Woetry.

A Philadelphia correspondent sends us the lowing, which he thinks somewhat application one of the instances brought to light in the nals of the Poor." He says: "I always read interest the record of B's' kind evangel am the suffering in the city:"

ACROSS THE WAY. Across the way there stands a dwelling, Neither gloomy, grand, or gay; Not attractive, not repelling— You have passed it many a day.

Not a note of joy or sadness To my hearing ever flowed; Sorrow's plaint, or music's gladness, From that quiet, oalm abode.

Never there fleet coursers prancing Bring bright guests, or hear ata Silken hostess, gaily glanding, 'Mid her purple, like a star.

But within the window ever, Morning, evening, shine, or rain, A maiden, pale from long endeavor, The needle plies with might and main.

Heedless of the joy that dashes O'er the pavement by her door, Or the glare that fortune flashes,

Save, perchance, when summer blazes, And the zephyrs faintly play, Her gentle hand the window raises, In the house across the way.

And with thoughtful care she places, Near the sash an elbow chair, Then, with slow and tottering paces. Leads a feeble mother there

Still but short the time she lingers, Though to pious duty true, Soon again her nimble fingers Whirl the rapid stitches through

What sustains her patient spirit In the dearth of joy and hope? Where the world extols our merit, All with evils well may cope. But when toil is linked with sorrow,

Care, and solitude, and gloom, And 'tis known the coming morrow Will no brighter ray assume, There, with those who buffet longest,

Longest stem misfortune's wave; Where the warfare tasks the strongest, Feeble woman shames the brave! Virtue, with belitting glory, Crowned, rewarded, all will see,

When with heroes, known in story, High shall woman's record be.

Shrinking still from mortal sight. Glowing pencil never traces, Poet's pen will never write.

Yet One bright immortal Volume Hidden virtues shall display; THERE, if not on arch or column, Lives the name across the way.

Edgar Trasque.

Correspondence.

LETTER FROM THE N. Y. WILDERNESS.

McIntyre, Essex co., N. Y., August 6th, 1860. Club Camp on Raquette Lake, August 2d. The of several men, some of whom were strangers. next morning was to resolve the company into they endeavored faithfully to instruct their little two divisions, the one purposing to remain a few classes in the word of life. We did not fail to days longer, and then pass out by either the Sata- speak words of encouragement to them and unite nac route, or by Brown's Tract, as they had come our prayers with theirs for their success. -the other, consisting of Messrs. Fowler, Board- The simple dress and manners which appear in man, Dewey, and your correspondent, intending these little gatherings, are of course very far from to make the foot tour of the Adirondacks, and conformity to the styles of high life. Instead of reach home ultimately by way of Lake Champlain. the rustle of costly silks, and the rich display of Although a division of the party had been con- "sooop-shovel hats," you see the plain calico dress templated from the first, yet when the time came, with no great circumference of hoops, and the the thought of taking two different paths, and of sun-bonnet of home-manufacture, and every variety no longer enjoying the lively and pleasant inter- of style. Of course, no plated carriage or harness course of the whole band, was not an agreeable appears at the door, nor prancing steeds, nor one. Those whom we were to leave behind, liveried lackey, but we have seen the ample rick though acquaintances before, had grown upon of the hay-cart with its load of fifteen auditors our appreciation as we saw them in the free, and whom it had gathered from the scattered houses, natural, and spontaneous character of woodsmen. and we have welcomed the faithful "Buck-board" They had been honored as citizens, as Christians, (a simple elastic plank resting upon the two axles as business or professional men; but we knew of a wagon) as it brought its row of five men and them now no longer at a distance, and under stiff, women over ten miles of Corduroy road to hear social forms, but in all those fresh, boy-like im- the truth. pulses, which, after all, no man can afford to lose. A FOOT JOURNEY OF 130 MILES-NO SYMPATHY

With hearty good wishes on all sides, the parting hand was given, a salute of two guns rang out RELATION OF WILDERNESS AND MOUNTAIN TO over the lake, and we moved off to the intersection of the Raquette, with the so-called "Black River road," which was to lead us to the Adiron- of seafaring communities, is also true of these dack lower iron works, and thence to Crown people, namely, that their very hardships make Point. This with the contemplated detour to them, if not worse, then better-limit and restrict Mt. Marcy and the Indian Pass, would make a the fascinations of life, or give to all things a more foot journey of one hundred and thirty miles. sober and serious hue. Nor is it a mere fancy. I The Black River road, which extends from Grown am sure, that these grand and awe-inspiring scenes Point through the entire wilderness to Lowville, of nature have a powerful effect upon the mind in Lewis Co., was laid out some years since under and heart. the patronage of the State. From the Raquette rifle and the fish rod.

with knapsacks of from fifteen to twenty pounds embody the ideas of vastness and of power. They each, besides guns and rods. Let no one who has tower above all else and touch the heavens. heen nanting under the fervors of an August sun Like God they environ and shelter these dwellers in the cities, waste any pity upon us as way worn in the valley even, "as the mountains round about travellers, well nigh overcome with dust and heat; Jerusalem." Like God their greatness stretches for these mountain forests are cool and dank, our away into the dim distance beyond all human ken. path is overshadowed, or only dappled with oc- How often have I been reminded of those inspired casional gleams of the sun; instead of dust the words, "Thy goodness is like the great mounair is laden with the neculiar and refreshing smell tains." of the woods, and at short intervals a clear and There are men here who have dwelt amid these beautiful spring flows at our feet. We move on leisurely, free from all care and all restraint, en- from first to last shot nearly a thousand deer, from joying a wide range of cheerful conversation in twenty to thirty moose, scores of wolves, and bears. which the past is reviewed, authors discussed, and and panthers, and who have spent many a winter the great religious and political interests of the in the rigors of the trapper's life, but who have present and the future presented in various lights. now scarcely enough accumulated to supply the

knapsack for a pillow stretch ourselves upon the wilderness, and their chief resource is their hope Baltimore, August 13, 1860.

ground, while the simple but abundant repast is made ready. Notwithstanding the general poverty ed down country, buckwheat and the sugar maple in all the combined product of these, eresting juxtaposition which every reader Chandler w lancy, is never to be refused by the ler. When the good nouse with an desired having only "home made sugar," the most readily pardoned, and generous es most readily pardoned, and generous beautiful speckled trout have been ac-

cepted without remonstrance as a tolerable substitute for "boughten" mackerel and codfish. We have invariably fared sumptuously. Even when we have found no houses on our route and been compelled to enkindle our own fire in the

woods, and boil our coffee in our only cooking ntensil—a small pail and broil our venison on a sharp stick, and eat it with a wooden fork one birch bark plate, and then adjourn to the neighboring raspherry bushes for a dessert, we have greatly enjoyed the repast—seasoned as it was with that best of condiments, a backwoods appetite.

CHARACTER OF THE POPULATION—RELIGION IN THE WILDERNESS-WOMAN.

On the whole we have been pleased with these scattered families whom we have found in various localities on our way. They are little affected by the commercial anxieties, or political excitement, or social ambitions which disturb the citizen's breast. They follow their own fashions of dress and manner, with no thanks to Paris or New York. They are hospitable and obliging, and are certainly not exorbitant, as they often hesitate between a charge of twelve, or of eighteen cents for dinner. They are natural and self-possessed in their intercourse with strangers of whatever rank or pretension, and many of them are acquainted with experimental piety, and are members of a Methodist church which has existed for some years at Long Lake. On each Sabbath we have met a handful of these people at some place of religious worship, and some one of our party has preached to them the simple truth of the gospel. In two instances we have found little Sabbath schools of a dozen pupils, taught by two or three faithful women. In what corner of the world where the gospel has been made known at all, will you not find the influence of the Christian woman? She is the true pioneer. She is first and last in her fidelity to the Master's cause. Wherever the field is most hopeless, and the beginnings of religious influence feeblest, and the discouragement and apposition of the world greatest, her prayer will ascend alone if need be, and her gentle hand will be but forth to sow the seeds of the truth. She will gather the prayer-circle and form the little Sabbath school, and lay the foundations of the church. In later generations the honored names of titled men will perhaps appear conspicuously in the earthly history of that church, but in the last great day she, whose gentler and humbler influence was first and fundamental, though long since forgotten, shall be placed high in honor among the redeemed, and shine as the stars in the firmament forever. We could but revere these few My last letter left our party asleep in Walton mothers and sisters in Christ, as in the presence

On one occasion we enjoyed the privileges of a prayer and conference meeting, and were truly refreshed in spirit by the earnest words of these brethren in the Lord.

RELIGIOUS CHARACTER AND BELIEF.

I cannot resist the impression, that what is true

If the ancient Germani were constrained to westward fifty-five miles it is seldom used, has no believe that a divinity too great for shrines and settlements, and has almost ceased to be a road. temples dwelt in the dark, solemn forests, and if From the same point esstward it runs mostly the American Indians found the great spirit in through a dense forest, though a clearing and a these very solitudes of our own land, why should home may be found every few miles, and some not enlightened men find a moral power in the large tracts by the way-side—thousands of acres life-long companionship of these sunny, or tempestin extent have been desolated by accidental fires. driven lakes, and in the vast overhanging presence The soil of this mountain range being very poor, of these mountains, so changelessly sombre with and the climate at such altitudes being too cold the eternal green of the balsam and the spruce? for wheat or corn, or any kind of orchard-fruits, We have ourselves felt this influence during these the rewards of the farmer's toil are of course past days and weeks. More than the ocean even, scanty, and he is compelled to eke out the re- do these mountains seem to me emblematic of the sources of the plough and hoe, by those of the infinite and divine. Apparently, though not really, they are immutable, while generations We set out on this wilderness road August 8d, come and go, and forests spring and decay. They

scenes for a quarter of a century—men who have Now a flock of partridges, or a trout brook, de- necessities of their old age. Their life has been mands a temporary digression, and now we turn one of privation and hardship, and poorly reaside to a snug log-house for dinner, and with munerated at that. But they are attached to the

in Christ. It is well, perhaps, that their sons cannot follow in their footsteps—that game is becoming too scarce, and that between the poverty of the soil, and the leanness of the hunting ground, they will be compelled to find employment in more fruitful enterprises elsewhere.

sources of the Hudson. F. F. E.

LETTER FROM BALTIMORE.

A VARIETY OF EXCITEMENTS THE GREAT EAST-ERN VISITED—A FULFILMENT AND A PREDICTION.

American Presbyterian: - In common with

other large cities, Baltimore has also had her "ex-

citements," during the heat of summer. We nave had our exciting political conventions in one of which the boiler, through want of attention on the which the boiler, through want of attention on the which the cugineers, expleded, throwing all derful how mucuupur of and distress it is our defful how mucuupur of and distress it is our and passengers, sky-high-a spectacle and a caution to political steam companies and all those who venture upon the stormy seas, where blow the North and South gales at the same time. We take leave of our senses, to the tune of a hundred thousand dollars, as did the New Yorkers, who are still rubbing their eyes at the discovery of the extravagant price of that Japanese whistle. And we have now recently had the Great Eastern, which, with the unwonted fervours of dog-days, has run the temperature of our excitements up to 100° Fahrenheit, and, now that they are all past, have left us in that comfortable state of exhausted interest which one feels on issuing from an oriental bath.

This last matter of interest—the visit of the Great Eastern to the waters of the Chesapeake, is one, the memory of which, will remain in the minds of thousands who have seen her, when the broils and disgusting contentions of paltry politi-25,000 persons have embraced the opportunity of seeing her, not one of whom will, perhaps, ever see the like again. No one can have seen her without ever afterwards entertaining more just and exalted views of the greatness, the wealth. the enterprise, the power, the mechanic skill, the genius of that people, of which she stands as the

latest and noblest witness and monument. The Great Eastern is not merely so many thousha's miracle of making iron to swim-not in the Jordan, but across the stormy waters of the Atlantic-but she is the embodiment of the highest ideals of the human mind in mechanism, art, and to-morrow the wrath of God may be upon you. science, in this or any other age. She is an iron realization of the highest conceptions of the genius of man thus far. That laboring genius, RAWLINSON'S BAMPTON LECTURES. through the germinant struggles of centuries, has at length brought forth, and in this great achievement we have its noblest, truest and grandest ideal realized. In harmony of proportion, in symmetry | July, returns, with perhaps greater than usual of outline, in power and perfection of mechanism, | zeal, to the war which it is waging against the in capacity of utility, in harmony with the laws inspiration of the Scriptures and the supernatural tain: of architectural and scientific art, in all these re- character of the Christian Religion. Its text on to see gathered around her thousands of those de in which this sort of criticism originated, and parted sons of genius who have, each in their day, where Strauss carried it to its culminating point labored upon the grand ideals, of which it was re- in regard to the New Bestament, has, for years, served for a BRUNEL to give us the complete reali- been setting us the example of repudiating it as canals." zation. The Great Eastern is the art, the scien- presumptuous, and as an outrage upon all the tific genius and the mechanic might of the nine-

teenth century bodied forth in iron. As such, it is the fulfilment of the prophecy of which Fulton and Watt were unconscious seers, and Fulton's little steamboat on the Hudson was the prediction: a fulfilment of the predictions of struggling genius from their day to this.

but the Great Eastern is herself a prophecy, a pro- German thinkers of the past half century have phecy significant of the grandeur and glory of gone, in their struggle to harmonize faith with commerce, religion, shall all combine to subdue nature to man, and man to God. And we cannot but regard that noble vessel as also a national the sea: a symbol of that supremacy which she the laborious industry, and the commercial energies of her island people—a symbol of the majesty and commercial glory of that people, which, for Protestant Christianity in every part of the

All this and much more we see in the Great Eastern, and we do ourselves, and our age and race, no honor if we refuse to grant this homage to the genius and enterprise of our elder brethren across the sea, and this we should be the more are approaching in the history of man, England's to the human race. Let the Great Eastern visit every land, and everywhere she shall be a witness of the grand achievements of a free Protestant,

Pay? yes—a thousand per cent., though every pound of her value should be sunk by her owners! Pay, in the glory of the achievement itself, in the moral influence she will exert wherever she goes, and in the settlement of great mechanical, scientific and commercial questions, which could not the bears—coincid for himself or here of the present work.

Among the wonders of our age is the deciphering of inscriptions, in characters long unused, and languages long forgotten, found among the ruins of Egyptian and Assyrian greathess. It was in this work that the elder Rawlinson,—as we suppose him from the title the present work.

Among the wonders of our age is the deciphering ocean," to the burning scraph on high.

II. The second reason in favor of doctrinal preaching is, that it is aggressive.

Just so certainly as there is a positive antagonism between the conflict. The

For the American Presbyterian. JONAH'S SHIPMATES.

We read that after Jonah had been thrown verboard, the sea became calm, and the sailors that they immediately begin to offer sacrifices tive. My next letter will have to do with our ascent and to make vows. We doubt whether their reof Mt. Marcy, and visit to the Indian Pass, and ligion was worth much. The world is very apt to forget God entirely until storms, and tempests, and troubles come upon them, and then, like Jonah's mariners, they pray extrestly to God for de-liverance, and some of themgo as far as these men dred of years before: did-they remember to make vows after trouble is over.

Religion, to be worth anything, must be "on hand" when trouble comes. It must be availa-

lot to bear. A good elder used to say, when some of the flock would tell him of the extreme burden of their sorrows,-" Yes, my friend, you must exmay expect your end is near, for a series of troubles is our lot on earth." Now, it is the experience of all real Christians that their religion has taken away fully three-fourths of their load of sorrow. In the darkest hour those beautiful of Sir H. Rawlinson: chords from Isaiah's lyre have come sounding in their ears-"Fear not, for I am with thee: be not distressed hearts?

hide them from the sight of God. Would You his submission to my power." prepare for that day? Have the religion of Jethe trouble comes, and not, like Jonah's ship-G. W. M.

THE WESTMINSTER REVIEW AND THE CHRIS-TIAN REGISTER.

The Westminster Review, in the number of settled principles of human belief. And now

forsooth, the pining exotic is sought to be transplanted to the fresher soil of England and atlantic neighbors, those which they have outlived and outgrown are, forsooth, to be renovated under And it is not only a realization of the high the skilful hands of the Westminster reviewers, ideals of genius, a monument of the architectural and palmed off upon us as new and astonishing. and scientific art of the age, a fulfilled prophecy, The very thickest part of the fog through which

sult of human speculation! It is enough to say of this article, that it will allow of no such thing as miracles, that it Symbol—a witness to us and all the world, where- sneeringly terms the miraculous conception of DOCTRINAL PREACHING—INSTRUCTIVE ever she may go, of that supremacy which Eng- | Christ, a supposed case of partheno-genesis! that land has had, and still has, a right to claim upon it labors to reduce the evidence of the resurrection to a minimum, and that it claims for Paul's

It would be worse than useless, in such a limifar greater depth of mud beneath: how deep, we and our interests must and ever will be the same. | cannot be accused of an extraordinary anxiety | wanting. In the extension of her influence, as of our own, for the maintenance of its supernatural character, we can see no harm foreboded to us, and only good will perhaps be more acceptable than that of orthodox persons.

We have been much interested in the perusal Pay? yes-a thousand per cent., though every have suggested the idea of the present work.

tific and commercial questions, which could not be determined but through such an experiment. All honor to the genius that conceived, the enterprise that originated, the wealth that freely paid for, and the strong hands that ribbed the gigantic sides and welded the mighty scales of that Leviathan of the sea—the Great Eastern. H. D.

Hawinson,—as we suppose him from the title that he bears,—gained for himself an honor far greater than that of birth; while the younger, with talents more directly consecrated to the services of the church, saw in his brother's discoveries the means of confirming the faith that triumph. The then it is a strife and struggle. In the mean fine doctrinal preaching is the instrument of power and the grand condition of was the result. The work is worthy the attenwas the result. The work is worthy the atten-tive study of all who are tempted to relinquish It has been struly remarked by a brilliant

religious faith, on the mere dictum of some celebrated foreign scholar. We give a few extracts, chiefly such as show

were so thankful for their deliverance from death discoveries to the truth of the Biblical narra-In reply to the objection against the genuine-

ness of the Pentateuch, from the improbability that the Hebrews, at their departure from Egypt, were acquainted with the art of writing, our author derives evidence from the bricks of "Ur, or Hur, the modern Mugheir, has fur

nished some of the most ancient of the Babylonian inscriptions. It seems to have been the ancient capital of Chaldea. The inscriptions, which are either on bricks or on clay cylinders, and which are somewhat rudely executed, have been assigned to about the 22d century before Christ, which is at least three centuries before Abraham." Notes, page 253.

In the fourth lecture, (page 119, &c.,) an

illustration is given from the inscriptions of Sennacherib, of the expedition of that monarch against Hezekiah, when he "came up against all the fenced cities of Judah and took them; and Hezekiah, king of Judah, sent to the king pect to bear it all, and more, too, just as long as of Assyria to Lachish, saying, I have offended had, also, the Japanese, for whose sake we did not you live. When you stop having trouble, you return from me: that which thou puttest upon me I will bear: and the king of Assyria appointed unto Hezekiah, king of Judah, three hundred talents of silver and thirty talents of gold." 2 Kings xviii. 13, 14. The following is Sennacherib's own account, in the translation

"And because Hezekiah, king of Judah, would not submit to my yoke, I came up against dismayed, for I am thy God. I will strengthen my power, I took forty-six of his strong fenced thee; yea, I will help thee; yea, I will uphold cities; and of the smaller towns which were thee with the right hand of my righteousness." scattered about, I took and plundered a count-Or it may be the vibrations of David's harp have less number. And from these places I captured come trembling into their tark souls-"The Lord and carried off as spoil two hundred thousand is my Shepherd; I shall not want." Or they may one numered and new people, one and semale, together with horses and one hundred and fifty people, old and young, have heard the whisper of Christ's loving voice mares, asses and camels, a countless multitude. say to their dewneast hearts, "Come unto me, all And Hezekinh himself I shut up in Jerusalam, ye that labor and are heavy laden, and I will give his capital city, like a bird in a cage, building cians shall have long been forgotten. Probably, you rest." What do those poor forlorn souls do towers around the city to hem him in, and who, when overwhelmed with trouble, have no to prevent escape. Then upon this comforts like these to come, of their own accord, Hezekiah there fell the fear of the power of my into their souls and breathe all their fragrant and arms, and he sent out to me the chiefs and the subduing influences upon torn, and bleeding, and elders of Jerusalem with thirty talents of gold, and eight hundred talents of silver, and divers Sinner! there is a day of deep trouble—of dire these things were brought to me at Nineveh. calamity coming, when men will call upon the the seat of my government, Hezekiah having rocks and the mountains to fall upon them and sent them by way of tribute, and as a token of

"It is needless," says the lecturer, "to parcompartments, so ingeniously as to re-enact Eli-, sus Christ in your soul. Have it on hand when narratives. The only discrepancy is in the amount of silver which Sennacherib received; mates, begin to pray only when the sea roars and and here we may easily conceive, either that the threatens to swallow there up. Prepare to-day, for Assyrian king has exaggerated, or that he has counted in a portion of the spoil, while the sacred writer has merely mentioned the sum agreed to be paid as tribute."

As a third remarkable illustration of Scripture, let us take the "Standard Inscription" of Nebuchadnezzar, confirming, in a remarkable degree the account of that monarch's sequestration from the charge of his kingdom through of Daniel. The following is the inscription, as given in our author's notes, some words apparently wanting, and a few marked as uncer-

spects, what the progressive mind of the world this occasion is the work whose title is at the kingdom in the city which which did not rejoice my heart. In all my dominions has, until the middle of the nineteenth century, head of this article, and while discussing in a did not rejoice my heart. In all my dominions I did not build a high place of power; the prebeen able to conceive, is there wrought out in iron. sneering manner, and in every way endeavoring clous treasures of my kingdom I did not lay up. While contemplating her massive, majestic, and to depreciate, its arguments, it insinuates with In Babylon, buildings for myself and for the perfectly symmetrical proportions, as such a reali- more or less boldness the rankest opinions of the henor of my kingdom I did not lay out. In zation of the earnest struggles of ages, we seemed destructive school of Biblical critics. Germany, the worship of Merodach my lord, the joy of my heart, (?) in Babylon, the city of his sovereignty and the seat of my empire, I did not sing his praises, (?) and I did not furnish his altars (with victims,) nor did I clear out the

The last three lectures are devoted to the illustration of the New Testament history.proof, that "there is far better evidence of authorship in the case of the four Gospels and of America to gain for it if possible a new lease of the Acts of the Apostles, than exists with relife. The cast off critical opinions of our trans- spect to the works of almost any classical writer. It is a very rare occurrence for classical works to be distinctly quoted, or for their authors to be mentioned by name, within a century of the time of their publication." (Page 159.) Upon the mythic theory of the origin of the New Testament writings, Mr. Rawlinson well remarks, "To suppose that a mythology could be formed in such an age and country. to confuse the characteristics of the most oppothat wondrous Future which is now so rapidly philosophy, is to be praised as the very noonday site periods—to ascribe to a time of luxury, opening upon us; a Future in which art, science, of critical illumination—the last and highest re- over-civilization, and decay, a phase of though which only belongs to the rude vigor and early infancy of nations."

No preaching is so instructive as doctrinal preaching, by reason of the fertility it gives to has now worthily won by the enterprise, the skill, Epistles—such as are "probably genuine"—a the preacher's own mind. Mind is very much dubious assertion of miracles, if not an entire as its objects of thought. If a child should ever confine his thoughts to his playthings, he would always be a child. Every day we see the fact illustrated that mind takes on the type of its ages, has stood forth the chief defender of a free ted space as is at our command, to attempt a reply to this article. It is like a widely extended cally termed "popular preaching," where matlake, with some depth of clear water, but with a ters of taste or culture, or the tragedies of the day, are the principal topics of discourse, he may be a sensationist, but not an instructor. cannot undertake to fathom. We prefer to show He may utter soft sentimentality; he may sparkle how the work alluded to (Rawlinson's) is regarded and flash, and eatch the fancy and the imaginaby another school of skeptics, the moderate tion; but from the nature of the case he cannot free to grant, since, in the great conflicts which are approaching in the history of man. England's striking down into the soil below, grappling with its forces and extracting its juices, will be

The doctrinal preacher comes into direct com-munion with the mind of God. He listens to the still small voice as, truth by truth, it unfolds the sublime mysteries of godliness. That truth of the grand achievements of a free Protestant, Liberty-loving, Bible-loving people. We should Lincoln, on "The Historical Evidences of the reason; opens the springs of thought, and stirs be ashamed of that narrow, national bigotry that Truth of the Scripture Records," by George the profoundest deoths of his soul. The discannot see any thing great or worthy of homage Rawlinson, M. A. The author is a brother of course puts his sould glow. He sees as he never in this great achievement of the scientific genius the distinguished Orientalist, Sir Henry Raw. saw before; thought chases thought; truth is of England, or that seeing it, is unwilling to acknowledge it.

But "will it pay?" as some standing before

But "will it pay?" as some standing before the Duomo of Milan or Chimborazo ask, will it pay? brother. Indeed those researches appear to cience has left a thought. They reach from the "minutest animalcule to which a drop is an

stract principle working conviction that incites whenever he likes." to noble action. It is a first truth germinating the nature of the support afforded by recent in the soul, radiating its life through all the heart, throbbing in every pulsation, that realizes

any high achievement. Doctrinal preaching realizes these essential principles. It appeals to the primal forces of tian. Surely he, of all men on earth, ought to be the soul. It besieges the main citadel. A radi- cheerful. How can he, who has God for his friend cal transformation of life is its crowning object. and heaven for his home, indulge in sullenness It rests only when the central purpose, the regal will, are committed to the struggle for eter-shall be well with the righteous." He may lose nal life. That it may gain these, it summons children, friends, health, reputation, property, still conscience into action, and nothing but the doc- he knows that "all things work together for his trines of the gospel will effectively move this good." Let him, then, show forth his cheerfulhigh faculty. The preaching that spends its ness and "contentment," as well as his "godlistrength on the mere moralities, or civilities of ness," that others may get "great gain" from his life, or declaiming against mere opinions and example. The moroseness and austerity of semimanners; preaching that deals in caricatures professed Christians have done much injury to more than in the Gospel, stupifies the conscience, instead of arousing it. Law degenerates into a mere instinct, however noble, and the love of of Pharisaic disciples has often made the young the Cross into a sentimentalism. But to the regard Christianity as the embodiment of all that doctrinal preacher there is a reason for that law is dismal and lugubrious; and thus a stone of

"Like fiery tongues at Pentecost." Life, God, and heaven take on their true signiwere brought about in good part by the cant, naficance; holy action begins, and grace has triumphed.

true place and prominence to the justice of God. ridicule their dress and manner. Had the purest He magnifies that justice as expressed by the and best men that the world has ever produced Atonement. He demonstrates that justice, as been more cheerful, more joyous, more courteous, well as mercy, radiates from the Cross. Love and more conciliating, England might have been for man is the motive, but it is justice that de- spared the ignominy of the disgraceful reigns of mands the sacrifice. There is compassion, but Charles II. and James II. The fact is, that the only as it is righteous; there is pardon, but Puritans at the outset never could have gained a not at the expense of law. The pity of God party sufficiently strong to overthrow the throne would be weakness did it compromise his integ- of Charles I., but for the popularity of their great rity. Men are ready to cry out against the civil authority when its undue leniency subverts the his popularity was due to that "natural cheerfulfoundation of justice. Much more shall God's ness, vivacity, and flowing courtesy to all men," unwavering fidelity to law, his wonderful respect for justice, produce its proper impression | humor of John Bunyan makes him more read than on his universe. As a father he would bend any other author. The same quality in Spurgeon over his children with restoring pity; as a holy God he would lift the creature from the degra- Our Saviour, though "a man of sorrows, and acdation of sin, and open to him the liberty and glory of holiness; but he could not do this at the forfeiture of his integrity. He could afford the forfeiture of his integrity. He could afford to stoop to earth, to incarnation, to Pilate's judgment hall, to Calvary, to the grave; but he could not afford the surrender of his throne and his kingship. It is this stern adherence to jus- brother Lazarus. All this shows a disposition the tice, running parallel with God's love, that ex- | farthest removed from the sullen and selfish gloom cites the wonder of angels as they desire to look of morbid religion. into these things; it is this that gives vitality to grace, completeness to salvation; it is this, as much as love, although he may not think so, that arouses the sinner from his lethargy to the pursuit of eternal life We are well aware that a "liberal Christian-

times, would ignore the principle of fear in our many of our readers suppose that the movement nature. It is called harsh, unphilosophical, repuguant to a refined sensibility, and even un- that it came upon that country like a clap of christian. The "liberals" would contend that thunder in a clear sky; that it burst forth sudin the strivings after a sublime manhood, in the dealy without any preparation for it. struggles, and "upreachings of divine souls." amid the sublimated impulses of true hero-worship, fear would be slavish and is to be scorned. But the fear of doing wrong, and the consequences of wrong-doing, in view of justice and the right, underlie the entire structure of society and government. This is the soul of patriotism. Respect for justice was a characteristic element of the greatness of Washington, and the faith of the people in this fact was one deep source of their faith in him. Histories and civilizations sometimes turn on a single occasion. The trial and execution of Maior Andre was one of the crises in our Revolutionary history... It revealed to the world the true cause which he represented. The father of our country, holding the death warrant, as yet unsigned, listened to the appeals coming from all parts of the world that André should be saved. He heard the entreaties and the threats of the English general, the melting petition of the British mother, the pleadings of bosom friends, he felt more than all those the quiet dignity of the noble prisoner, but above everything he heard the calm. serene voice of justice. Our countrymen thus learned that they were not fighting for an aspirer, life. The old world, too, caught the lesson, as and in various other ways had pressed the matter therein they saw the spirit and aim of the Revolutionary struggle. If Washington's sense of justice, speaking through the death of an unfortunate sol dier, could so reach his countrymen and the civilized world, how much more is that unparalleled utterance for justice and right in the death of the Son of God, saving the condemned criminal without violating justice, fitted to arouse a sinning

The past is full of monuments to the progres sive power of doctrinal, preaching. What had Luther done, and where had the Reformation been, were it not for the doctrine of justification by faith? Was it not this that went crackling and flaming through the dry rubbish of centuries like a current of fire? What but the doctrines of Christianity gave Calvin and Knox power to create Scotland and America? Whence than these, came the trumpet tones of Whitefield? And were not these the at its annual meetings, and many consultations right hand of our giant Edwards? And by parity were held among the members for the advanceof reasoning, what but the preaching of these truths is to stay the incoming tide of infidelity in the future and grapple with "spiritual wickedness in high places?" The hard struggle for the freedom of both body and soul, aye too, for the primal doctrine of inspiration, is yet to be fought. Past conflicts are but preliminary skirmishes to the great battle, "like the booming of cannon on the morning of Austerlitz.'

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THE MILK OF THE WORD.

hands of the people that can read it, and if any offered in public and in private that it might be man tells me that that produces heresies, and | realized in vitality and in power." misunderstandings, and superstitions, I say never, any more than the sun produces the malaria the Connor district, to which the eyes of all Christhat comes from the morass or the poison that tendom have been turned with so profound an inis exhaled from the poisonous plant. The poi-terest commenced in 1855 in a somewhat obscure son is in the plant, and the malady is in the way. At the earnest solicitation of the pastor of malaria and the marsh, it is not in the sun. The the district, Rev. Mr. Moore, a young man comsun is the indirect occasion of it, but he is not menced a Sabbath school at Tannybrake. In the the cause of it. And so I say the heresies and summer of 1856, a prayer meeting was formed by errors and superstitions may be put upon the the teachers of the Tannybrake Sabbath school Bible, but they never came from the Bible, Bilt At their first meeting only one solitory visitor was was well and beautifully illustrated by a plain present. But the young men went on, and in a Irishman, as I have been told, who, through short time a great interest was created in the neighthe instrumentality of the Old Irish Society, I borhood. The work continued to increase so that think it was, was taught to read God's Word, the revival in this district attracted the attention and loved to read it, and the priest heard of his of the General Assembly of 1858. reading it, and saw the effect in his withdrawing from mass and never coming to confession. The priest came on horseback to his door, and "What's this I hear of you, Pat?" said he; "is it you, a poor ignorant fellow, taking on your his fellow workmen to have an occasional treat of self to study that deep book, and I, a learned drink, and one day two glasses of whisky fell to man, never can venture to understand it myself his share, which he swallowed. When he reached his share, which he swallowed. shame on you, man!" "Well," said the humble Bacon's Essays—that the large letters danced be-

those Scriptures which are the foundation of writer, that "all great revolutions have their poor fellow would like to have the cow himself origin in an abstract principle." It is an ab- in order that he might get a drop of that milk

MOROSENESS REBUKED.

The rebuke of moroseness contained in Matt.

vi. 16-18, should be well pondered by every Christhe cause of the Redeemer, and brought great reproach upon His religion. The sour countenance and love. This reason he lays upon the conscience, which then rests upon the soul that the ribaldry, buffoonery and gross licentioussal tones, long prayers and sour visages of the Paritans. Those who could not appreciate the The doctrinal preacher, for example, gives bright and noble qualities of the Puritans, could leader, John Hampden. All know how much of makes him the most popular of living preachers. publicans and sinners. He talked with a poor, gnorant woman by the well of Samaria. He wept with the bereaved sisters at the grave of their

Major Hill.

THE IRISH REVIVAL. The excellent book of Professor Gibson on the

Irish revival, will, no doubt, serve to dispel some errors that have been generally entertained in reity," as well as the diluted orthodoxy of our lation to that great awakening. We presume that took Ireland as much by surprise as it did us;

According to Professor Gibson's statements, this is a very great mistake. True, the depth of the work and the rapidity of its spread were, no doubt, greater than the most sanguine had dared to hope. But the revival had been long prayed for and labored for. The fallow ground had been broken up, the precious seed had been sown and harrowed in. and all that was needed to produce the abundant harvest was the conious shower.

We may, in fact, trace this movement back forrevival some thirty or forty years ago, has exerted a nowerful influence upon the present. The union of the two great sections of Ulster Presbyterianism character of Washington and the dignity of the about twenty years since also had a happy effect in preparing the way of the Lord. As the united body engaged more earnestly in sending the gospel to Jew and Gentile, many began to sigh for a better state of things at home. Ministers preached more faithfully and felt more deeply the need of the Holy Spirit. Great efforts were made to scatter the seed of divine truth by open air preaching. Sabbath schools, and prayer meetings, and tract distribution. One Presbytery, Omagh, had had the subject of revivals before them at their regular meetings for twelve or fourteen years back. nor for a name, but for a principle dearer than and had circulated statements upon the subject, upon the attention of the people.

Professor Gibson says:-"For several years some of the Synods never eparated without directing the ministers to bring before the people committed to their care the question of the state of religion—the deity and personality of the Holy Spirit-and the necessity and nature of conversion. In 1858, the necessity of a revival of pure religion occupied a prominent place in their deliberations. The reports that had been presented were afterwards, in several instances, printed and circulated, and Presbyteries were enjoined to meet on a given day for the purpose of conferring on the means which should be used for promoting the revival of religion. Through the report of a standing committee appointed for the purpose, the same subject had been regularly brought under the notice of the General Assembly ment of the interests of vital godliness."

The great doctrines of grace were preached in simplicity and in faithfulness. In those districts where the revival was most remarkable, it seems that the reasonableness of expecting a time of refreshing was much dwelt upon in the stated ministrations of the pulpit. "Extracts were read from the existing memorials of the work of God in Wales, under Daniel Rowlands; in America, under Jonathan Edwards and the Tennents; and in Scotland, under the many eminent ministers who were similarly honored in other days. The idea of a great revival accordingly took hold of The safest place for the Bible to be is in the many in the congregations, and many prayers were

It is remarkable that the religious movement in

HUGH MILLER AND DRINK.

When employed as a mason, it was usual for word of it—but as the church teaches; home, he found, on opening his favorite book shame on you, man!" "Well," said the humble man, "if you show me in the book that I ought not to read it I will give it up, but I believe nothing but what is in the book." "You poor blind fellow," said the priest, "I will soon show you how unfit you are for it; for here, in his First Epistle, Saint Peter, the first great Bishop of Rome, admonished his flock to desire the sincere milk of the Word that they might grow thereby. You see there is not a word there about anything but the 'milk' of the Word." "Solution, I in that hour determined that I should never again sacrifice my capacity of intellectual enjoyment to a drinking usage; and with God's help, I was enabled to hold by the determination."