

Christ is formed in him. The reader is introduced to Paul—the boy in the home of his childhood on the banks of the Cydnus. The young Pharisee leaves Tarsus, goes to Jerusalem, becomes a pupil of a most distinguished rabbi—he sits at the feet of Gamaliel. He soon comes into notice. When Stephen is condemned and stoned to death, he votes for his execution, and stands guard over the outer garments of those who hurled the fatal stones at the head of the martyr. He leads in the persecution of Christians, both in Jerusalem and into "strange cities." As he enters Damascus this life terminates and the new life begins. Old things pass away and behold all things become new.

The reader is carried over the course of Paul's life, sees the termination of the life of sin, the beginning and full development of the life of faith. Christ is the model. "Beholding as in a glass his glory, Paul is changed into the same image from glory to glory as by the Spirit of God." This transformation is viewed in its progress. It began in the life of Paul, a young man; it reached its completion in the life of "Paul the aged." Heroic will-force becomes christian heroism; enthusiasm for the religion of the fathers, kindled to madness when inflamed by the holy firmness of christians, is transformed into a divine zeal that burns like an inextinguishable altar fire on his heart; his former righteousness, suddenly transformed into filthy rags, is cast away; and he rejoices to appear in the righteousness of Christ. The central truth of his creed was "Christ and him crucified"—"the cross of our Lord Jesus Christ." His Saviour is with him everywhere, and is always the power by which the change goes on and the pattern to which in soul and life he is day-by-day more and more conformed. This Book is truly Paul and Christ; or if regarded in relative importance Christ and Paul Christ first, Christ last, Christ all and in all.

The inspired letters of this man are passed under the eye of the reader. In their contents, next to Christ who is the light thereof, is seen Paul the apostle of the Gentiles, the uncompromising defender of the truth as it is in Jesus, the heroic saint in his grand march through perils, by sea, by land, by rivers, by false brethren, to a martyr's crown. In these epistles many phases of this good man's character appear. Now he is in an agony of sympathy for 'his brethren'—the Jews. He could wish himself accused from Christ for them; now he writes to a delinquent church with many tears, so great is his grief that Christ is not honoured. At another time he is the tender, dependent friend, having no rest in his spirit because Titus has not come. At one time he is beyond the range of mortal vision in the ineffable glory of the third heavens, seeing and hearing things impossible to utter; then he is immured in some dark, dank dungeon with chains dangling at his wrists and at his ankles. Heathen priests would slay oxen in sacrifice to him, and heathen mobs pelt him with stones. Governors and kings tremble, or become flippant, under his appeals. They quail before his resistless logic. But the voice that thundered in the halls of Roman Governors, that mingled with the gales that howled through the shrouds of the ship in distress when the scores of sailors and passengers were encouraged to be of good cheer, often subsided into the sympathetic tones of condolence. He could face the wrath of kings and crowds; and he could also comfort those who were cast down, and strengthen the feeble minded. Paul in his epistles, is the same character as Paul in the Acts of the Apostles.

Following the panorama of the epistles of Paul, is a sketchy outline of his theology. It is racy, lucid and vigorous. Up to this point the book rests upon the plain facts of revelation. A liberal use is made even of the dress divine in clothing thought. Scripture phrases are culled with much skill and good taste. They help to give the book the aroma of devotion. At this point the facts in the experience and life of Paul are submitted to the test of logic; Against skepticism a solid platoon of facts and arguments are arrayed. Here the infidelity of the ages has suffered defeat and overthrow. This book will be found serviceable in reading the Acts of the Apostles. Its aid will be equally valuable in reading the epistles. By its help the facts of the New Testament can be stored in the memory in a systematic and chronologi-

cal order. But the golden thread that runs through this valuable production is the begetting, the developing and the completion of a christian character. This is exhibited by holding up Christ formed in Paul the hope of glory. This feature of the book is for devotion. If the reader has in view the storing of the mind with divine truth, he will find the book has been arranged to render him help in this direction of study; but if devotion, the refreshing of the soul is the object, then, with the intellect subordinated to the emotions, it is only necessary to read along prayerfully, and the heart will be nourished. The book should find a large sale. It deserves a place on every christian's table. E. M.

Surely there is poetry in every thing. One would think that the paying of a year's subscription for the religious family paper had as little of the poetic in it as most matter-of-fact subjects. The receiving of the same we must admit is somewhat inspiring. Perhaps however the satisfaction arising from appropriating the two dollars for the payment of the year, in advance, is like the "more blessed" in the matter of donations. At any rate, one of our friends, has employed his rhyming powers to do the service of a letter, with the two dollars for 1874. The stanzas need no praise from us. The moral is excellent, and we highly commend the example. We are not advised to add the writer's name or should be pleased so to do. Here are the verses:

Dear Selden, the year has come to an end,
And 'tis time the cash in advance I should send;
To pay for a paper worth twice the sum,
Which according to size cannot be outdone.
Then welcome thrice o'er as a family friend,
May thy pages still farther and wider extend;
May subscribers be prompt and pay up their dues,
Then—*The Messenger*, weekly, will bring them the news.

Church of England matters in Great Britain are becoming more and more complicated by the boldness of the acts of the leaders, or representative men of the several parties. One day it is the High Ritualists who make a move towards Rome, the introduction of the baldachino and the confessional. Another day the Broad party cast aside the teachings of the Word of God and develop a decided approach to infidelity, and do not hesitate to set aside old established ecclesiastical practices as of being no account. The one is perhaps the counterpart of the other. When an error in one direction becomes prevalent it commonly produces another to counterbalance it. The Dean of Westminster—Dean Stanley—perhaps to show his high brethren his hostility to their notions and practices, introduces a layman into the pulpit of Westminster Abbey, who, instead of seeking to promote christian missions to the heathen, proceeds to give a learned discourse on the origin of all the systems of religion—christian and heathen—pronouncing them all about equally divine. It was on the day appointed by the Archbishop of Canterbury, for intercessory prayer for Missions in connection with that Church. Professor Max Muller, in his university cap and gown, accompanied by Dean Stanley and Canon Kingsley gave forth these anti-christian sentiments. Here was a practical exhibition of contempt for the clerical practice of the church, and for the vital truths of the gospel, and a most alarming indication of what the establishment is obliged to countenance and retain. It will for some time to come be a leading subject of discussion by the English press. The *London Baptist* says of the case:

"The Church was summoned together for intercession. The state of the heathen world was to be the great burden of its importunate prayer. The day and hour and place were fixed, that the whole mind and heart of the thousands should directly and without interruption, address the throne of the Divine grace. Here the solemn, overshadowing magnificence of this splendid structure, with the subdued pomp of episcopal and cathedral worship, were engaged in the service. A genuine cleric would have shuddered at the intrusion of any foreign voice or alien end. But Dean Stanley and Professor Max Muller have lost, or never had, the organ of reverence, and the whole appliances were used as in bondage to a Broad Church purpose. The professor honours the worshippers by a learned discourse on the probable oneness of the source whence Paganism and Christianity sprang, and the amiable and accomplished dean practically proves the indifference of the National Church to the vital truths of the Gospel."
"It is painful to condemn the actions of men whom we all admire and trust. In the proper place, they shall have our unstinted praise, and even obedient disci-

ple; but why should Professor Max Muller and Dean Stanley run away from their natural disciples to perform clerical, or semi-clerical, acts in connection with an institution that, in spirit and purpose, despises their sympathy and aid? Let the professor keep to his chair, the dean to his cathedral; but when the nation is appealed to stand between the dead and the living, in deprecating and imprecating intercession, let them not hazard a barlesque of true prayer by an attempt to join together what God Himself has put asunder."

REV. A. R. R. CRAWLEY'S DEPARTURE FOR BURMAH.

It was the intention of Mr. Crawley to go to England by the Iman mail steamer from Halifax, but owing to the *Phœnician* being so late in her outward trip, it was feared she would be late in returning, and as there would thus be danger of missing the steamer from Glasgow for India, and consequently be detained a month, Mr. C. concluded to go by way of New York to Glasgow. He was not aware that the splendid steamship *Circassian* would be here on Sunday to take the English mails yesterday, or he would doubtless have carried out his original intention. Mr. and Mrs. Crawley and their little boy—the only child they take with them—left Wolfville on Saturday morning by railway for Annapolis and St. John. It was expected they would leave St. John on Monday morning, and sail from New York today, we believe, in the Anchor Line steamer for New Glasgow, whence they would go by steamer direct to Rangoon.

A large number of their relatives and friends were at the station to take leave of them, amongst whom were Revs. Dr. Crawley, Dr. Cramp, S. W. DeBlois, T. A. Higgins, and E. O. Read. Whilst we are thankful that Mr. Crawley has been so far restored to health, and is accompanied by Mrs. C. and one child, yet the act of their having to be separated from their other children is a painful circumstance in connection with their leaving, but one common to missionary life, and a trial for them that calls for our sympathy and kind consideration. We trust that our brother will have a safe and pleasant voyage, and be able to resume his labor with much success and happiness.

The English Ritualists are greatly disconcerted by the fact of the Queen partaking of the Communion in the Church of Scotland. The following is one of their ebullitions taken from the *Church Review*:

"It is not a dignified position for the royalty aforesaid—the Queen of England acting as a decoy-duck in the interests of a moribund establishment!—the lady on whose dominions the sun never sets dangled as an object of attraction over the Communion table of a Presbyterian kirk!—the sovereign of the seas made the tool of a clique of rationalistic Anglican and Eucastian Presbyterians! Setting aside the Queen's personal share in the transaction, the whole affair is plainly a very pretty piece of mutual dishonesty and insincerity."

Here is another; from the *Church Herald*, a little less impertinent:

"We deeply regret to observe that our most religious and gracious Majesty, the Queen, has thought it consistent with her duty to almighty God and to the faithful of the ancient Church of England, to partake of bread and wine at the so-called 'Communion' of the Scotch Presbyterians,—an event unparalleled in the history of the National Church."

Earl Russel has been called to give a fresh expression of his views towards the Papacy. Being invited, and consenting, to preside over a meeting called to give approval to the course of the Emperor of Germany in reference to the Pope's remonstrance, he, Earl Russel, was taken to task by Sir George Bowyer, one of the leading Roman Catholics in England. In reply the Earl sent the following dignified but decided note:—

"PEMBROKE LODGE, Richmond Park, }
December 4, 1873.

"DEAR SIR GEORGE BOWYER:—I am very sorry to differ from you in the step which I have taken of consenting to preside at a meeting at which it will be proposed to express our sympathy with the Emperor of Germany in the declaration he has made in his letter to the Pope.

"I conceive the time has come, foreseen by Sir Robert Peel, when the Roman Catholic Church disclaims equality and will be satisfied with nothing but ascendancy. To this ascendancy, openly asserted to extend to all baptized persons, and therefore including our Queen, the Prince of Wales, our Bishops and clergy, I refuse to submit. The autonomy of Ireland is asserted at Rome. I decline the Pope's temporal rule over Ireland.
"I remain, yours very truly,
"RUSSELL."

PROFESSOR AGASSIZ.

We have already had some allusion to the death of Professor Agassiz. Some further account of so prominent a man in the scientific world may interest many of our readers:

Professor Agassiz died at Cambridge, near Boston, on the 14th of December. We gather the following facts from some of our United States contemporaries:—

PROFESSOR AGASSIZ was the son of a Protestant clergyman of French descent in Switzerland. His earlier education was directed with reference to his entering the medical profession. At the Universities of Heidelberg and Munich, where his studies were continued, he fell under the instruction of the foremost men of his day in their respective branches of natural science. During this period the Bavarian and Austrian Governments sent a scientific expedition to Brazil. Upon its return, Agassiz was selected to collate and elaborate that part of the report which related to ichthyology. This event marked the turning-point which made Agassiz a naturalist instead of a physician.

As a naturalist and original investigator Agassiz has rendered to science services of the very highest order. His studies while he remained in Europe chiefly related to fishes, and he became in this branch the foremost authority in the world.

The fame of Prof. Agassiz was at its height when, in 1846, he came to the United States to study the geology and natural history of the American continent. It has never declined in lustre, but has, during the period which has since elapsed, become an inseparable part of American science. The tangible results of his labours in this country are seen not more in the published discoveries which testify to them, in the magnificent museum which he has founded at Cambridge, and in the school of investigation at Penikese, than in the general popular interest in science which he has diffused among our people, remarkably illustrated in the endowment of the Penikese school, and in the multitudes whom he has equally interested and instructed by his lectures and magazine papers. France who still appreciates him as highly as it ever did, invited him back through her learned societies and through her Emperor. He declined, with courtesy, but firmly. His single minded devotion to science is illustrated in the often-told anecdote of his reply to an offer to give the aid of his knowledge and skill to some speculative scheme, in which the inducement was held out that he could make an immense amount of money by it: "I have no time to make money," was all he said.

Prof. Agassiz's later studies have been in embryology. These studies have brought him into practical contact with facts bearing directly upon the truth or falsehood of the Darwinian idea of development. It is what he has learned in their course, not less than the consistency of his previously formed views, which has made him the most decided and most powerful opponent of the Darwinian hypothesis. Heretofore his opinions on this subject had been expressed only incidentally and fragmentarily, in the course of remarks upon other topics. He had just commenced a series of papers in the *Atlantic Monthly*, in which he proposed to present in full his views and arguments on this subject. The first paper appears in the January number. It is clear and well tempered, and offers in its tone a refutation of the charge that he has any bias of hostility to the Darwinian school other than that of well founded convictions reached by study of the facts quite as careful as theirs.

Prof. Agassiz was a Christian. He believed that man was created by God, designed by an intelligent, all-powerful Being, and was not a self-existing, self-directing concourse of atoms.

At the meeting in Boston held in his honor, his great talents and varied ability were eloquently portrayed. But the thing that impressed all the speakers most, which all touched upon, and which found a response in the heart of the great audience was his humble, earnest piety. Especial allusion was made to the little incident at the opening of his school at Penikese. A New York merchant presented to Prof. Agassiz, in Vineyard Sound, a small island on which to found a school for the advancement of natural science, adding thereto the sum of \$10,000. On the day of the opening, no clergyman being present, Prof. Agassiz arose and with great simplicity and tenderness, recognizing the mercy and goodness of God, desired reverently to open the exercises by invoking the Divine blessing. The company reverently arose, and joined in the devotions, Agassiz leading. This little incident will endure, when bronze has corroded, and the marble crumbles with the touch of time.

We have received No. 1 of a new weekly paper called "THE MARITIME CATHOLIC, P. Monaghan, Editor and Proprietor. The title of the paper is sufficient to indicate what is to be its character. Mr. Monaghan promises that it shall be devoted to the interests of Roman Catholics in the Maritime Provinces, and further informs his readers that although His Grace the Archbishop is in no way connected with the paper, yet he hopes it will be so conducted as to meet with his approval.

Some good advice is given concerning the approaching elections. The

Editor says " Oftentimes Catholics—Irish Catholics—are charged with all the rowdiness and drunkenness witnessed on such occasions," and warns them against interfering with other people in voting, or being interfered with by others, by drinking or other means. He also advises working people not to "hang round" the polling places.

The programme of the WEEK OF PRAYER was carried out. The meetings were seasons of refreshing. The most marked feature in them was perhaps the greater number of ministers in attendance than in former years and their greater readiness to take part in the meetings. Although the morning meetings in Argyle Hall were presided over by laymen, yet the ministers were the principal speakers, not however to the exclusion of laymen. The attendance was invariably quite large. The evening meetings, presided over by ministers, were very good, yet perhaps of a somewhat less free and lively character. There is great difficulty in ministers making short addresses, and often the time was gone before all who desired could have the opportunity of audibly participating in the exercises. The closing meeting on Sunday afternoon at Temperance Hall was so large that all who desired to be present were unable to obtain admittance and it was concluded to open the Poplar Grove Church for these who could not be accommodated in the Hall. Hon. Dr. Parker presided in the Hall, Revs. John Reid and E. M. Saunders gave addresses and a number of others offered prayer.

The petitions presented during the week are, we doubt not, registered on high, and it will now be for the churches to wait and watch for the answers in the coming days through the year, "According to your faith be it unto you." The sincerity of the prayer offered will be proved by the anticipation and realization of its fulfillment. The blessings are all in readiness to descend.

The *St. John Christian Visitor* comes to us in its enlarged form, and much improved appearance. We congratulate the brethren in our sister province on the enterprise of our brother, the editor and proprietor, and trust they will properly appreciate his efforts to meet their demands, and not allow him to suffer loss by his devotedness to the cause of the denominational press.

Father Chiniquy says he has been invited by the Protestant Association of London to go to Great Britain this winter and lecture on Popery. Whatever may be his experience there, he will, we doubt not, be protected from maltreatment. That is the land of free-speech even to a greater extent than we have it on this side the Atlantic.

In a note from Rev. Dr. Cramp, he says:—"Our Missionaries are probably now in Rangoon. They left Glasgow Nov. 25. The voyage from Glasgow to Rangoon occupies from 38 to 42 days; average, 40 days."

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REV. MR. CARPENTER'S LECTURE.

I am now prepared to supply copies of the admirable lecture on "THE GREAT COMMISSION," delivered by Rev. C. H. CARPENTER, of the Burman Mission, at the Convention at Windsor, in August last. It is published by the American Baptist Missionary Union, in the form of two tracts of 23 pages each, entitled respectively, "The Great Commission and its Fulfillment by the Preacher," AND "The Great Commission and its Fulfillment by the Church." The price of each is FIVE CENTS, TEN for both. Everyone interested in Foreign Missions ought to have these pamphlets, and read them. They ought to be widely circulated in our Churches. Brethren send along your orders. W. B. BOGGS, Sec'y. F. M. Board. Jan. 14.

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