

ment this has been manifest. How widely different from each other were the apostles? Yet they were all chosen by the same unerring wisdom, and to the same important office and work. There are diversities of gifts, but the same Spirit.

God designed, them, that ministers should not all be alike. They have not all the same minds to instruct, the same duties to perform, the same place to fill. He never designed that they all should have an equal amount of wisdom, or be equally successful, but that each one should be as wise and as successful as he possibly could be. But then two ministers might be equally wise and equally successful, and yet not appear so to us. Their wisdom may be manifested in different ways, and their success be justly measured only by a standard of which we are ignorant. One may be sowing for a future harvest, while another is gathering in the harvest from seed not of his own sowing. For it is yet true, that in the field of morals, "One soweth and another reapeth." And if we could comprehend the whole, we might see that the sower whose practical wisdom and success are not appreciated, is really as wise and successful as the reaper.

Let us be willing that each should labour in his own way, and minister according to the ability which God giveth. They cannot all be alike if they would, nor is it desirable that they should be. If you have a good minister, appreciate his labours and help him all you can.—*Zion's Advocate.*

SABBATH VISITING.

However strongly Christian sentiment generally may condemn the practice of visiting on the Sabbath, we apprehend that there are not a few professing Christians who thus desecrate the Lord's day. They do not, indeed, indulge in fashionable calls, for these are contraband even among the gay votaries of the fashionable world. The practice is carried on in a less formal and more quiet way. It is confined to the afternoon or the evening, when time has begun to hang heavily, and it seems necessary to relieve the tedium by dropping in casually upon some neighbor, who is in like manner perhaps suffering from ennui, and who may find it convenient ere long to reciprocate the favour. Both parties had much better be at church, or engaged at home in reading a good book, or instructing their families. But they quiet their consciences with the reflection that they are busy all the week, that they have but little opportunity for social intercourse that there can be no impropriety in an hour's rational conversation, especially if it be introduced with comments on the morning's sermon, and a few passing remarks on the state of the Church. The burden of their discourse, however, is politics, trade, crops, and general gossip; and a candid review of it could hardly fail to convince even themselves that this was not the most profitable mode of spending holy time.

But Sabbath visitors are not by any means welcome guests. They are often a positive intrusion. They break in upon the established habits of the family, who make conscience of improving every hour of the sacred day. They interrupt devotional reading, or the catechizing of the children, or detain some one from church, or introduce unprofitable conversation.

Some families suffer under chronic afflictions of this kind. With every Sabbath comes the hebdomadal visitor. More than a score of times have they given broad hints that there were special duties which should occupy the Sabbaths of professing Christians both at home and in the sanctuary; but all such intimations are unheeded. Courtesy, as they imagine, will not allow them to speak out more boldly, and hence they suffer the infliction with what grace they can command. In this way, the Sabbath visitor is instrumental

in steadily interfering with the religion of a whole household. The fact of a family connection is the key of which such intruders often lay hold, in order to open doors which otherwise they would regard as closed to them. They would not venture upon general visiting; but what can be the harm of calling upon those of one's own blood, even though it be on the Sabbath? Under this specious plea they can freely enter, and lounge and gossip at discretion.

By the denizens of cities, where time is fully occupied during the week, the Sabbath is often looked upon as furnishing a most favorable opportunity for visiting country friends. This can be accomplished, ostensibly, without infringing the sacredness of the day. They can leave home on Saturday and return on Monday. During the Sabbath they are domiciled with their friends, or with them in their place of worship. We need hardly remind such persons that their presence must more or less disarrange the devotional employments of the family. The latter feel constrained to entertain their guest, and to this end deprive themselves of the profit they usually derive from a better appropriation of their time. The entertainment of the visitor will almost necessarily be at the expense of their own spiritual good. Whatever of growth in grace or hallowed influences, for the coming week, might have been attained by a well-kept Sabbath, is sacrificed. The visitor, who thus robs them of their good, is also out of his own path of duty. His place in the church where he belongs is vacant, his Sabbath-school class is neglected; his seat at the sacramental table is sometimes unoccupied. In fact, it is to avoid the communion service, for which he has no heart, that the frigid professor sometimes makes it convenient to be absent in the country. Instead of repenting of his coldness, and coming with resolutions after new obedience, to seal the re-consecration of his neglected Lord, he turns his back upon the Savior, scorns the invitation to the sacred festival, and wanders still further from the ways of pleasantness and peace.

With all who name the name of Jesus, it should be regarded as a fixed principle, that grace cannot prosper in the soul where there is not a faithful improvement of that day which of all others should be the Christian's delight. There can be no surer method of withering and desolating the spiritual affections than by idling and gossiping away any portion of the Sabbath. The command, "Remember the Sabbath day to keep it holy," is a requisition freighted with the richest blessings to him who observes it. Let all who would have the love of God shed abroad in their hearts, and enjoy the presence and power of the Spirit, see to it that the Sabbath be to them, from its beginning to its close, "a holy day—a day of rest to the Lord."—*Preacher and United Presbyterian.*

The wicked children of Godly parents will have a great deal to answer for.

Such as have forsaken the good ways of God, after having known them, commonly grow most daring and desperate in sin.

When men cherish, instead of mortifying their corrupt appetites, and indulge, instead of destroying them, God justly leaves them to themselves, under the power of their sins.

God has told us, how deceitful and desperately wicked our hearts are, but we are not willing to believe it, until by tampering with temptation, we find it too true by sad experience.

The decays of age are no hindrance to our usefulness, when God has work for us to do.

They that bear malice to others are generally willing to believe, that others bear them malice, and, therefore, put the worst constructions on all they say.

The greatest kindness which we can do to one going in a dangerous way is, to tell him of his danger.

Notices of Recent Publications.

THE TESTIMONY OF THE ROCKS; or, Geology in its bearings on the two Theologies.—Natural and Revealed. By Hugh Miller, author of "The Old Red Sandstone," "Footprints of the Creator," &c., &c. Boston: Gould & Lincoln. New York: Sheldon & Blackman & Co.

This long expected work, which occupied the last months, we might almost say the last hours, of Hugh Miller's life, has now made its appearance. As might have been expected, from the abilities and scientific qualifications of the author, and from the painfully interesting circumstances connected with his death, the work has had an immense demand. In the course of a very few weeks two editions have been exhausted, and the third, we suppose, will by no means satisfy the demands of the public. This book will be read with very peculiar feelings of interest, and of something like awe. It bears the impress of Hugh Miller's strong and masculine mind; and although some of his views and conclusions may not command the assent of the reader, few, we presume, will dare to act the part of the critic. Like the rest of Hugh Miller's works, the style is peculiarly clear and manly. The work is dedicated to Dr. Miller, Professor of Surgery in the University of Edinburgh,—the intimate friend, and kind medical adviser of Mr. Miller. Several of the Lectures had been previously delivered by the author before Scientific Associations, and one before the Young Men's Christian Association in London.

The volume contains twelve Lectures under the following titles:—1. The Palaeontological History of Plants. 2. The Palaeontological History of Animals. The two Records.—Mosaic and Geological. 4. The Mosaic Vision of Creation. 5 and 6. Geology in its bearings on the two Theologies. 7 and 8. The Nonchian Deluge. 9. The Discoverable and the Revealed. 10. The Geology of the Anti-Geologists. 11 and 12. On the Less Known Fossil Floras of Scotland. The work is illustrated with numerous descriptive wood-cuts. Prefixed to the work itself we find some interesting memorials of the highly gifted author. We could fill pages with passages of great beauty, both in a scientific and literary point of view, but we forbear, as we believe the volume will soon have a place in the collection of every intelligent member of the community.

THE CANADA EDUCATIONAL DIRECTORY AND CALENDAR FOR 1857. Edited by Thomas Hodgins, B.A. Toronto: Maclear & Co.

This is a most useful manual, which we heartily recommend to all who wish to acquaint themselves with the Educational Institutions of the country. It contains a number of legal decisions on questions connected with the Common Schools.

THE JOURNAL OF EDUCATION FOR LOWER CANADA.

We have received some of the numbers of this new Educational Periodical. It appears bearing the insignia of Popery, which exercises such influence over all the institutions of Lower Canada. We are glad, however, to see such a journal, regarding the publication of it, as a token of some progress in the matter of Common School education.