

Scientific.

THE LICHENS.  
A FABLE.

"Mother, how old am I?" said the little lichen.  
"Only eighty, my child: you have just begun to live," was the answer.  
"And how old are you?"  
"Five hundred and twenty. I am still young."  
"Are you not discouraged, mother?"  
"At what, pray?"  
"At your size. Five hundred and twenty years old, and yet so small."  
"Not so small either. I cover six inches square already. Few of my family have done more than I have."  
"But of what use is it to cling to this rock, summer and winter, in storms and winds and cold? What do we live for?"  
"To raise wheat."  
"Raise wheat?"  
"Wheat to be sure."  
"We lichens on this cold rock raise wheat?"  
"Listen, child: we lichens, with the aid we generate, dissolve and crumble the rocks. Last year you yourself rolled down two little grains. Every grain we make is washed by the rains and rivers to the place where the old soil is worn out and the wheat needs new."  
"How often, mother, can I gnaw off enough rock to raise a kernel of wheat?"  
"Perhaps once in thirty years."  
"And when will that which we dig out this year raise wheat?"  
"It may be five hundred years hence. People will then want bread; and it is for this that we are now preparing soil, getting the rock ready to raise wheat. This is our work, and it must be patiently done."

Mrs. Phelps.

CABINET ORGANS.—Probably the pianoforte will always hold its place as a fashionable household instrument, but it is no longer the only instrument for this purpose. Small organs have been so improved within a few years as to deserve the great popularity they have achieved. Already a greater number of them are sold than of pianofortes, and the proportion is likely to be yet much more favorable to the organs.

Those made by the Mason & Hamlin Organ Company are of greatest reputation, and seem to be preferred by artists. The extent of their business may be inferred from the fact that they are selling more than one hundred organs per week. These vary from an instrument sold for fifty dollars, to those at one thousand dollars each, and upwards. The cases of some of these are of exquisite beauty, forming the finest possible ornaments for the most luxurious drawing-rooms.—N. Y. Commonwealth.

ALFRED THE GREAT, whose name is always presented to us when recurring to the prevalent accomplishments of the age in which he lived, added to his other qualities that of being an excellent musician. He was twelve years old before he was provided with a teacher; but he could sing many Saxon songs by rote. The story of his entering the Danish camp disguised as a harper is undoubtedly true; and his being enabled to impose upon the Danes is no mean proof of his musical talents. In 886 he founded a professorship at Oxford, for the cultivation of the science of music; and this was doubtless the first professorship of the kind in England. The first professor of music was Friar John, of St. David's. The science of music was then involved in so many difficulties, and the methods of teaching were so tedious, that nine or ten years study would insure but little progress in it.

A Parisian admirer of Adeline Patti has published a pamphlet, printed in golden letters, and embellished with thirty photographs, representing the prima donna in all her prominent roles. It cost him 30,000 francs to get it up, and only five hundred copies were printed.

The Warsaw Jews have opened a theatre of their own, wherein all the performers are males, and all the works performed are based on Old Testament stories.

The so-called Autier sympathetic ink, for giving a copy of a letter without any press and without previously moistening the copying paper, consists, essentially, of a decoction of Brazil wood and glycerine. When any paper is written upon with this ink, and laid on tissue-paper, the simple rubbing over with the finger is sufficient to produce the desired transfer.

"Sam, did you see Mr. Jenkins, the new overseer?" "Yes, massa, I met him down by the cotton-gin." "He's a good-looking fellow, isn't he?" "Well, massa, he talks like a good-looking man—he made a bow, dat's all he said."

Why is a water-lily like a whale? Because it comes to the surface to blow.

SATISFACTORY TO BOTH PARTIES.—A well-known parish minister in the West Highlands distinguished for his vein of humor and sarcastic observations, meeting the other day a zealous minister of the Free Church said: "I am told you are thinking of coming back to the Establishment again." "Heaven forbid!" exclaimed the other, upon which the minister rejoined: "Well, it is seldom you and I agree on such matters, but those are just the very words I used when I heard the report."

Very bad glass for the eye—glasses of brandy and water.

Correspondence.

For the Christian Messenger.

THE DOCTRINE OF ELECTION.

What is election? The act of choosing. Relating to salvation, it is God's choice of sinners unto salvation. "Chosen you to salvation." 2 Thes. ii. 13. When does the election of sinners take place? If, reader, you and I are among the elect, we were elected before this world was created, if we were not elected then, we have no scriptural ground to hope we ever shall be. "God hath from the beginning chosen you." "According as he hath chosen us in him before the foundation of the world." Eph. ii. 4. Unto what are they chosen? "Unto salvation." "That we should be holy." Hence the fruits of election are, 'Bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearance, forgiveness, charity, peace, teachableness and teaching, joyful and thankful.' Col. iii. 12-17. Why this Election? "Even so, Father; for so it seemeth good in thy sight." Matt. xi. 26. Thus, beyond all controversy, Election is a bible reality. Why are there so many objections to it? Let us look at some of the reasons for this. In the first place forget not this parent reason, the alienation of the human heart from God. In its supreme selfishness it is antagonistic to God. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." There is no submission to God, but a constant, deep, and all pervading hostility, to his rule and authority. This is not a mere feature of the man, but the man himself, and is developed in his life, conspicuously so, when his own cherished purposes are thwarted or actions controlled. Haman's expected exaltation was nothing to him so long as Mordecai was at the gate. With this position there comes a result. Either the sinner must submit to God, or else there must be eternal hatred, unless God submit to the sinner. This last cannot be, the second may, will be, unless the former is affected in harmony with the divine plan. This alienation from God is the normal condition of all men every where since the revolt in Eden. It is no partial evil, it extends to all, and to the all of every one, and hence the opposition to God, and to all of God. No truth, no teaching of the Divine Being is fellowshipped by the un saved, all appearance thereof is appearance only. Holiness, Free-agency or moral accountability are no less distasteful for their own sakes, when brought in contact with the sinners proclivities, than the doctrine of election itself. Nothing from infinite goodness can please the mind at enmity with God. John may come with all the rigors of ascetic life; the Lord Jesus Christ may come with all the courtesies and freedom of pious life; the former will be accused of madness, the latter of voluptuousness. No wonder then that a doctrine so humbling to the carnal mind as the doctrine of Election should meet with objections.

But it often happens that those, of whom, by their profession, we should expect better things, make many objections, and say grievous things concerning this truth; how is this? Not charging such with being wholly under the dominion of prejudice, we would say, that in our opinion a misconception of the doctrine is often the cause of their objections and grievous sayings.

By some it is thought that this doctrine binds the hands of the Almighty, that his freedom is thereby destroyed, that he cannot extend his compassion beyond his choice, that his choice binds him to his chosen only. Now if this is a valid objection to the doctrine it is fatal not only to the existence of this, as the truth, but it is alike fatal to the exercise of choice by the Deity in relation to any thing and every thing. All that he has done from the beginning, all that he does, or ever will do, must be done without choice or purpose, if choice destroys his freedom. I see no way we can escape this conclusion. Does the objector admit the destruction of his own freedom, because he chooses one road rather than another? Rather is not his freedom manifest in his choosing, manifestation is only the correlative thereof.

Another reply to this objection is that it is impossible for God to do anything that is wrong. He saves men. This He chose to do, unless we can admit the monstrous absurdity that He saved them by an involuntary act; therefore it was right to choose them to salvation. We see therefore not only the fallacy of the objection, but also that it is only by choosing to save that freedom in saving can be maintained.

We are told again that the freedom of the sinner is compromised by the doctrine of Election. That the chosen will be saved, the unchosen will

not be saved. Granted the conclusion, but not the premise. This I think a very general mistake, with regard to the purposes of God. The fallacy lies in making the purposes of God responsible for the conduct of men. The purposes of God are his unalterable plans, founded on the principles of eternal right, which as they are written or developed are a transcript of himself, with which, as a rule of life, except as they are an object of faith, we have nothing to do—nor can they influence our conduct, much less can they affect our freedom. Christ was delivered by the determined counsel of God, yet it was by wicked hands that he was taken. See Acts ii. 23. iv. 27, 28. Saul went with all possible freedom with his father's servant up to Mizpeh to meet Samuel and yet God was sending him up. See 1 Sam. ix. There is, there can be no influence of the purposes of God on our conduct for the reason that they are unknown to us as a precept or rule of conduct. The Bible is replete with instances in which the hand of God is visible, directing the affairs of men, while they are enacting some of the most disgraceful acts that stain the page of human history, witness the biography of Joseph. The history of India and China cannot be read by the christian without the perception of this one fact—God in their history, the voluntary and almost marvellous unrestraint of human counsel and action notwithstanding. How can any one say that the freedom of man is in any way compromised by the choice or purpose of God.

It is also said that partiality is justly chargeable to the Almighty if he chooses one and not another. This, like some other objections, if it proves anything proves too much. There is beyond all gainsaying a very great diversity of blessings bestowed on men as well as a very great prescription of favors, and if by partiality is meant that God does more for one than for another, then there is indeed great partiality in the dealings of God with his creatures, but if, as we maintain, that the purposes of God are founded in principles of eternal rectitude, and that his dealings with his creatures are in perfect harmony therewith, then there is no partiality: "For there is no respect of persons with God."

In this view of the doctrine of Election we ascribe to God the salvation of the saved, "Who hath saved us and called with an holy calling, not according to his own purpose and grace, which was given us in Christ Jesus before the world began." It is also abundantly evident that the choosing of the saved is no barrier to the salvation of others. The final condemnation of the un saved turns not on the mercy of God to others but on their own voluntary neglect of the remedy which God has so graciously provided and so freely offered. "How shall we escape if we neglect so great salvation." "Whoever will, let him take of the water of life freely." More if possible, "Come now and let us reason together, saith the Lord, "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool."

For the Christian Messenger.

ONTARIO CORRESPONDENCE.

RELIGIOUS PROGRESS IN MONTREAL. REVIVALS IN OTTAWA AND GALT, THE RESULTS OF LAY PREACHING, &c.

The Baptists in Ontario have recently suffered a loss, which will be deeply felt by many, in the removal to the church above of an aged and much esteemed father in the ministry, the Rev. J. Winterbotham. He was a native of Lancashire, England, and upon his conversion there first connected himself with the Independents, amongst whom he laboured in the ministry for 16 years. He then was led by his convictions to adopt Baptist sentiments. After a further pastorate of a few years over the Baptist church of Haworth, he emigrated to Canada. Here he became the second pastor of the Brantford church. He afterwards laboured in Woodstock, Hamilton, Toronto and other places, always proving himself an "able minister of the New Testament." He was for a time Editor of the *Christian Messenger*, the first organ, I think, of the Baptists in Upper Canada. But it was as a controversialist and especially as an able advocate and defender of religious liberty and equality that he will be longest remembered. A father in Israel has fallen, one whose place will not be easily filled.

Your readers will be glad to hear of the tokens of prosperity amongst their brethren in Montreal. In the First Church there, the faithful and zealous labours of the pastor, Rev. J. Alexander, have been blessed. A number have lately been added to the church by baptism. Within the last month or two letters of dismission have been granted to some 30 of its members, who have united to form a new church in another

section of the city. This, it is pleasant to learn has been a peaceful and healthful separation for the furtherance of the cause. The new church is not, as is too often the case, a fragment thrown off by some internal convulsion. The Rev. Mr. Gales has been chosen pastor. The Montreal Baptists are blessed by having amongst them some brethren of exemplary piety and zeal.—One of these, L. J. Claxton, Esq., has lately built, at his own expense, a mission chapel, in a destitute section of the city, in which morning and evening services are held. At last accounts the congregation numbered from 60 to 100, an attendance considered very encouraging. In the same building, Russel Hall, bro. Claxton has also organized a mission Sabbath School under his own superintendence. A few weeks since the average attendance at the school had reached more than 300, and it was described as "full of life and vigor."

From Ottawa also we hear from week to week, cheering accounts of the existence and growth of a deep and wide spread interest in spiritual things. This general awakening has been brought about, as is probably known to your readers, by the labours of Lord Cecil and his fellow soldiers, who were lately called upon to choose between the service of the Queen and that of Christ. They unhesitatingly chose the latter and resigned their commissions under the former, refusing to be hindered, by any red tape restrictions, in their efforts to promote the spiritual interests of those around them. They have since been preaching the gospel in Ottawa and the regions round about, Lord Cecil having rented at his own expense, the theatre in the city for the purpose. His preaching is said to be certainly "not with wisdom of words." His style is said to lack both the persuasive grace of rhetoric and the convincing power of logic. But his deep-toned piety, and manifest earnestness and sincerity have been blessed. It has been instrumental in reaching and moving the masses and large numbers, it is believed, have been saved through his instrumentality and that of his fellow labourers. Lord C. and his companions have connected themselves with no church, though they have imitated the Master's example in being baptized. They say that they are not decided upon points of church organization and polity, and that they think they can, for the present at least, work more effectually by holding themselves aloof. Many converted under their ministrations, however, connect themselves with some of the churches, or, at least, the churches are sharers in the blessing which has attended their efforts. Bro. McPhail, Pastor of the Baptist Church in Ottawa has recently baptized a number and the religious interest still seems to be deepening.

Galt, too, in Western Ontario, has recently been the scene of a great spiritual awakening, brought about by a somewhat similar instrumentality. Two young men from England have been the instruments used here. They had left the Old Country, it is said, in consequence of failure in business, and, if I am not mistaken, one or both date their conversion after their arrival here. Be this as it may, they have imitated the example of Lord Cecil by proclaiming the gospel as laymen. The result has been, as already intimated, that a tide of spiritual life seems to be sweeping over the community. The Presbyterians are the principal religious body and share most largely in the blessing. In both these places many, no doubt, stand aside from the movement and look on with distrust, or suspicion. But no Christian can but rejoice in any such quickening of the spiritual life in the churches, and such awakening of the masses whatever instrumentality the Spirit of God may make use of in producing the result. Nor can we easily contemplate such instances of the Divine blessing attending the earnest efforts of a few young men, not at all remarkable for learning or ability, and in most cases, not at all versed in Theological lore, without having suggested to our minds the inquiry whether there is not a great need of a less strict adherence to stereotyped clerical modes in the proclamation of the Gospel and a more general enlisting of the private members of our churches in the great work.

J. E. W.

For the Christian Messenger.

IN MEMORIAM.

LALOE B. MORSE.

On the 8th inst., my third daughter, Laloah B. Morse departed this life, aged nineteen years and five months. We feel very sorrowful, but rejoice to know that our loss is her eternal gain. She was first awakened to see and feel her need of religion whilst listening to an exhortation of Deacon Edward Denton. It was not however till the Spring of 1867 while on a visit to