Woetry.

A CHILD AT PLAY.

BY REV. JAMES GILBORNE LYONS. A rosy child went forth to play,
In the first flush of hope and pride,
Where sands in silver beauty lay,
Made smooth by the retreating tide; And, kneeling on the trackless waste;
Whence ebb'd the waters many a mile,
He raised in hot and trembling haste,

Arch, wall, and tower,-a goodly pile. But, when the shades of evening fell, Veiling the blue and peaceful deep,
The tolling of the vesper bell
Call'd that boy builder home to sleep.
He pass'd a long and restless night. Dreaming of structures tall and fair; He came with the returning light,
And lol—the faithless sands were bare.

Less wise than that unthinking child, Are those deem'd great of mortal birth, Who grasp, with strivings warm and wild,
The false and fading toys of Earth.
Gold, learning, glory!—What are they
Without the faith that looks on high?— The sand forts of a child at play,
Which are not when the wave goes by.

OH, STEAL NOT THOU MY FAITH AWAY. BY REV. JAMES GILBORNE LYONS.

Oh! steal not thou my faith away,
Nor tempt to doubt a lowly mind;
Make all that Earth can yield thy prey
But leave this heavenly gift behind; Our hope is but the seaboy's dream When loud winds rise in wrath and gloom Our life—a faint and fitful beam

That lights us to the cold dark tomb.

Yet since, as ONE from heaven has said, There lies beyond that dreary bourne A region where the faithful dead Eternally forget to mourn, Welcome the scoff, the sword, the chain, The burning waste, the black abyss;
I shrink not from the path of pain,
Which leads me to that world of bliss.

Then hush, thou troubled heart, be still; Renounce thy vain philosophy; Seek thou to work thy Maker's will, And light from Heaven shall break on the To glad thee in the weary strife, Where strong men sink with failing breath,

To cheer thee in the noon of life,
And bless thee in the night of death. For the American Presbyterian.

"HOW TO ENJOY LIFE:" OR PHYSICAL AND MENTAL HYGIENE.* CHAPTER 2.—PUBLIC WORSHIP. CONCLUDED.

BY WM. M. COBNELL, M. D. In the public worship of God, his power is seen in renewing the heart; in imparting to it his "saving health:" in transforming the soul into his divine image, and pouring into it the light of DEAR EDITOR: life and the joy of heaven.

In the public worship of God, too, Christians the preached word, and by the administered ordi- Lebanon. nances of the gospel, as that the newly-born infant should be nourished by its proper food. It for the trial of the Druse Sheikhs. Said Bey Junis by the application of divine truth that the Spi- blat, their Commander-in-Chief, and wealthiest used in sanctifying human hearts.

It is in the public worship of God that Christheir faith in the Saviour and their love to him. Here they surround the table of the Lord and commemorate his death. Here they proclaim to crucified." Here they are seen "a peculiar people," holding communion with one another, and Lord Dufferin remarked to me on Saturday last, with Christ their Head. Here their hearts, their | "Only England and America, in such cases, regard object, their all are one. Here they are preparing all persons innocent until they are proved guilty; for mansions of bliss at God's right hand. Their and that such trials in Europe are usually secret." before him, as sweet incense, when offered in faith | glory. through the sacrifice of his Son. Here they are each other, and "for the furtherance of the gospel," that they may send it abroad to all the na-

"Establishes the strong, restores the weak, Reclaims the wanderer, binds the broken heart. And, armed himself in panoply complete Of heavenly temper, furnishes with arms, Bright as his own, and trains, by every rule Of holy discipline, to glorious war, The sacramental host of God's elect."

worship. Many more might be named, but these of all mankind, in the welfare of one another, and are sufficient for our present purpose, to wit, that | in the advancement of their common Redeemer's of spiritual hygiene.

parishes, that are not wealthy, say, "We are not future; and in this persuasion I am content to able to support the gospel." Now, this language await the issue. conveys the idea that the gospel is a tax, that it It is matter of thankful record that no Ameridiminishes so much the wealth of the place, with- can missionaries have been lost amid the massacres, out rendering an equivalent. But this is a most and that we have so many of us continued at our incorrect idea. The gospel more than supports stations and at our work. Our Druse neighbors itself wherever it is faithfully preached. In a have said more than once, that a hundred men worldly point of view, merely, it saves more money like your humble correspondent in Mount Lebain curtailing extravagance, in the suppression of | non, would have prevented all this war. And | it costs to support it. Would you see this proved? furnished that hundred missionaries for this goodly Compare those places that have a preached gospel mountain many years ago, or now to send them with those that have it not. Are the people who hither? Of a hundred missionaries in Mount enjoy it poorer than those who do not possess it? Lebanon, each would have a parish of half a dozen Are they more ignorant as it respects worldly villages, and a population of three thousand souls, knowledge? More illiterate? Stupid, indolent? of all religious except the true. Such a demonGo into a town where the gospel is preached, stration from the United States would look as the least, rather than the greatest of our account get as many of his people to unite with us as we and set apart for God's glory and praise. The Spiknowledge? More illiterate? Stupid, indolent? of all religious except the true. Such a demonwhere it is decently and honorably supported, and though we intended and expected to evangelize under the head of Injuries Received, I name can, and may even resolve to give him no rest unit is our teacher, leader, and counforter. We yield poverty and decay there, than where the gospel is sion to fire a gun. All were afraid, and many fled. sin or who now profit of it; as the murdered Duncan who feel an impulse of life, as you value the souls him, or quench his holy influences. To walk in on the souls of dving men as you prize the cause of all it is to breathe the spirit of Christ, and hands, drop through?" Are the walls and fences choicest sons and daughters, and consecrating her

more dilapidated? Does the ground more resem-

ble the "sluggard's vineyard," covered with nettles and thorns? Are these marks of decay more prevalent where the gospel is preached, even among a sparse population, than where it is not? Every man must answer these questions in the negative. Come with me to our beautiful city of "Bro-

therly Love." Do you find the best population in those streets and lanes where public worship is neglected? Are the most learned, elevated and refined people there? Where do you find the best houses, the finest stores, the most industrious and wealthy citizens? Not, surely, in those little filthy, dirty streets and alleys, where every other door opens to a grog-shop, and where the wretched inhabitants rarely or never go to church.

Are you a merchant-in which town would you prefer to open your store in the country, where the gospel is preached, or where it is not? In which street in the city would you prefer to establish your son in business, where the people are churchgoing, or where they are not? These are plain matters of fact. Doctors have to deal with facts when they talk about health, and they ought to deal with facts when they speak of spiritual hygiene as well as bodily.

Setting all moral and religious considerations aside, and contemplating those only which refer to a lucrative employment, who would not prefer to dwell among a church-going people?

But, I can safely go one step farther, and as long sermons are seldom good or much liked, this remark shall end the present chapter. Man needs the relaxation of the Sabbath. He requires public worship, and he cannot "enjoy life," and it is doubtful whether he could exist in a civilized state without these blessings. The experiment has been tried. That infidel nation, France, at the period styled the "French Revolution," burned the Bible, blotted out the Sabbath, and destroyed public worship. Were they then better off? No; they found they could not attend to the common avocations of life. They needed a day of relaxation from labor, and the constant routine of dissipation. They would not have a seventh day's rest, because it had been appointed by God and sanctioned by Christianity, which latter they wished to annihilate. But they appointed a tenth day's relaxation, a Decade as they called it. Here learn the wisdom of God in the appointment of the Sabbath, and the institution of public worship, and the consummate folly of man when attempting to refine upon, or annul divine

For the American Presbyterian. LETTER FROM MT. LEBANON.

Your readers will be interested to learn that Fuad Pasha has returned from Damascus to Beirut. are perfected in the divine life. The disciples of and that the French troops, with the exception of Christ, when first born of the Spirit, are children. a detachment at B'tiddeen, (near Deir el Komf.) They are to be fed and nourished by spiritual food have left the mountains and encamped about three till they attain "the full stature of perfect men in hours' ride from us, at the east and west in Beirut, Christ Jesus." It is as much a part of divine and Kob Elias in the Bukaa. As we anticipated, physiology, that the child of grace should grow by they found no occasion to fight the Druses in Mount

The mixed Commission is in session at Beirut

rit carries on the work of sanctification. "Sanc- prince, was on trial before the Turkish tribunal, tify them through thy truth; thy word is truth." and it was evidently the design of that tribunal "He takes of the things" of Christ "and shows to find him guilty, irrespective of the evidence, them to" the Christian; but he usually does it and confiscate his property. Lord Dufferin, the through the instrumentality of human means. The English Commissioner, interfered, and introduced gospel is a "treasure in earthen vessels," and it is five representatives of himself and the other Euro-God's appointment that these vessels should be pean Commissioners, in order to secure a fair and impartial trial. Thirteen of these Sheikhs presented themselves in obedience to the summons, tians have an opportunity of openly professing their faith in the Saviour and their love to him. Sheikhs who did not obey the summons, were pronounced guilty and rebellious, and all their prothe world that they are not ashamed "of Christ | perty was confiscated. The trial is secret, and the most that we hear is, that there is no progress.

The decision of this Turkish tribunal will be reformed into churches for the mutual edification of vised by the mixed Commission, upon the members of which devolves the heavy responsibility of enacting what is right in resolving the Syrian tions of the earth, till the sound shall be heard question, and providing an efficient government from pole to pole, "the kingdoms of this world." for this unhappy country. The present position -its divided and jarring kingdoms-have become of affairs is remarkable as the events themselves. the united and peaceful "kingdom of our God and which have attracted the attention and awakened his Christ," Here the faithful minister of Jesus | the sympathies of the civilized world. Indeed, all the world is interested, since all the races of men ing-place in this quarter of the globe: and it is consonant to my office and the aim of my life, under all circumstances, amid all kinds of religion, in behalf of all races, or rather all divisions of our one race of men upon the earth, by all possible Such are some of the healthful effects of public instrumentalities, to labor for an increased interest cause under the whole heavens. I am fully per-The gospel is a debtor to no man. No man can | suaded that the Lord is in all the past events and do without a preached gospel. People sometimes in the present attitude of affairs, with a provisay, "We are not able to support the gospel;" and dential concern for a brighter prospect in the

where the sanctuary is regularly and punctually the Mountain. France has just sent 5000 soldiers something material in two senses; which ought til he shall appear in his glory. Then let the ourselves to him, and seek to please and honour visited; are there more marks of wretchedness, to subdue the Druse country, and found no occa- to "lie heavy" on their consciences, who did the churches awake and arise. Begin this day, O ye him. We are careful not to grieve him, or resist decency? Are there more broken panes of glass; and how can the church of God achieve the moral more roofs which "through the idleness of the conquest of the world, without sending forth her

clearest promises of God, all men seek their own, one-fourth of a century ago yet, how old ought

PHILADELPHIA,

and its increase, in the name of God! Amen. "Whereas, God has spared His people and be-

stowed upon them, your Imperial Highness and government filled with mercy and compassion towards all His creatures, whosoever they may be, and to whatever sect they may belong; more espetect us; and praying to be regarded by the eye of compassion, that justice may be cope to us. We are emboldened to present this petition to the government of England, just and compassionate towards the worshippers of God; and we are emboldened to include a journal containing an explanation of the events which have happened between us and the Maronite nation of Mount Lebanon, in order that all the occurrences which this journal contains from the commencement to the end, may be told to your Imperial ears. We pray that your Imperial compassion may cover us, and that your judgment may be according to justice and impartial evidence. Now, we bend and fall down before the throne of your Imperial Highness, that you may be compassionate unto us in doing justice and in concerting with our Ottoman government, the most high, and with other exalted powers, in order that we may not be treated according to the false accusations of our enemies, or punished before we are tried or found guilty. God forbid that Imperial monarchs should do any thing that is unjust, This is what we are emboldened to petition for at God. the throne of your Imperial Highness. May God preserve her! In the name of God. Amen. I, the humble servant, because this petition is in the name of the Druse nation, when it is not customary to affix the seals of all, have affixed my name and seal in testimony of its being theirs.

"HAMDAN BELMINI. "Aug. 17, 1860."

The signer of this Oriental and royal petition, is the same Sheikh upon whom the Rev. J. M'L. and myself called. He is one of the Chief Akkals. Praying that our favored countrymen will take a drink, our joy and life. deeper interest in the Druses and other inhabitants of Mount Lebanon, I remain, in Christian

love, ever your brother, WILLIAM A. BENTON.

For the American Presbyterian. DENOMINATIONAL, CATHOLIC, ORTHO-

If our Presbyterian Church is true and worthy.

I ask, why be ashamed of her? why blink the question of love for her, living for her, commending her, fighting for her, on principles of Christian evidence of a more extensive preparation for the the intellectual anarchy around us, control the polemics and controversy apostolical? That there outpouring of the Spirit. is much good, doing and done, in other evangelical bodies, we are, and should be, glad to recognise and confess. We are not the representatives the grace of general confidence in God, and ardent Orthodox taste; some even of our evangelieal peoof a miserable hierarchical island, afloat, and taken in tow by the ship, "Royalty," and hence called an "Establishment:" though driven of the winds and tossed into Pusevism. Rationalism. Broad-Churchism, Organic Comprehensionism, Pluralism, Short-sightedism, and so especially Exclusionism-though, when an island excludes a continent, it only isolates, dissenterizes, excommunicates itself! "Establishment"-indeed! "Confirmation"-remarkable! The universe-in a nutshell! "I" said a harlequin in a circus, as we after circle in formed around several individuals, salvation. Meanwhile, (says the Quarterly,) not are told-"Please you, all people, and Ladies and the soul, rising into a lofty trust, often feels a whisper of condemnation or censure has been and gentlemen, I—am human nature! I am beyond all doubt, that God is coming to bring heard from any accredited functionary of "The mankind! I am the species—and let none of you salvation. dare to doubt or deny it, after this!" Perhaps, some extemporized monarch, or his prelatic chaplain, had lately "established" and "confirmed" him. No! we are not insular; not affoat; not soul grows. It so enlarges the heart and enkindles prayers, their praises, yea, all their services ascend The Lord will overrule their counsels for His own taken in tow; and if we are not a continent, it is the whole man, that the longer it continues the because we are a world; we go for the world; better. Its persevering exercise causes us to preaching the gospel to every creature, as our Saviour commands us; and showing every creature | prayed for, than at first we thought them to be. that salvation, in the infinitely catholic mediation God is honored by our importunity, much in the DIVINE BASIS of life eternal, offered to him, indi- is sought, and it well deserves long and faithful fully blasphemous character; so that the Book was truth, but by God-himself; offered sincerely, with scendent the blessing may be. When we consider no catch, or equivoke, or ambiguity, or duplicity, the infinite importance of such prayer in the or triangulation of inconsistency or hypothesis - churches, we shall feel that it is high time for as if God's immanent purpose were in conflict with them to arise and call upon their God. He is and all their religions have their origin and meet- his overt mercy, his benign manifestation and willing to hear and bless. He looks from his believe the gospel—that is, in his own right and love. He knows better than we can ever know best way to be saved, to go to heaven; as he SIN- the infinite worth of the great object to be secured dead body attracted the attention of the dwellers CERELY desires all of us promptly to do! We in a deep, thorough, and joyful revival. are truly generic Calvinists, all of us. We have Look abroad, then, all ye who love your Saa "basis," not new indeed; nor laid by R. J. B. viour's honor, and the everlasting welfare of your & Co. in 1837-8. It is as old as reason, common fellow-men, and reflect how glorious will be dime for it. It was also declared that not a man book of God. On this account, it ever irks me to to move the land. His Spirit is omnipresent. hear the nick-name of "New School" applied to He waits to be gracious. Our country can be us—who adhere to the old basis; when others—
saved only by an everywhere spreading work of saw the ruins crumbling, mouldering, brick by TION, actis et factis, when others vaunted them- out the world must be sustained by revivals, or it is only infidelity grae to seed, infidelity developed selves its prime propagators, expounders, defend- will languish and die. ers, exemplars—and then terribly violated it; as If this consideration shall awaken the spirit of it was never before known in all Presbyterian his- prayer in the mind, we further and finally suggest tory; and since the times of the Culdees, the that there is great encouragement to pray. It is Waldenses, the Paulicians, and the Apostles of an age of revivals, and will be so more and more. Christ: or, in more modern times, and since John | We live on the confines of great moral changes, Knox inaugurated the General Assembly of Scot- for which revivals only can prepare the world. land, with an old-basis sermon; just now, Decem- God has announced his adoption of the system of crime, intemperance and vice of various kinds, than ought not the United States of America to have ber 20, three hundred years ago—glory to God! revivals, and his intention to make brighter and which we dwelt. To live in the Spirit, is to live Esto perpetua, ecclesia presbyteriana!

accumulated treasures and energies to this glorious had exactly as much right to do, as has the bur- midst of the years make known; in wrath remem- grace from the Comforter, to think, feel, and act to crown every well directed effort with an endless of the house, to take his money, too! Oh, no! tion become a mighty flood.

and not the things of our Lord Jesus Christ, in the felony to be to lose its nature; to make no the predicted and promised renovation of the whole obligation of repentance; to be transformed—at Now, permit me, sir, to transcribe the following the righteousness of God, or any part thereof? I Druse nation of Mount Lebanon, addressed to the moral whole of the transaction; the perfidy, her imperial authority, the Queen of England. the rampant wickedness, of that deplorable occa-May God grant her continuance of royal power sion—too memorable, too horrible, to be often re-

peated or ever forgotton. In my next paper, I intend to remind the honest men of the other, the NEW basis branch, and all others of them, too, of what the people at large think of it; what the secular press said of it; what the secular press said of it; what editors thought of the measure, in its pecu-

Leroy, Dec. 154, 1860.

or the American Presbyteman. PRAYER FOR REVIVALS.

ITS NATUR -INCENTIVES TO IT.

In all genuine priver for revivals, the believer recognises great principles. The holiness of the divine government, the eternal ill desert of sin, the all-sufficient and efficacious atonement; the free offer of mercy to all, on condition of faith in it should come from the ranks of those who wear a Christ, the native and total depravity of the surplice in Episcopal pulpits, and have signed the human heart, the booessity of a radical change of tent as the nature and highest interest of the divine government require—these are the great truths implied in revival prayer. It, moreover, implies sense of dependence on God-submission to his holy will, desire for his glory, and willingness to co-operate in the work for which we pray. It implies intelligent and strong confidence in

Such are the principles involved. The enno- The whole teaching and influence of every religion bling nature of such prayer will be seen at once. It enlarges the heard and elevates the soul to the sublimest heights of moral experience. For a soul or give coherence to the social body. Moral printo be in such a prayerful state is to have sweet ciples have been found to lead to strife when made fellowship with the purest, noblest and greatest | the foundations of communities. Endless attempts truths, objects and minds, which the universe contains. It is to enter into the very life and spirit of the gospel. It is to consecrate one's self to rendered as uncertain, or even provisional, the the accomplishment of its benevolent designs, and whole intellectual frame-work gives way. All the thus to make the kingdom of God our meat and repose, the unity, all the permanence which rest

Revival praying in any Church implies unity of desire and petition. It implies that a few, or discord. Such a work indeed undoes the labor of many, or all, shall be moved by the same impulse St. Paul, brought to perfection by the Church. of God's Spirit, to unite in their requests for this He taught faith, hope and charity, insisting indeed one glorious object. In each praying soul, God chiefly on the moral truth, but resting it on a sysbeholds one whom he disagelf has taught to pray, of righteousness in this world to be followed by and in whose heart he himself has kindled the certain glory in the next. He preached Christ holy fires which thus seek vent in supplication. and him crucified. Once doubt the certainty of The more there are to unite, the greater will the the story or the reality of the sacrifice, and to what descending blessing be. As the spirit of prayer will the preacher appeal? He will be left to the truism—'to be good, for it is good to be good.' is also the spirit of self-denying labor, it gives * * It is not this which can bring order out of

Faith is an element of true revival prayer. The kind of faith required is that, which embracing have opened. The paragraphs have a decidedly love to his cause, adds, moreover, a certain con- ple may think rather strongly so. But the drift genial yearning for some immediate and visible of the quotation shows us where the alert leaders manifestation of God's saving power. In pre- of the other side, are marking out the battle field paring the way of the Lord, the Holy Spirit often on which they know that the final issues must be employs some common providence, to impress the or no-religiou, must hold the ground in dispute behearts of several persons to pray especially for a tween Christ and a skeptical Anti-Christ. particular individual. As the sovereign Spirit moves to the selected dwelling, he takes along with him, by the sweep of the providential agency, the spirit of special prayer. Thus circle of their great offence against Christian truth and

Revival prayer must be importunate. It may well be so. It involves such an amount of religious truth, that the longer it lasts the more the know how much more important are the things and expiation of the Son of God, is made THE same manner as he is by our faith. A vast result with a pencil made annotations of the most fearvidually; offered not by us-the mere echoes of his pleading. No one knows how great-how trancommand to all men, everywhere, to repent and throne upon his pleading Church with tender

*[Entered according to Act of Congress, in the year 1860, by WM

M. Connect, in the Clerk's Office of the District Court of the United and bloodless conflict? Omnipotence is pledged glar at midnight, after murdering the good man ber mercy, and in this day of mercy, let salva
forter! teach us to live in the Spirit in the present

meome of joy. But, alas! notwithstanding the It was not right, that! It was done now toward | THE WESTMINSTER REVIEW AND THE BROAD CHURCH.

THURSDAY, DECEMBER 27, 1860.

Under the title of "Neo-Christianity" this Quarterly of the "extreme left" of the party of relithe resurrection of the just even, or even after, into the righteousness of God, or any part thereof? I regard that concrete abstraction as ambeliant of the resurrection of the just even, or even after, into several leading clergymen, (one—a layman) of the liberal wing of the English Church, called "Essays" "Petition of all the Sheikh's and commons of the regard that concrete abstraction as symbolical of and Reviews." While welcoming these able allies of its own work in an elaborate analysis of each of these essays, it reads them quite a lecture for not carrying out their principles of free interpretation to their legitimate results, which omission this reviewer proceeds to supply with characteristic boldness; and utterly denies the possibility of their professed attempt to re-construct a scriptural and

cially towards those who may be judged without justice and without evidence: wherefore, we, your humble servants, approach your throne, beseeching that the mercy of your Imperial Highness may pro-Moreover, that under their treatment, have also disappeared from the Gospels, the cardinal doctrines of the Protestant churches, from the apostacy of man to the final and endless punishment of the wicked. With respect to this last tenet of Orthodoxy, the reviewer explicitly affirms that it is taught in many Scripture texts, and that it runs through the entire spirit of the sacred canon. All this work of demolition, the Westminster is very glad to have done to its hand almost, as well as itself has done it, many scores of times. But i

> thirty-nine articles. Another stricture is made upon the effort of heart, in order to indure salvation, and the power these essayists to erect a basis of a true Christian and willingness of the Holy Spirit to regenerate life in a religious sentiment of spiritual fervor as and sanctify in such a manner and to such an ex- distinguished from a doctrinal platform of belief. On this subject some very truthful sentences are set down, which should have even more impressiveness as coming from such an outside source. The reviewer says:

"Every religion which ever flourished, did so

cannot repress its astonishment that the doers of

by the strength of a body of doctrine and a system f definite axioms. Nothing else could give unity and permanence to its teaching. No collection of maxims or rule of life can last long when deprived of dogmatic basis, and common intellectual assent. has rested ultimately and entirely on cardinal propositions universally received as true. Nothing but such a basis can satisfy the mind of an inquirer upon undoubted truths are gone. The unguided feelings, the variety and fluctuation of moral conceptions, take their place in endless agitation and whole moral energy of the present, and heal the

deep diseases in societies and states.' tried. A doctrinal and not a sentimental religion It is possible that the Reviewer may have my

constructions upon some parts of the volume in question which its authors would repudiate But his can be only a very partial plea in abatement

Congregationalist.

THE END OF INFIDELITY.

The following incident was related at a recen 100n-day prayer meeting in this city, as reported

One old man, living in a small town, had made

nimself conspicuous by his open infidel opinions. He was infidel in thought, in feeling, in views, in everything. He kept a Bible, and on the margin talked about in the town as-'s Bible. He became a most loathsome being. He was dreaded and shunned by the town people, and could bardly be endured in their midst. No notice was taken of him. He became desperate. Finding none to befriend or even to molest him, and goaded by most terrible thoughts, he made way with himself. For a whole week his house was noticed to be shut. People wondered what had become of the old man. And it was not until the offensive stench of his in the vicinity, that his door was broken open and the fearful end of this wretched being was revealed. Three months afterwards the house was offered for sale. Not a man in all the county would bid a sense, universal conscience, and the ever-blessed another genuine and general revival. God is able | would have it as a gift. A short time after this fruitless attempt to sell it, an alarm of fire was sounded in the village, and the house was consumed. A neophytes laid the new; who kept the constitu- true regeneration. The cause of missions through- brick. Not a man would remove its rubbish. This

WALKING IN THE SPIRIT. "If we live in the Spirit, let us also walk in the Spirit.

The Spirit of God lives in us, as the source of our sanctification; and we are to live in the Spirit, as if he were the atmosphere we breathed, the temple in which he is worshipped, or the habitation in brighter displays of his glory in his manner, until under his influence, according to his word, recog-If earnest in this, I am consciously not at all the world shall be filled with the knowledge of in the Society in the state of the stat rancorous or implacable, hating no man; only God. We may indeed approach him in faith. and assisted by him; looking to him for wisdom saying, for our cause, and in reference to the deep We repeat it, he does not forbid us to plead with to guide us, grace to help us, and power to preinjuries we have and yet in part sustain, what him. We may urge our great requests, may be serve us. To walk in the Spirit, is to live as a on the souls of Macbeth and his wife:—THEY Mo. of dying men, as you prize the cause of religion in exhibit the temper and disposition of Christ in the NOPOLIZED ALL OUR COMMON PROPERTY; and they hold it ever since; worth about one-third to fore the throne of grace, in the spirit of persevering many self-mortifying duties. It is to walk as Jeone half of a million of dollars! This indeed they prayer, crying, "O Lord, revive thy work. In the sus walked, taking him for our pattern, and seeking

day, and to walk in the Spirit as we walk through

ing ourselves to God, for his service and praise! May we render our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable

be transformed by the renewing of our minds. Oh to be unearthly! Oh to be deeply spiritual!

Rev. James Smith.

service; and not be conformed to this world, but

PRAYER A POWER. When Ethelred, the Saxon, king of Northumberland, invaded Wales, and was about to give battle to the Britons, he observed near the enemy our quiet villages, in our dear homes, there is anoa host of unarmed men. He inquired who they ther kind of war, altogether more deadly a There were, and what they were doing. He was told is a cordon drawn around every household. There they were monks of Bangor, praying for the is a deadly array, set before every man success of their countrymen. "Then," said the a fatal aim levelled at every human hearts.

scriptural idea of prayer, as that of one of the most discharge from the war, but a fatal charge from an downright, sturdy realities in the universe. Right enemy who will pierce you through and through. in the heart of God's plan of government it is The young, the old, the rich, the poor, the sick, lodged as a power. Amidst the conflicts which the well, the sober, the reckless, the gay, the are going on in the evolution of that plan it stands | gloomy, all are bastening, in one never-halting proas a power. Into all the intricacies of Divine cession, with the tramp of manhood's heavy tread, working and the mysteries of Divine decree, it and the patter of childhood's lightest footsteps, to reaches out silently as a power. In the mind of the very point of death's fatal ambush, and against God we may be assured, the conception of prayer his myriad forms of doom. There is no discharge is no fiction, whatever man may think of it.

power of gravitation, or of light, or of electricity. not save you. All the affection of the most glow-A man may use it, as trustingly and as soberly as | ing human soul will not save you. Nothing of the he would use either of these. It is as truly the kind, nothing at all, can give you a discharge in dictate of good sense, that a man should expect this war. to achieve something by praying, as it is that he should expect to achieve something by a telescope, or the mariner's compass, or the electric tele-

This intense practicalness characterizes the scriptural idea of prayer. The Scriptures make it a reality, and not a reverie. They never bury ston's speech in which he nobly recognises the it in the notion of a poetic or philosophic contemplation of God. They do not merge it in the mental fiction of prayer by action in any other or all other duties of life. They have not concealed the fact of prayer beneath the mystery of prayer. latter was making the coast of England, Lord Pal-The scriptural utterances on the subject of prayer admit of no such reduction of tone, and confusion at a brilliant banquet, was upon his feet, addressing of sense, as men often put forth in imitating them. the distinguished company assembled upon the Up, on the level of inspired thought, prayer is visit of the Prince of Wales to the United States. POWER-a distinct, unique, elemental power in "It was to be expected," exclaimed his lordship, the spiritual universe, as pervasive, and as constant as the great occult powers of nature.

nd as fixed as our trust in the evidence our senses. It must become as natural to us to obey that enthusiastic affection which becomes a loyal one as the other. If we suffer our faith to drop and an attached people. Our anticipations have down from the lofty conception of prayer as having ont been disapointed. The reception of the Prince a lodgment in the very counsels of God, by which has been worthy of the people who gave it, and the universe is swayed, the plain practicalness of honorable to the family of which he is so distinprayer as the Scriptures teach it, and as prophets guished a member, and we may hope that that and anostles and our Lord himself performed it, visit will cement more closely those ties which I drops proportionately; and in that proportion, our trust are long destined to bind together that portion motive to prayer dwindles. Of necessity, then, of the Queen's dominions and the mother country. our devotions become spiritless. Our supplica- But we had not an equal right to expect that when tions cannot, under the impulse of such a faith, his Royal Highness visited the United States he go, as one has expressed it, "in the right line to | would be received with anything more than the

THE MANIFESTATION OF LOVE.

It was once noised through Europe as a wondrous fact, that the monarch of a mighty empire trious Prince was welcomed by our cousins had laid aside his sceptre, and in the attire of a in the United States. They have shown themsimple traveller was journeying from land to land, investigating the arts and industry of each; that They have shown that they have not forgotten through this lowly quest, he might enlighten and elevate his beloved people. Well might the world sprung; and in spite of events which, if not buried wonder at such a kingly condescension.

taking upon him the form of man; by such con- own country, and had been a citizen of their own descension making

COur vexed, accursed humanity, as worn by him. Begin to be a blessed, yea, a sacred thing For awe and love, and ministering!

Ah! friends, can we conceive of the humiliation of the God incarnate, who dwelt with men, became survive in the breasts of the American nation, and

life of the Son of God, in such a nature, and in conceived observations of Lord Palmerston, woke such a world! Look into that work-shop in the up the echoes of the roof of the noble hall of the vale of Nazareth, at the well of Sychar, into that Salters' Company. Nothing could have passed off dwelling place in Bethany, and of the grace and more harmoniously from the outset to the close tenderness which brings the world's Creator than the visit of the Prince of Wales to Canada into such relations of obedience, guidance, and af- and the United States, and may all the good anti-

fection. what can you say more fitly than the cipated from it come to pass. Apostle's words: "Herein is love?" But when you think that God sent his Son to die a willing sacrifice for human guilt, how does this love expand to an infinite and overflowing magnitude! The death of Christ for human sin, by which innocence bleeds for guilt; in which the ing the preservation of the original writings of the beloved Son falls stricken by the Father's hand; Holy Scriptures. in which every bursting sigh, every blood-drop, and every pang, are pleas for the redemption of those who hung Him to the tree; oh! if we ac- bal criticism. English infidels of the last century knowledge that this has been, must we not also raised a premature pæan over the discovery and feel that on this transaction the force and wealth publication of so many various readings. They of an infinite love has been expended, and God imagined that the popular mind would be rudely has offered unto man the very fulness of his and thoroughly shaken, that Christianity would

Rev. Robert R. Booth.

1. Is it because I am afraid of ridicule, and of what others may say of me? "Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be

WHY AM I NOT A CHRISTIAN?

2. Is it because of the inconsistencies of pro fessing Christians? "Every man shall give an account of himself to God. 3. Is it because I am not willing to give up all

"What shall it profit a man if he gain the whole world, and lose his own soul?" 4. Is it because I am afraid that I shall not be accepted? "Him that cometh to me, I will in no wise cast

out." 5. Is it because I fear I am too great a sinner? "The blood of Jesus Christ cleanseth from all

"He that hath begun a good work in you, will perform it until the day of Jesus Christ. 7. Is it because I am thinking that I will do as

well as I can, and that God ought to be satisfied "Whosoever shall keep the whole law, and yet offend in one point, he is quilty of all, 8. Is it because I am postponing the matter without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." 9. Is it because I am trying to save myself by morality, or any other way of my own?

"There is none other name under heaven given among men whereby we must be saved." to be saved?

so loved the world, that he gave his only begotten not greater than in ordinary times.

the wilderness of this world. Oh to walk as Jesus | Son, that whoseever believeth in him should not walked, to live as Jesus lived, constantly present- perish, but have everlasting life." (John iii. 16.)

THE WAR OF DEATH.

Even the bloody Druses of Lebanon usually spared the women and female children. The war, that rushed like a tornado through Italy last year, prostrating tens of thousands in its terrible sweep, destroyed but a small part of the people. And the war that is now surging through the length of that fair land is overwhelming but one man among thousands of its inhabitants.-But even here, in

heathen prince; "they have begun the fight against every step of your foot, with every beat of the us; attack them first." 'muffled drum" within your breast, you are ap-So any unperverted mind will conceive of the proaching that point where you will receive not a in this war. The victims fall thick and fast as It has, and God has determined that it should the leaves of the forest when the cloud, full of have, a positive and appreciable influence in di- thunder, spreads over the earth like night, and the recting the course of human life. It is, and God hail mangles and ruins the beauty of every tree. has purposed that it should be, a link of connec- You cannot escape. Strength will not save you. tion between human mind and Divine mind, by Beauty will not save you. Youth will not save which through His infinite condescension, we may | you. Wisdom will not save you. The hoary head actually move His will. It is, and God has decreed of honor will not save you. The anguish of fond that it should be, a power in the universe, as dis- parents will not save you. Asi ter's love, or a more tinct, as real, as natural, and as uniform, as the passionate affection that swells another's heart, will

THE PRINCE OF WALES IN AMERICA. We extract from the North American's late London letter, the following account of Lord Palmercourtesy shown by our people to the heir of the British Crown.

It was a strange circumstance that, about the time the Himalaya first sighted the Hero, and the merston, an invited guest of the Salters' Company, frequently interrupted by great and enthusiastic cheering, "that when the future hope of England Our conviction on this point must be as definite visited the subjects of her Majesty in our North courtesy which civilized nations accord to distinguished members of the reigning family of another country. But I must say it has been most gratifying to witness the cordiality, the heartfelt kindness, the generous hospitality, and I may say the enthusiastic delight with which that illusselves, indeed, to be a noble and a generous people. the common stock from which they and we have in oblivion, might have produced some slight alien-But how much greater was the love displayed, ation between us, they received our future sovewhen He who was in the bosom of the Father, reign—and I trust that future day may be long stripped himself of the glories of the Godhead, de- distant-they received the oldest son of our gracious seended from his exalted throne, and came down sovereign, not as if he were a stranger belonging through the starry worlds to this revolted earth, to another land, but as if he had been born in their republic. I trust, gentlemen, that the remembrance of the generous kindness thus exhibited by the people of the United States will ever be cherished by the people of these kingdoms. I believe the memory of the Prince's visit will long the friend of sinners, and the benefactor of the that their mutual recollection will tend more closely than ever to knit together those two great people. What riches of love were manifested in that The burst of cheering that followed these well-

ABIDETH FOR EVER.

A late number of the North British Review contains the following very truthful statement regard-

"It is a matter of congratulation that the Bible has passed triumphantly through the ordeal of verbe placed in imminent peril of extinction, and that the church would be dispirited, and ashamed at the sight of the tattered shreds of its Magna Charta. But the result has blasted all their hopes, and the Oracles of God are found to have been preserved

in immaculate integrity.

"The storm which shakes the oak only loosens the earth around its roots, and its violence enables the tree to strike its roots deeper in the soil. So it is that Scripture has gloriously surmounted every trial. There gather around it a dense 'cloud of witnesses' from the ruins of Nineveh and the valleys of the Nile: from the slabs and bas-reliefs of Sennacherib and the tombs and monuments of Pharaoh, from the rolls of Chaldee paraphrast and Syrian versionists; from the cells and libraries of monastic scribes, and the dry and dusty labors of scholars and antiquarians.

"Our present Bibles are undiluted by the lapse of ages. These Oracles, written amid such strange diversity of time, place, and condition-among the sands and cliffs of Arabia, the fields and hills of Palestine, in the palaces of Babylon, and in the dangeons of Rome-have come down to us in such unimpaired fulness and accuracy, that we are placed as advantageously toward them as the generation which hung on the lips of Jesus, as he recited a parable on the shores of the Galilean lake, or those churches which received from Paul or Peter one of their epistles of warning exposition.

"Yes, the river of life, which issues out from beneath the throne of God and of the Lamb, may, it flows through so many countries, so bear with it the earthly evidences of its chequered progress; but the great volume of its waters has neither been dimmed in its transparency, nor bereft of its healing virtues."

The Revival in Wales.—Rev. Mr. Venn, of the English Episcopal Church, estimates the clear in-10. Is it because I do not clearly see the way to be saved?

crease to the various or about one twentieth of the whole than 100,000, or about one twentieth of the whole "Repent ye, and believe the Gospel." "God population, while the defections from profession are