Miscellaneous.

THE ZULUS.

u-Land; or, Life among Zulu-Kafirs tal and Zulu-Land, South America, ev. Lewis Grout, is an interesting e, embodying much valuable informacion in regard to the early discovery, geographical features, climate, productions, and people of South Africa. It is also finely illistrated with engravings, representing scenes of much interest.

FINDING A STATION.

following is an amusing description tting out to find a station. Let it be rstood that an African wagon is about g as a small canal boat, and is drawn

Returning to Umlaze, where, of late, I been making my abode, I procure a on and even engage a diver and leader, k up such tools and other effects as I require to erect a house in the wild n fields, far from all the helps of civilized -axe and spade, saw and augur, ham and chisel, glass and nails, grindstone vice, food and clothing, bedding and ks, a large wagon well filled, and prepare

My oxen are fresh—some of them not than half trained. The driver and ler, with Zulu boys engaged to aid in enterprise before us, are as well nigh as l and quite as uncivilized as the wildest the oxen. Having 'inspanned,' and ught the oxen and wagon into all due velling relations after the ordinary Dutch Zulu fashion, the driver takes his stand the front of his wagon, and gives his mamth whip a crack, shouts to the leader in lu, 'Hamba;' to the oxen in Dutch, oup;' and the whole establishment begins once to 'trek.'

"After advancing a few rods, we must seend a long hill, the driver has forgotten stop and chain the wheel; the wagon ons to crowd heavy upon the wheel n, and they upon the next in front; now are on the trot, then all on the gallop; on some have taken fright at the rattle of wagon, and begin to bellow, and prently all are racing down hill at the top of ir speed, and the wagon follows; driver nd leader meantime shouting to their pam, now in Dutch, now in Zulu, and now something else, to stop and go steady; nile the anxious proprietor, attracted by tumult to the top of the hill, stands atching the progress of the lively operaon, and expecting every moment to see at driver and leader, finding it impossible stay the downward, rushing course of ents, give themselves up wisely, to keep ne team straight, and finally fetch up in plain below, the oxen on all their legs, he wagon on its wheels, and with only ew articles broken beyond repair."

THE ZULUS TAKING SNUFF.

"Of boxes carrying snuff they have a eat variety. Some are made of hollow d, some of a small gourd, some are rought from the horn of a buffalo. The forn is hung to the neck, the reed geneally carried in the ear, the gourd is a little k tied to the girdle of their lions.

"Then comes the spoon with which the native is to carry his snuff from his box, or rather from the hollow of his hand, to his nostrils. This is made of ivory or of bone. and carried sometimes in the ear, or sometimes stuck in the hair or under the headring, for which the three or four-tined andle is well fitted.

"The general rule for taking snuff is" s to time, when one man meets another, when he is tired, sleepy or lazy, when he an afford it, and when he has nothing else rith which to amuse or to occupy himself; as o amount, until it makes the tears come in nis eyes; as to manner, as follows:--Call ng his comrades around him, or meeting riends on the road, he takes a seat with hem on the ground; after a little banter-ng as to who shall furnish the snuff, he akes out his cala'sh, horn, or reed, picks out the stopper, page a pile into his left hand, from which, having first supplied the rest, he fills his own spoon, applies it to his nose and begins to inhale. If tears delay to come, he opens his mouth, yawns, at the same time draws the ends of his little fingers from his eyes downward, as if to give the tears a start and make a channel for them. These beginning to flow, his enjoyment is complete, nor could he be induced by any ordinary consideration to move from his seat until this absorbing matter is quite finished

SMOKING AMONG THE ZULUS. .

"A like institution with the Zulu is the pipe. This, too, has something of a social, though most degrading influence. The oipe consists of a horn, a bowl, and a reed by which the two are united. The homemade earthen bowl has a hole in the bottom, by which it is fitted to one end of a reed. the other end being inserted into the side of a large horn, igudu, at an angle of about thirty degrees, ten or twelve inches from the larger end; the reed running down into the little end, so as to carry the smoke through a quantity of water, as in the East ndia "hokah," before it enters the mouth of he smoker. The most popular horn for this burpose is that of the kudu, Umgakha, a arge, fine species of the antelope, found in he upper parts of Zulu-land. The horn as the two-fold advantage of a long body, nd a small orifice at the butt, where the outh is applied, as to a trumpet, to re-

receive the smoke. "The bowl having been filled with the aves and seeds of the isanga, with which bacco may be mixed, the smokers take eir seat upon the ground in a circle, pass lighted pipe from one to another, and tents are exhausted or the party is overSAUL OF TARSUS AND LUTHER.

Saul, the Pharisee, and Luther, the Austin friar, form a pair. The sophists, at whose feet Luther sat and studied his divinity, were very dexterous in the art of weaving veils, not only for Moses and the prophets, but also for Christ and his apostles, in order to conceal both the splendor of the law and the comforting of the gospel, and thus to place in advantageous relief the bright shining qualities of the natural man. But for all that, Luther came under anguish of sin by the terrors of the law; the lightning-conductors fabricated by the "idle" scholastics to ward off its strokes did not shield him. As Saul at Jerusalem was intent on gaining merit by the diligent keeping of the Jewish ordinances, or pacifying the accusations of conscience by legal acts of devotion and self-sacrifice, so Luther, in the monastery at Erfurt. Therefore after Christ had shined into both their hearts, Luther learnt so thoroughly to understand Paul, that, unawed by the opposition of Romish pharisees and scribesstrutting along against him with proofs wherewith he himself, as monk, had endeavoured in vain to pacify his alarmed soul-he went on bodily to exalt Christ's blood and righteousness as the only remedy and refuge for sinners. "If there was ever any man," he could say, after the manner of Paul, (Acts xxii. 3, etc.; Phil. iii. 4-6), who held in repute the Pope's ordinances, and was zealous for the traditions of our fathers, it was I, who have heartily defended and looked upon them as holy relies, and upon their observance as indeed necessary to salvation; yea, to keep them inviolate have tormented my body with fasting watching, prayer, and other exercises, more than all who are mine enemies and persecu tors; for I thought in this wise to satisfy the law, and shield my conscience from the rod of the oppressor. Yet it availed me naught; yea, the further I proceeded in this way the more terrified I grew, so that I had nigh despaired, had not Christ merically also as the state of the stat cifully looked upon me, and enlightened my heart by the light of his gospel."

And when Paul "testified" to his coun-

trymen "the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets," (Acts xxviii. 23, etc.,) what else did he do but convince his blind brethren that, though living under the law, they were as he himself had once been, "alive without the law;" that with all their boast of the law, they mistook and denied the power of it? Ever and anon, during his unwearied apos-tolic labors, would his former life as Pharisee come fresh to his memory. Made himself a true Israelite, who, "through the law," had become "dead to the law," (Gal. ii. 19,) he still, in his "kinsmen according to the flesh," had to re-taste over and over again, to the very dregs, the enmity of false Israelites, who, under the law, lived without the law. But the Church has now, ir the apostolic teaching of this former Pharisee, to enjoy the fruit of that seed which fell into such deeply-furrowed soil. The very first sermon St. Luke has recorded of him, (at Antioch in Pisidia,) how beautifully clear is its evangelical tone! "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses," (Acts xiii 38, 39); and in the Romans he sums up the preaching of the faith in this short sentence, "Christ is the end of the law for righteous-

Gamaliel, Saul's teacher, is celebrated to this day among the Jews as the author of a terrible prayer of theirs against Jesus of Nazareth. Who made Saul to differ? The Nazareth. persecutor of Jesus in his people knew no other cause of his salvation than simply God's mercy in Christ.

'Saul would not die, but his whole soul was

To satisfy the law, and thereby live. He scorn'd the thoughts that God's laws should be meant To kill, instead of righteousness to give

Yea, and the more he had its smart to feel. The more he grew beyond his peers in zeal "

THE PLACE OF THE SERMON IN PUB LIC WORSHIP.

Worship, strictly speaking, is between the individual soul, or the Christian Assembly, and the Most High. It is not an interchange of sentiment between man and man, nor an instruction of man by man; it is the adoring homage paid by man to his Creator. Both in public and in private, there may be worship without preaching or even reading. On the other hand, there may be reading or preaching without worship; and there may be occasions on which it is expedient and profitable to have either the one or the other apart. Nevertheless. the connection between the two is so close that they are practically indissoluble, and there are abundant grounds, both in Scripture and in the precedents of eighteen

Christian centuries, for their association. Christianity is pre-eminently the religion of love-of the feelings; but it is equally distinguished from all false religions by being the religion of light—of the intellect. The fundamental relation of the sermon to the worship of the congregation is, therefore plain. It is part of that "preparation of the heart," by which the emotions, purified from the grossness of superstition, and enlarged and elevated by knowledge, become the best and highest expression of man's whole nature. It tends to secure that worship shall be not merely of the feelings but of the understanding, not offered up to an unknown God, but to One on whose face, to speak reverently, the lamp of Scripture, held in the hand of the away at it by turns, until either its preacher, has thrown revealing light. Strong feeling, unless it is mere exaggerated sentime, stupefied, intoxicated, maddened by ment, is the child of knowledge, the handnarcotic fumes. The profuse flow of maid of truth; and as the preacher passes va. stimulated by this operation, is often from attribute to attribute of the Divine ried off by a long reed inserted in one character, from manifestation to manifestacharacter, from manifestation to manifestation of the mouth, while the pipe is apied to the other. The habit of smoking include, though most destructive to mind hody, once formed, is followed with at pertindicty. The subject of it is lost at least two presents and all good influences. all self-control and all good influences, vine worship. To exalt it too highly is im-

ded importance. "Here," says the divine just quoted, addressing the Christian minister," put forth all thy knowledge, all thy wisdom, all thy strength of manhood, with all the gifts and graces of the Divine nature. Take thy liberty; occupy thy commission; beat down the enemies of the Lord; wound and heal; break down, and build up again. Be of no school; give heed to none of their rules and canons. Take thy liberty; be fettered by no times, accommodate no man's conveniency, spare no man's prejudice, yield to no man's inclinations, though thou should scatter all thy friends, and rejoice all thine enemies. Preach the gospel! not the gospel of the ast age, or of this age, but the everlasting cospel; not Christ crucified merely, but hrist risen; not Christ risen merely, but Christ present in the spirit, and Christ to be again present in person. Dost thou take heed to what I say? Preach thy Lord in humiliation, and thy Lord in exultation; and not Christ only, but the Father, the will of the Father. Keep not thy people banqueting, but bring them out to do battle for the glory of God, and of His Church; to which end thou shalt need to preach them the Holy Ghost, who is the strength of battle." When we say that the sermon ought to

be part of the preparation of the heart for worshipping God, we do not circumscribe or confine it. On the contrary, we open up a field as wide as the Scriptures of truth and the conscience of man, on which the preacher may expatiate. And, since it is a preliminary, an accompaniment, an aid, of worship, rather than worship itself, the sermon admits of greater latitude in thought offensive, excessive or unnatural forms, which have, of course, reacted on their originating error, but which were not themselves originative. The Congregationalists and Baptists of England have given scope to Congregational liberty in the forms of worship, but they have not, therefore, become unsound in the faith. The great Presbyterian Church of America has enjoyed a similar freedom, but the Presbyterians of America are sound in the faith. We maintain that restriction in these points is a mere modern usage, which cannot plead a prescription of two centuries. We saw If we turn to the writings of Calvin, we will be. find them here, as in all other instances, as large as the scone of Divime truth and the right sympathies of the human heart. In the New Testament we have principles,-Weekly Review.

A SCOTCH WORTHY.

Late on Saturday night a noise of wrangling and fighting was heard near the manse gate. It was a clear, moonlight night, and the ground covered with snow. Mr. Story, who was sitting by the fire in his dressing-gown and slippers, started up and went to the window. A crowd, and two men fighting, were distinctly visible in the bright moonlight. Out he rushed, the dressinggown flying behind him like John Gilpin's cloak, and in a moment was in the thick of the fray, and attempting to seize a combatant with each hand. One he did succeed ness to every one that believeth." (Rom. in collaring. Him he handed over to a bystander to be kept in retentis while he gave chase to the other, who had made off. was a fruitless pursuit, however; he had effected his escape, and the whole company of assembled villagers, two minutes before spectators of the heady fight, had vanished as quickly and utterly as did Homer's interposing deities of old upon the plains of

When the minister returned the scene of of the battle, no one was on the ground except the big man he had caught, and the little man who held him. The former, who was what Dr. Carlyle calls "somewhat disguised," begged with many elaborate bows, permission to put on his coat and depart in peace, which, accordingly, he was allowed to do.

Next day, before pronouncing the benediction, Mr. Story said that a very disgraceful scene had occurred last night at his gate and that he desired those who had taken part in it should come to the manse after service. "Do you really imagine that they will come?" one of his hearers asked very incredulously. "I am sure they will," he said, "but not till all the rest are out of sight." When the coast was quite clear, accordingly, the captive of the previous evening and his unknown antagonist duly made their appearance. The result of this interview with them was, that they promised not to touch whisky for a twelve-month, which promise he had every reason to believe they kept.

twelve-month, which promise he had every reason to believe they kept.

He was in the habit, if he saw a light in the village tayern on his return late at night from his perambulations in the parish, of going in and dismissing the company. "No one in Roseneath," he used to say, "drunk or sober, would injure me;" nor did ever any attempt resistance. Whenever he entered, there was a universal scuffle at the back door and window for the privilege of being first out of sight.—Life of Rev.

CRITICISING PREACHING,

I never suffered myself to criticise it, but acted upon the uniform principle of endeavouring to obtain from what I heard all the edification it afforded. This is a principle I would warmly recommend to my young friends in the present day; for nothing can be more mischievans there was a principle and the present day; for nothing can be more mischievans there for the sum of the propertions and subscriptions, apply at the company of the lift. The company sards, in the northern, middle and sprinciple I would warmly recommend to my young friends in the present day; for nothing can be more mischievans the formal transfer of the contract of the contr

my young friends in the present day; for [nothing can be more mischievous than for learners to turn teachers, and young hearers, critics. I am persuaded it is often the means of drying up the waters of life on the soul and the soul and the soul and the principle.

onl. For circulars and subscriptions, apply at the Opposite Girsard Bank.

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BOARD OF DIRECTORS. in the soul; and sure I am that an exact method of weighing words and balancing doctrines which we hear, is a miserable exchange for tenderness of spirit and the dew of heaven.—J. J. Gurney.

GRAMMAR is learned from language tans did not err in attaching to it unboun- than works of art from criticism

There has been some good gunnery since the war began, but we have heard of no single shot equal to one fired last week by Captain Wise, of the Ordinance Bureau. Sir William Armstrong, the inventor of the celebrated cannon bearing his name, wrote to our Navy Department urging the adop-tion of his guns, and citing the example of France and Russia. He got a shot in return that will sufficiently convince him of Yankee long range. Captain Wise acknowledged his letter, and intimated that the Armstrong guns recently captured at Fort Fisher from the rebels would afford our Government the means of testing their efficiency! It is stated that these guns bear an inscription to the effect that they were presented by Sir William Armstrong

A LONG SHOT AND A GOOD ONE.

to Jefferson Davis. Whether this statement is true or not, the case is the same for there they were, in rebel hands, and the inventor and maker stands convicted of hostility and impertinence. It is funny, too, to think how Sir William has managed to introduce his guns to us without its costing us anything, and to see him floored, as it were, by the kick of his own cannon. It would have been a fine thing if he could have got both parties in this country peppering each other with his guns, while he stood, like the sailor, impartially interested, alternately praying, "Good Lord" and "Good Devil."

VALUE OF PRAYER.

The following good illustration is told of Dr. Nettleton's sense of the absolute need of prayer, as a preparation for the Divine blessing on his labors :-

"The celebrated, but somewhat eccentric, Dr. Nettleton, when the minister was a young man, came to a town in New England where he resided. He had been invited to preach there. He found the church almost prayerless, and was on the point of leaving, when one of the members said to him, "My wife has been praying almost constantly since you came here for a blessing upon your labors" "Then," said Dr. Nettleton, "I'll stay," He did stay, and a blessed revival was the result. Let prayerless hearers take heed how they hear. that the Presbyterian Directory states great general principles on the subject of worship. The more prayer there is, the less fault-finding there

UNDER THE SHADOW OF THY WINGS Tears, desires, convictions avail but little clear enunciation of principles,—but no definition of forms. We hold by the old as a hen gathereth her brood under her Presbyterian position, that Scripture ought to be obeyed in respect of worship as well all that you can do outside the wing will as of doctrine, but the New Testament observes silence—an inspired silence—on the forms of public worship—Peter Bayne's to rise up in judgment against you. And if you say, "But I cannot do that; it requires a Divine power," those who speak in that way are but too often merely playing with the thing. We need not go into these babblements about doctrine—about the power of the will, and so on—Christ still says, "I will have gathered you, but you would not;" and the same heart that melted over Jerusalem will say, "Depart from

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