Selected Articles.

THE MANLIEST MAN.

The manifest man of all the race

Which makes the mine a mine and the White Mile work eater warm upon his lipe. His heart beats high to his timeet tipe. His is a friend and loy all neighbour. Exact, thirty a less his on the way, And wons is truck film, for they may. He ower no both in commod pay.

Ho oarns has break with home at labour

Ho says his breat with notice to use the lifts the father from the ground. And puts his feet upon the round of dreaming Jacobi settery harder. Which lifts him higher sky by day. Toward the bright and heavenly way. Which stingeth his thoughy adder.

s strikes oppression to the dust; s shares the blows sined at the just, Ha shares the provention the post And in the thickest of the fight

Hall to the manis | he comes Not with the cound of horns and drains, Not with the count of norms and or Though grand as my duke, and ig He downs upon the world, and ligh Dispuls the dreamy gloom of night And His, like buts and owls, take I He's greater thou great Alexander

OHRIST IN THE SUCIAL CIRCLE

BY BEY, STEPHEN H. TYNO, D.D.

Lecture in the Tab:runcle College for Christian Workers, Thursday Evoning, February 21st.

Werkers, Thursday Breating, February 21st.

Men and women must be alive in what they seek to communicate, must be patient in work and ready to bear robute and to suffer. Luther said, "Strike me; slay me; only hear me." I don't see how a Christian man can be distressed or gloomy. He ought to be perfectly confident that the end which he seeks will be accomplished, and maintain a hopeful spirit and a prayer ful habit. Every really converted, tender, patient, praying soul will hace. Obrists a attendance wherever he goes. One of the most distinguished unen in Now York, now dead, and, "I was riding in a stange-conch in Vermont. In the evening a gentleman get in, he joined in the conversation and soon led it to a distunctively religious point, and finally asked me. "Do you belong to Jenus?" I had to answer, "Not" That whole night if learly in the morning, he spoke of the great salvation. There were nune persons in that stange-conch, and that Christiau man ministered must them." The man who told mo of it traced his conversion to that night. The one was Rev. Dr. Culler and the other Gen. Win. A. Strong, who did a few years ago. From the wisse present day, there have been men whose prenefully has been called sensational, and it is. If you put powder as, it will produce a sensati dead of the product and allot into a gen. Men and women must be alive in

end, I said, "William, what is wanted of you now is to accept this Saviour on the apot and say, "He is mine for life." He roblied, "No, I won't do it." "Go home, tell your wife, kneed down and pray," "No, I will not." I took a book and went to reading. For the drow a long sight; the tenrs ran down his closels; he said, "Yos, sir—I will." The next evening was our regular learner. The young man and his wife came in and knett before me at the altre, in our Episcopal way, of private prayer. After my service, I asked him how he folt. "I am going to serve (Christ for ever; I'm the happiest man in the city of Thiladolphia." Three years after, he hied of consumption. During his sickness I asked him, "William, do you rennember that night at my study?" "I shall never forget it; that was the birth night of my soul."

A boy was taken in a slave ship and arrical to Sierre Leone, Africa. They told him if he would sak God for anything He would do it for him. Ho would way to pray every day, and said. "Oh, God, bring great ship and fader and muder here." Prescutly the slave ship came. Little Tom ran down, in great loy and perfect conditione, to meet his father and mother. The simplest way is the drivine way to mean a cume limping down the gaigway. Tom's father and mother had come sure enough. The httle follow started in his religion past there.

The simplest way is the drivine way. end, I said, "William,

ind come, sure enough. The httle follow started in his religion just there.

The simplest way is the divine way. You need not say, "If you believe, way is a considered it. You are pardened—repent. There are two little theves that steal the Christian's confort—"but" and "if." But everyon it is enough the enough of the wandow and if comes down the chimney, and they steal all that is in the house and leave the nan penniless, hepeless, and for lover, but was destroyed when the Saviour died and it blotted out when the Tather gave the Son.

A wealthy merchant of Philadelphia, who would not listen to the Gospe huesage in health, sent for me at his destilbed. I told him, "I have nothing need to tell you. You are a sinner and here is a Saviour." Do you feel your guilt, and will you take a Saviour." "No There must be some better place than hell for a man of my respectability." There was rejection of an offered Saviour. He felt a want, but he did not feel his guilt. We need not discuss with anybody, but tell them the message and leave it with them.

DOLLINGER AND ITYACINTHE.

DOLLINGER AND HYACINTHE

In the second number of the Frace ruce de l'ome, " Un Aucien Catholique

There were none personal that single and the thom. The man who told mot distribute the personal content to the personal conten

american Press

xample. Dollinger is exclusively German; he has an entire faith in Gorman ideas and our absolute trust in the institutions of the country. Hyacinthe is essentially French in his quatures; but cosmopolite in his sympathy. He loves France more than all other nations, but he loves humanity eyen better than his ecuntry. Dollinger has a bonevolent esteom for all mankind, but it is Gormany stone that he loves. The hid which Dollinger has is that of a sage, his house that of a savant. Elegant simplicity and immendate cleanness reign throughout his apartments; the only evidence of wealth is in the books and pantings. He is very hospitable, and seldom dines alone. His most is good, but not sumptiones. His habits are simple, almost austers. Ho rices at five in the morning, and soon after commences work; for ins breakfirst he takes a cap of coffee with a hitle bread, and until one of coleke in the day is continually employed. Then comes the heur for dinner, at which he drasks neither wine, beer, or tea. He is very found of conversing with his quests. After dinner he receives his visitors, and not withstanding their great number and his immense amount of occupation, he finds time to see out lithe switch season and which often carries him far into the country, at the risk of fatiguing his companion. He supstowards sower of lock in the ovening. Ho is seventy-three years of age, simple and vigorous, and looks much youinger than he is, "I am old," said he to me one day," and I shall not live long enough to see all this; but what has begun well, must end well—this will be radical reform of the Church. I am certain of it."

"WITH BOTH HANDS EARN.

" WITH BOTH HANDS EARN. ESTLY."

This is the way the wicked work. The burgler, the miser, and the ruiner of men's souls, do then bad work in this way. All success requires just such work. The men who have done my thing well are not lady. The great masters of art or science become such by dust of persevering, unthastate told. They would say that "genies" means the teleut of working with "both hands earnostly." carnestly.

the taleat of working with "both hands carnestly."

If we only could see, in the Church of Christ more of such workers as we see engaged in the business of the world how rapidly the world would be changed for the better! But slas! we find many who work with nother hand for Christ. They have not lost their hands by accident. Even if they had, they might be told of the paralytic who could not move either leg or arm, and nevertheless taught husself to paint puctures, which were genus of art, as well as of patient effort, by holding his penul between his teeth. But they do not feel take doing anything for Christ. "Hands have they, but they handle not." They leave they have they have been dearned in the fence of the Lord's vine-yard, looking at the work to be done lamenting the lack of labourers, but not lifting a linger to help. They cannot be familiar with the opistle of St. James. They have considerable to say about salvation by grace. "Not by works of righteousness which we have done, will have to be their plea at last. They seem to regard the church as a hepital or boarding house, where they can sleep, be fed, keep warm with a "conflortable loope."

SANITARY REFORM.

(From the Canada Medical Journal.)

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In the last number of this journal, we spoke of the contagious character of cortain diseases, such as small-pax, sourlot fever, measles, whooping-cough, and cholora. We alluded, moreover, to their being eminontly preventible by the adoption of certain precationary measures, to which we propose to allude in this present issue of our periodical.

to which we propose to allude in this presont issue of our periodical.

It has been computed that Jenner's great discovery saves from doath by small-pox each year in the British Isles 80,000 lives; but thore is not a courty in Europe in which the beneficial result of vaccination has not been fully tested and proved. In Marseilles, in 1828, small-pox was epidemic. The Academy of Medicine, Paria, took apocan eare to cellect the statistics of that epidemic. It was found that 8,000 persons in the cry were unprotected by vaccination or a previous attack of small pex. Of these, 4,000-or one-half—took the disease, and many of them died; ou the other hand, 30,000 persons in the other hand, 30,000 persons in the other hand, 30,000 persons in the collected, and of these 2,000 took the small-pox, and some of these cases were of a sovere type.

Those, in the main, consist in isolation, strict sections, increaming the sick with nurses and attendents who are thomselves incapible of being affected, inasimuch as they are known to be protected against the disease; and the carly purification by disnifectants, and frequent ablutions of the patient, his clothing, bedding, and the apartments he has occupied.

clothing, bedding, and are aparaments he has occupied.

When the cattle disease spread from Europe to England in 1867-08, it was found to be a highly contagions malady, so much so that the infected animal-would communicate the disease to whole heat. The most efflected ments for the arrest of the disease to swhole heat. The most efflected ments and sometimes of all those that had been course, was an expensive but most efficient method of treatment, and in due course, was an expensive but most efficient method of treatment, and in due course of tone the linderpest, as it was termed, disappeared. But inasunch as the Lycurgata have do not at present exist, this in the distance of the present against disease; is not applicable to the same known. There are, however, meantagious diseases is not app genus homo. There are, however, measures quite as effectual as the pole-axe, which, if faithfully carried out, would without doubt arrest the spread of coa

without should arrest the spread of coatingious disease.

We observe that the Editor of the Canadian Huarrard Neas, in Alluding to the articles which have already appeared in our journal on the subject of "Sain tray Reform, propounds the novel distributed that tree and agnorance give rise to contagous analades. If this be the case, it is greatly to be wondered at that these disease, it is greatly to be wondered at that these diseases are set on a via hit animum. to contagons maindees. If this be the case, it is greatly to be wondered at that these discusses styred procedure that the contagons and educated. Experience containly bears out the proposition of Str. J. I. Sampson that contagons discusses never spring up discussed, but that year along a discussion of the proposition of the great contagon or infection in some form. The Editor acks: "Whence then tho small pox? Does for James mean to teach is that it warrend, like the day of the hawthern, and must of necessity be propogated by its seed?" Most certainly. Small pox is due to a specific possion, but requires an appropriate sold for its development. We have it in the sacred volume that the Almythy permitted Satao to try the patience of Job, and he did so by allieting him with bads and other son. We think the thought precision, as that small pox was an invention of the devil, with as much logical precision, as that it was created blie the dog or the hawthorn.

The Editor of the Hustrated Nats mattakes our meaning when he mays. "Such benearity made the bosonials made the elements and the control of the bosonials made the elements." Board becomes made in the record of Board becomes made made the charge of a Board becomes and made the charge of a Board becomes a made the career of a Board becomes a made the charge of a Board becomes and made the charge of a Board becomes a made of the career of a Board becomes a made of the charge of the Board of the Board of the Career of a Board becomes a made of the charge of a Board of the such as a such as a such as a such as a such a such as a such as a such a such as a such as a such as a such as a such a such as a s

The Editor of the Hustinia Aver aux inkes our meaning whom he says. "Such loosinah under the clearge of a Board of Lichth with powers that would be they likely claimed for it, might be made the agency for rausel domestic agony by separating those who from family the and personal feelings would rather be digether in suckness as in health, and even unto death. We never the theorem who will be the such as the continuous of the scanning the such as t

dron to public schools, even while the disease small-pox was in their houses. And we could trace if necessary the propagation of mosales and searlet fover from the same want of forethought and common sense. Each is the ex-perionee no doubt not of every medical

It would apper that these measures It would apper that these measures counct be forced on the people occept by Aost of Porhamont. Man is so study and the people occur and the people occur for the preservation of his health, comfort, or his very hie will be by him neglect, or altegether ignored, unless they come with the sutherity of him, with certain puns and penalties attached for their neglect.

Sanitary laws are based on actual observation and experience. It is well for any people if they profit by the experience of others. But the enforcing for any people it they pront up the op-perience of others. But the enforcing of sanitary regulations on the ignorant, becomes the day of the forcernment of a country. In the case of Canada, the Covernment being without advice on this all important subject, cannot be ex-pected to follow the surgestions of Local Boards, of Hoalth, or of overy writer (however carnest), who takes up this subject in the interest of the whole community.

small-pox, and some of these cases were small-pox, and some of these cases were for a sovere type.

We merely mention this case more to place it on record than to add any uterial weight to the already overwhelming evalence which is obtainable on this point. The assumption that reaction in actually and in reality a proventive to the disease of small-pox is uncorrect. In a great number of eases it prove a protective power which is it is morrect. In a great number of eases it prove a protective power which is it is morrect. In a great number of eases it prove a protective power which is it is not one strking and unmittakeable; but that it is absolutely in every case a protective power which is a death of the provided that it is absolutely in every case a protective power which is a death of the provided that it is absolutely in every case a protective power which is a death of the provided that it is absolutely in every case a protective power which is obtained that it is absolutely in every case a protective power which is obtained that it is a subject in the interest of the whole committy.

What we would again urgo, is the absolute of the limit to propare on the first the would again urgo, is the subject in the interest of the whole committy.

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What we would again urgo, is the subject in the interest of the whole again urgo, is the place in the interest of the whole again urgo. It had a subject in the interest of the whole again urgo. It had a subject in the place it to place it to place it to place it to the form and effect and control again urgo. It had to be considered and uring the committed to the Commons of Canada uring the first and control to the Government, but to propose in the interes

HEARING WITH THE EYES.

"You taught me how to hear pre ing,

"How was that?" replied the minis-ter, rather comforted with the thought that he had been useful to one man.

"You told me I was a very poor hearer; fur, said you, 'whenever your eyes meet mine, you let your head fall. Look the preacher full in the face; it helps him wonderfully."

In proportion, good hearers of proaching are as rare as good preachers. Some hearers are better when you get used to them.

used to them.

Mr. A. sits areot, his eyes closed but is listening attentively, intelligently; is a godly man. To a strange muister his way of hearing is chilling; with his pastor is in not so bad, still not what it might and should be.

Mr. B. looks up and down the sisk, out the window, seems restless, yet can repeat as much of the sermon as any one in the ecogregation. His caraless manner of hearing has had a bad effect on the preacher and the congregation, far worse than Mr. A.'s frigid sobriety.

Mr. C. looks dull; papes and stretchesp:

on the prescher and the congregation, far worse than Mr. A.'s frigit sobriety.

Mr. C. looks dall, gapes and stretches; has treable to keep his head erect.

Mr. D., having groat confidence in the minister, puts down his head, and quietly goes to aleey. Who can talk sarnestly to draver, skeping people?

Mr. E. is wide swake, resuly to detect history defects, watching closely for clean-cut theological angles; rigidly ortholox, but cold as an iceberg.

Mesers. F. and C., as they enter the house, seem to say, we have come to worship God. They sing fustify, libbes in hand to read with the peater theomorang lessons; in time of prayer they seem to be praying; as the number rises to preach their countennances say,. "You have a message from God to sewe are all here present to hear."

They appear desply interseted all through the sermon.

the sermon. Think it not strunge that the minister precedes most toward that part of the house where these hearers as; that his eyes are brighter, his voice stronger and mellower; that he is all agion, as his eyes turn away from those good hearer-Pat this hind of hearers in the middle pown, and you can break your minister of the help of his turning his beak to your quarter of the house.

A good, hearty nmen, at the right place, is not so bad after all, at lead, let your deep, well manifested earness. The sciont, but emphate amen. The prenches will be better for it, so will you. Sympathy has great power. Try it. If the prencher must not bury his eyes in a manuscript, don't fail to use yours.

We know of families in this city, and during this present endomn of small. In the bitter cold of the arctic regions, during this present endomn of small. 10° to 60° below xero, Fals., iron pox, who systematically sent their chil- | breaks like glass—so says Dr. Kano.