

Agnosticism is one thing, but to see it manifested in the lives of nations, such as France and Germany, is another; and the lesson taught to a young and earnest lover of the Gospel plan for man's salvation, by witnessing the results of man's waywardness in those lands, is one which can never be effaced.

Our Church in Canada has a record of which we may well be proud. We entered the field somewhat late, but from our entrance up to the present, the names of our ministers have been associated with every great step our country has taken, and if, in the future, we young men wish to attain to the same positions of honor and influence, we require to use every advantage which is at our command, to qualify ourselves for the places which they have so honorably filled. I have endeavored to show that the avenues for acquiring such influence are lessened. Our congregations, on the whole, will be stationary if not decreasing; our school system is thoroughly organized within itself, and while it willingly receives our sympathy, it does not ask our supervision; our people are becoming more generally educated, and are mentally brisk. The platform and the pulpit, especially the latter, are our sources of power. If a year spent abroad will furnish us with material for the first, and deepen and widen our capacity for the latter, then any of our conscientious students may well delay their ardor for the active work of the ministry, and with great profit to themselves spend a year abroad where, in studying the methods of work in the parent Churches, and noting results; in imbibing somewhat of that mellowness which antiquity breeds, to soften our asperities; in watching the foul brood of evils, which have so quickly sprung from anti-Christian theories; and in widening their knowledge of human nature, with which they have to deal for its eternal interest, they may more fully equip themselves for the grave and responsible position of ambassadors of Heaven to the children of Earth.

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NATURE'S VOICE TO MAN'S RELIGIOUS INSTINCTS.

THAT man is a religious being is a statement which requires no proof. How he came to have the peculiar forms of nature which enter into his mental and especially his moral and spiritual constitution, is a question we may leave for philosophers to discuss at their leisure.

Assuming then—what all will acknowledge—that man as now constituted is a religious being, it devolves upon us to set forth in as clear and tangible a manner as possible the influences which nature, as it is apprehended by the mind, exercises over his religious sensibility. It is indisputable that were our thoughts more frequently employed in seeking to comprehend the plain facts, as well as searching into the insolvable mysteries of the universe, it would terminate many of the narrow and selfish ideas which are manifested so often in our characters. It is a proof of the depraved and grovelling disposition of mankind, that nature is so seldom studied with the eye of reason and devotion. A popular writer remarks that, "were it more generally studied, or its objects more frequently contemplated, it would have a tendency to purify and elevate the soul, to expand and enoble the intellectual faculty, and to supply interesting topics for conversation and reflection."

The vastness of the field affords ample room for discussion; and great and varied have been the conflicts carried on by philosophy on the one