woetry.

For the American Presbyterian. THERE THOU SHALT KNOW. "For we know in part." 1st Cor. xiii. 9. Why is my lot so hard to bear? Why through the furnace must I go?
The cruel rod Thou dost not spare:
The reason why, I long to know.

Why do my hopes give place to fears,—
My pleasures to the cup of wo,—
My songs to sighs—my smiles to tears?
The reason why, I long to know.

Why is my cherished friend removed
Just as my fond heart loves him so?
Why dost thou take the one best-loved?
The reason why, I long to know.

I hear my Father's voice of love:
"Be patient, child! Not here below, But in thy Father's house above, The reason clearly thou shalt know." EDWARD E. ROGERS.

THE FRINGED ORCHIS.* Deep in an unfrequented wood, Where spring and autumn waters stood, Now drank by thirsty June, I found thee standing all alone, The brightness of a narrow zone Of moss, and sedge, and fern.

Thou didst not seek the meadow green, Nor banks where streamlets flow between, Where oft our footstep pressed; But in the forest solitudes, Where rarely man with step intrudes,

So in the world may merit stand, With bolder fronts on every hand In modesty alone; Where might puts on a brazen brow, Beneath whose touch true worth may cow,

And droop and die unknown.

Correspondence.

For the American Presbyterian LETTER FROM THE N. Y. WILDERNESS.

After all the back of a tin plate is not a badwriting desk, and a reversed wooden trough is better than no seat. The smoke of the dying camp-fire, though not intrinsically pleasant to sects, and with a fair balance of the pros and the eyes, is better than the stings of savage incons, my surroundings may be regarded as still delightful. An abrupt point of land extending into the lake, and covered with a beautiful spruce grove, is our camping ground. Three bark huts or "camps" give it much the appearance of an Indian village, while the smoke curling up here and there among the dark evergreens, and the prostrate forms of two deer just brought in by two of the party, might still further help the comparison. If the savage who encamped here a hundred years ago were to rise suddenly who, and where we are, and what we are from the dead, he might not only claim his grounds, but identify the very huts, with their accoutrements. Certain it is that the surrounding scenery has not changed since he beheld it. The same islands stud the broad and irregular those islands to the very water's edge, the same circling range of mountains still rises to the eastward with the loftier summit of Mt. Emmons" or "Mt. Clinch," just now capped with clouds. Though "art is long and time is fleeting," neither has made any changes here. And it is one principal charm of the place that von gaze upon scenes which remain precisely as

they were two thousand years ago. BROWN'S TRACT-THE FIRST FAMILY. The point of my last writing was at "Arnold's," twenty-four miles from Boonville. A

More than half a century ago, as tradition runs, John Brown, a ship merchant of Provi-three are shooting at an unoffending patch on dence, R. I., exchanged a damaged cargo of tea for a tract of land embracing many thou- round a bark table well laden with venison, sand acres, and lying mostly in Herkimer Co., trout, bread, butter, black tea, and the wild N. Y. On the discovery of iron ore, the place berries of the locality. Surely this is a free which Arnold now occupies was settled by Mr. Harrisoph, a son-in-law of Brown. Four hundred acres of land were cleared, a furnace or "forge," a saw mill and a flouring mill were business cares, bathing off that little sandy erected, and nearly twenty families settled in point to the left of our camp, swimming, spatcold and poor, the mines were not rich, transportation was difficult, pecuniary resources failed, and one morning after the climax of was abandoned, and all improvements went to feetually. decay. Wild beasts reasserted their claim, and were interrupted by the occasional encampment of the hunter. Twenty-four years since, however, the aforesaid squatter sovereign, Otis Arnold, took possession of the four hundred acres, and became, indeed, the virtual autocrat of the entire Brown's Tract. He is now probably sixty years of age, and has reared a family of two sons and ten daughters, not one of whom ever saw a water-cure establishment or a box of anti-dyspeptic pills. Health, strength, and a certain independence of spirit, incident to this peculiar kind of life, are their compensation for the lost advantages of the city or village, while as to social rank, the family is moving in the first circles of course, the very first.

ROMANTIC CHAIN OF LAKES-THE GLORY OF

SOLOMON SURPASSED—PORTAGE. eight lakes known as the "Fulton Lakes," some wild spot like this, where no noise of and stretching for about thirty miles to the wheels or spindles, no din of manufacture, or north-east. They are strung like a rosary upon bustle of trade, or dust of travel, or strife of one of the branches of the Moose river, and politics can disturb, but where only the cry of present a constant variety of scenery as your the king-fisher or the white gull is heard, where little skiff or cance glides over their clear wa- the gambols of the salmon trout break the still ters. Between the first and second, and, in- water into circling ripples, or the great eagle deed, up to the fourth, there is a free, naviga- sweeps along the clear blue sky. ble connection by outlets.

Between the fourth which is four or five . Yesterday was the Sabbath, and a day of miles in length, and the fifth, the stream is constant rain. Our bark shanties, or sheds, as shallow, and the boats, relieved of all passen- they might be called, as one side opens to the gers, must be dragged by the bare-footed and blazing fire, did us good service, however we bare-legged guide. The fifth (you have now were sheltered and warm: Most of the day passed from Herkimer into Hamilton county,) was spent in reading, or conversation, or thinkis soon crossed, and the shallow waters of the sing with deep and prayerful interest of the worsixth lake spread out before you a continuous shipping congregations we had left at home, or structors who had ever flourished the birch within the Society of Ignatius Loyola, or Dominic, or ness."

field of water-lilies, now in bloom. What can; be more beautiful or more fragrant than the white water-lily! Through the clear waters. vou trace the slender spiral stem as it curls gracefully from a depth of many feet up to the airy, snowy, balmy blossom that rises and falls with such exquisite grace upon the little swells

Put forth your hand over the bow and pluck the bewitching flower. Breathe its sweet fragrance—compounded of rose, vanilla and heliotrope. Look in upon its pure folds and interstices-chambers of light, palaces of the fairy -and you can scarcely refrain from repeating those divine words, "Solomon in all his glory was not arrayed like one of these." The passage from the sixth lake to the se-

wouth is very narrow, crooked, and very exciting. Imagine each passenger standing upright with oar or paddle in hand, zigzaging through the curves and crooks of a current often less than ten feet wide-now hidden among the alders, now dashing among rocks that leave a space-scarcely wider than the boat. Let this be continued for a mile or two-indeed, till the novelty and excitement, and boat racing, and sport begin to assume the sober character of work, and just in time the noble seventh lake, the most beautiful of the whole chain, and second to none in the empire State, opens its wide waters with grateful relief. This lake is about two miles long by three-fourths of a mile wide. It is completely environed by undulating mountains, wooded to the very top, and rounding their plump outlines of foliage to the water's edge. At the east end of the lake. on a point where a fine grove of pines meets the sandy beach, we formed our second encampment-some sleeping in our tent, others, by preference, in the open air, around the blazing camp-fire. Between the seventh and eighth lake occurs what is called a "carrying place," or portage—a mile in extent. Here boats and baggage are borne over a rough foot-path by hand. Knapsacks, kettles, pails, provisions, guns, fishrods, oars, axes, &c., are promisenously thrown out, the boat is turned over and placed by a yoke upon the shoulders of the guide, and hurried like a great tortoise through the windings of the narrow path, while all able passengers, if true woodsmen, follow on with the lugmemorable acquaintance with it here. This is roughing it with an emphasis, and it is, therefore, with no little satisfaction that another lake, the eighth, at length opens to view among the trees. Two miles of a vigorous rowing, another portage of a mile and a half, and four miles of paddling through a crooked inlet, and we are on the great Raquette, forty miles in

circumference.

Reaching the point of our present encampment, we had opportunity for a quiet review of the week. It had been one of toilsome effort, made easy by bracing air, exhilarating scenery, Raquette, the same evergreen forests still clothe and a constant cheerfulness and vivacity of spirits. Our party, which consists of Rev. Henry Fowler, of Auburn; Rev. George D. Boardman, Dr. W. W. Ely, William Alling, C. A. Dewey, W. S. Ely, R. E. Brewster, and the writer, of Rochester, have, from the first, entered into the spirit of back woods life fully, and the week has been one of rare enjoyment. No form or mode of summer recreation can furnish greater variety than is found here. Trouting, trolling, partridge hunting, "deer floating," rowing, "carrying," camping and decamping, climbing mountains. Here goes a party to one of the inlets for speckled trout, and another brief description of that place may not be with- boat load pushes off to the nearest island, an acre in extent, for the blue berries that are to be served up for the dinner's dessert. Two or yonder tree, and in due time all are standing and unrestrained sort of life—quite equal to that of the wild savage; and any one who should see half a dozen men of professional or the vicinity. But the soil was found to be tering, splashing, and making the mountain sides echo with their noisy glee, or should chance to espy the Grand Sachem, "Blue Jacket," and the "Medicine Man," rolling and tummisfortune had been reached by tapping a bling on the ground in a bona fide scuffle, to stream in the mine, the enterprising settler and the inexpressible amusement of the whole camp, proprietor ended his career by suicide. From would judge that boyhood had not been wholly that time forth, for many years, the settlement forgotten. This is unbending literally and ef-

> FASHIONABLE WATERING PLACES ESCHEWED. Let those who desire it, seek for recreation in that intensification of city life, known as a Watering Place." Let them be refreshed, if they can, with the usual round of forms, and toilet preparations, and luxurious dinners, and gentle little walks, and morning naps, and small talk, and head-ache, and night-mare, and

> But one week of return to nature's quiet and unrestrained simplicity, where plain diet, refreshing sleep, muscular exercise, bracing air, and inspiring scenes are constantly enjoyed, is worth a whole summer at Saratoga.

It is, indeed, a general truth finely expressed that "Fifty years of England are worth a cycle of Cathay," but when we have had too much of England for health and strength, then, for a From Arnold's you enter upon a chain of time at least, give us Cathay. Let us go to

SABBATH IN THE WOODS.

"Jesus, lover of my soul Let me to thy bosom fly;" &c. F. F. E.

VISIT TO YALE COLLEGE. Newburg, N. Y., August 3d, 1860.

THE JOURNEY—A PASSING VIEW OF THE GREAT On Tuesday, the 22d ult., I set out for New Haven, to attend commencement. I left Newburg in a crowded boat, the Thomas Powell, for the down trip to New York. Hundreds of people were on board, gathered from the surrounding region, bound on an excursion to the Great Eastern; and I too, had a long look at the leviathan, as we approached and steamed slowly past her. I was disposed to view the monster with the most eager and scrutinizing curiosity, and for this purpose I secured a position on the steamboat, where I could hold the longest and most uninterrupted contemplation; and to the best advantage and with the utmost satisfaction, my eyes went through with that mysterious transaction of speculating upon every point of surface, and diving into every opening; wandering over, and comprehending, and drinking in the whole compass of that wondrous structure, so superior in size to anything of the palisades. vet these I had expected to be large, and my curiosity was not so much excited by the sight, as was my idea of grandeur gratified; but in the ship man's work in giant proportions was it, and made it, and managed it. First of all, as the great hull. Then my vision ran hastily along times. It was placed in good hands, yet what can alist, might consent to harmonize what they can as they are, suffered by the comparison, and seemed justice requires, yet making it, a serious matter to like arms, too short and spindling for such a body. have God as the avenger of sin towards himself. I endeavored to measure the whole structure, with and injury committed against a fellow creature! the eye, lengthwise and in height, hull and masts, and intrinsically it was huge. Then I considered, in the way of comparison, how long our own rapid MOVEMENT, TOWARDS UNION IN AUSboat was in passing; I also weighed the great ship by the string of jolly-boats, hanging by the davits, a distance; but that which most sensibly assisted lately arrived in Australia from London: my mensuration was the innumerable human heads sides, being filled with men and women looking out, whose persons, whatever may be their future histale of the Great Eastern, giving, in contrast to her monstrous material size, an overwhelming imdepending, chains that would adorn a colossal Titan were gracefully flung around her chest. No figure-head of any kind adorned her, and when I gained a position whence I could look directly back upon the stem, the high bows, all up from the

ARRIVAL AT NEW HAVEN-CHANGES. Hurrying from the North River dock, the New train; and under a clear, bright day, constantly Wharf, and by the dry canal bed now used for the Railroad track, reached our stopping place in the Bishop the question of union—

To was so early in the day that

"While adhering to this conclusion, I am free "While adhering to the "While adhering to this conclusion, I am free "While adhering to this abundance of time, after resting and dressing, re- to confess that my feelings kick against my judgmained for sauntering around before the evening ment; and I am compelled to ask myself. Is this exercise, the Concio ad Clerum, for the sake of which I had accomplished so early an entrance type of Church organization? Are the Lutheran pectation of recognising or being recognised, ex- question? cept by old and intimate classmates and friends. THE TWO HUNDREDTH ANNIVERSARY OF THE as follows:

About 5 o'clock I found myself on College street,

looking up through the dark spruce tree-tops | the precincts of the Grammar School, an ancient | Francis, exists in the bosom of the Roman obethat kept up their constant anthem to the wind, and eccentric teacher, named Cheever, received while the rain dripped from every pendant twig. by far the richest notice of the orator, who depicted It was a wild Sabbath in the forest; yet God him as one having opinions of his own, the utterwas here, and all found it a day of rest not ance of which sometimes trenched on dignities; only, but of enjoyment. At one o'clock, P. M., whose prominent trail, however, consisted in the we united in a religious service, and an infor- faculty of maintaining his opinions with marvelmal but appropriate and beautiful discourse was lous pertinacity; who also was suspected of having given us by Rev. Mr. Boardman. At the close left descendants resembling him in name and chahe read the exquisite "Forest Hymn" of Bry-ant, and better still, all joined in singing those well-known words, progress and up to the close of the Commencement to one's Alma Mater

For the benefit of Lumni not privileged to visit old Yale this year, I must record my wanderings on College grounds; deploring the dilapidated appearance of the President's house, which looked ready for a long journey, marking with melancholy pleasure the old elps and walks, the chanel. eating hall, now used for more scientific purposes: nor will I deny an ineffectual effort to roll back the stream of time a score and a half of years, and imagine a careless return, through the protecting posts and by the little well-worn path to my freshman room! Yet who would seriously wish to return? No, hasten on to that glorious goal for which we fight the battle of life, more than conquerors through Him who loves us!

In the evening, I failed not to make my way to the North Church, greatly disappointed, however, at the marvellously thin audience, of whom many were ladies, to listen to the appointment of the kind they had ever before encountered. All the association. In the same pew I occupied, was morning I had been looking on mountains and our old revered instructor, Prof. Silliman, most remarkable for the bland, healthful and youthful

seen, and the wonder was that man had planned I recognised as an acquaintance of former years. The topic of the discourse was the Nature and we approached, my eye measured the stern, so Design of Punishment, selected by the Association high rounding, and incaving down to the propel- of Connecticut, and put into his hands, we must ling wheel, which seemed almost separated from suppose, as a discussion not uncalled for by the the range of masts and funnels, six and five, re- be gained on such topics from metaphysics, if re- not exclusively enforce; they might surely in unvely, painted not black and red, but mainly velation helps us not? The preacher took a common a light lead color; my eyes, again returning to the sense view of the subject, upholding God's justice, stern, and mastering that part of the hull, as far in the support of the right, as the grand end of forward as the paddle wheels, which rose high and punishment, whilst allowing other good issues to somewhat skeleton-like, and as I measured the be at the same time promoted. Solemn and imhuge bulge and build of the sides, up from the pressive was the treatment of the momentous subwater line, and, by the progress of the steamer, I ject, as the greatness of God was made the measure gradually caught and comprehended the whole of guilt and penalty, the degree and duration of length of the ship, the paddle-box and wheel, great | punishment, however fearful, being no more than

TRALIA.

We copy from the News of the Churches the along her sides; I measured upward, by the height | following deeply interesting account of the disof the workmen, standing on floats, in the water, cussions between that liberal and noble-minded by her side; I compared her with vessels passing, prelate, the Bishop of Adelaide, and Rev. T. Binand her whole uplifted mass with large objects at ney, an eminent Congregational preacher, who had

Of the discussion on this highly interesting peering above the sides, on every quarter, the subject, (chiefly between the Bishop of Adelaide open ports and great square hatches, along the praise. It is worthy, on both sides, of the high position of the speakers, and not unworthy of the magnitude of the objects and the preciousness of diversity in the modes of worship seem attainable: tory, now served to point the moral and adorn the the interests involved. Both are exceedingly cau- and an Episcopate, moderate in its pretensions. a tious and tentative, as became those who had no well as constitutional in its proceedings, associated authority, to bind others to the proposals with which yet each felt himself bound to deal: both pression of greatness. Near the bows, hung an are fully aware of a long and complicated history clergy and laity." behind, which they have carefully to avoid raking up; and both are plainly, animated by a very thorough desire to do what can be done for the they agree to differ.

The Bishop opened the matter by a very interesting letter to Mr. Binney in September, 1858. water, seemed like a line, without the smallest Mr. Binney's own writing all through this book bulge, and rather like a pair of sucked-in cheeks, is remarkably clear, and accurate, and powerful; and an impression seized me, something like the but this Episcopal communication is perhaps conghost of a fear, that the ship was too thin to stand ceived in a higher tone, and touched with a finer grace of scholarly words, than anything else to be alone, a kind of wonder why she did not fall over. found in it. In the opening of the letter, he re-When, by passing the ship, my inspection was fers to the too great influence of party-prejudices necessarily brought to a close, a long breathing sensibly relieved me of the deep but marvellously delightful excitement I had undergone, and I that all must feel a deep regret that "a mid-wall of partition should so have separated kindred souls, Christ and Him crucified to a dark and fallen Haven station was reached in time for the 12.15 world." Then referring specially to Mr. Binney. and exclaiming, Talis cum sis utinam noster esses! he declares that not even the "power of your in-

> 'standing apart' to continue for ever? Is division to pass from functional disease into the structural

upon the anniversary week. New Haven has not and Reformed, the Presbyterian and Congregabeen behind other cities in her improvements, and tionalist, the Baptist and Wesleyan bodies, to own sentiments with regard to a prospective after an absence of seven years, I found even continue separate from the Episcopal communion Chapel street so greatly changed as to bewilder bility of accommodation, no hope of sympathy, so long as the world endureth? wels there no possime, in my walk, and as to faces, I had little ex- no yearning for union? Will no one even ask the None make the first move?" On the subject of the desirableness of such union, he writes persuasively and well, concluding

"The union I contemplate, is not a yoke of subjection—an iron rule suppressive of individual or and being reminded of the celebration of the 200th far otherwise. If the great Apostle of the Gensectional thought, aspiration, energy, and action; Anniversary of the Grammar School, I happily tiles would provoke his brethren after the flesh to found myself within the Church (Rev. Mr. | jealousy, in order to save some-if he stirred up | together. Finding his hopes disappointed, he Strong's) where the exercises were progressing. Achaia, and reciprocally urged the Achaian vors to make men to be of the same judgment With much gratification, I listened to a character. Churches to be ready with their contributions lest and walk by the same rule. My letter certainly istic address from young Leonard Bacon, wherein, he should be ashamed of his boasting concerning has not bridged the ecclesiastical gap which sepaistic address from young Leonard Bacon, wherein, he should be ashamed of his boasting concerning has not bridged the ecclesiastical gap which sepawithout learning much about the details of the them—certainly a loving zeal, striving for the rates us. On the other hand, I do not think it Grammar School, we were treated to the racy and instructive annals of the olden time, glorifying those worthy men who had founded not only the those worthy men who had founded not only the tition. God has created but one vertebrate type State and Church, but the School; nor could one of animal organisms; but how infinitely diversified hear the praises of Davenport and his compeers, Eaton, and Hopkins, without feeling his pulse quickened under a noble impulse to mark his day wesleyan rule, or some other method of internal and place with some rood work. Of all the in-

woven from the top throughout. The Roman soldiers said, 'Let us not rend it!' Why should chronic disunion be the symbol of Evangelical Christianity? I cannot call alliance union: nay, it is founded on stereotyped separations." Coming down to a still closer consideration of

300 years, that neither the Episcopaliau, nor Presbyterian nor Congregationalist, can reasonably hope to force upon the Christian world his own particular system. Is either one or the other entitled by the Word of God to exclude from salvation those believers who do not follow the same exercises, multiplied those friendly gushes of warm, rule of Church Government? If, however, subhealthy, hearty feeling, to secure which if nothing mission may not be demanded on the ground of else is gained, it is worth an outlay of long travel its necessity to salvation, then any negotiation for outward union may and must proceed on grounds of what is best and wisest, most likely to unite, as being most in accordance with Scripture and apostolic tradition. We must lay aside hard words schism, Church authority, sectarianism. In the comity of nations, de facto Governments are recognised and treated with; the question whether they are de jure is left in abeyance. So must it be with respect to any union of the Churches. atheneum and lyceum, the scenes of early prayers They must meet together like brethren who have and recitations, not forgetting the laboratory, and been long estranged, yet retaining the strong affection of early youth: resolve to forget the subject of their dispute, and walk together in the house of Which man did sin, this man or his parents?' or to say, 'Thou wast altogether born in sin, and dost thou teach us?' or, 'We forbade him, because

The conciliatory Bishop goes on to state what seems to be the leading idea, the characteristic

of affinity by which the spiritual mind could precipitate the error, and leave pure and limpid the gospel stream? or remove-from the much fine gold of the temple the dross with which it is alloyed? Would there not still remain a scriptural truth, a a united ministry, a visible union as well as fellowship in the Spirit? Might there not still be variety in unity, partial diversity of usage, and a regulated latitude of Divine worship? The Episderstanding be men, and exercise the great privilege of spiritual men-that is, combine freedom specific distinctions.

great future interests of the Church, especially in faith." The Litany, too, he would keep, but not Australia: and yet, after striving in valu to agree, to the exclusion of extempore prayer. Other cacy of ministerial orders, instead of proposing hypothetical ordination," or the "consecration

"Assuming the existing ministers of the several denominations to be recognised as de jure by their upon the clerical mind especially, churchman as congregations, and de facto as such by the Angliwell as non-conformist, but expresses confidence can Church, might not the bishops of the latter, supposing the before-mentioned terms of union were agreed upon to take effect prospectively, give pledged to the same cause, rejoicing in the same the right hand of fellowship to them, that they hope, and devoted to the same duty of preaching should go to their own flocks, and missions also, as preachers to the Anglican congregations, when invited by the pastors of the several churches?" About the time that this communication was within sight of the glittering waters of the Sound, passing the handsome towns of Rye, Greenwich, Stamford, Norwalk, Bridgeport, Stratford and Stamford, Nor made to Mr. Binney, another movement sprang Milford, by 3.15 we crossed the head of old Long in departing from the rule of the Church of Eng- Macdonnell, (who, by the way, writes admirably land," by asking him to preach in the churches of on the whole subject, desiring that his Lordship the diocese. But this at once forces upon the should invite Mr. Binney to preach in one of his pulpits. This course he at once declined to accede to, as "though possibly not an actual, at least a virtual transgression of the law of our Church." But, before his reply, a second or counter memorial reached him, expressing disapproval of the proceedings of those who had signed the first, and couched in terms which at least seem to express doubt as to the too great liberality of the Bishop's Church. Such were the public steps which formed the basis for a good many letters exchanged between the Bishop, the Governor, Mr. Bioney, and others, which have obtained the title of the Adelaide correspondence. As usual in such discussions, the end is not quite so harmonious as the

preserved here at least which is unpleasant or jarring in tone; the farthest point of recalcitration reached by the Bishop being indicated in the following paragraph:-"Charles V., after his abdication, amused himself with trying to make some watches keep time Meanwhile, as the evangelical watches, though all professing to be set by the sun, do not seem at present inclined professedly to go together, I must continue to set mine by the fold church clock, quickened under a noble impulse to mark his day there might not be particular congregations of the which, after all, is probably the surest going time-west some good work. Of all the indiscipline, or usage, or form of worship, even as other, to the true time of the Sun of Righteous-

beginning; yet there; is nothing in them-nothing

the conditions on which a union might take place, he regards it as "evident, after an experience o

he followeth not us.' No; we must meet in the spirit of godly fear, of mutual respect, with the earnest desire, by all right concession, to promote God's truth, and advance Christ's kingdom. We must receive one another, but not to doubtful disputations."

principle of each section of the Christian Church and, acknowledging that each of these principles is substantially, though not exclusively true, while when exaggerated or made exclusive it becomes mischievous, asks,—
"Is there no analytical process possible? no law

"But it is time to draw these general remarks ciliate all affections, and unite all diversities. I scarcely know which to admire most, the pleasantness of the dream, or the fond imagination of the dreamer. Still, let me speak, though it be 'as a fool.'. My object is not to dictate proceedings, but to suggest considerations; to provoke inquiry, but not force conclusions. And since concession in matters not absolutely essential to salvation, or positively enjoined, must be the basis of the system adopted by the various Evangelical Churches, it may be fairly put to me in the language of the proverb, 'Physician, heal thyself.' I will begin. hen, with the Church of England, and will state what it appears to me can be given up for the sake of union. 1. A State-nominated Episcopate. 2. Compulsory uniformity of Divine worship. Already the former has given place in Canada and New Zealand to an Episcopate freely elected by the Church itself. The latter, it appears, even in England, is only required from the clergy in parish churches, but not when preaching in the fields or streets and lanes of the city. In addition, then, to the separation of Church and State in this colony, and the absence of the legal machinery connected with that union, greater freedom and

with, and not lording it over the Presbyters; above The doctrinal articles, at least, of the Church of England he would be desirous to retain, as "a settled form of sound words, a deposit of objective matters, especially as to the appointment of pastors and the discipline of congregations, he would leave as detail for after regulation; and with regard to the difficult retrospective question, as to the effi-

as Bishops of existing Wesleyan Superintendents

and Presbyterian Moderators," he says,-

Mr. Binney's own views form the larger part f this book, the central portion of them being his formal reply to the proposal, or idea, or "dream" of Dr. Short. This reply was made, not by letter, but in the form of an address to the Congregational Union of Tasmania, at which he was asked o preside. The first part of this long and careful address, or "charge," as the colonial news- or three times at the close of the dinner, and papers persisted in calling it, is a careful analysis f the wording of the Bishop's letter; the second a disentangling of what he calls "jarring sounds" e frankly acknowledges, and indicating prejudices reserve which might come to be formidable ifficulties; the third, a pointing out that this of the various denominations, but rather an absorption of all the others into the one of Episcopacy; and, lastly, a distinct expression of opinion hat the Bishop of Adelaide's scheme "can never be any thing but an ideal sketch. As a speculaion, or theory, it is not likely to find general approval; as to its being realized in fact, that would seem to be utterly hopeless. It aims at far too drink whisky. Our friends here are all antimuch. What it seeks, is not possible, if it were slavery men of the most violent character. Dr. dient, if it were possible. In liturgical and ther matters, it has been thought to offer, in the name of his own communion, concessions and but threatened with a mob when they attempted changes which many of its members would deprecate and resist. It asks of others what it is not to tre. American and American churches are be supposed they would be willing to grant, and denounced in the strongest terms for their consuggests their acceptance of, and submission to, nexion with slavery. But while we meekly listent whose claims to pre-eminence they have earned to deny. But worst of all, the project is mpeded, as we think, by the nature of the pro- of their great home-sin of intemperance. This rine, which could not but have corresponding seious results; results on all sides,-certainly some or which his lordship is not prepared." chief difficulty he finds, is a doctrinal one; in the priestly and sacramental elements found in the offices" of the English Church, and in the geneal feeling that it is "too late" for one body to seek to absorb into itself all the others. We are doing some injustice to Mr. Binney in not going more fully into detail of his very careful and aborate arguments before the Tasmanian Inion; but it must suffice to indicate what he onsiders the more expedient course for those who desire a "Church of the future," to take. His recommendation, in few words, is united action as a means to union, not union as a prehose members of the laity who would have him preach in the Adelaide Episcopal churches, than with the Bishop and his prospective amalgamaion. Mr. Binney's view as to the question of

the Church's future, is exceedingly well put in the following paragraph: "The probability is, that any general agreeent among Christians, any new order of things, will spring out of our acting together as far as we can, and not from the discussions of ecclesiastics. The inward life of the Church itself, the spiritual longings of the flock of Christ, may ecome so strong, active, and irresistible, that, without breaking down the form of the folds peculiar to particular portions of the whole. they shall yet one day so overpass them as to each and realize, through an accomplished fact, what never would have been secured by ecclesiastical negotiations. As women, by a quick unreasoning instinct, often arrive at the best and wisest practical decisions, while men are thinking and hesitating on the subject, and getting more and more hopelessly perplexed, o a religious, zealous and active laity, will often be found ready for an advance, and will be prepared to settle some knotty question by positive ets, before the clerical mind can see its way. We divines, especially in relation to ecclesiastieal matters, are apt to forge strong iron bolts with which to bar our doors against each other; the laity have not skill to draw these bolts, and we dare not, or will not; but every now and then a time comes when the force of the confined and crowded mass presses against the limits which enclose it the doors suddenly open the bolts are broken or fly off, being found, after all, to have no better fastening than tin-tacks. Thus will it be, most likely, with practical measures of Christian co-operation between different Churches. Instead of everything being settled and arranged first, by our all agreeing in certain specified ecclesiastical traditions, something will be done-somebody will act-arguments will afterwards be found to justify it; and then out of this may emerge, at length, 'the Church of the Future.

We trust this book, so able intellectually, and o high and generous in the tone of its diplonacy, may be of much use to all parties; not only as, what it was originally intended for, "a spadeful of rubble thrown in among the first rude layers of the colonial ecclesiastical structure," but also in the present position of churches at home. It is good for dissenters to see the generous and honest feeling of many in the English Establishment towards the multitudes who are without, and how much of prejudice and reverend tradition they are willing to throw ver for union's sake; and it is still better that hurchmen should find the honest difficulties of others put so carefully and so conciliatorily, and should realize what a vast amount of good might e done by a little honest effort towards at once jurifying those formulas which all acknowledge nust be rectified sooner or later. And for both parties, "as far as we have already attained, let us walk by the same rule, and mind the same hing,"-ever cherishing an inward discontent and sorrow, till the rents of the Church be re-

THE TRUE WISDOM.

A man may know all about the rocks, and his eart remain as hard as they are; a man may know all about the winds, and be the sport of pashe stars, and his fate be the meteor's, that, after brief and brilliant career, is quenched in eternal night: a man may know all about the sea, and his oul resemble its troubled waters, which cannot est; a man may know how to rule the spirits of this time, and began carving the sirloin. "We he elements, yet know not how to rule his own: a man may know how to turn aside the flashing help you to a little gravy, or a little horse-radish, thunderbolt, but not the wrath of God from his or what not?" I forget the name of the light, wn guilty head; he may know all that La Place nor does it matter. It was a point of Newfound new-all that Shakspeare knew-all that Watt land for which he was on the look-out, and so well new—all that the greatest geniuses have known; may know all mysteries and all knowledge, but if he does not know his Bible, what shall it avail? I take my stand by the bed of a dying philosopher as well as of a dying miser, and ask of the world's wisdom as of the world's wealth, What shall it profit a man, if he gain the whole the officers who sailed her knew her place within world, and lose his own soul?"

I despise not the lights of science; but they providence, safe on our way.

By this little incident hourly, of course, repeatburn in a dying chamber as dim as its candles. They cannot penetrate the mists of death, nor light the foot of the weary traveller on his way in that valley through which we have all to pass. Com- with a heart full of thanks and awe. We trust mend me, therefore, to the light which illumines our lives to these scamen, and how nobly they the last hour of life-commend me to the light fulfil the trust! They are, under Heaven, as a that can irradiate the face of death; commend me providence for us. While we sleep their untiring to the light that, when all others are quenched, shall guide my foot to the portals of that blessed through that bell sounds at his season, and tellworld where there is no need of the sun, and no how our sentinels defend us. It rang when the need of the moon, and no need of any created Amazon was on fire, and chimed its heroic signal lights; for God and the Lamb are the light there of duty, and courage, and honor. Think of the of. Brethren, leave others to climb the steeps of dangers these seamen undergo for us, the hourly fame-brother, sister, put your feet upon the lad- peril and watch, the familiar storm, the dreadful der that scales the sky; nor mind though your | iceberg, the long winter nights when the decks brows are never crowned with fading bays, if you are as glass, and the sailor has to climb through win, through faith in Jesus, the crown of cternal

THE GREAT CURSE OF SCOTLAND.

Nothing has surprised us more than to find the prevalence of drinking in this land and among all classes of society. Even among the ministers there are few abstainers, as they are called here. Almost everywhere, at the houses of ministers, the glasses are passed round two all are expected to partake. And upon making a friendly call, you are asked to take a glass of wine. We were told, before leaving home, that we could not visit this country without taking onsistent with that general glow of feeling which a social glass. So far we have maintained our ntegrity, but not without great difficulty, and n some cases offence. But certainly nothing has done more to weaken the hands of the few cheme of union does not contemplate the union friends of temperance in this country, than the compromising of American principles of temperance by American ministers. Every man who professes to be a temperance man, and has the cause at heart, should stand up for his principles at home and abroad. Two things were thought remarkable about us—one that we did not own slaves, and the other that we did not xpedient; and many will think would not be ex- Murray and Dr. Leyburn were not only denounced from the pulpits in Edinburgh because they were connected with a slave-holding church. to speak at a prayer-meeting in the Old Theaof slavery, we would in kindness remind them osed union being such, that if attempted, it would is the great curse of Scotland. We rejoice to ivolve serious responsibility in respect to doc- know that some of her ministers have taken a noble stand on this subject. We bid them God-speed, and hope the day is not far distant when ministers of the gospel will cease to use intoxicating liquors as a common beverage, and teach their people, by their practice as well as by their precept, to abstain from that which may, even in moderation, prove their ruin.

AN ERRONEOUS ASSUMPTION.

The fact that some of the most distinguished for their position to scholastic training, has guished youth at the college or university generally falls behind in the competitions of the world. It is undeniable that some of our first statesmen, lawyers, clergymen, &c., have been men who did not enjoy the benefits of thorough early education. This is not true, however, of the public men of America generally, especially in the Southern States. The subject was discussed some years ago in the British Parliament, and on that occasion the historian Macaulav pretty effectually exploded the fallacy which we have referred. He traversed the field of Parliamentary history from the days of Montague and Bolingbroke to those of Canning and Peel, and the later period of Lord Derby and Gladstone, all of whom had taken high collegiate honors. The ablest Governors of In-dia were Hastings, Metcalf, Wellesley, and Ellenborough, each of whom, he said, had been eminent at Westminster, or Eton, or Oxford or Coleridge. At the bench and the bar he enumerated Mansfield, Eldon, Stowell, Gibbs, entenden, Lyndhurst, Baron Anderson, Justice Maule, Baron Parker, Justice Coleridge, who were no less distinguished for scholarship than for the strength and acuteness of their practical faculties. All of these and many others who had obtained high positions, had kept the start which they gained in youth. If the eminent self-made men who have become justly illustrious, acquired great fame without early advantages, they might have risen still higher if they had enjoyed the opportunities of intellectual discipline which colleges and universities afford, and would probably have taken the lead in the competitions of youth, as they afterwards

did in those of maturer years. Presbyterian Witness

CALVIN.

Thank God for John Calvin! To be sure. he burned Servetus; but the Puritans, or at east their immediate descendants, hung the witches: George Washington held slaves; and wherever you go, up and down history, you find men, not angels, of course impérfect, but commissioned of God to communicate blessings to earth. One of these was John Calvin, the largest statesman of his generation. If, in the great struggle of his day with Loyola and Catholicism, Western Europe was victorious, we owe it more to the statesmanship of Calvin than Calvin many of the most excellent characteristics of New England. Luther's biography is to be read in books-Calvin's life is written in Scotland and New England, in the triumphs of the people over priestcraft and power. To him the Puritans owe the Republicanism of the Church. Calvinism, which Charles II. said was unfit for a gentleman, is a religion of the people. It recognises that the heart of God beats

through the heart of every human being, and you get nearer God's heart by massing up the millions than by the second hand scholarship and conservatism of the thoughtful and educated

Wendell Phillips

COASTING IN THE NORTH.

In a voyage to America some nine years since, on the seventh or eighth day out from Liverpool, Capt. L-came to dinner at eight bells as usual, talked a little to the persons right and left of him, and helped the soup with his accustomed politeness. Then he went on deck, and was back in a minute, and operated on the fish, looking rather grave the while. Then he went on deck again; and this time was absent, it may be, three or five minutes. during which the fish disappeared, and the entrees arrived, and the roast beef. Say ten minutes passed-I can't tell after nine years. Then Lcame down with a pleased and happy countenance have seen the light," he said. "Madam, may I did the Canada know where she was, that between soup and beef the captain had sighted the headland by which his course was lying. And so through storm and darkness, through fog and midnight, the ship had pursued her steady way over the pathless ocean and roaring seas so surely, that a minute or two, and guided us, with a wonderful

ed, and trivial to all sea-going people, I own I was immensely moved, and never can think of it but watchfulness keeps guard over us. All night icicles to bend the stiff sail on the yard. Think of their courage and their kindnesses in cold, in tempest, in hunger, in wreck.

Dr. Guthrie;