Woetry.

HOW SHALL I THINK OF THEE? FROM THE LOST HUNTER.

How shall I think of Thee, eternal Fountain Of earthly joys and boundless hopes divine, Of Thee, whose mercies are beyond recounting, To whom unnumbered worlds in praises shine?

I see thy beauty in the dewy morning, And in the purple sunset's changing dyes; Thee I behold the rainbow's arch adorning; Thee in the starry glories of the skies.

The modest flower, low in the green grass blushing, The wondrous wisdom of the honey bee, The birds' clear joy in streams of music gushing, In sweet and varied language tell of Thee.

All things are with Thy loving presence glowing, The worm as well as the bright, blazing star; Out of Thine infinite perfection flowing, For Thine own bliss and their delight THEY ARE.

But chiefly in the pure and trusting spirit, Is Thy choice dwelling-place, Thy brightest throne The soul that loves shall all of good inherit, For Thou, O God of love, art all its own.

Upon Thine altar I would lay all feeling, Subdued and hallowed to Thy perfect will, Accept these tears, a thankful heart revealing, A heart that hopes, that trembles, and is still.

For the American Presbyterian. "HOW TO ENJOY LIFE:" OR PHYSICAL AND MENTAL HYGIENE.*

ADDITIONAL CHAPTERS.—No. 2.—PUBLIC WORSHIP. BY WM. M. CORNELL, M. D.

Dependence of the Soul-True Enjoyment only in God-Public Worship-Knowledge of God-What Worship is-Bound to Worship God-for his Perfections-Good Men, the Reflection of God-Worship for Favors Bestowed -The Work of Redemption-Temporal Uti-Social Affections—A Means of Conversion— Of Growth in Grace-Profession-The Gospel no Debtor-Man cannot enjoy Life without it—The French Nation without a Sabbath.

It seems appropriate to speak next of the depend- following exclamation of the sweet singer of Isence of such a spirit upon its Creator and Pre- rael, when deprived of the privilege of the saucserver: of the enjoyment to be found in his ser- tuary:-"How amiable are thy tabernacles, O vice, and the consequent benefits of such recogni- Lord! My soul longeth; yea fainteth for the this opens to us the great subject of worship. the true hygiene of the mind. Sterne has well said, "Alas! if the principles of to a man's stature as to his happiness."

ment, save in the communion which he has with from the tree of knowledge, his Maker. I might here dwell on meditation, reflection, prayer; but as these pertain to individual happiness, and, as I have in past articles upon | God, instead of barring man from Eden by a this subject had reference to the clerical profes. flaming sword, devised a plan of redemption; gave sion, and as I design not to forget the clergy in these additions, I will select that worship for the present topic in which they bear a conspicuous Paradise, where no fruit shall temps, no serpent part, namely, the Public Worship of God.

Even with both these—his works and his word through the plan of redemption. -we know very little about God; and without the latter, we should feel very much as a cele- the public worship of God, in its temporal utility.

beyond our comprehension.

"Could we conceive him, God He could not be,

that man is dependent. This dependence, from lect the public worship of God.

we reverence and adore. If we form a true idea life. of the character we profess to love, we do in truth | Its blessings are not confined to one class, but

trines, and craves "light bread," let me come to enjoyment. the point, the duty, advantage and enjoyment of

on earth there be a personage possessed of amiable- who taketh away the sin of the world," is pointed ness in an eminent degree, and, highly exalted by out as the only Saviour. his acquaintance for his virtue and worth, he is infinitely inferior in every excellency to God; and all that he possesses is the gift of God, flowing

*[Entered according to Act of Congress, in the year 1860, by Wm M. Connell, in the Clerk's Office of the District Court of the United States, for the Eastern District of Pennsylvania.]

from him as streams from their fountain. As the moon shines by a lustre borrowed from the sun so he, in all that he possesses, reflects only a faint ray of the divine beauty and excellency.

If, in heaven, there is an angel of spotless pu rity, and highly exalted in the scale of moral excellency, he is but the creation of God, and infinitely below him in all that is excellent and lovely. Could we combine in one mass all that is glorious. praiseworthy and excellent in the universe, we should still have but as a sand in the balance, when weighed against the infinite glory and perfection of Jehovah. All good proceeds from Him, and yet his fulness is not diminished. What a source of enjoyment, then, must be the communion of the human soul with such a Being! It is the most healthful symptom of a happy soul, to love the worship of such a Being in the assembly of his saints. Indeed, such a spirit, as we spoke of in the last chapter, can find true enjoyment nowhere but in such a God.

But there is another reason why we should love the public worship of God, and that is, for favors bestowed upon us as social beings. If favors bestowed justly demand a return of love in proportion to their value, then God may well claim from men the highest veneration and most profound worship. Who, on account of benefits conferred, can rival Him who gave us all our faculties, who constantly preserves us, who "setteth the solitary in families," and who blesses our households? Turn your eye within and see what you can find in the social affections, or the operations of the mind, which God has not given. View these curiously made bodies, and see "what God has wrought." Whence came all our capacity for enjoyment? Why is not every sound a shriek of terror? Why is not every sight that "of garments rolled in blood? Why does not perpetual winter bind the earth in icy fetters? Why is not every plant in the vegetable world a poison; every lity of Public Worship-Its Influence over the | beast in the animal a tiger thirsting for blood? Simply because God is good, and from him these gifts descend, and to him, for them, our hearts should be drawn out in worship by all the cords of gratitude. Nowhere can good men find such In my last I spoke of the mind, soul, spirit. enjoyment as in the worship of God; hence the

There is still a work of God before which those contentment are not within us, the height of sta- of creation, providence, and all our social privition and worldly grandeur will as soon add a cubit leges dwindle into insignificance—a work at which angels wonder, and devils tremble. It is the work But in no situation does man find true content of redemption. When the fatal fruit was torn

> "Whose mortal taste Brought death into our world, and all our wo,' enchant. For this work, the soul of man should

Man evidently depends upon some being, and ever thrill with ecstacy. Human hearts cannot is instinctively led to express that dependence by | conceive, human tongues cannot express it. "The acts of worship. We know something of this angels desire to look into it." Fathom, if you Being from his "works," from which are "clearly can, that ocean of gratitude which such a work seen his eternal power and Godhead:" but still demands. Eternity will be but long enough to more from that volume wherein He is declared to | tell the story of wonder. The true hygiene of the soul is to know "God's saving health" as diffused We are furnished with another argument for

brated heathen did, when asked to give his opi- In it is true health for both soul and body. It is nion relative to the nature of God. He replied one of the strongest pillars of civil society. The that he wished for a day to consider before he gave | true happiness, the richest enjoyment of civil soan answer. At the end of the day he desired an- ciety consists in the suppression of crime; the culother, and then another, and finally at the end of | tivation of the benevolent and social feelings, and the third day, confessed that "the more he thought the enjoyment of such laws as secure to all their of the subject, the more unwilling he was to give rights and privileges. The preaching of the gospel is the strongest antidote against crime. Those Even with the Bible, we know very little about who have been trained up under the influence of God, because the nature of the subject is so far the sanctuary, who have known this spiritual hygiene of the soul, this grand prophylactic against crime, have rarely been found guilty of any flagrant offence. The number of malefactors brought to

But we know enough of Him to command our the bar of justice has been found to be in proporprivate and our public adoration. It is said above | tion to the number of those who habitually negthe nature of the soul, he is led to express in acts | This worship extends the same benign and saof worship. This worship, when spiritual and lutary influence over the benevolent and social af-

sincere, gives the most substantial enjoyment. | fections. It enjoins upon man every duty by the Worship implies love, reverence, adoration, and | weighty consideration of reward or punishment obedience to the Being worshipped. Before we from God suited to our character. It inculcates can love, reverence and adore God, we must have everything connected with peace, honor and husome knowledge of him, and form some definite | man felicity; and discountenances, by the most idea of his character. It will be this idea, weighty considerations, everything hurtful and which we form in our minds, that we love. This, dangerous, or tending to mar the enjoyment of

love him. But if the idea or character, which we extend to all. Here the ruler and the ruled, the thus form and love, is not a true one, we do not parent and the child, the master and the servant, love the true God, but an idol of our own imagi- all meet for the same end, all stand on the same nation. Such worship resembles that of ancient level, all participate in one common blessing. Athens, filled with idols, while its inhabitants | Here they have solemnly impressed upon their were "too superstitious," and yet the true God minds the grand, reciprocal duties they owe each was "unknown," and "ignorantly worshipped!" other; and all true worshippers are one in Christ Not to dwell on these points, which may seem Jesus. The public worship of God thus becomes to some of our readers quite theological; especially, the bond and cement of society, its firmest supas the order of our time is opposed to dry doc- port, its greatest ornament, its richest source of

Furthermore, it has pleased God that the institution of public worship should be the chief means We are bound to worship God for his own in- by which sinners should be converted. Those trinsic excellence; and as we are social beings, who neglect its ministration have but little reason and have social privileges, we are bound to wor- to expect that "grace of God that bringeth salvaship him socially, or in the great congregation. tion." "Faith cometh by hearing, and hearing by Moreover, the Bible holds it up as the first duty the word of God; and how can they hear without and privilege of man to worship God "in the as- a preacher?" "How beautiful are the feet of him sembly of his saints;" "not forsaking the assem- that bringeth glad tidings! That publisheth bling of ourselves together, as the manner of some peace!" Those who wait upon God in his sanctuary may hope for that "grace that bringeth sal-When did our Creator ever command us to do vation." Here "the law of God becomes our that which was not for our good; ultimately, for school-master to bring us to Christ." Here "the our happiness as well as for his glory? If infinite | wages of sin are shown to be death, and the gift excellency be an object of love, veneration and of God eternal life through Jesus Christ our Lord." worship in all its properties, God is this object in Here we are shown our guilt; the iniquities of the the highest degree. He is the fountain from heart are laid open, and our alienation from God which everything excellent and levely flows. If | made manifest. Here, too, "the Lamb of God.

> There stands the messenger of truth: there stands The legate of the skies. His theme divine, His office sacred, his credentials clear. By him the violated law speaks out Its thunders; and by him, in strains as sweet As angels use, the gospel whispers peace."

(Conclusion of the Chapter next week.)

For the American Presbyterian.

PHILADELPHIA.

ENGLISH EDUCATION IN INDIA. MY DEAR EDITOR:-The value of English education to the natives of India, is a subject which has latterly elicited some difference of views. The following testimony, just received from India, and given by discriminating and ob-

of such education, viz.: "English education, combined with the influtermediate class between the old orthodox conto their sovereign, the Queen of Great Britain: repudiating, as altogether unmanly, all feelings of antagonism towards the dominant race: having no faith in the systems of religion which hold sway over the minds and consciences of millions of their countrymen; and believing, whether by outward profession or in private, in the only true revelation vouchsafed dun. From Beirut to Damascus there is not a tion and property to appeare the wrath of of-

I have no partisan views or feelings on the subject involved in this statement, and never taught English in my mission schools at Kolapoor, though I did some six years in our Mission Seminary at Ahmednuggur. The results in that Seminary fully corroborate the statement in this quotation. Of my English pupils. some twenty have been converted, and several of them are valuable native preachers or pastors; and of those not professedly pious, I have for us missionaries, and their honest convictions of the truth. I hear of the conversion of some of them from time to time, and the influence even of those who remain in this intermediate position is strongly in favor of Christianity.

While I have no partisan feelings on this subject, and have borne no part in the public discussions it has elicited in this country. I am never fight for religion. "We make war on ing parties, to prevent further war. A large tion and adoration. Such a spirit can be happy courts of the Lord. A day in thy courts is better very willing to give my testimony to the special those who make war on us." They believe in company of our Bhamdun friends, some of them nowhere but in the enjoyment of its Maker; and than a thousand." This is health to the spirit— value of this class of mission schools in some loproved a very effective agency in breaking up the superstitions and prejudices of the Hindus, and hastening their evangelization.

R. G. WILDER Yours truly, December, 1860.

HURRIED DEVOTIONS.

Probably, many of us would be discomposed by an arithmetical estimate of our communion with God. It might reveal to us the secret of much of our apathy in prayer, because it might disclose how little we desire to be alone with God. We might learn from such a computation, that Augustine's idea of prayer, as "the measure of love," is not very flattering to us. We do not grudge time

given to a privilege which we love. Why should we expect to enjoy a duty which we have no time to enjoy? Do we enjoy anything which we do in a hurry? Enjoyment pre supposes something of mental leisure. How often

or it," than stated prayer. Fugitive acts of devotion, to be of high value. bridge to the arch that spans the stream. It will never do, to be in desperate haste in laying such foundations. This thoughtful duty, this spiritual privilege, this foretaste of uncorporeal life, this

In the royal gallery at Dresden, may be often more of beauty than on any other in the world. Weeks are spent every year, in the study of that one work of Raphael. Lovers of art cannot enevery day for years, upon that assemblage of human, and angelic, and divine ideas, and on the last day of the last year discover some new beauty,

and a new joy." an engraving of that gem of the Dresden gallery, a longer time than a good man will sometimes devote to his evening prayer. Yet, what thoughts, and enjoyment, like those great thoughts of God, of Heaven, of Eternity, which the soul needs to conceive vividly, in order to know the blessedness of prayer? What conceptions can art imagine of hope, commonly, to spring into possession of such thoughts, in the twinkling of an eye.

The Still Hour.

THE PAPAL CHURCH.

A letter from Rome, in the Monde, gives the following statistical details:

"The Roman Catholic world is divided into 1,007 bishoprics or prelacies, with episcopal jurisdiction, under different titles-apostolic vicariates, abbatial jurisdictions or territories, nultolical vicars. 1 apostolical prefect.

kind on a larger scale.

LETTER FROM MRS. BENTON.

THURSDAY, DECEMBER 20, 1860.

Bhamdun, Mt. Lebanon, Nov. 1, 1860. and amazement.

has created in Bengal (and in other parts of In- been swept almost or quite out of existence by our flock in their days of terror, so now we feel dia also) a peculiar and, in many respects, an the terrible events which have occurred in this it our duty to stand by our Druse friends, and interesting class of people. They form an in- unhappy country the past summer, we sing of do all we can to save their nation from destrucmercy and the protecting grace of God. The tion. servative Hindoo party, and free-thinking, fast awful storm has passed, and we have lost no- When the French troops first entered Leba young Bengal. They may be characterized as thing; nay, our humble station and labors are non, the Druses of our district were all about to content with the position which an all wise Pro- a hundred-fold more deeply rooted in the hearts fiee, they knew not whither. Mr. Benton, after vidence has meanwhile assigned to their country of all the different sects around about us. As consulting Lord Dufferin, the English Commisin the community of nations, and anxious, at you will remember, we stayed for the days sioner, advised them all to keep in their houses the same time, to see their countrymen elevated in the midst of the fires, well knowing that if and nearly all stayed; some of those most implito a higher platform of social existence: loval we left, every family would follow us, and the cated fled to Hauran. Every observer has seen, Druse women even would burn and plunder this that in all the past fire, and bloodshed, and masand the little villages at the south of us. We sacre, the Turkish authorities have sided with can never sufficiently thank God for enabling us and set on the wild Druses, and made them their to stand. Now near four thousand Christians bloody weapon by which to wreak their venare safe in their houses, who all feel to-day that geance on the Christians. Now, with characthey owe their houses and property to the in- teristic treachery, they forsake the Druses, and fluence of your humble missionaties at Bham- appear willing to sacrifice the whole Druse na-

Christian house or village left, save Bhamdun; fended Christendom, to wash out their own nay, from Beirut to India is one long track of darkness, save this little oasis in the heights of Lebanon. Moslem fury seems stirred to the depths, and all the poor so-called Christians of the Hauran, east of Damascus, are in a state of terror, and are coming as fast as possible to cial protection of England. They have the Beirut. The Pope and the false Prophet seem to be going down together.

It appears that some of our friends in America look upon the late ferocious conflict between scores of letters showing their fast friendship the Druses and Maronites of Lebenon as a religious war, a persecution upon the Christians because they bear the name of Christ. It is our object in the following brief statement of facts, lesson. to correct this mistake if it exists. We all know that the Moslem watchword is, embrace the faith of the Prophet or die. But not so the Druses: they never proselyte, never persecute, that the troops were to go between the contendsouls, and that God created the souls of all men at the same time, so many Christians, so many Moslems, so many Druses.

their part of the mountain. When they came complished all the will of the Turk till you have here with about thirty-three families, about one crushed the two heads of the serpent, Zahleh and thousand years ago, they found these wilds uninhabited, save by the panther and the wild boar. They built comfortable houses, and caused the barren mountains to bring forth fruit for food. The Christians came from the North and settled among them, purchasing land of them, and when too poor to buy occupied the lands of the sheikhs as tenants. The sheikhs were feudal lords, and reigned supreme in their own mountain wilds. In process of time the Christians multiplied, till they became ten to one of the Druses. Jealousies, animosities, quarrels and do we say of a pleasure, "I wanted more time to | ment to intervene, no law save that of revenge enjoy it to my heart's content." But of all em- and retaliation. The Druse notion of justice has been a great comfort to add this to our own ployments, none can be more dependent on "time is, that if a sect or nation is five or ten times as large as another sect or nation, then five or ten must be sustained by other approaches to God, of the larger must cancel the blood of one of deliberate, premeditated, regular, which shall be- the smaller. Thus they declared that for every to those acts like the abutments of a suspension- Druse murdered by the Christians they would kill ten Christians.

At last the war seemed inevitable. It is impossible for you to conceive the boastful pride communion with an unseen Friend,—can you and arrogance of the Maronites and other Paexpect to enjoy it as you would a repartee or pal sects. From the ill-fated town of Deir-el-Kamr came the plan of exterminating the whole seen a group of connoisseurs, who sit for hours Druse nation, or driving them all off to the before a single painting. They walk around those Hauran and taking all their property in the halls and corridors, whose walls are so eloquent mountains. The Druses got hold of this conand pause again before that one masterpiece.— spiracy, and the plan became universal among They go away, and return the next day, and the Christians. The Druses were greatly again the first and last object which charms their alarmed; they feared the superior number of eye, is that canvass on which Genius has pictured their enemies; they feared foreign intrigue, especially as they knew many of the Christians were armed with French guns. No one expected joy it to the full, till they have made it their own such results as have been witnessed. The Chrisprolonged communion with its matchless forms. tians tauntingly challenged the Druses for a Says one of its admirers: "I could spend an hour day to fight; they would accept of no overtures for peace, except it should be the voluntary retirement of the Druses from the mountain. The Christians knew little of war, had little ammu-I have seen men standing in the street, before | nition, no leaders, no discipline The Druses, "sons of the sword," regularly organized into distinct clans under their noble sheikhs now what ideals of grace, can Genius express in a stood on the defensive. The Christian soldiers to do among men, and therefore that "the end is painting, demanding time for their appreciation received the blessing of their bishops and priests, not yet." were sprinkled with holy water, and sent forth, with the assurance that their holy fathers would be seech the Virgin and all the saints for their and cities of antiquity have done their work, and the "Divine Child," which can equal in spirituality, success, and with burning zeal they rushed upon had their day. Many have faded from the world, the thoughts which one needs to entertain of the Druses, "determined to make clean work of because they failed to do their work. But Bri-Christ, in the "prayer of faith?" We cannot it, and not leave a Druse alive en Lebanon."

an almost incredible speed, devastated vil- God has led our own country, is an intimation lage after village and town after town, fighting that she shall yet endure. like mad tigers; and the world has turned pale rantee. For God does not estimate worth, the vaat the recital of their atrocious deeds. The lue of agencies, and materials, and institutions, as Lord gave them a fearful victory. Now the we do. When the heavens parted, and the founarmies of France are here to ask and demand tains of the great deep were broken up to deluge the rights of the conquered Papists. Suppose a godless world, the hand of vengeance was not the scene transposed; had the Christians ac- of men. Man is greater than institutions; and if lus diocesis. Of the 1,007, 681 are in Europe, the scene transposed; had the Christians ac- of men. Man is greater than institutions; and if 128 in Asia, 29 in Africa, 146 in America, and complished their most unchristian design, and he is to fall a sacrifice to his sin, it will not be his 23 in Oceanica. In Europe there are two pa- not left a Druse alive on Lebanon, who would surroundings that shall ward off the descending triarchs, 116 archbishops, 484 bishops, 45 con- have asked after the rights of these poor hea- stroke. cathedrals, 15 abbots or priors with quasi-epis- then Druses? who? Do the Christians of the copal jurisdiction, 6 military chaplains, 18 viUnited States know that under the protection until the germ of a new moral creation was fosthere are 6 patriarchs, 3 archbishops, 54 bishops, of these same Druses the American missiona- tered into vigor, and sheltered in the ark—then 65 apostolical vicars and prefects. In Africa ries entered Mount Lebanon, and that during came the end! there are 10 bishops and 19 apostolical vicars all these years we have never received a word for the palaces of the East, the golden mountains, and prefects. In America there are 22 arch-bishops, 115 bishops, and 9 apostolical vicars. In Oceanica, 2 archbishops, 12 bishops, 8 aposdanger of our lives? Now, how can we see these, our friends and protectors, heathen though they be, driven out of their ancient homes. A Conference Between High Church Protestants and Roman Catholics.—Professor Leo, of Halle, with several other prominent men of the German High Churchmen, have had a conference at Erfurt, with Stollberg, Dr. Michaelis, and other influit? As there are many well-disposed, peacether for the stollberg, Dr. Michaelis, and other influit? As there are many well-disposed, peacether for the stollberg, Dr. Michaelis, and other influit?

implacable to their enemies; they never forget a kindness or forgive an injury. During the MY DEAR MR. EDITOR: Your delightful pa- terrible scenes of the past summer there have per of October 4th, has just reached our distant been many houses and hundreds of lives saved mountain home. You mention in it that Bham- by friendly Druses. Bhamdun, and the other dun is yet safe; yes, bless the Lord with us. villages and hamlets at the south of us, in the When we consider the dangers and trials which district of the Jurd, were most completely in the serving minds, brings to view one happy result have encompassed us, we are filled with wonder power of the Druses; but they took good advice, kept their neutral position, maintained their While so many of the stations and out-sta- fealty to the Druse governors, and all were ence, direct or indirect, of Christian missions, tions of the different missions in Syria have saved. As we stood by the Christian part of

crimes in the blood of the Druses.

When Ibrahim Pasha, with his Egyptian rule was driven out of Syria in 1840, the Druses took part with the European Powers, and from that time have regarded themselves as under the spegreatest respect and veneration for England. hence the petition of the Druses to the Queen of England.

There is no doubt but this war will open highway for the gospel. It has broken down the pride of both the Druses and Christians, and the Moslems are learning a most humiliating

Before the Druses began to collect to attack Zahleh, the Turkish troops came up and encamped near Zahleh. We had heard from Beirut and congratulated them on their victories over the Christians, called them "the sword of the The Druses are the original proprietors of Moslem," but said, "don't think you have ac-Deir el Kamr."

The Zahleans are rebuilding their houses as fast as possible; the walls were of sun-burnt brick, and nostly standing; they desire to get the roofs on before the heavy rains set in: Oh, that a mis sionary family could go there now! They would give us a thousand welcomes now.

Most of the families of the Metn district are returned to their desolate homes, and are living in one corner of their roofless houses under a little booth of leaves; few have any beds or covering. Poor, poor things! they come by scores to us every murders became common; there was no govern- day for medicines. A Protestant Swiss gentleman gave us £20 (about \$75) for distribution; it scanty means for the relief of the shivering poor. Had it not been for the abundant charities of far distant Christians, thousands would have starved to death

Ever yours, for the daughters of Lebanon,

GOD AMONG THE NATIONS.

EXTRACT FROM A SERMON BY REV. E. E. ADAMS ON THE TEXT-"THE END IS NOT YET."

I. God has still a work to do among the nations. We do not argue the continuance of our world, in its present condition, from the large tracts of uncultivated, unemployed nature. The purposes of civilization and the comforts of life are such, as well as the system of compensation which God has established in material things, that the forests are as much needed as the cultivated fields; and the warmth that diffuses itself through colder regions, rom burning Saharas, cannot be spared from the equilibrium of climatic action and law.

Nor do we predicate a long future for our earth in its present condition, on the immense amount of materials which human ingenuity is working. and which might furnish the elements of labor for millenniums to come; for God sees not in all this a value so great that he would not consume it in "the last conflagration," if thereby it might contribute to the glory of the New Earth, wherein

We believe, however, that God has still a work

None of the nations now existing have fulfilled their mission. There is a prophecy in the past, tain, and France, and Russia, and Italy, and America, and Africa, and Asia, have yet to complete, Thus compelled to fight, the Druses flew into their history. And they shall not come to an end their ranks, and with fire and sword, and with too soon. The mighty preparation through which

> But this intimation has not the force of a quastayed for the wealth, and cities, and institutions

But, in the days of the flood, God delayed his coming for his church, and he spared the world

May it not be so now? What does God care insulted, reviled, stoned, mobbed, and been in in luxury, and sets himself "above the stars of

ential ultramontanes, to discuss the possibility of effecting a union between the High Church Protestants and the Roman Catholics. Preparations are many high-minded, honorable and friendly made for holding another conference of the same.

As a popula the Denses are most being peace—lost their work, down goes the whole machinery into the dust. Just as men take down the stayinto the first their work, down goes the whole machinery into the dust. Just as men take down the stayinto the first their work, down goes the whole machinery into the dust. Just as men take down the stayinto the first their work, down goes the whole machinery into the dust. Just as men take down the stayinto the first their work, down goes the whole machinery into the dust. Just as men take down the stayinto the first their work, down goes the whole machinery into the dust. Just as men take down the stayinto the first their work, down goes the whole machinery into the dust. Just as men take down the stayinto the first their work, down goes the whole machinery into the dust. Just as men take down the stayinto the first their work, down goes the whole machinery into the dust. Just as men take down the stayinto the first their work, down goes the whole machinery into the dust. Just as men take down the stayinto the first their work, down goes the whole machinery into the dust. Just as men take down the stayinto the first their work, down goes the whole machinery into the dust. Just as men take down the stayinto the first their work, down goes the whole machinery into the dust. Just as men take down the stayinto the first their work, down goes the whole machinery into the down the stayinto the first their work, down goes the whole machinery into the first their work, down goes the whole machinery into the down the stayinto the first their work, down goes the whole machinery into the down the stayinto the first their work, down goes the whole machinery into the down the stayinto the first their work, down goes the tants and the Roman Catholics. Preparations are many nightminded, nonorable and friendly ing, when the tower is finished, or the grand dome made for holding another conference of the same Druses. As a people the Druses are most kind swells out in wondrous proportions to the eye. and hospitable to their friends, but cruel and Shall we mistake the staying for the mansion?

temple is rocking to its foundations?

France, and America. And he is doing it by agitation and conflict. There must be disintegration before there can be re-construction. The church is to be taken out of her bad involvements and affinities—separated from all brotherhood with sin. social and national. To do this, there are battles and upheavings of mind; the engulfing of nationalities; the re-constructing of States. God will destroy all our earthly confidences, perhaps even urged Harry. Then, turning to Bertie, he added, break us into separate republics, or, in his anger, giving us monarchs, if there be no other way by which to humble our pride rebuke and cure our

boasting, our luxury, our of ression. He will let, our countryle so long as he can make it a nursery for the chick, by all the ways that enter into his sublime husbandry. He endures the tares, if there be will gather them the wheat is ripe, he will gather them the one for the garner, the other for the fire. We would have union, if we may, without the

sacrifice of truth and right; but we must take boxes."
what God shall give us, if he sees it needful to Our country lives because God has a church in it! and so long as he can get out of its institu-

tions, its commerce, its statesmanship, its wealth, its mind, that which shall enrich his vineyard, cause its clusters to grow and ripen, he will spare the country, but no longer.

See, then, the solemn duty of man! - Feel the stupendous mission of every citizen and every institution. All shall come to an end, and shall end in disaster, that is not capable of mingling harmoniously with the kingdom of Christ. "Talk no more so exceeding proudly; let not

He raiseth up the poor out of the dust, and lifteth the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory. For the pillars of the earth are the Lord's, and he hath set the world upon them. By strength shall no man prevail! The Lord shall judge the be wisest to profit by the warning, and aggravate ends of the earth, he shall exalt the horn of his him no further. anointed! The very heavens shall be rolled together as a scroll, and the elements shall melt with fervent heat." Shall the great Proprietor hesitate, his money," said Bertie. And, putting his hand when his time is come, to wither a nation from

II. Our text is suggestive of the Divine patience toward man.

What has been the motive mainly lying at the achievements? Undoubtedly pride, tyranny, self- money which his mother gave him in the box, he after a royal smile? And does it not speak for the wondrous patience

of God, that nations live so long? That thrones and Paul knew it very well; for conscience was do not sooner crumble, and discord and crime rend striving to raise her voice of warning in opposition to fragments confederated states? This is what we to it all the time; but he resolutely closed his ears ought now to look at in the billows of conflict and refused to hear. His only desire now was to that are dashing over the globe. God's patience has been too long and too deeply tried. He is be rich fall into temptation and a snare, and now mercifully giving the world—giving us— into many foolish and hurtful lusts, which drown warning. He will not bear with us as he did with men in destruction and perdition. For the love those whose ignorance he once winked at. Our of money is the root of all evil, which while some light, and privilege, and discipline, have been too have coveted after, they have erred from the faith, great for longer indulgence. Now he command- and pierced themselves through with many soreth all men everywhere, in all forms of social and rows." civil life, in all stages of guilt, to repent!

MONEY.

OR, THE AINSWORTHS We print from the sheets of the Prize Book of

our Publication Committee "Money," just issued, a chapter which will give an idea of the style of the were slipped. The boys were all anxious to be book. Told without pretension, the story yet shows a fine power of description and a keen analysis of character. Harry, the oldest boy, illustrates the generous spendthrift; Paul, the second, the too Upon taking the box, he hurriedly performed the eager lover of money; Bertie, the youngest, the operation of appearing to take something from his happy class who know the true value and use of pocket and then placing his closed fingers over the that agent of good and ill-Money.

you had started."

Mrs. Ainsworth spoke anxiously, and as if she influence them as it should have done. Bertie but the Lord looketh upon the heart." to her. Paul went on studying the catechism question, which, with his other Sabbath-school lessons, he had neglected until the very last moment; and Harry was off somewhere out of hearing, no one knew exactly where: it was exceedingly difficult to keep regularly posted as to Harry's whereabouts. Again their mother raised her voice, even more anxiously than before :-

"Boys, don't you hear me tell you that it is time to go to Sunday-school?" "Good-by, Nettie," said Bertie, hurriedly; and in another minute he was standing in the hall, cap and books in hand, ready to start. Paul moved slowly toward him, with his cate chism still open, studying as he went. He closed

it quickly, however, as an important recollection suddenly occurred to him. "Mother," he said, "you know that this is the day when you give us our missionary money." 'Oh, yes," she returned: "I have not forgotten. The money is safe in my pocket, ready for you. But where is Harry?" "I'll look for him, mother," said Bertie.

The offer was scarcely made when Harry appeared. There was no difficulty now in knowing where he had been; for he had both hands filled with eggs, and his clothes were plentifully sprinkled over with dust and small pieces of straw. Harry was very fond of eggs, and was generally successful in finding them. "Dear me, Harry!" exclaimed his mother:

"what have you been doing in the barn this morning?" "Finding eggs, mother," he replied: "don't you see how many

"I do wish you had let them stay quietly where

they were a little longer," she said, complainingly: house that you should ruin your best clothes to around a sinful action, exposing it to view in all find those. You don't look fit to be seen now any-where, much less at church and Sunday-school." its hideousness, that we may see it just as it is.

The keeping back of the half-dime was no longer a Harry laid down the eggs carefully upon the mere act of borrowing, as he had vainly striven to hall-table, and, for the first time, began to take an observation of his dress, which Bertie had already a plain, wicked theft. There was only one safe clothes wisp that was kept hanging in the hall for sins, he is faithful and just to forgive us our sins, general use. Paul, in the mean time, took upon and to cleanse us from all unrighteousness." But himself the office of distributing the three half. Paul was not ready to do this. His conscience redimes—their monthly allowance of missionary proved him for having done wrong, warning him money—which their mother had taken from her that it was all known to the Lord, and his own pocket. Mrs. Ainsworth assisted Bertie in his selfishness tortured him with fears lest his fellowefforts to free his brother from the straw and dust: and when the process was finished to her entire for having sinned, nor hatred of his wickedness as

school. missionary-box before I spent my two-and-a-half in any way contribute toward relieving his fears.

Shall we look with tears and terror at the pins gold-piece," said Harry while they were on their which are dropping from the scaffolding, when the way. Mr. Martin told us so much about the poor Sunday-school children in the West, last Sunday, God has a work yet to accomplish for his church that I wanted to be rich purposely so that I could n Italy, in India, in Russia, in Britain, and buy a whole library for them; and yet, when I had money in my hands, I forgot all about them until after it was all gone. It is really too bad!" "It is just like you, Harry, to spend your money

foolishly, and then be sorry when it is too late," said Paul, reprovingly.
"I am only sorry that I spent my money be

cause I would like to help to buy a library for the "I dare say you have brought some of your own

money with you to-day."
"Yes," replied Bertie: "I have one dollar,—
a half-dollar for each of the boxes."

what he was saying.
"No, it is not," Bertie answered, quite as decidedly: "I took time to think about it, and talked

it over with Netta, and neither of us thought it too much. I want to give a dollar between the two "Well, I am sure I would be very glad if I had that much to give myself this morning,"said Harry;

"but I have not got it, and I am sorry; and it is too late to do any good." "You always put me in mind of an old proverb

Harry," said Paul.

"What old proverb?" inquired Harry. "A fool and his money are soon parted," rejoined Paul, dodging his head quickly to avoid the blow which Harry showed some inclination to be stow upon him.

"You had better take care how you quote your old proverbs to me another time," said Harry, with arrogancy come out of your mouth; for the Lord | some difficulty restraining his hand. "If I am a is a God of knowledge, and by him actions are fool in spending money, you are a miser in saving weighed. The Lord killeth, and he maketh alive. it,—which is a great deal worse, I think. I would He bringeth down to the ground, and bringeth up! | not use the mean ways to get money which you do, to be the richest man in the world. And you had better take good care not to try me too far, or I'll tell father all about some of your tricks.

Paul was about to retort by calling him "tell-tale;" but, upon second thought, he concluded it would

"You have no right to say such things to Harry affectionately through Harry's arm the two walked quietly on in advance of Paul, leaving him to his own reflections. These turned upon a topic suggested by his brother's conversation,-the missionary collection .- and a wicked thought suddenly foundation of human governments and human occurred to him. Suppose, instead of putting the ishness, in some form. The origin of our own should add it to what he should save in the next country is an exception; but the history of na- few months, and let it go toward making up anotions—our own as well as others—is one of crime. ther five dollars. Not that he had any intention God forgotten, warfare encouraged, man oppressed, of cheating the missionary fund in the end; for wealth and prowess worshipped, power employed that would be stealing; and he was not a thief to suppress mind, to quench high and holy desire; No: but he would save up closely and invest until to keep down the true church; to rule, if not an- he had got fifty dollars, and then he would comnihilate, Christianity; and has not nominal Chris- mence drawing interest, and a portion of this tianity fawned before the state? bowed to human should be devoted to paying back what he should opinion? flattered pride and power? and crawled borrow from the missionary box. It would only

be borrowed to be repaid at a certain time. This reasoning was all as false as it was wicked

Paul knew his lessons: it was an uncommonly rare thing for him not to know them. He was a quick, studious boy, and frequently received marks of approbation from his teachers for this; and, being naturally ambitous, he was very careful to use every effort—as far as outward behavior was concerned to retain their good opinion. The missionary box was made of stiff card, having a slit cut in the lid through which the various donations of the pupils him a better opportunity of evading suspicion. opening, as if for the purpose of dropping it in; while in reality the half-dime, which his mother "Come, boys, don't be late at Sunday-school had merely intrusted to his care, remained still this morning. Get your hats; for it is quite time | undisturbed in his possession. The deception was adroitly practised, and no human eye saw the transaction: yet it was not hidden from the most felt worried. It was Mrs. Ainsworth's misfortune important witness: the great Judge saw it all to be worried and anxious about something nearly | "The Lord is a God of knowledge, and by him acall the time, and her children's to have become so accustomed to this tone of voice that it failed to seeth; for man looketh on the outward appearance, lingered at Netta's door to say a few more words was all over, the box emptied, and its contents safely deposited in the teacher's hands without any annoying questions having been asked, Paul congratulated himself upon having entirely escaped detection. He forgot the plain truth, "Thou, God seest me," inscribed upon one of the large cards which hung upon the wall of the very room where he was then sitting. Like the foolish bird who in shutting his own eyes thinks to elude those of his pursuers, so he endeavored to persuade himself that his guilt was unknown because he refused to look at it himself.

The three boys went up into the church and entered the pew together, Paul bearing in his heart the uneasy consciousness which must always attend the sinner. The prayer and hymn were scarcely heard nor the chapter that followed, until the minister in the course of his reading repeated, with solemn emphasis, these questions:-"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me." He listened to these fearful words with horror-stricken conscience, as if they had been meant for his ear alone, and pondered upon them, missing all that intervened until the closing of the chapter :- "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." There was a wide distinction between these two classes, he knew; nor had he any difficulty in understanding to which he himself belonged. This uneasiness clung to him through the whole church-service, and followed him to his

It is wonderful how easily the light from a text of Scripture can dissipate all the mists which a de-"there was no such great scarcity of eggs in the ceitful heart by its false reasoning may gather menced brushing vigorously with a small way of settling the matter. "If we confess our men should find it out; but he had no true sorrow satisfaction, the three boys started for Sunday- committed against the holy God, nor any real desire to forsake it. His chief anxiety now was to "I am very sorry that I did not remember the hide it from others: the confession of it would not