

form, the spirit without the external expression of it, the life of God in the heart without ceremonial observances, love to Christ without an attention to the institutions He has appointed for our spiritual growth; or, if the institutions are attended to, our modern instructors teach us that we are to look for no blessing connected with such unnecessary observances. But this delusion, savoring so much of the world, and so full of self, is just as fatal as the other. For the substance of religion was never intended by its Great Author to subsist without the form of it; the life of godliness cannot work in the heart without the social and organized expression of it; nor can an atom of love to Christ exist when there is a systematic and wilful neglect of the institutions He so carefully nurtured and so forcibly inculcated, or where they are regarded as unnecessary ceremonies.

But strange to say there is a class of men among us, a branch of the latter class, or rather perhaps the greater part of them, who, while ignoring all external ritual as essential to Christian growth, acknowledging the spiritual nature of the worship God requires, yet they are apt to consider their admission of this truth as having something excellent and meritorious about it. Their religion consists in what they esteem clear "views" of God's truth, and they regard these "views" if not really meritorious in themselves and a sufficient ground of acceptance with their Maker, yet as sufficient indication that they are on the right track, that they have left the gall of bitterness and the bonds of iniquity, and are unquestionably to be numbered among the saved ones. The very fact that they appear, to themselves at least, to have reached the very pith and core of Christianity, renders this as dangerous a delusion as any to be found in the bosom of the Church of Christ. It puffs its believers up with spiritual pride, and while they fancy themselves the most zealous supporters of the Gospel, it renders them absolutely invulnerable to its influences.

A proper consideration of the lessons which the services connected with the Festival of the Circumcision will materially tend to neutralize their several errors.

HINTS FOR YOUNG PREACHERS.

NO man is fit to preach who does not covet a pulpit more than a throne, and who does not sit down to a sermon with more enjoyment than a hungry man sits down to his dinner. When you lose your interest in your work, your people will very soon lose their interest in you. If the ministry is not the highest of enjoyments, it will soon become the dreariest of drudgeries. Doth not the Master love those who love His service?

The most valuable hint I ever received came to me from a baker at Saratoga. I had been preaching there during my ministerial boyhood. The baker met me the next day, at the railway station, and said: "I believe you are the young man who spoke in our Church yesterday." "Yes; I am." "Well," said he, "I felt sorry for you; because I thought you did not know what cultivated and critical people there are here in summer. But I have noticed that if a minister can convince the people in the first five minutes that he only aims to *save their souls*, he will *kill all the critics in the house*." That was one of the wisest things ever uttered. It ought to be written on the walls of every theological seminary and every pastor's study.

If you will not twist it into an excuse for laziness, I would say to you that an effective sermon

may be repeated, after several years, provided you can improve it on the second delivery. You may cut out its weak points, and strengthen it with new ones. Those who enjoyed the sermon before will enjoy it again, and will be glad that some who did not then hear it, are allowed another opportunity to do so. Do not be afraid to repeat a thoroughly good thing. A poor lean famine-stricken sermon ought never to be preached once; but a rich nutritious discourse, which God has already blessed, may be made still better on a second delivery. Dr. J. Addison Alexander preached his superb discourse on "The Faithful Saying" until he wore out the manuscript. He never wearied of it, or people in hearing it. Lazy ministers do not produce anything worth repeating. *Fewer sermons and richer ones* should be the aim of all who would edify Christ's flock and attract sinners to the sanctuary, and to the cross of Calvary.—*The Guardian, N. Y.*

PHYSICAL SCIENCE AND THE INVISIBLE WORLD.

THE discoveries of physical science, so far from invalidating the doctrine of a spiritual world lying behind the veil of material phenomena, seem evidently to confirm it.

We speak of five bodily senses, but in strictness of speech we have only one sense—that of touch. Our vision of external objects is nothing else but sensations made on the retina of the eye by contact with the vibrations of an external substance. To produce the sensation of scarlet, four hundred and seventy-seven billion vibrations break upon the retina every second, while a ray of violet is caused by no fewer than seven hundred billions of vibrations. Waves of light above or below these limits in number are invisible to the human eye; that is, they move too rapidly or too slowly to make any impression on the optic nerve. This is but another way of saying that objects innumerable may exist in the midst of us, which are of so subtle a nature as to elude our visual organs. "Millions of organized beings may exist imperceptible to our vision even if we were among them." (Grove's Correlation of Physical Forces, p. 161). And the same observation is applicable to the phenomena of sound. Notes above or below a certain pitch, though the air be resonant with them to more delicate organizations, are inaudible to the human ear. In his interesting book on the "Glaciers of the Alps," Dr. Tyndall tells the following anecdote: I once crossed a Swiss mountain in company with a friend; a donkey was in advance of us, and the dull tramp of the animal was heard by my companion, but to me the sound was almost masked by the shrill chirruping of innumerable insects which thronged the adjacent grass. My friend heard nothing of this, it lay quite beyond his range of hearing."

Another illustration of this fact is given in Mr. Skretchly's "Dahomey as it is." Speaking of the large bats of that region, he says they utter a "sharp chirrup, something like the squeak of a rat, but very much higher in pitch, so high, indeed, that I have frequently come across individuals whose acoustic powers had not sufficient range to permit of their hearing the note, and on more than one occasion I have said to Buchan (his half-cast servant) 'What a noise these bats are making!' upon which he has observed to me, 'Bats have no mouths for talking,' he being perfectly unconscious of their vocal powers."

The following letter appeared lately in the *Times* in the course of an interesting correspondence on the superior power of hearing possessed by insects:

"Sir,—Adopting the concluding sentences of the letter of the Rev. F. O. Morris in the *Times* of Saturday, it may be observed that there are doubtless more sounds uttered on the earth and in the air than can reach our ears. It is well known that to many persons both the grasshopper and the bat are dumb, and it is probable that moths and other insects attract each other by calls inaudible to us, rather than by scent.

"One night, a few years ago, I had a female tiger-moth in a gauze cage, in a room opening into a garden. I had reared the moth from a caterpillar myself. The room was full of tobacco smoke, and the garden was in the middle of a town, yet in less than two hours no less than five male tiger moths flew to the cage. Though I have sat in this room hundreds of nights with the window open and a light burning, I never before or since knew a tiger moth to be attracted thither. It seems almost impossible that these moths should have been led to the spot from other walled in and in some cases distant gardens in any other way but by a call in the stillness of the night. But the captive mother made no perceptible noise, even with its wings.—C. J. C."

There is nothing unreasonable therefore in believing that persons in a state of spiritual tension may be cognizant of sights and sounds which make no impression, or only a vague and meaningless impression, on the multitude. When we reflect, to quote the words of an eloquent writer, that there are waves of light and sound of which our dull senses take no cognisance, that there is a great difference, even in human perceptivity, and that some men, more gifted than others, can see colours or hear sounds, which are invisible or inaudible to the great bulk of mankind, you will appreciate how possible it is that there may be a world of spiritual existence around us—inheriting this same globe, enjoying the same nature—of which we have no perception; that in fact the wonders of the New Jerusalem may be in our midst, and the songs of the angelic hosts, filling the air with their celestial harmony, although unseen and unheard by us. Truly there are more things in heaven and earth than are dreamt of in our philosophy.—Malcolm Maccoll's *Lawlessness, Sacerdotalism, etc.*, page 334 to 336.

BOOK NOTICE.

THE ALGOMA ADVOCATE.—This weekly, which we are glad to perceive is published at the Sault St. Marie, is deserving of every encouragement in this rising settlement. It is very well got up, and will doubtless be of great service among the people there. We wish it every success.

CORRECTION.—In our issue of Dec. 18th, page 606, column 3, line from the top 21, should read "The Church is not altogether to blame."

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—At the annual meeting of the Church of England Temperance Society, the Bishop, who is Patron, drew the attention of the Society to the good done at home by the foundation of coffee-rooms and the placing of drinking fountains, and thought similar good might be done here by similar means.

The Clerical Secretary has been busy at Shelburne, Newport, Truro, Maitland and their outposts. We trust his labours will be blessed; there is much need of increased means.

WINDSOR.—King's College—Michaelmas Term ends Dec. 20th; Lent Term commences Saturday, Jan. 10th, 1880. The Board of Governors, out of a large number of candidates, have elected to the Professorship of Chemistry and Natural His-