

opens bright glimpses of the better days to come. That its last verse ends with the word *curse* only sharpens the contrast with the later revelation whose title is the gospel or the good news of God.—*Rev. Talbot W. Chambers, D.D., in Westminster Teacher.*

SCIENTIFIC RATIONALITY.

The great Author of our being did not develop man out of any of the lower animals. He did not make him simply the most respectable brute, such as our "Scientists" seem to claim that they are, and avow themselves contented with the ancestral character; but he created him an incarnated soul, endowed with reason and conscience, and never required him to believe anything confounding to the one or in conflict with the other. Our "Scientists," as they call themselves, affect to put contempt upon this, gravely informing us that reason is nothing but a development of matter, common to men and beasts, and conscience a thing of educational instinct.

Darwin says: "Prof. Huxley, in the opinion of most competent judges, has conclusively shown that in every single visible character man differs less from the higher apes than these do from the lower members of the same order of primates." "The conclusion that man is the co-descendant with other species of some ancient, lower, and extinct form is not in any degree new. Lamarck long ago came to this conclusion, which has lately been maintained by several eminent naturalists and philosophers; for instance, Wallace, Huxley, Lyell, Vogt, Buchner, Rolle, and especially by Haeckel."—*The Descent of Man*, vol. i., pp. 3, 4. Their volumes, stuffed with such ineffable balderdash, are offered as proof of a position so intensely absurd that it defies the resources of rationality to do more in the way of an answer than express its indignation, pointing to such theorists as the most conspicuous examples of what infidelity can do for besotting the intellect. The assumption that this is the result of science, is a joke at their own expense.

Viewing man, as he everywhere recognizes himself, and as the Scriptures describe him, an original being from the start, endowed with an intellectual and moral nature, we must see that he is a creature of necessities which grow out of that nature, which can alone be met out of the storehouse of divine benevolence, and which are not included in the wants of the brute creation. If God, who is repudiated by our learned authors, aforesaid, has given man to know a class of facts and doctrines answering to these necessities of his mental and moral being, but impossible to be known in any other way than that of supernatural revelation, He must have given therewith certain infallible proofs of it whenever and wherever made. If we now show that this is just what has been done, by a line of facts infinitely more reliable than those depended upon by our "scientists" for their enormous conclusions, and that the evidence is just what is befitting, and, so far as we can see, imparted by the best possible methods, we may fairly claim a triumph so absolute as to drive all gainsayers into the position, not merely of atheists, but of anti-theists, whose only remaining excuse for their opposition to Revealed Truth will be a dogged assertion that there cannot possibly be a God to reveal it. To this position our more advanced "scientists" have already come. Bruno has thus expressed it: "A spirit exists in all things, and no body is so small but contains a part of the divine substance by which it is animated." In quoting this amazing sentence, Haeckel calls it "a noble idea of God!" Drunkenness then must be a divine virtue, since it is produced by imbibing God distilled from vegetable matter!—*Science of Revealed Truth.*

NEARER VIEWS OF GOD.

Humility and repentance are the result of large acquaintance with God. Job said: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee." It expresses two kinds of knowledge—the one speculative, the other practical. He had formerly a distant and vague acquaintance with God, without contemplating Him by that faith "which seeth

Him who is invisible." He now had an intimate, a deep and practical sense of God, very different from the mere vague conceptions he had when he only heard of Him, that knowledge which is practical, deep, intimate, and profound. The two effects were humility and repentance. Humility is produced by the sight of His greatness, repentance by a knowledge of His purity. It is the union of these that forms the idea of God.—*Robert Hall.*

THE American Board has recently sent out nineteen missionaries to its fields in Turkey, India, Japan and China, ten of whom return to their stations.

It is said to the credit of the Chinese, that of 40,000 employed on Public works in California not six have been discharged for intoxication or any other cause.

It is stated that no translation of the whole of the Bible exists in the Zulu language. The book of Genesis was translated by the Bishop of Natal into Zulu in 1864, portions of the Psalms in 1860, and the New Testament in 1866.

THE Presbyterian Church is now represented in Utah by 10 ministers, against 2 four years ago. There are 8 organized churches, and 800 Mormon children are in the day schools and 900 in the Sunday schools, supported by the Presbytery.

THE power of Christian character shining forth from the face, form, and through the speech and bearing of a Christian man is finely illustrated in the following incident: "An Afghan once spent an hour in the company of Dr. William Marsh of England. When he heard that Dr. Marsh was dead he said: 'His religion shall now be my religion; his God shall be my God; for I must go where he is and see his face again.'"

THE London "Nonconformist" says: "A committee has been formed for the erection of a memorial statue to William Tyndale on the Thames Embankment in London where a site has been granted by the Metropolitan Board of Works. It has long been felt that this great reformer and martyr, to whom the English nation is indebted for its first translation of the Bible from the original tongues, has had no adequate memorial; for although a monument was erected in his native county of Gloucester twelve years ago, there is none in the metropolis, where he preached, where he began his translation, and which was the first place to benefit by his work. The committee for this memorial proposes to raise the money in all parts of the British Isles. The total expense will be from fifteen to twenty thousand dollars. The Archbishop of Canterbury, the Lord Chancellor, the Earl of Shaftesbury, the Duke of Westminster, and other distinguished persons, including ministers of almost all denominations, have joined the general committee."

THERE is a growing disposition on the part of our congregations to give the weekly voluntary offering system a trial; and when this is fairly done we are persuaded the results will be found most satisfactory. Here is a sample of how the "Envelope plan" of regular every-Sabbath contributions work in a country congregation of three hundred and sixty-five persons. The account for one year stands as follows:

No. of persons.	Weekly Gift.	Annual amount.
1	\$10 00	\$520 00
1	3 00	156 00
2	4 00	208 00
5	1 00	260 00
2	68	70 72
19	50	494 00
5	40	104 00
2	30	31 20
42	25	546 00
12	20	124 80
10	10	78 00
1	12	6 24
80	10	462 80
1	07	3 64
2	06	6 24
7	05	174 20
9	04	18 72
13	20	20 28
28	02	29 18
54	01	28 02

365

THE OLD CATHOLIC MOVEMENT. HOW TO JUDGE OF IT.

Now, nothing is more certain than that the Old Catholic leaders have not wished or proposed to themselves to found a new church. The very name, Old Catholic, should remind us of this. Old Catholicism is not, then, and never has been Protestantism in any but the simplest etymological sense of the word. It was indeed, a solemn protest before God and the Church, first against the Vatican Council and the enforced dogma of Papal Infallibility; and then, as a logical consequence, against such other so-called dogmas as should on mature examination, be found to be similar additions to or corruptions of the primitive Catholic faith of the Church of Christ. But it was not, and was not designed to be Protestant in any sense that implied a willing separation from the communion and fellowship of their own ancient Church. So far as actual separation resulted from the stand which they took, so far it was a departure from that original purpose; a necessary, an inevitable departure, if we please, but nevertheless a departure.

Instead, however, of carefully endeavouring to ascertain the true character of this movement from the declarations and the course of the Old Catholic leaders themselves, we, English and American lookers-on, have for the most part ever insisted upon assigning to them that purpose which we think should be theirs, although one very foreign to their own declared principles; and having thus assumed that they are the would-be founders of a new Church, the would-be leaders of a new revolt from the communion of the Catholic Church—having once assumed this, we are betrayed into regarding their work as a failure, because we have thus far looked in vain for results of this kind, to a degree which in our judgment could be called success.

This organization of the Old Catholics, for worship or for other ecclesiastical purposes, apart from their Roman Catholic brethren which we are thus misled into taking for the one measure of success or failure, should then be regarded as only one of the phenomena by which, under certain conditions that movement is forced to express itself and to seek the opportunities of growth and influence.

If, then, we must judge so soon of the probable future effect which this movement will produce upon the Church in which it has arisen and within which the scope of its proposed action primarily lies, we should do this, not by counting the number or considering the proportions of the separate congregations of Old Catholics; still less by dwelling upon the isolated facts of the success or failure of the attempt to organize itself distinctively in any given place, or, indeed, in any one nation; but rather by a careful study of contemporaneous ecclesiastical history and by a conscientious estimate of the influence which these men and their principles have already exerted, are now exerting and are likely yet to exert, both directly and indirectly, over the ecclesiastical thought and religious tendencies of the age in which and especially of the peoples among which they live and speak and write and act.—*Sunday Afternoon for June.*

DESIRABLE DRESSES.

The following are the dresses now worn by multitudes of remarkably tasteful women, who do not wish to indulge in extravagant outlay, but at the same time to conform to the present style:

The walking dresses in camels'-hair, French hunting and cashmere are made in the new styles, with coat-basques or English-shaped coats. Light silver-gray camels'-hair is made up with navy blue silk; light tints of écar with plum-coloured velvet-striped trimmings, and other combinations make very tasty dresses; and all are essentially fresh and fashionable in detail. A new style, the "Princesse" walking-dress, of leather-coloured cashmere over dark-blue velvet, with velvet revers, is very tastefully designed. Dinner dresses in dark bottle-green silk, or in cream damasce over brown silk, are made with trains, and show the new paucier draperies. Black grenadines are made over silk with the new curtain draperies parting at the waist and forming draped sides edged with fringe. The white dresses in India linen with fine French work, or with Russia lace trimmings, are so arranged as to be easily draped up by tapes and drawing-strings; this allows of their being packed or washed without the danger of ultimately disarranging the hanging of the draperies. The same rule is carried out in the making up of the fine French organdies in shades of blue, lavender, and wood-colour, with chintz borderings, which will be so much worn this summer. Several of them are made in three pieces.

The mantles and wraps are in silk with jet trimmings and soft fringes, or in fine camels'-hair. Some imported coloured wraps in light gray camels'-hair cloth are in the visite shape edged with fringe. English walking-coats for this season are stitched with rows of stitching, and have odd buttons, frequently of horn or smoke-pearl. The materials used for these coats are light basket cloths, fine corduroys, and camels'-hair cloth.

THE names of the creditors of Archbishop Purcell of Cincinnati are printed and fill about twelve columns of the daily papers. They number more than four thousand. The debts foot up \$3,700,000 and the assets, including doubtful and worthless notes, \$1,181,000. It was the practice of Father Purcell, when Roman Catholics called upon him for \$5,000 or \$10,000 and offered notes in return, to tear up the paper and throw it on the floor, with the remark that he did not require notes from members of his communion. In this way the affairs of the Archbishop's savings bank were drawn into inextricable confusion.

\*\$3,342 24