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## Poetry.

### HOW SHALL I THINK OF THEE?

FROM THE "LIFE OF JESUS."  
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 praise thine?

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

The modest flower, low in the green grass blushing,  
The virtuous wisdom of the honey bee,  
The bird's 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 Thee infinite perfection flowing,  
For Thine own bliss and their delight they are.

But chiefly in the pure and trusting spirit,  
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 hopes, a thankful heart revealing,  
A heart that trembles, and that 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 Re-  
jection of God—Worship for Favors Bestowed

—The Work of Redemption—Temporal Utility  
of Public Worship—Its Influence over the  
Social Affections—A Means of Conversion—  
Of Growth in Grace—Profession—The Gospel  
not a Debt—Man cannot enjoy Life without it—  
The French Nation without a Sabbath.

In my last I spoke of the mind, soul, spirit.  
It seems appropriate to speak next of the depend-  
ence of a spirit upon its Creator and Preserver;  
and the consequent benefits of such recognition  
and adoration. Such a spirit can be happy  
nowhere but in the enjoyment of its Maker; and  
this opens us to the great subject of worship.

St. Paul has well said, "Alas! if the principles of  
contentment are not within us, the height of sta-  
tion and worldly grandeur will be soon added a  
cubit to a man's stature as to his happiness."

But in no situation does man find true content-  
ment, save in the communion which he has with  
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  
this subject had reference to the clerical profes-  
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  
part, namely, the Public Worship of God.

Man evidently depends upon some being, and  
is instinctively led to express that dependence by  
acts of worship. We know something of this  
Being from his "works," from which are "clearly  
seen his eternal power and Godhead;" but still  
more from that volume wherein He is declared to  
be "a Spirit."

Even with both these—his works and his word  
—we know very little about God; and without  
the worship, we should feel very much as a cele-  
brated heathen did, when asked to give his opin-  
ion relative to the nature of God. He replied  
that he wished for a day to consider before he gave  
an answer. At the end of the day he desired an-  
other, and then another, and finally at the end  
of the third day, confessed that "the more he thought  
of the subject, the more unwilling he was to give  
an answer."

"Could we conceive him, God He could not be,  
Or He not God, or we could not be men."

But we know enough of Him to command our  
private and our public adoration. It is said above  
that man is dependent. This dependence, from  
the nature of the soul, he is led to express in acts  
of worship. This worship, when spiritual and  
sincere, gives the most substantial enjoyment.

Worship implies love, reverence, adoration,  
and obedience to the Being worshipped. Before we  
can love, reverence and adore God, we must have  
some knowledge of Him, and form some definite  
idea of his character. It will be this idea,  
which we form in our minds, that we love. This  
love, reverence and adoration. If we form a true idea  
of the character we profess to love, we do not  
love him. But if the idea or character, which we  
thus form and love, is not a true one, we do not  
love the true God, but an idol of our own imagi-  
nation. Such worship resembles that of ancient  
Athens, filled with idols, while its inhabitants  
were "to superstitions," and "ignorantly worshipped."

Not to dwell on these points, which may seem  
to some of our readers quite theological; especially  
as the order of our time is opposed to dry doc-  
trines, and craves "light bread," let me come to  
the point, the duty, advantage and enjoyment of  
public worship.

We are bound to worship God for his own  
intrinsic excellences; and as we are social beings,  
and have social privileges, we are bound to wor-  
ship him socially, or in the great congregation.  
Moreover, the Bible holds it up as the first duty  
and privilege of man to worship God "in the as-  
sembly of his saints;" "not forsaking the assem-  
bly of ourselves together, as the manner of some  
is."

When did our Creator ever command us to do  
that which was not for our good; ultimately, for  
our happiness and well-being? If infinite  
excellency be an object of love, veneration and  
worship in all its properties, God is the object in  
all his properties. He is the fountain from  
which the highest degree of excellence and lovely flows.  
If on earth there be a personage possessed of infini-  
tude in an eminent degree, and highly exalted by  
his acquaintances 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

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 ex-  
cellency, he is but the creature of God, and infini-  
tely 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 be-  
stowed justly demand a return of love in propor-  
tion 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 en-  
joyment? 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 bid the earth in icy fetters? Why is not  
every plant in the vegetable world a poison; every  
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  
enjoyment as in the worship of God; hence the  
following exclamation of the sweet singer of Is-  
rael, when deprived of the privilege of the sanc-  
tuary:—"How amiable are thy tabernacles, O  
Lord! My soul longeth; yea fainteth for the  
courts of the Lord. A day in thy courts is better  
than a thousand." This is health to the spirit—  
the true hygiene of the mind.

There is still a work of God before which those  
of creation, providence, and all our social privi-  
leges dwindle into insignificance—a work at which  
angels wonder, and devils tremble. It is the work  
of redemption. When the fatal fruit was torn  
from the tree of knowledge,

"Whose mortal taste  
Brought death into our world, and all our woe,"

God, instead of barring man from Eden by a  
flaming sword, devised a plan of redemption; gave  
his Son to die, that through his blood we might  
intercede the guilty might one day dwell in  
Paradise, where no fruit shall tempt, no serpent  
enchant. For this work, the soul of man should  
ever thrill with ecstasy. Human hearts cannot  
conceive, human tongues cannot express it. "The  
angel desire to look into it." Fathom, if you  
can, that ocean of gratitude which such a work  
demands. Eternity will be but long enough to  
tell the story of wonder. The true hygiene of the  
soul is to know of God's saving health "as diffused  
through the plan of redemption."

We are furnished with another argument for  
the public worship of God, in its temporal utility.  
It is the true health for both soul and body. It is  
one of the strongest pillars of civil society. The  
true happiness, the richest enjoyment of civil so-  
ciety consists in the suppression of crime; the cul-  
tivation of the benevolent and social feelings, and  
the enjoyment of such laws as secure to all their  
rights and privileges. The preaching of the gospel  
is the strongest antidote against crime. Those  
who have been trained up under the influence of  
the sanctuary, who have known this spiritual hy-  
giene of the soul, this grand prophylactic against  
crime, have rarely been found guilty of any flagrant  
offense. The number of malefactors brought to  
the bar of justice has been found to be in propor-  
tion to the number of those who habitually neg-  
lect the public worship of God.

This worship extends the same benign and sa-  
lutarious influence over the benevolent and social af-  
fections. It enjoins upon man every duty by the  
weighty consideration of reward or punishment  
from God suited to our character. It inculcates  
everything connected with peace, honor and hu-  
man felicity; and discouragements, by the most  
weighty considerations, everything hurtful and  
dangerous, or tending to mar the enjoyment of  
life.

His blessings are not confined to one class, but  
extend to all. Here the ruler and the ruled, the  
parent and the child, the master and the servant,  
all meet for the same end, all stand on the same  
level, all participate in one common blessing.  
Here they have solemnly impressed upon their  
minds the grand, reciprocal duties they owe each  
other; and all true worshippers are one in Christ  
Jesus. The public worship of God thus becomes  
the bond and cement of society, its firmest sup-  
port, its greatest ornament, its richest source of  
enjoyment.

Furthermore, it has pleased God that the insti-  
tution of public worship should be the chief means  
by which sinners should be converted. Those  
who neglect its ministrations have but little reason  
to expect that "grace of God that bringeth salva-  
tion." "Faith cometh by hearing, and hearing by  
the word of God; and how can they hear without  
a preacher?" "How beautiful are the feet of him  
that bringeth glad tidings! That publisheth peace!"  
Those who wait upon God in his sanctuary  
may hope for that "grace that bringeth salva-  
tion." Here "the law of God becomes our  
school-master to bring us to Christ." Here "the  
wages of sin are shown to be death, and the gift  
of God eternal life through Jesus Christ our Lord."  
Here we are shown our guilt; the iniquities of the  
heart are laid open; and our alienation from God  
made manifest. Here, too, "the Lamb of God,  
who taketh away the sin of the world," is pointed  
out as the only Saviour.

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; so by him, in strains as sweet  
As angels use, the gospel whispers peace."

(Conclusion of the Chapter next week.)

## LETTER FROM MRS. BENTON.

Bhamdun, Mt. Lebanon, Nov. 1, 1860.  
MY DEAR MR. EDITOR:—Your delightful pa-  
per of October 4th, has just reached our distant  
mountain home. You mention in it that Bham-  
dun is yet safe; yes, bless the Lord with us.  
When we consider the dangers and trials which  
have encompassed us, we are filled with wonder  
and amazement.

While so many of the stations and out-sta-  
tions of the different missions in Syria have  
been swept almost or quite out of existence by  
the terrible events which have occurred in this  
unhappy country the past summer, we sing of  
mercy and the protecting grace of God. The  
awful storm has passed, and we have lost no-  
thing; nay, our humble station and labors are  
a hundred-fold more deeply rooted about us. As  
you will remember, we stayed for thirty-five days  
in the midst of the fire, well knowing that if  
we left, every family would follow us, and the  
Druse women even would burn and plunder this  
and the little villages at the south of us. We  
can never sufficiently thank God for enabling us  
to stand. Now near four thousand Christians  
are safe in their houses, who all fled to-day that  
they save their houses and property to the in-  
fluence of your humble missionaries at Bham-  
dun. From Beirut to Damascus there is not a  
Christian house or village left, save Bhamdun;  
nay, from Beirut to India is a 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  
Beirut. The Pope and the false Prophet seem  
to be going down together.

It appears that some of our friends in Amer-  
ica look upon the late ferocious conflict between  
the Druses and Maronites at Lebanon as a re-  
ligious war, a persecution upon the Christians  
because they bear the name of Christ. It is our  
object in the following brief statement of facts,  
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,  
never fight for religion. "We make war on  
those who make war on us." They believe in  
the pre-existence and in the transmigration of  
souls, and that God created the souls of all men  
at the same time, so many Christians, so many  
Moslems, so many Druses.

The Druses are the original proprietors of  
their part of the mountain. When they came  
here with about thirty-three families, about one  
thousand years ago, they found these wild un-  
inhabited, 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 set-  
tled among them, purchasing land of them, and  
when poor to buy occupied the lands of the  
sheikhs as tenants. The sheikhs were feudal  
lords, and reigned supreme in their own moun-  
tain wilds. In process of time the Christians  
multiplied, till they became ten to one of the  
Druses. Jealousies, animosities, quarrels and  
murders became common; there was no govern-  
ment to intervene, no law save that of revenge  
and retaliation. The Druse notion of justice  
is, that if a sect or nation is five or ten times  
as large as another sect or nation, then five or ten  
of the larger must cancel the blood of one of  
the smaller. Thus they declared that for every  
Druse murdered by the Christians they would  
kill ten Christians.

At last the war seemed inevitable. It is im-  
possible for you to conceive the boastful pride  
and arrogance of the Maronites and other Pa-  
pal sects. From the ill-fated town of Deir-el-  
Kamr came the plan of exterminating the whole  
Druse nation, or driving them all off to the  
Hauran and taking all their property in the  
mountains. The Druses got hold of this con-  
spiracy, and the plan became universal among  
the Christians. The Druses were greatly  
alarmed; they feared the superior number of  
their enemies; they feared foreign intrigue,  
especially as they knew many of the Christians  
were armed with French guns. No one expected  
such results as have been witnessed. The Chris-  
tians tauntingly challenged the Druses for a  
day to fight; they would accept no overtures  
for peace, except it should be the voluntary re-  
tirement of the Druses from the mountain. The  
Christians knew little of war, had little ammu-  
nition, no leaders, no discipline. The Druses,  
"sons of the sword," regularly organized into  
distinct clans under their noble sheikhs, now  
stood on the defensive. The Christian soldiers  
received the blessing of their bishops and priests,  
were sprinkled with holy water, and sent forth,  
with the assurance that their fathers would  
bless the Virgin and all the saints for their  
success, and with burning zeal they rushed upon  
the Druses, "determined to make clean work of  
it, and not leave a Druse alive on Lebanon."

Thus compelled to fight, the Druses fell into  
their ranks, and with fire and sword, and with  
an almost incredible speed, devastated vil-  
lage after village and town after town, fighting  
like mad tigers; and the world has turned pale  
at the recital of their atrocious deeds. The  
Lord gave them a fearful victory. Now the  
armies of France are here to ask and demand  
the rights of the conquered Papists. Suppose  
the scene transposed; had the Christians ac-  
complished their most unchristian design, and  
not left a Druse alive on Lebanon, who would  
have asked after the rights of these poor heath-  
en Druses? who? Do the Christians of the  
United States know that under the protection  
of these same Druses the American missionar-  
ies entered Mount Lebanon, and that during  
all these years we have never received a word  
of insult or unkindness from a Druse, while by  
these heathen Christians we have been hated,  
insulted, reviled, stoned, mobbed, and been in  
danger of our lives? Now, how can we see  
these, our friends and protectors, heathen though  
they be, driven out of their ancient homes and  
possessions, and not lift up our voice against  
it? As there are many well-disposed, peace-  
loving people among the Christians, so there  
are many high-minded, honorable and friendly  
Druses. As a people the Druses are most kind  
and hospitable to their friends, but cruel and

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implaceable to their enemies; they never forget  
a kindness or forgive an injury. During the  
terrible scenes of the past summer there have  
been many houses and hundreds of lives saved  
by friendly Druses. Bhamdun, and the other  
villages and hamlets at the south of us, in the  
district of the Jurd, were most completely in the  
power of the Druses; but they took good advice,  
kept their neutral position, maintained their  
fidelity to the Druse governors, and all were  
saved. As we stood by the Christian part of  
our flock in their days of terror, so now we feel  
it our duty to stand by our Druse friends, and  
do all we can to save their nation from destruc-  
tion.

When the French troops first entered Leba-  
non, the Druses of our district were all about  
to flee, they knew not whither. Mr. Benton, after  
consulting Lord Dufferin, the English Commis-  
sioner, advised them all to keep in their houses,  
and nearly all stayed; some of the most implac-  
able fled to Haïran. Every observer has seen,  
that in all the past fire, and bloodshed, and mas-  
sacre, the Turkish authorities have sided with  
and stood on the wild Druses, and made them their  
bloody weapon by which to wreak their ven-  
geance on the Christians. Now, with charac-  
teristic treachery, they forsake the Druses, and  
appear willing to sacrifice the whole Druse na-  
tion and property to appease the wrath of of-  
fended Christendom, to wash out their own  
crimes in the blood of the Druses.

When Ibrahim Pasha, with the 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 special  
protection of England. They have the greatest  
respect and veneration for England, hence the  
petition of the Druses to the Queen of Eng-  
land.

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

Before the Druses began to collect to attack  
Zahleh, the Turkish troops came up and en-  
camped near Zahleh. We had heard from Beirut  
that the troops were to go between the contend-  
ing parties, to prevent further war. A large  
company of our Bhamdun friends, some of them  
Protestants, went out to meet and welcome the  
troops. The soldiers took them to be Druses,  
and congratulated them on their victories over  
the Christians, called "the sword of the  
Moslem," but said, "don't think you have ac-  
complished all the will of the Turk till you have  
crushed the two heads of the serpent, Zahleh and  
Deir el Kamr."

The Zahlehans are rebuilding their houses as fast  
as possible; the walls were of sun-burnt brick,  
and mostly 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  
day for medicines. A Protestant Swiss gentle-  
man gave us £20 (about \$75) for distribution; it  
has been a great comfort to add this to our own  
scanty means for the relief of the suffering 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,  
L. G. BENTON.

## 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 un-  
cultivated, unemployed nature. The purposes of  
civilization and the comforts of life are such, as well  
as the system of compensation which God has estab-  
lished in material things, that the forests are as  
much needed as the cultivated fields; and the  
warmth that diffuses itself through colder regions,  
from burning Saharas, cannot be spared from the  
equilibrium of climatic action and law.

None of the nations now existing have fulfilled  
their mission. God has a prophecy in the past,  
and it must become history. Some of the nations  
and cities of antiquity have done their work, and  
had their day. Many have faded from the earth,  
because they failed to do their work. But Brit-  
ain, and France, and Russia, and Italy, and Amer-  
ica, and Africa, and Asia, have yet to complete  
their history. And they shall not come to an end  
too soon. The mighty preparation through which  
God has led our own country, is an intimation  
that she shall yet endure.

But this intimation has not the force of a guar-  
antee. For God does not estimate worth, the value  
of agencies, and materials, and institutions, as we  
do. When the heavens parted, and the founda-  
tions of the great deep were broken up to deluge  
a godless world, the hand of vengeance was not  
stayed by the wealth, and cities, and institutions  
of man. Man is greater than institutions; and if  
he is to fall a sacrifice to his sin, it will not be his  
surroundings that shall ward off the descending  
stroke.

But, in the days of the flood, God delayed his  
coming for his church, and he spared the world  
until the germ of a new moral creation was fer-  
tized in vigor, and sheltered in the ark—then  
came the end!

May it not be so now? What does God care  
for the palaces of the East, the golden mountains,  
and the coral beds of the West, and the institu-  
tions by which man nurtures his pride, and revels  
in luxury, and sets himself "above the stars of  
God"? What cares he for liberty, and education,  
and commerce, and statesmanship, and wealth, if  
they do not contribute to lift the heart and mind  
to heaven? Man is greater than institutions; and  
if he will cause all these to work together for  
his church—his true people,—and when they have  
done their work, turn down the whole machinery  
into the dust. Just as men take down the stay-  
ing, when the tower is finished, so the grand dome  
of man, and in wondrous proportions to the eye,  
shall we mistake the staying for the mansion?

Shall we look with tears and terror at the pins  
which are dropping from the scaffolding, when the  
temple is rocking to its foundations?

God has a work yet to accomplish for his church  
in Italy, in India, in Russia, in Britain, and  
France, and America. And he is doing it by agita-  
tion 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 national-  
ities; the re-construction of States. God will  
destroy all our earthly confidences, perhaps even  
break us into separate republics, or, in his anger,  
giving us monarchs, if there be no other way by  
which to humble our pride, and cure our  
boasting, our luxury, our oppression.

He will let our country, so long as he can  
make it a nursery for the church, by all the ways  
that enter into his sublime husbandry. He en-  
dures the taxes, if there be wrong; but when the  
weight is ripe, he will gather it in—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  
what God shall give us, if he sees it needful to  
crush our idol.

Our country *loses* because God has a church in  
it; and so long as we 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 in-  
stitution. 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  
arrogancy come out of your mouth; for the Lord  
is a God of knowledge, and by him actions are  
weighed. The Lord killesh, and he maketh alive.  
He bringeth down to the ground, and bringeth up;  
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. The Lord  
shall not man prevail! The Lord shall judge the  
ends of the earth, he shall exalt the horn of his  
anointed! The very heavens shall be rolled to-  
gether as a scroll, and the elements shall melt with  
ferment heat." Shall the great Proprietor hesitate,  
when his time is come, to wither a nation from  
the earth?

II. Our text is suggestive of the Divine pa-  
tience toward sin.

What has been the motive mainly lying at the  
foundation of human governments and human  
achievements? Undoubtedly pride, tyranny, self-  
ishness, in some form. The origin of our own  
country is an exception; but the history of na-  
tions—our own as well as others—is one of crime.  
God forgotten, warfare concerned, man oppressed,  
wealth and progress worshipped, power employed  
to suppress mind, to quench high and holy desire;  
to keep down the true church; to rule, if not an-  
nihilate Christianity; and has not nominal Chris-  
tianity favored before the state bowed to human  
opinion? flattered by pride and power? and crawled  
after a royal smile?

And does it not speak for the wondrous patience  
of God, that nations live so long? That thrones  
do not sooner crumble, and discord and crime re-  
turn to fragments confederated state? This is what we  
ought not to see, in the billow of conflict that  
are dashing over the globe: God's patience  
has been too long and too deeply tried. He is  
now mercifully giving the world—giving us—  
warning. He will not bear with us as he did with  
those whose ignorance he most pitied. The  
money is the root of all evil; and the more  
great for longer indulgence. Now he command-  
eth all men everywhere, in all forms of social and  
civil life, in all stages of guilt, to repent!

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 the  
reproof of his teachers for his industry; and, being  
naturally ambitious, 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  
of the school were put. Paul was so anxious to be  
allowed the privilege of passing it around the class;  
but on this day Paul being particularly earnest,  
the teacher decided in his favor. This afforded  
him a better opportunity of evading suspicion.  
Upon taking the box, he hurriedly performed the  
operation of depositing the contents of the pupils  
into his pocket, and then placed his hands upon the  
opening, as if for the purpose of dropping it in;  
while in reality the half-dime, which his mother  
had merely intrusted to his care, remained still  
undisturbed in his possession. The deception was  
scurily practiced, and no human eye was the  
transparent; yet it was not hidden from the most  
improbable witness: the great Judge saw it all.  
"The Lord is a God of knowledge, and by him ac-  
tions are weighed." "The Lord seeth not as man  
seeth; for man looketh upon the outward appear-  
ance, but the Lord looketh upon the heart." When  
it was all over, the box emptied, and its contents  
safely deposited in the teacher's hands without any  
annoying questions having been asked, Paul con-  
gratulated himself upon having entirely escaped de-  
tection. He forgot the phylactery in the box, God,  
secretly," inscribed upon the lid of the large card  
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 mis-  
erably guilty Paul, who had been so anxious to be  
seen, was again the subject of the teacher's rebuke.  
"Will a man rob God? Yet ye have robbed me. But ye say,  
Wherein have we robbed thee? In tithes and offer-  
ings. Ye are cursed with a curse; and 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, and  
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 diffi-  
culty in understanding to which he himself be-  
longed. This unconsciousness clung to him through-  
out the whole church-service, and followed him to his  
home.

It is wonderful how easily the light from a text  
of Scripture can dissipate all the mists which a de-  
ceitful heart by its false reasoning may gather  
around a sinful action, exposing it to view in all  
its hideousness, that we may see it just as it is.  
The keeping back of the half-dime was no longer a  
mere act of borrowing, as he had mainly striven  
to convince his better judgment, but it was a theft—  
a plain, wicked theft. It was only one safe  
way of setting the matter. "If we confess our  
sins, he is faithful and just to forgive us our sins,  
and to cleanse us from all unrighteousness." But  
Paul was not ready to do this. His conscience re-  
proved him for having done wrong, warning him  
that he was all known to the Lord, and his own  
shame showed him that he had not been true sorrow  
for having sinned, nor hatred of his wickedness as  
committed against the holy God, nor any real de-  
sire to forsake it. His chief anxiety now was to  
hide it from others: the confession of it would not  
in any way contribute toward relieving his fears.

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"I am only sorry that I spent my money be-  
cause I would like to help to buy a library for the  
poor people who cannot buy one for themselves,"  
argued Harry; "then, turning to Bertie, he added,  
"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."

"That is entirely too much for you to give,  
Bertie," said Paul, with the air of one who knew  
what he was saying.

"No, it is not," Bertie answered, quite as deci-  
dedly: "I took time to think about it, and talked  
it over with Netta, and neither of us thought it  
too much. I meant to give a dollar between the two  
boxes."

"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," re-  
joined 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 at the name," said Harry, with  
some difficulty restraining his hand. "If I am a  
fool in spending money, you are a miser in saving  
it,—which is a great deal worse, I think. I would  
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