Poetry.

For the American Presbyterian. FOR THE HIGHER LIFE. Bound to God by holy ties, Help me from the earth to rise Leaving all its sin and dross— Clinging to a Saviour's cross.

Aid me in the life begun, Aid me till my work is done, For I feel the strength of lust, Feel the power of this dust.

Humble me, O God! I ask, Tear away each blinding mask; May I see my heart, within, See and rescue it from sin;

And temptation—I would flee, All the might that's lodged in thee, And would trample on thee still— 'Tis my Father's holy will.

Do I yet to idols bow?
Consecrate me fully-now,
And remove the hated thing,
That to death my soul would bring.

Teach me all submission gives; How the trusting servent lives,-Lodge the truth within my breast, That the Futher knoweth best.

And may I each day attain Holier life than yet has been, Drinking deeper of the love Christ is sending from above.

THE GOLDEN YEAR.

E. J. H.

BY ALFRED TENNYSON. We sleep and wake and sleep, but all things move; The sun flies forward to his brother sun; The dark earth follows, wheeled in her ellipse; And human things, returning on themselve Move onward, leading up the golden year.

Ah! though the times when some new thought can bu Are but as poet's seasons when they flower,
Yet seas that daily gain upon the shore,
Have ebb and flow conditioning their march,
And slow and sure comes up the golden year.

When wealth no more shall rest in mounded heaps, But, smit with freer light, shall slowly met In many streams, to fatten lower lands, And light shall spread, and man be liker man, Through all the seasons of the golden year.

Shall eagles not be eagles? wrens be wrens? If all the world were falcons, what of that?
The wonder of the eagle were the less,
But he not less the eagle. Happy days,
Roll onward, leading up the golden year!

Fly, happy, happy sails, and bear the press, Fly, happy with the mission of the Cross; Knit land to land, and, blowing heavenward, With silks, and fruits, and spices, clear of toil Enrich the markets of the golden year

But we grow old. Ah! when shall all men's good Be each man's rule, and universal peace Lie like a shaft of light across the land, And like a lane of beams athwart the sea Through all the circle of the golden year.

Correspondence.

I have been paying some attention to the working | fearful progress in sin, when the influences of the of most of the Evangelical Churches, and among Father, Son and Holy Chost are all withdrawn. others the Presbyterian, and believe there is more But if it were otherwise, no greater power could educated Christian mind, especially in the Elder- be brought to bear upon man in the eternal world ship of said church, but little used for the cause than in this; and as they resist the whole power of Christ, than in any other. I have known some of the Godhead here, so they would successfully elders, very intelligent, upright men, who acted resist it in that world. "It is impossible to renew as though they thought all their duties consisted them again unto repentance." Heb. vi. 6. more to cause any one to know they held the fice for sins." office. Perhaps one cause of this is, some of our To recapitulate. No amount or duration of pu church do not look upon the eldership as an office hishment in hell can regenerate the soul of man. of work, but of honor; and one member wants Without regeneration salvation is impossible. The his friend placed in it, and another his; little Holy Chost alone can regenerate the soul. Christ considering the influences these appointments will is not offered as a Saviour to lost souls in the eterhave for good or evil. And perhaps another nal world. Where Christ is not offered as a Sacause is the influence the above class of elders from the Holy Spirit is not communicated, hence have exerted upon others elected after them. there is no regeneration to lost souls. These last may feel they are not doing their duty, God punishes men for their vileness. As los but they do not like to innovate upon the custom souls ever remain in an unregenerate state, they of the church and the practice of the older clders, will be forever vile, and therefore forever punished who are esteemed as wise, prudent, and good men. Hence in many cases, like the arm that is not Scriptures assure us it is impossible to renew them used, they become almost useless, and in turn unto repentance who finally and tooally reject become hinderances to others.

And in some cases, perhaps the duties of the Gospel to them is ever a savor of death unto death. office have not been fully understood, when the Therefore as they ever remain in a state of impeperson has been ordained. I think it would be nitency, they must ever endure punishment. Man well in most cases for the pastor to explain them left to himself is vile, impenitent, unreconciled fully, and require a clear promise that they will lost! The finally impenitent are thus left to them be performed—or attempted,—and look to God selves, and therefore eternally lost. for strength to do so. Another, and I think a very frequent cause is, a fear that we cannot pray PROGRESS OF CHRIST'S KINGDOM or say a few words as well as others.

I would have all men modest, and unassuming -but it is not presumption to attempt to dis- of news is altogether inadequate to a proper repcharge a duty after we have used all the help we resentation of the interesting and important move can to prepare ourselves for it. And it is one of ments now taking place abroad. We desire to the kind arrangements of our Heavenly Father, present in this article such facts as have recently that when we are in the path of duty we are not come under our notice, but which the constantly forsaken, but strengthened for it. In general the crowded state of our news column threatens to church is not suffering for the want of ability in delay until their freshness is quite worn off, or the eldership, but the want of a willingness to use until others of sequal interest demand notice

and cultivate its talent. Perhaps I may give you an account of the labors of some faithful, humble, warm hearted

your papers I think you would do good ...

THREE-SCORE,

For the American Presbyterian. ARE THE WICKED ETERNALLY PU-

NISHED?

the Son of God. "Except a man be born of the Spirit, he cannot gation of another Presbytery there are seventy a corresponding condition. A debt of onter into the kingdom of God." John iii. 5. The prayer meetings. The spirit of prayer is richly \$3,000 rested on these two departments.

Spirit alone can accomplish this wonderful change to salvation. "Except a man be born from above he cannot see the kingdom of God." It is clear, then, that no amount or duration of punishment can change the heart or regenerate the lost soul of

man. Is it anywhere asserted or intimated in the Holy Scriptures, that Christ is or ever will be offered as a Saviour to lost souls in the eternal world? We answer confidently, No! If, then, no amount or duration of punishment can change the heart or regenerate the soul; and Christ is not offered as a Saviour to lost souls in the eternal world, lost man must remain forever lost, as he will be forever vile.

This view of the case accords with the declaration of the apostle John after the vision of the

filthy, they will be, consequently, forever punished. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. xxi. 8. These are vile characters, and for their vileness are punished with the second death; from which God has not given, in all the Scriptures of divine truth, the remotest hint of a resurrection, or change of state and condition. The only resurrection spoken of respecting the wicked is that found in John's Gospel, v. 28, 29, "The hour is coming in the which all that are in their graves shall hear his voice, and come forth,-they that have done evil unto the resurrection of damnation." This dumnation is the second death, and their final condition. It is evident that they who are cast

into the lake of fire, have altogether fallen away from God, and of such it is declared impossible to renew them again unto repentance. New God also punishes men for their impenitency; and as it is declared impossible to renew them unto repentance who have totally rejected Christ, they must necessarily ever remain in an unregenerate state. for without repentance regeneration is impossible, and must forever receive the due rewards of their

remains unchanged. Man left to himself in this world would ever continue a depraved character, and the enemy of God. Without power or desire to change his heart, or regenerate his soul, withbut any natural relish for divine things, he would choose evil instead of good, and greatly prefer his own service to the service of God, rebellion to submission. Even under the Gospel dispensation. the obstinacy of man is frequently such, that the combined power of the Father, Son and Holy Chost all fail to effect a change in his heart to the salvation of his soul. If, then, under such favor-UNEMPLOYED TALENT IN THE ELDER- able circumstances, and against such nowerfal influence, mair persissa in sin; what is to bluder trim Messas. Epitons. - For thirty years or more, in the eternal world from making a still more

in meeting the session, and handing the elements There is no other sacrifice in this world for sins of the Lord's Supper; and, when everything than Christ, whom impenitent men reject: and suited, to go to Presbytery, but take no part, or no sacrifice will ever be offered in the eternal very little in what was done. They did nothing world for sin. "There remaineth no more sacri-

God punishes men for their impenitorcy. The Christ as a Saviour. Lost souls do this. The

ARROAD.

I sould a source than the first the

The space we usually devote to this department

IRELAND. Wed give an abstract of the parrative of the state of Religion, presented to the last General Mr. Editor, if your ready pen would take this Assembly of the Irish Presbyterian Church, by subject up in a few short articles in a number of Dr. Kirkpatrick. It gives about as clear and comprehensive a summary of the results of the re-

vival in that country as can be found. The great change wrought within the year was exhibited under some direct and some indirect uspects. The neglect of family prayer had been always bewailed; now it is universal; one minis-By the wicked we mean the finally impenitent. ter states, "that there is hardly to be found It is conceded by all believers in future rewards throughout his congregation a single family in and punishments, that without regeneration no which this service is not daily and duly performed, man's heart can become other than what it already and a Presbytery reports that over its entire field is-vile. And further, that without regeneration family worship is the rule, whereas it had been salvation is impossible, and regeneration impossi- hitherto the exception." Social prayer was rare; ble without repentance. What, we ask, can reget there were few to engage in it; fewer still to pray nerate a lost soul? Can any amount or duration of with warmth and faith. Now, "over extensive punishment effect it? If so, then salvation in a districts there are few townlands in which a future state of existence is possible without the weekly prayer meeting is not held. One Presbyatonement of Christ; and lost man may be able, tery has within its bounds one hundred and finally, to elevate himself to the right hand of twenty meetings for prayer every week. In God the Father, irrespective and independent of another Presbutery there is an average of six to each congregation; previously there had not been But regeneration is the act of the Floly Chost. six in the whole Presbytery. In a single congre-

poured out on young and old, male and female." in the heart. The Holy Ghost is always requisite | The attendance on public worship has been ingreatly blessed, and within the year so many as he gives us the following, not as a rare specimen, 100, 130, 150, 200, 250, and even 300, have been added to the communicants in various constate of things in that country: "In the Kirk-

judgment, and the casting of the wicked into the lake of fire,—"He which is filthy let him be filthy still." Rev. xxii. 11.

Ged punishes men for their vileness, their filthiness; and as they remain forever vile, forever

The vision of the casting of the wicked into the lake of fire,—"He which is filthy let him be filthy worship. Immorality in every form has greatly annue. The missionary contributions have commenced freshly gained libertically the friends of the Redemer. In Sicily, the priests and monks made deemer. In Sicily, the priests and monks made still." They are the children have commenced freshly gained libertically the friends of the Redemer. In Sicily, the priests and monks made deemer. In Sicily, the priests and monks made still." They are the children have commenced freshly gained libertically the friends of the Redemer. In Sicily, the priests and monks made deemer. In Sicily, the priests and monks made deemer. This village, the priests and monks made deemer. The sicily from the deemer. The sicily free priests and monks made deeme

Assemply. metropolis, in their multiplied labors for the salva- Florence. tion of the neglected and semi-heathen part of the population. We hear of the Bishop of London preaching in the open air in one of the most uncivilized portions of the outskirts of the metropolis. Female Bible-readers are visiting the families of the same degraded class at their homes, and teaching the women industry, cleanliness, and piety. Young Women's Associations are formed to protect and lead in the way of wisdom the numerous exposed females of the metropolis. Midnight meetings for the recovery of the outcast and fallen, are crowned with the Divine

blessing, and with great success. Special efforts are made in behalf of classes under peculir disadvantages-especially the Cabmen. And as to revivals, in the specific sense of the word, the London correspondent of the Scottish Guardian The moral agency of man in the eternal world town, Ireland, full of earnestness and zeal. Pro- wno would resent to as

> deeply interesting. The efforts of Evangelical the Reformers) incapable of imagining a conscien-Christians among the Romish population are meet—tious dissent, much less of allowing for and reing with an encouraging degree of success. The specting it. We must be prepared to see them, Methodist Conference held, if we remember rightly, tations upon the original simple Gospel, working at Nismes, very recently, gave evidence of great it out on their own part in creeds, covenants, and to the great honor of this nation, and to the comprogress, particularly in religious education. It Church institutions generally, full of mere human fort of them that delight in letters and virtue." was decided by the conference to found a theolo- logic and device, but yet assumed to be as true as Is it not now surprising that of such men as these gical school at Lausanne, Switzerland, to be under if a divine voice had spoken and framed them,

> the direction of Rev. J. Hocart. A trial of vast importance to Protestantism was finished recently in the Court of Cassation, the highest French judicial tribunal. It resulted from an appeal made by the itinerant teachers of the Evangelical Society, whose schools in Haute ly cultured and civilized themselves in all things Vienne had been suppressed because they were essential to true and manly civility, but who were attended by Romanists, but who continued their the martyrs of knowledge, the fountains of light labors by teaching from house to house. M. Justo a whole nation, and the propagators of civilizaand all their innumerable disciples and admirers,
> tion to succeeding age. The thesis which we are was an age of blindness and superstition, of roughs nel, one of the teachers employed by the Society, prepared to maintain and substantiate in opposiwhose school was in the number of those sup- tion to Mr. Chambers and all who think with him pressed.) received at his own house the children is, that our Reformers were not a knot of ignorant of several families in turn, taking those of one family at one hour, and of another family at another, and so on, thus giving instructions without to be so regarded is not invalidated by any of the opening a "school." Nevertheless, he was tried imperfections which were common to them with and convicted by the tribunal of Bellac, and the the whole of Europe in that age, and which Mr. Imperial Court of Limoges, successively, on charge Chambers has brought so invidiously into view, of opening a school without the required authori- to their special disadvantage. Let me first menzation. He was condemned to a fine, and ordered tion some facts in illustration of their learningto stop teaching. Finally appeal was made to the ing which still kept its footing in most of; the family, whether in the house of their parents or Rome, and of the original languages of the Holy in his own, gives private instruction, and there. Scriptures. Patrick Hamilton studied at the classi-

Rev. John Bost, a Protestant minister, has established an institute in La Force, for the rehe exchanged for the open fields of the litere huception of the deaf and dumb, the blind, incuramaniores in the schools of Wittemberg, where he
aliens and apostates. secured for him the first prize for "virtue" of 3,000 francs, awarded by the French Institute. presented it to him, in the presence of the elite

of Parisian society. ments was then training ninety orphan daughters of Protestants; Bethesda was affording shelter to fifty-eight blind, deaf and dumb, and otherwise incurably affected girls; Siloam receives boys in a corresponding condition. A debt of almost the great libraries of Denmark and Germany; and \$3,000 rested on these two departments.

OTHER EUROPAN COUNTRIES.

Sabbath-schools have been wonderfully enlarged. almost the whole are arakened; yea, in one and and the thin ranks of the teachers filled up. An another house, all are of the way to heaven."

tions have increased above twenty-five per cent. the British and Foreign Bible Society has gone to Such are some of the results in July 1860, see what can be done, In Leghorn, where, by gathered from Synods, Presbyteries, and single order of government, the hall used by the Wuldencongregations, and authoritatively presented to the sian pastor, M. Ribet, or Protestant worship, had to be closed, permission has been given not only for re-opening it, but for building a church, if the It is almost impossible to keep pace with the Waldensians desire it. Permission has also been activity, zeal, and ingenuity of the noble-minded granted, after long doay, to an English lady, to Christians of this country, and especially of the establish a Protestant school for Italian girls in

Other items of newswill be found in our inside

TRICENTENARY OF THE SCOTTISH RE-FORMATION. ON THE LEARNING AND ENLIGHTENED VIEWS

of the scottish reformers. The Rev. Professor Infilmer, of London, spoke on this topic. He said: Of this subject the admirable writings of the late Dr. M'Crie did much to rectify the mistakes and brush off the calumnies of states that at Upper Clapton the spirit of real rewithout serious contradiction, but the case is difbably from five to six hundred persons remain for It is in the following style that Mr. Robert Chamunited prayer after the evening service on each | bers expresses his opinion of our Reformers, in | moved thereto, and the supplications are marked by brevity, definiteness, and fervor. There are, moved the supplications are marked by brevity, definiteness, and fervor. There are, moved the supplications are marked by brevity, definiteness, and fervor. There are, moved the supplications are marked by the supplicatio moreover, cottage prayer-meetings, conducted by they handed down as stereotyped truth to after poorer brethren, who have direct access to their generations, were everyone of them not more fully neighbors, and also family prayer-meetings, where persuaded of the soundhess of any one of the doctrines of different households, but who are conneeded by blood, niect together to pray for the called upon by the Bible to repress idelatry than called upon by the Bible to repress idelatry than who are undecided. There are also young men's nest, and meaning well to God and man; but they prayer meetings on Saturday evenings, and a were men of the 17th century—ignorant and prayer meeting of youth (originating with and live had any grants) for any original prayer meeting of youth (originating with and live had any grants) for any original for any grants and live had any grants before the live days had any general conceptions regarding the managed by themselves) on the morning of the processes of nature. They saw the grass grow and Lord's day. The evidences of conviction in some, their bullocks feed, and thought no more of it." and of a real change of heart in others, are mani- "The good plant of knowledge not yet being cultivated, its weed-precursor, superstition, largely prevailed. Bearded men believed that a few mut tered words could take away and give back the The state of religion in this vast country is milk of their cattle? "We shall find them (i. e., breathing war and persecution towards all other systems, and practically operating as a tyranny,

only somewhat less formidable than that which ened of their age and nation—and not only high-

meaning by that term not the old scholastic learn-Court of Cassation which reversed the decision of schools and universities of the kingdom, but what the inferior judicatories, and declared that a was called in that day "the new learning," inteacher who gives lessons to children of the same cluding both classics and Biblical erudition, the fore does not need previous authorization. This cal schools both of Paris and Louvain; and Alexgives the teachers of the Evangelical Society a ander Allan describer aim as a man of excellent security in their work which they had not provide ously enjoyed. Indeed, the number of children how reached by their instrumentality is greater. now reached by their instrumentality is greater to, as distinguished from corrupt, scholasticised and the barbarized translations. Allan himself was a man pulse, but testifies anew to the fulness and the scholastic discipline under John Major, in St. Andrew's, the narrow and thorny paths of which ble sufferers, and idiots, which has made a pro- studied Greek under Melanethon, Hebrew under found impression upon the community. It has Aurogallus, and the elements of medical and other science under other professors. In 1535 he was

This, in a Romish country, where the effort is VIII., and Reader in Theology at Cambridge, At a meeting held in Paris on the 8th of May, were so distinguished. His fellow-exiles, John

In Sweden, a maryllous work of grace has norable bulk the literature of the fathers of our creased beyond expectation, in some cases doubled been wrought. A correspondent of the News of Reformed Church. George Wishart was the first and trebled; the worshippers are reverent, eager, and susceptible. The Word of God has become dicious and repulsive as is common in other precious to very many, and its circulation has Scotchman who taught Greek in any of the grambeen unprecedented. The sacraments have been awakening that is known to have occurred." Yet Montrose." John Willock, coadjutor of Knox, was a man of eminent gifts and attainments. He had been long in England-closely associated with the scholars and divines of King Edward's reign and had probably been one of the instructors of gregations. Persons who had been for years without communion have come forward before the Session, confessed their sin, and sought admission. town there is scarcely single house where there is not some one rejoicing over the forgiveness of Session, confessed their sin, and sought admission. much beyond the requirements of his own theolo gical profession; for at one time we find him not ing as physician to the Duchess of East Friesland, elder states that nine or ten members of his class

In Italy, the excited and unsettled state of the and at another serving as her envoy and negotiath to the buches of heart.

In Italy, the excited and unsettled state of the and at another serving as her envoy and negotiath to the buches of international description. tional trade. "That notable man. John Willock!"

as Knox admiringly calls him, in equal appreciation of his grace and gifts and wealth of knowledge. Still more learned and management ledge: Still more harved and accomplished was John Row, the first reformed minister of Perth, a man who had spent many years of his life in the schools of Italy, had mingled with the most polished society of Rome, and had added to the comparatively slender stock of knowledge which he had been able to acquire in the universities of his own country, an exact knowledge of Latin, Greck, Hebrew, and the languages of France and Italy. "Perhaps some of our literati," says M'Crie who entertain such a diminutive idea of the taste and learning of those times, might have been taken by surprise had they been set down at the table of one of our Scottish Reformers, surrounded with a circle of his children and pupils when the conversation was carried on in French, and the chapter of the Bible at family worship was read by the boys in French, Latin, Greek, and Hebrew Perhaps they might have blushed if the book had been put into their bands, and they had been required to perform a part of the exercises. however, was the common practice in the house

of John Row." Nor was Knox himself without a respectable share of all the true learning of his time, though learning was not his most conspicuous gift, nor the main weapon which he employed to Hume and other previous authors, and might well have been thought sufficient to make a renewal of such mistakes and calumines impossible. But we see the old misrepresentations reproduced in our own time, and it is a duty to expose and repel them by a fresh exhibition of historic truth. If it were only romancers, indeed—whether in poetry or prose—that put forward such caricatures, we might allow their flippancies to mass unnoticed. fight and to win the great battle of his life. and Augustine that he got his first inkling of a more excellent way than that in which his early vival has been largely poured out in connection with a large Independent congregation, whose pastor recently returned from Dublin and Kingswho would resent it as an affront that their books "First Blast of the Trumpet against the Monstrengthen his positions and vindicate his opinions. It is impossible also to read the earliest documents Lord's day. Prayer is offered by any one who is the introduction to his Domestic Annals of Scot- of the Church of which he was the chief founder particularly the First Book of Discipline, which was mainly drawn up by his own hand, without perceiving how high was the appreciation and value which he had for all sound and wholesome knowledge, both sacred and profane, and how liberal and ardent were his desires that the interests members of different households, but who are conmembers of different households, but who are conality of sorcery, and fell themselves not more truly those of true religion. Finally, need I remind you of the part which was taken in our Reforma ion by the ellistrious seholer poet iphilosophe

light of foreign universities, "poetarum hujus seculi facile princeps," "orbis terrarum, non Scotia tantum decus, extra omnium inysnii aleam ominium judicio constitutum." Buchanan's return to Scotland, soon after the Reformation was carried through, was an event hailed with loy and delight by the young church, which showed how well able men who had been calumniated as ignorant and rough in many of their ways were to appreciate his genius and enjoy his society. "That notable man" (Mr. George Buchanan,) says Knox, "remains alive to this day, in the year of God 1556 years, to the glory of God, such language should be used as that upon which I am now animadverting? and that of an age which produced such men, and hundreds like them, it should be said that the good plant of brilliant than any thing we ever imagined before must be the illumination of our own, when in comparison with it the age which produced Erasmus, and Melancthon, and Calvin, and Buchanan,

and ignorants? The learned Professor then went on to show the enlightened and liberal views of the Reformers on the important topics of the day-government, education, literature and concluded with hoping that something would be done by the meeting in reference to the republication "of some of the most interesting works of the fathers of our

IN EVERY THING GIVE THANKS. Grateful love is the vital element of true piety Conscious of utter moral weakness and unworth ness, we flee to Christ. In his wonderful conde-scension and his great atoning work, he is to us "the chiefest among ten thousand, the one alto-gether lovely." We cast ourselves into his arms

with a thankfulness which no words can express of distinguished attainments. Brought up in the freeness of his grace. Hence every utterance of scholastic discipline under John Major, in St. the lips, every thought of the heart, should go up

Said a man who had been saved by another from a cruel death.—"Sir, I shall remember you with gratitude every moment that I live, for I owe made Dean of the Faculty of Arts at Wittemberg. all my moments now to you. Every drop of blood In 1536 he was made King's Scholar by Henry in my body thanks you." Should not the Chrisdiligently made to represent Protestantism as imwhere he gave the first example of reading expowirds Christ? Without him we would be prisonmoral in its tendencies, and the doctrine of justification by faith as ignoring good works, is one of the signs of the times. The Romish Prefect of Dordrogne, the district in which the asylum is situated, urgently petitioned for this award, and M. Remusat, a liberal Roman Catholic advocate, logy, of classical with Soriournel strategy of property of property of leaving with sound theory and logy, of classical with Soriournel allows and the sund the same union of sound learning with sound the same union of grant lateral water a part of despair. By our sins we had forfeited life and all its blessings. We had not not claim upon God than the murderer in the condenned cell has upon the Government whose laws he has violated. To that murderer a pardon is as life from the dead. Let him go out and breathe again the sunshine, and he owes a debt of grant lateral water and sain in the sunshine, and he owes a debt of grant lateral water and sain in the sunshine, and he owes a debt of grant lateral water and sain in the sunshine, and he owes a debt of grant lateral water and sain in the sunshine, and he owes a debt of grant lateral water and sain in the sunshine, and he owes a debt of grant lateral water and sain in the sunshine, and he owes a debt of grant lateral water and sain in the sunshine, and he owes a debt of grant lateral water and sain in the sunshine, and he owes a debt of grant lateral water and sain in the sunshine, and he owes a debt of grant lateral water and sain in the sunshine, and he owes a debt of grant lateral water and sain in the sunshine, and he owes a debt of grant lateral water and sain in the sunshine, and he owes a debt of grant lateral water and sain in the sunshine, and he owes a debt of grant lateral water and sain in the sunshine, and he owes a debt of grant lateral water and sain in the sunshine water and sain logy, of classical with Scriptural allusion, and il-titude which can never be repaid. But if, after lustration, for which the works of all the great being justly condemned and freely forgiven, he Protestant theologins of the sixteenth century should complain of the Government because it did not confer on him wealth or honor, should envi in behalf of this institution, presided over and M'Alpine and John Faith, had the same merits. his neighbors, and spend his time in murmuring, addressed by M. Guizot, Mr. Bost stated that the Evangelical Family which forms part of his arrangements was then training ninety ornhan daughters. They were both scholarly divines, and both exer-would be not merit the contempt of all men? a Such is the case of a Christian who is ever disments was then training ninety ornhan daughters.

them deserve to be-they would swell to an ho- lusts-ought to treat him as a foolish parent treats, glorious conclusion, through all the clouds and This spirit of ingratitude, whether in the form of complaining, or of restless longings, is a sad defect, we had almost said a fatal defect, in much of the piety of our day. The age, with its fever-ish activity, has invaded the church, and God's children—his heirs—have ceased to be content

> have become "careful and troubled about many tool. What's the use of a man's grinding and things," they have lost their enthusiastic love for the Saviour, and that ecstatic hope and joy in him bering that it was made to cut? Then spreading which gave to primitive piety its peculiar and re-

with such things as they have, believing that he

"the desire of nations"—the rest for the weary local allusions to the sins and wants of my people soul—draw all men unto him.
Central Christian Herald.

THE LATE JUDGE MASON.

RULING ELDER IN MERCER STREET CHURCH, N. Y

exception of the few who are nearest to them, none notice that they are gone. There are others, whose death is mourned ostentatiously, of whom the papers are full of obitnary praise, and funeral orations are crowded with eulogy, but whose absence in reality leaves no void in the world. But there are again others, sometimes men of public position, more often men of inconspicuous influence, whose death is a clear loss to the world: who are doing services to the public that no other one can do, or who are representing great princiand more ignoble when they are gone. such men die, the whole community feel it, even if they do not speak of it. Seats are vacant which are not easily filled; duties have to be undertaken wanting in deliberations which could not easily do without them, and a fire of faith seems quenched, from which many lit their feeble flames. The truest mourners for such are not perhaps the crowds of friends who follow the funeral, or the quite spoil it for both. elerical orator who pronounces the honest eulogy, but they are some poor, heart-broken widow, who was gladdened by the voice of pity which is now hushed to her, or some deserted orphan child supported and guided by the hand now cold; they are the poor and the houseless and the abandoned whom the departed invited to his feast, and who recompense him with gushing tears now. Lonely poverty is more lonesome, now he is gone; the the forsaken keener, that one friend is called expects to carry forward his body into the future, tenement houses, in cellars and garrets, whose wretched lives have been glorified by the Chris- body—the substance—of his sermon, while the forward with unshaken confidence to meeting him | varying and improving taste. beyond. Such deaths in one aspect are indeed

a dead loss out of the world. Such a loss, we ourselves have had the pain of knewing, is that of the late Judge Mason; and writing. This accomplished, let him write-some-we should not venture now to add to the many what rapidly and without tedious elaboration. we should not venture now to add to the many feeling notices of his death, but that we have had The amount of matter thus previously prepared, especial opportunity of knowing him intimately will save his discourse from feebleness, the ardor for eight years, in his relations to the poorer classes of the city. We were first associated with him in the founding of the Avenue-D Boys' Meeting; and soon after he, with several other gentlemen, organized the Children's Aid Society, of which he has been the President till his

The peculiar and marked thing about his efforts in this direction was the amount of time and patient attention he bestowed upon them. It is well known that there are plenty of prominent gentlemen who are ready to give their names to he trusteeship of benevolent societies, but who are resolute to do no work; and there are others who, confiding in their executive officers, look into matters occasionally, but seldom make a con-

who are their beneficiaries. His Sundays, with the exception of the morning service, were frequently given up from nine o'clock in the morning till five and sometimes till tion of poor children. In the week, his legal again were in large part devoted to matters con-nected with the benevolent society of which he stupid neglect of their eternal salvation, while I was President. He visited the schools under its was too busy to reclaim them, God would call it charge; examined the letters constantly coming but laborious idleness, and I must give up my acin from the hundreds of children over the count with shame and confusion. try; held his familiar meetings for the street-boys; called himself on the poor or met them in the a very little variation, to you. It is in the capaoffice, and searched closely into all the books and accounts of the Association, never letting anything mily and country, and, in them, your God; and pass which he did not clearly understand. therefore, although I would not have so fine a ge-There was something in his manner or tone of

thought, when we first knew him, which led us to fear that he would be too conservative in opinion and too hard for this labor among the poor, but when we saw his eyes overflowing at the tales neglect your warehouse, and to be so much taken of sorrow from some of our wretched boys; when we found how uniformly his feelings leaned to the divinity, as to forget to look into your ledger. side of pity and generosity, and how broad and But above all, sir, let it be your constant concern liberal his Christian practice was, we felt we had that study may not interfere with devotion, nor done him great injustice. Ye rs had brought in engross that valuable time which should be contheir true harvest with him, not of bigotry or secrated to the immediate service of your God. hardness, but of broader charity, more compre- God is the Father of our spirits, and it is upon hensive thought, and riper wisdom. There never this sacred influence that they depend for an imseemed to us a clearer illustration than in him of provement in knowledge as well as in holiness, the object, in the Christian point of view, of the Now if we are abandoned by Him, our genius will most thorough business and legal training. It flag, and all our thoughts become languid and was all laid by him, with the most devout humiconfused; and it will be in vain that we seek the lity, at the feet of the lowest and poorest of his assistance of books: for when He ccases to act by fellow-creatures. In the benevolent and religious | them, the most sprightly writers will appear dull. enterprises-for the two in this instance were one the most perspicuous obscure, and the most judiin which he had part, he did what no other cious trifling; whereas, if we entertain a continucould exactly do; he contributed to them and to al regard to Him in the constant exercise of lively the poor the fruits of his life-long discipline—his devotion, we shall engage his assistance and blessacuteness, his caution, his self-control, his reli- ing in our studies, and then our success will gious principle-in a word, his wisdom. There quickly appear to ourselves and to others; the something so admirable in true Wisdom-that most difficult task will be easy, and we shall deweight of years, that habit of looking at many spatch more in an hour than we could otherwise sides, that care, that experience, that calmness, have done in a day.
that freedom from frothy enthusiasm, and then "But, what is still more desirable, when we that freedom from frothy enthusiasm, and then that solid force of a man, deep settled in his con- are conversing with God we are preparing for that

How vastly it looms up over the nervous excitability and cheap sensationism of the day! The spur and prompter of all Mr. Mason's ing daily new scenes of knowledge, and where labors for humanity, was the religious principle. God will reveal fresh objects by a more direct in-He felt-not uttered-but felt that inasmuch as fluence upon our spirits than any which we have Christ had died for him, he had died that hence- hitherto known in our brightest or serenest moforth he should not live unto himself, but for ments. Det us be diligent and zealous in the serothers. All that he did was nothing to him; he vice of our God, and we shall be excellent scholars himself would be most of all ashamed at this a thousand years hence; while those who have simple notice of his unpretending service; he made the greatest improvement in human knowhis sacrifice for him.

a full or accurate estimate of Judge Mason. We hour which we unduly take from God to give to speak only here for those we do know, who can our books, we forfeit some degree of future hap-

dear name, and he is permitted to see the far-off than we have reason to expect."

loom and darkness of earth. May his spirit be with those who remain! Charles L. Brace in the Independent

THE USE OF A SERMON.

"I never"-said an eminent living preacher to us once in conversation-"I never allow mywill never leave them nor forsake them. They self to think of a sermon as an end. It is a mere polishing his axe all day long, without once rememwith the forefinger of the other, he continued-We must come back to the spirit of the apostle, | "When an engraver is at work on a steel platewho could glory in afflictions, and rejoice in dis- though he reaches out his hand now after a tool tresses and persecutions; who could sing the praise for a fine line, then after a tool for a coarse one of God in dungeons, and "in every thing give he keeps his eye always on the work. What thanks." Then will the men of this generation, does he care for the tools? When I came to sin-sick and sad, be attracted by our lives and con- B I had three hundred sermons, not one of versation to Christ-then will He-manifested as which I could preach over; they were so full of

in I where I preached them first." There are probably few pastors who have closed the first decade of their ministry without coming to something like the same conclusion. But, to every new graduate from the theological seminary, for two or three years this "labor lime"-There are men among us who die, and with the this incessant trimming and furbishing of every sermon—seems as unavoidable a disease as the measles to every child. We met with a pale, cadaverous looking young pastor the other day whom

this very disease—aggravated by the midnight lamp—is bringing swiftly to his grave.

The evils of all this are legion. It consumes in mere literary labor time that might be more profitably spent in pastoral labor from house to house. It absorbs so much of physical and mental strength in shaping the instrument, that little is left with which to wield it afterward. It tempts ples, or who are living such lives of purity and to the selection of general themes, rather than well-doing and truth, that society seems poorer those specially adapted to the local wants of the When people to be addressed. The young pastor is in his first parish, and has before him constantly the possibility of removal to some new field. It pecomes a matter of interest with him not to accuby unaccustomed hands; words of wisdom are mulate three hundred sermons which he can never use again. The danger is therefore (and we have known it to pass from a danger into a fact) that he will mould his discourse with an eye to the second use of it, which will inevitably half or

> But what then? Where is the remedy? Must one abandon all intellectual toil or aspiration, furnish no beaten oil for the sanctuary, and rating the thoughts rather than the style.

Of one thing every young preacher may rest assured, viz.: that if he be a growing man intellectually, he cannot write a sermon the style of ordens of the unfortunate heavier, the pang of which will satisfy him a few years hence. As he away, Perchance there are many in miserable though the fashion of his raiment will be eve tian faith they learned of him, and who now look mere drapery of the style shall vary with his

Let him then ponder well his plan, accumulating and organizing a mass of thought and vivid illustration which will well bear the process of reof rapid composition will redeem his style from languor, and the whole work will, at the end of hree or four years, be found of incomparably greater value than if his chief toil had been given to the mere construction of the sentences. Buston Congregationalist

THE WISE STUDENT.

DODDRIDGE'S LETTER TO A TRADESMAN SEEKING ADVICE AS TO THE TRAINING OF HIS MIND.

"You urge me to send you some directions upon the management of your studies. "Let us remember, my dear friend, that we are to place our point of life, not in an attempt to scientious duty of thoroughly examining the know or do every thing, which will certainly be affairs: of the society, and still less bring them | as unsuccessful as it is extravogant, but in a care selves into personal contact with the poor objects to do that well which Providence has assigned us in our peculiar sphere. As I am a minister, I With Judge Mason, it was a matter of con- could not answer it to God or my own conscience, science to put his name to nothing which he did not if I were to spend a great deal of time in studying know thoroughly about, and, above all, it was a the depths of the law, or in the more entertaining pleasure to him to have to do with the poor. though less useful pursuit of a nice criticism of classical writers. I would not be entirely a stranger to these things, and there are twenty others I would just look into, although each of them alone, nine o'clock in the evening, to religious instruc- or indeed any single branch of either, might be the employment of a much longer life than I can practice—especially the hearing of referee cases imagine Providence has assigned to me, Should -occupied most of his days, but his evenings I suffer my few sheep in the wilderness to go

> "The thought, my friend, may be applied, with city of a tradesman that you are to serve your fanius discouraged from entertaining itself with the refined pleasures of a student, yet it would be imprudence towards yourself and an injury to the world to spend so much time in your closet as to up with volumes of philosophy, history, poetry, or

world of light where our capacity will be most gloriously improved; where we shall be surrounded by the wiscst and best society, who will be openwe do not pretend to give in these few words ing darkness. Let us remember that by every full or accurate estimate to the gloom of everlastspeak—the poor, the bereaved, the orphan, the tempted, the houseless, who have known him, who have been kindled in Christian hope by him, and who love him still.

Perchance, in that mysterious life, his eye looks down on the feeble and blind efforts of love done here for humanity's sake and in Christ's dear name, and he is permitted to see the far-off down to the poor, the beneaven, we looks, we fortest some degree of tuture nappiness, which might have been the reward of that hour had we spent it aright. And when we consider that knowledge is a part of the happiness of heaven, we shall certainly find that, in the long run, we lose a great deal more than we gain by such sacrilegious encroachments, even though our studies should succeed much more prosperously dear name, and he is permitted to see the far-off