

"CANADA, A CANE-GROWING COUNTRY."

The resources of the Dominion are, as yet, but inadequately apprehended, and there are probably few who had supposed that this northern clime would be favorable to the culture of the cane: but facts are notoriously stubborn, and some of us have lived to realize that in spite of adverse circumstances, not mere ordinary canes, but golden headed ones can be produced—for a consideration; as there are doubtless many who will desire to cultivate such a crop, we will throw out a hint or two as to how the plant can be produced to advantage; given—a Temperance Society,—the chief characteristic of which is, the circumstance of it having become "beautifully less" under the fostering care of its President; given also—the fact of the President being to a limited extent, an employer of labor, and the further fact of this handful of employees constituting the salvage from the wreck of the Temperance society; what more natural than that their gushing estimate of the merits of their President-employer should result in the rapid development of a cane with a golden head? Who, under such circumstances, would wish to be too inquisitive as to the source whence the manure (the filthy lucre) might come, which produced the cane? Or whose curiosity, under circumstances more or less analogous, would not blush to display itself? Another red hot Temperance advocate is among the fashionable departures for Europe; his liberality to his employees had been signalized by docking them 15 cents each, when pay-night came, for a bit of mourning ribbon they were required to wear at the funeral of a member of his firm; The Temperance advocate had vainly bidden for fame by sanctioning the publication of certain Temperance stories of which he is the hero, and yet the culture of the cane remained as an untried means of attaining admiration; employees once more (some of whom were found to be sufficiently servile (produce a cane with a golden head! Let no reader be so bent on the pursuit of knowledge under difficulties, as to enquire, whence came the manure for the culture of this vegetable product.

On what principle of economy should the poor, on this side the world, pay four times as much for their delusions, as they do on the other? When they send for a doctor, it's woe be to them if they haven't their dollar ready—or if they have). We know a day-laborer who has had an array of 65 medicine-bottles at 70 cents each. This may help to account for the unwonted zeal of the medical profession in relation to Boards of Health, etc.

Pulpit Criticism.

"THE SABBATH."

To represent that the obligations which, under the Israelitish dispensation, were binding in reference to *the seventh day* of the week, are equally so, under the Christian, with reference to *the first day*, has been a delusion which has characterized the teaching of protestants from the time of the Puritans onwards. In the interest of the Claras and Arabellas whose tears are habitually shed over the dolls which are cupboarded on *the first day* of the week, we must need protest against this delusion. From the time that the Apostle Paul, when addressing the Church in Rome, observed that "one man esteemeth one day above another; another esteemeth every day alike," (Rom. xiv, 5.) The Church of Rome has known better than to confound things which differ; she however, in her worldliness, practically sanctions the conver-

sion of a day of sacred joy (to Christians) into a day of ordinary festivity; the celebration of the mass (itself a relic of that which is Scriptural) being all that she requires to be maintained on that day. The consciousness on the part of laymen of the immense practical benefit of a weekly day of rest, renders them indifferent to the cry of professional religionists, as to the claim of the observance of the day to Divine sanction. Confounding as the mass of protestant teachers do, that which is Israelitish with that which is Christian, it is remarkable that they light their fires on a Sunday without any apparent compunction (Ex xxxv, 3); it is to be feared also that their Sabbatical scruples would not prevent their gathering sticks, if they felt so inclined (Numb. xv, 32, 36). For the sake of definiteness, it may be well to point to such passages as those of Matt. xxviii, 1, and Mark xvi, 1, 2, as indicating the distinction drawn by the Evangelists between the Sabbath and Sunday. The fact that the Lord of the Sabbath, when citing a series of commandments from the decalogue, (Mark x, 19,) makes no mention of a Sabbath, as requiring observance on the part of His disciples, and the no less eloquent silence involved by his selecting that day on which to lie in the grave are calculated to enlighten those who are not enthralled by tradition. It may not be superfluous to remark that the only New Testament writer who approaches the question of "Sabbath observance," teaches the abrogation of that which was observed on the Saturdays of his time. Col. ii, 16, 17, Gal. iv, 9-11.

PULPIT CRITICISM SUPERSEDED.

The all but entire absence of anything of the nature of instruction, in connexion with the great majority of pulpits, is traceable to the nature of the bargain between the several congregations and their ministers; the historical result of centuries of such proceedings as those which transpire from week to week in churches is, that there is next to no demand for anything worthy of the name of intelligence, in connexion with pulpit ministrations; as a necessary consequence there is next to no supply. In view of this condition of things, we purpose, (as previously announced), availing ourselves of such Biblical help as comes to hand, and need hardly apologize to our readers, for making such extracts from Professor Hirschfelder's Commentary, as appear to us to merit special notice. It is, no doubt, humiliating to be obliged to acknowledge the untrustworthiness of scholars, but the longer we have lived, the more we have been struck with the fact; the cloister, "the midnight lamp," &c., whatever else they foster, they do not particularly cherish anything so uncommon as common sense; of this, Professor Hirschfelder furnishes us with an illustration, in relation to Origen, and the modern critics who have re-echoed his sentiments. Origen, (the Professor tells us) regards the account of Nebuchadnezzar's madness "as merely a representation of the fall of Lucifer." We venture to conclude that a man, be his linguistic and other attainments what they may, who puts forth such an opinion as that, forfeits all claim to confidence. The Professor's explanation of this calamity, in common with that of other critics, is that it was a mental disorder, known by the name of *Lycanthropy*, the characteristic of which is that the sufferer cherishes the delusion that he has been changed into an animal or other object. The disorder is mentioned by Greek writers as early as the fourth century; many cases have been recorded subsequently, and much has been written both in relation to their cause and cure; some persons have believed themselves to have been changed into dogs, and barked accordingly, others supposed they were lions, and would consequently roar,