not only allowable for Christians, but Christians are well qualified to develop their highest uses, and to enjoy them without abusing them. How can we discriminate between the proper and the improper recreations of social life? The young especially are often embarrassed in the settlement of this question.

Of course, amusements which violate the Decalogue should never be participated in. It is a wretched kind of pleasure which runs against a Divine commandment. Not even in fun should any moral law be broken. Equally decided should be the statement that amusements which shock a person's sense of decency ought to be looked upon with suspicion. Whatever is coarse in word or act, or is calculated to suggest coarse thoughts, even if no precept could be cited against it, should be avoided like poison. Indecency should not even be jested with.

God has given all human beings a moral sensitiveness which ought to have all the force of a positive precept. It may be worn away. People meet us everywhere who show that though persistent abuse they have almost totally destroyed their sense of manly honour, and their sense of female decency. We hear of dancing parties, for instance, in which the female dresses violate all the rules of modesty, and in which men and women who are not related closely embrace each other as they go through the giddy whirl. Against such abuses the young need to be placed especially on their guard. Those who once lose their delicacy of feeling lose a treasure that can never in this life be fully regained. Their native sensitiveness should be regarded as a precious possession.

The rule has also the force of a moral law that no amusement should be indulged in which have a tendency to injure the health of the body. The only rational object for which recreations can be entered upon is to rest the body and relax the mind, and fit both the better for the continual discharge of life's serious duties. Whatever injures the body is a sin against God. Whatever wastes its vitality is an offence. Of course this cuts at the root of all vicious indulgence and licentious pleasures.

Recreations, too, that almost inevitably run into excesses, and by which the body is jaded instead of rested, and the mind is unduly excited instead of calmed and relaxed, cannot be vindicated even on the low ground of true bodily pleasure.

On this principle there are amusements which some natures can participate in with safety, while to others they would be dangerous. All games of chance, if they were not wrong in themselves, would be unsafe for the mass of people, especially for the young, because their whole tendency is to an exciting and wasteful dissipation, and to other vices and sins which are almost invariably associated with them. Evening parties and company may be run after to a extent that really undermines the physical system, and plants the seeds of disease; and when so pursued they become morally wrong. Further, all amusements which lead into dangerous scenes, or into contact with improper company, should be avoided. This rule condemns the theatre at once; it is an unsafe place, because "the immoral frequent it, and the religious will not be found in it. The balls and dancing parties of the day come under the same condemnation. So does the race-course.

It is a safe rule for young persons to participate in no amusements in which they would dislike to be seen by their parents or friends whose good opinion they desire to have. On all such ought to be written the words of the wise man—"Stolen waters are sweet, and bread eaten in secret is pleasant; but he knoweth not that the dead are there, and that his guests are in the depths of hell."

It is equally safe to lay down the rule that no amusement should be participated in of which the propriety is in the slightest degree doubted. If under a person's early training, though that may have been unnecessarily severe, the weakest twinge of a doubt is felt about any recreation, it is safe to abstain from it. Even if it had not been wrong, it is better to lose such a pleasure than to sin against conscience.

Pleasure, even that which is proper in itself, should not be a great aim of life. More pleasure-seekers are a contemptible class. A dinner which would be all desert would be a poor thing to live upon. Recreation is in place only after work. Pleasure pursued for its own sake will not give a real and lasting happiness. Amusements pall upon the taste; and even in this life growing years need something more to give support under earth's trials, and to strengthen for earth's duties, and to sustain under earth's advancing weakness. Then there is the life beyond, in the light of which this life, its heavier work and lighter recreation, should be considered. "Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment."—Weekly Review.

The Free Church of Scotland has selected, for foreign work, India and Southern Africa, and on them it is concentrating its strength with excellent results. It has 24 missionaries, 9 ordained native ministers, and 207 other Christian agents. It has 1,797 communicants. Baptized, or admitted on profession since the commencement of the missions, 3,854. Children baptized in 1872, 172; number of scholars in its schools, 10,918. This Church is doing a great work for Christ at home and abroad.