OH, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

BY ABRAHAM LINCOLN, ESQ., OF ILLINOIS. the following was clipped from a paper printed three

years ago: Oh, why should the spirit of mortal be proud? Oh, why should the spirit of mortal be product. Like a swift fleeting meteor—a fact flying cloud—A flash of the lightning—a break of the wave—He passeth from life to his rest in the grave.

The leaves of the oak and the willow will fade, The leaves and thought, and together be laid;
As the young and the old, and the low and the high,
Shall crumble to dust, and together shall lie.

The infant a mother attended and loved-The mother, that infant's affection who proved; The father, that mother and infant who blessed-Each, all! are away to their dwelling of rest.

The maid on whose brow, on whose cheek, in who Should hearty — 1 stensure—ner triumphs are by;
And alike from the minds of the living erased
Are the memories of mortals who loved her and

The hand of the King, that the sceptre hath borne, The brow of the Priest, that the mitre hath worn, The eye of the sage, and the heart of the brave, Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap: The herdsman, who climbed with his goats up steep; The beggar, who wandered in search of his bread, Have faded away like the grass that we tread.

So the multitude goes, like the flower or weed That withers away to let others succeed. So the multitude comes, even those we behold, To repeat every tale that has often been told.

For we are the same our fathers have been; We see the same sights our fathers have seen; We drink the same stream, we see the same sun; And run the same course our fathers have run.

The thoughts we are thinking our fathers did think; From the death we are shrinking our fathers did Solution and the second second

They loved, but the story we cannot unfold; They scorned, but the heart of the haughty is cold; They grieved—but no wall from their slumbers will They joyed-but the tongue of their gladness is

They died-ah! they died; -we, things that are That walk on the turf that lies over their brow. And make in their dwellings a transient abode, Meet the things that they met on their pilgrimage

Yea, hope and despondency, pleasure and pain, Are mingled together in sunshine and rain, And the smile and the tears, and the song and the

dirge, Still follow each other like surge upon surge. 'Tis the wink of an eye; 'tis the draught of a breath, From the blossom of health to the paleness of death, From the gilded saloon to the bier and the shroud: Oh! why should the spirit of mortal be proud?

Correspondence.

For the American Presbyterian HOW TO ENJOY LIFE—OR PHYSICAL AND MENTAL HYGIENE.

ADDITIONAL CHAPTERO CHAPTER XI.-THE RE-BELLION-CIVIL LIBERTY AND CIVIL RIGHTS.

Note to the Editor .- Sir: I had prepared other matter for this number of your paper, but a suggestion from some who heard the Discourse of which the following is the conclusion—that it would do good beyond the sphere of those to whom it was spoken, and a feeling of my own that, in the present crisis, does it follow that, because Christians, and Christians. nnd a reeling of my own that, in the present crisis, perhaps, no subject is more necessary than a little Civil, Political, or State hygiene, of both a physical and mental character, have induced me to send you the following. The Discourse was delivered in the Fourth Presbyterian Church, of Philadelphia, on Sabath Pre bath morning, April 21st, 1861.

his heapt think so: but it is in his heart to destroy and ter by "making tents," by exhorting the half-cut off hations not a few."—Isaiah x. 5, 6, 7.

Sendiment - God's Intentions Good. - Sinners' Evil-The Jews - their Prosperity, - their Sids — Our Prosperity—our Sins — Neglect of Christians in their Suffrages—Rebellion against our Government-Attack on Fort Sumter-Murder in Baltimore-Its Atrocity-The Hund of God in these Events-Horrors of a Civil War-Unparalleled Harmony for Government-God never Scourged his People but for other places of trust, the best men, their good-The Doom of Slavery-All Our sion to Government, or Subjugation-Light

The marginal reading of a part of this text is a little different, in two places, from our common version, and quite as consonant with the original.

The first is, "Wo! to the Assyrian;" the second, instead of "to tread them down," "to set them construed into pusillanimity, and improved the treading:" that is, as captives.

invasion—that He meant good to the Jews by it; in our own Fort, they have resisted by the thur namely, their correction and reformation - but, der of cannon and the missiles of death. that their invaders meant evil, to gratify their pride-to boast of their wisdom and valor, and to in Sumter, was dastardly enough. But even that good always in chastening his people; but wicked A company of men, many of them unarmed, from for their wicked conduct.

goodness or greatness there was in them, but of at the command of the chief magistrate of our na-Moses impressed this truth upon them: "The respected by all the civilized world, are set upon Lord did not set his love upon you, nor choose by an infuriated mob, and assailed with demoniacal you, because you were more in number than any rage; some of them murdered, others wounded and people, for ye were the fewest of all people." they should have entered Canaah: "Speak not for doubt? If these officers did not thus aid the thou in thine heart, for my righteousness the Lord | ruffians, why did they not make provision to conhath brought me in to possess this land; under trol them? Why, knowing as they did, the prestand, therefore, that the Lord thy God giveth vious unenviable character of Baltimore for mobthee not this good land to possess for thy righteous- ocracy and outlawry, were they not armed to the

ness: for thou art a stiff-necked people." them "a land flowing with milk and honey." of his long reign, and during that of Solomon, his month and same day, April 19th, 1861, in a

is "good for man and beast;" with a country stretching from the Atlantic to the Pacific, and from the polar regions of the North to "the sunny South;" removed from all the powerful nations of the "old world" by the wide ocean, we have "sat under our own vine and fig tree" for eighty A correspondent of Zion's Advocate (Maine) says years, under our present constitution, "with none to molest or make us afraid." God has thus long annually given us "seed time and harvest," that there should be "seed for the sower and bread for the eater." Our institutions for civil liberty have been the freest, our educational and religious privileges the greatest of any nation under heaven. But, amidst all these multiplied blessings, we have forgotten the GIVER—we have said, practically, at least, Our own hand hath gotten us the victory. We have boasted in our strength—we have idolized our glorious Union-we have considered our nation invincible, and so it has been, against every foreign foe. But our "enemies are now those of our own house." Our "familiar friends have lifted up" the sword against us. Our Government is traitorously assailed from within. Men, Union-men intrusted with her councils, sitting in her cabinet, living under her protection, fed from her table, protected by her flag, have wan-tonly broken those oaths, taken before high Heaven, have betrayed those trusts, planned our destruction while sitting in our Cabinet and in our Halls of Congress, have stolen our treasure, robbed our arsenals, seized our forts, trampled our flag in the dust. "How has the gold become dim?" &c. I have no more doubt that Jefferson Davis, Stephens, Wigfall, all, all of this traitorous band, have

been raised up by God, sent by him, in his Providence, for our correction, than that He sent the Assyrian upon his chosen people, who, for their sins, had become the people of his wrath; and when they shall have done what is his will, for our good, He "will punish their stout hearts and the glory of their high looks." He "will put his hook in their nose, and his bridle in their lips, and turn them back by the way that they came." Never before has our country seen such a day as this. God, in his mercy, grant that we may never see another like it.

We know not what his purpose respecting us s. That we as richly deserve chastisement as the Jews did from the hand of the Assyrian, we have not a doubt. May He who chastised them grant that it may be, as it was in their case, for our correction—not for our destruction.

Time will allow us to name but one of our numerous sins, and this is our crying neglect of duty at the Bullot-box. I believe this has been one of the greatest sins of our land. God has given us a free government, a government dependent upon ourselves. He has made every man a sharer in it: But, Oh, how many Christians have wholly neglected this most important duty le

It has been too often considered a work of disgospel to attend political meetings. Many Christians have not only excused themselves from the performance of this duty, but they have also charged those who have done it, as being officeseckers, as associating with the lowest of the people, with the vulgar, the profane, the drunkard. In this way, they east contempt upon those who have honestly endeavored to do their duty in electing good men to office. God has justly frowned upon us for this neglect. There have been good men, Christian men, ministers of the gospel, enough in this land to have secured the election of good men to office in nine cases out of ten. Are they not, then, responsible for not having done

But, to the objection that they must let down their dignity, or lower the Christian character by mingling with the persons who initiate the plans for electing public officers, magistrates and others, and who virtually elect them, it may be answered, first, Is it the duty of every good man to pray for kings, and for all in authority? Most clearly afraid of losing his dignity by performing his duty, he has not much to lose. Did Christ lower "O Assyrian, the roc of mine anger, and the staff in their hand, is mine incignation; I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the proy, and to tread them down as the mire of the street. Howbeit, he meaneth not so; neither doth famished "sailors" to take some meat, or by "ad-

venturing himself into the theatre?" On the contrary, let the ministers of the gospe the deacons and elders of the church, the whole membership, go to such meetings; act as ministers and Christians should when they have a sacred duty to perform, and it would throw a healthful peaceful, moral, heavenly influence into such meetings, and secure the election to Congress and

That the hand of God is in this event, we fully Blessings at Stake-No Cowardice-Submis- believe. That he will not chastise beyond our deserts we know from his character, and from his merciful dealings with our race.

Insurrection, with all its horrors, is upon us But upon those wicked men who have inaugurated time in preparation for war. For our attempt to The sentiment is, the hand of God was in that feed our own starving citizens, under our employ,

The attack upon a handful of half starved mer

perpetuate their impiety. In short, God means bears no comparison with the one in Baltimore men, the instruments of those chastisements, al- friendly States States in the same Union with ways mean evil; and hence, are justly punished Maryland, sworn to support the same Governmontato maintain the same Constitution, to ho God chose the Jews for his people, not for any nor the same flag; men, marching to our Capital his own sovereign pleasure. See how carefully tion, under the white flag of peace, an emblem ople, for ye were the fewest of all people." disfigured! The city police connive at, aid and abet See, also, how he cautions them again, when thebanditti! Is this doubted? Where is the ground teeth, and ready to resist to the last drop of union-These admonitions were given again and again lowing and patriotic blood, such an uprising of to keep Israel humble. God had greatly blessed fiends in their own borders? The indications them. He had carried them "out of Egypt with are, but too true, that these functionaries of the an high hand." He had overthrown their ene- government, in Baltimore, and Maryland, were in mies "in the Red Sea." He had led them forty league with the violators of their sacred oaths, and years, "by a cloud by day, and a pillar of fire by the rebels against, not civil law only, but civilization He had "divided Jordan," prostrated itself. I know the Massachusetts heart. I was the walls of Jericho," and "driven out before born, and have lived most of my days upon her soil. them the inhabitants of Canaan." He had given If blood must be shed, I thank God that, as in the days of our Revolution, it first flowed from the He had raised up David to be their king, who veins of Massachusetts men, April 19th, 1775; so, had subdued all their enemies; and, at the close it has now first flowed from her sons, on this same

miscalculated upon our States! How vain have God has done great things for us as a been their imaginings that, we should be so divided nation. He directed our fathers hither. He among ourselves, that we could make no resistance shielded them while crossing the ocean. He to their abominable deeds! Was there ever a drove out before them the heathen. He gave us more perfect Union? How has every party feel-

With a climate of every kind—genial and and from Maine to California, and from the Cana-healthful; with a soil producing everything that das (and in them) to the southern borders of our State, has every man been ready to come forth with his money, his honor, and his life, to defend our all! What else mean these bands thronging

PHILADELPHIA.

our streets; these bristling bayonets, these streaming banners? I have never been a meddler with slaves. I have ever been willing to give the South her rights to the last iota. But the doom of Slavery has come. Its end approaches, not by Abolitionists, but by Secessionists! They have done the work, more effectually, than all the Abolitionists of the North could have done it. Who, from the North, will return fugitives now? The line of safety to the slave has hitherto been that of Canada. Henceforth, it may be that of Washington, perchance, of Pennsylvania. More probably nowhere. The stain will be wiped out. A wise maxim of the heathen was, "Whom the gods intend to destroy, they first infatuate." And, could any men be more infatuated than those who have first drawn the sword against the very ones who had ever been their right arm of defence? They have cut off the 11mb on which they stood. Brethren, it is not the people, as a mass, in those States, that have arisen in this rebellion. It more resembles that of Korah, Dathan, and Abiram, who rebelled against Moses and the Camp of Israel. More resembles that of Absalom and Adonijah against David. There are good and true men, also, there among officers. The duty of our Government is What is it? Not to stay its hand till every one of these leading rebels, these perjured demagogues, is captured and hung high as Haman upon his own gallows, or return, to his allegiance to the Government; not till they who have first taken the sword against their unoffending brethren shall have perished by the sword, or cease their rebellion and yield up their arms. Does this language seem strong? Who would not use strong language when such Assyrians are to be dealt with—such perjured wretches? What have we at stake? Our lives, our fortunes, our honor—this fair inheritance for which our fathers toiled, and prayed, and died What are we to leave to our posterity? Shall is be freedom, toleration. education, morality, religion, or the abject condition of vassals? I seem to hear one universal responses God save our Nation! But, if God saves, he works by means, and has he not inspired every soul with a spirit of determination to come forth on the side of liberty,

of justice, of right, and of mercy?
"Who is no the Lord's side?" I am reminded of that Spartan mother, who, when her son was about to embark in the defence of his country, upon presenting him with his shield, said, "Either this, or upon this." This was but little more noble than the following reported reply of one of our own mothers in this city. You have probably all seen it. Her son, for a long time, had been drilling. She had requested him to resign; but he declined. But war begun; he said, "Mother, 1 am now going to resign." "If you do," was the patriotic reply, "I will never again own you for a

Such a patriotic response seems to come up from every heart, and from none more firmly, more unanimously, more patriotically, than from our adopted citizens. These have never been wanting, when our rights have been endangered and our flag threatened. Noble souls were found among them in our Revolution, in the war of 1812: and, thanks to "the God of battles," such is now. the case. In Boston, in New York, in our own city, they are coming up like men to defend what is dearer to them then life. The curse of "Meroz," of cowardice, rests upon none of our citizens, native or adopted. Their

hearts, their interests, their privileges, all are one. And now, let us remember that "the Assyrian" was sent upon God's people "for their good," and let us repent of our sigs and be corrected. Let us trust in God, love our country, defend, and make a right use of our liberty, live as pilgrims, obey the gospel, and "the God of Jacob will be our refuge." lasting arms."

I am, by profession, a man of peace; but if we would have peace in this world, God has ordained that it shall, sometimes, be brought about by war. There is a sense, in which, Christ came, "not to send peace, but a sword." I believe, in this crisis, when our modern "Assyrian" shall be punished, as was the case with him who scourged the Jews, we shall re-build our temple of liberty, our nation; all our rights and privileges shall be perpetuated to the latest posterity. Let God be in the midst of her, and she shall not be moved. Brethren, I am a firm believer in the Government of God:-in his glorious plans. I believe his will will be done:-that he will cause "the wrath of man to praise him, and restrain the remainder." That he will punish the wicked for their wicked deeds. That, when his people sin, he corrects them, often by the wicked: "Moab is my washpot." Oh! that we may feel that this most dire calamity is from God God helps those who help themselves But cannot these things be adjusted without blood War is at all times a fearful calamity, a dreadful resort. Yes, they can be settled without blood. But it must be by yielding up the right of electing our Chief Magistrate by the popular suffrage -by vielding, the principle that an insurrection is a revolution by yielding that we have no government.—by engrafting upon our Constitution that any, and every State, when she is out-voted, or displeased in any way, may break off from our Confederacy, and set up for herself. It is a war for our Government. Whether it shall stand or fall, is the issue. Armed rebellion will not yield to timid supplication.

Now, such being the issue, what is to be done What! but just what is being done!-mothers sending their sons with tender benedictions young women buckling the sword-belts around their husbands-sisters and loved ones saying, "Oh! brothers and lovers, go, go, and the God of battles go with you"-merchant-youths, with delicate hands and rosy cheeks, leaving their soft labors to grasp the burnished steel-students leaving their "Academic shades," and quiet retreats for the camp—old men of 1812, who were then young, feel the pulse of youth again beating in their bosoms—and old clergymen encourage the young and pray for their success. You know it all. What need of my attempting to tell it? God grant that we may go on to maintain this Government with right feeling of heart, and with a well-grounded hope that, while we strive to perpetuate it, we belong to the kingdom of Christ,

COMFORT IN VIEW OF SPEEDY

which shall swallow up all other kingdoms.

To BE IN PARADISE, the home of the saved!

For the American Presbyterian. PRAYER ANSWERED.

wicked youth, was killed by a fall from a horse. may, you still feel that your rejection of the gos-He did not die immediately, but was taken up in-it is wilful. sensible and borne to a sister's house, where he continued insensible two or three days. From the soul from salvation. They only render the salvapressure of the broken skull on the brain, he was tion of a portion of the human race sure, when thrown into spasms, and his friends thought him in the agonies of death. But his gray-liaired to save all who are willing to he sayed. The father could not bear to see him die so, and while doctrine is never introduced in the Scriptures to holding his son, racked with convulsions, poured discourage any anxious inquirer, or as throwing out his prayers "with strong crying and tears," the least obtacle in the way of his pardon;, but that God would restore his reason and spare his life that he might that the might for about two weeks previous to the fall he had been reading his fills, and seeking Christ, giving evidence that he had become a subject of the Spirit's convicting influences. Would the Lord

geon removes some pieces of skull pressing on the brain; reason was restored—the young man lived in the one case as well as in the other? Does the about nine days more; and the house of death was mere fact that, in the divine mind, an event is made a house of prayer and praise! The injured certain, at all interfere either with your freedom man began again to seek the Lord, and with re- or duty? newed earnestness. He wrestled with God in prayer; he besought all Christian friends that hope in the Redeemer.

Was not this "a tre brand plucked out of the burning?" Verily "God keepeth covenant with them that love Him." He knows how to answer prayer. Had the injury proved immediately fatal; or had the comatose state continued, the young man must have been lost. That lucid interval gave opportunity to find mercy, opportunity for God to complete what grace had already begun; and also to leave a consolation to surviving friends, which is many times redoubled and confirmed, by knowing that when in perfect health, the Lord had moved his heart to seek the Sayjour

Let the people of God take heart and hope though He long delay, even to the last, hour, he will find a way to keep His covenant, and answer but one church for all the American Zion, it would their prayers. Yours truly, H. K. West Pennsylvania, May 1st, 1861.

For the American Presbyterian. A CALL TO PRAYER. "What time I am afraid I will trust in Thee."

We, as a people have speed Audinational sins down God's chastening hand upon us. And now that he afflicts us we have need to humble ourselves before him, confess our sins and seek his favor. This, in our present exigencies, is our only certain hope. But this cannot fail. The Lord of Hosts can conquer as he will. At the request of his people he can give us a bloodless victory; or "Underneath us shall be his ever- if we go forth without seeking his favor, he can use the rebel sword to cut down tens of thousands of our troops. It is not in our numbers, or in our past bravery, that we may put our trust. In the day of battle they may not be found. The Israelites were smitten down because they trusted not in the God of battles, though the priests and the Ark of God were with them. Gideon and his attendance? The writer hereof had two neighthree hundred went forth crying, "The sword of the Lord and of Gideon," and without a sword a mighty victory was won. But before he went to battle, he had sought the Lord. When Israel fought with Amalek, only while the hands of Moses were stayed up, did Israel prevail So now, prayer is more mighty, than the sword, and he who pleads in his closet may do more for our country than he who drills in the camp.

Pray, then, child of God; humble yourself; confess your sins; and implore God's presence with our army to give success to our cause. Let every family plead for God's help. Let every church have at least one meeting each week consecrated to this holy cause. And let no Sabbath service pass, without making our Government the particular subject of prayer. So shall God be entreated to turn away his wrath, have mercy upon us and establish us in his favor.

MEN MAY BE SAVED IF THEY WILL. the salvation which God so sincerely and freely own hearts. What other hinderance can be conceived to lie in the way? The terms on which o be saved, is to be saved. "If ye be willing and bedient, ye shall eat the good of the land." "Ye will not," says Jesus, "come to me that ye might have life."

Christ. He is forgiven. He is saved. Poor sin- of which they were wholly criminal and inexcu-

strength of his corruptions, he is still acting freely, a number of trained voices, call them choir, quar--just as freely in rejecting the offer of salvation, DEAR BRO. M. At few weeks ago a young as he would were he to accept it. You cannot man, the son of a venerable elder in one of our down and responsibility. It will follow you congregations and who had been sacredly devoted through life—it will follow you in death—it will to God in infancy, and carefully educated for His follow you to the judgment; and it will abide with service; but who had been a wandering wild and you forever. Invent and urge what pleas you

THURSDAY, MAY 16, 1861.

Spirit's convicting influences. Would the Lord You believe that God has determined the events cut short his work upfinished? Would the cove- of your life and death; but do you, therefore, negnant-keeping God suffer a child of the covenant lect the use of those means which he has apto perish, for whom this aged father and an already sainted mother and offered so many prayers? partake of daily food, or, when sick, to receive the medicine prescribed by your physician, with Behold, how the Bord finds a way to answer the plea that, if God has determined you shall die, prayer. See how he solves the problem, com- his purpose must be accomplished, no matter what pletes his work, and keeps his word. The sur- precautions you may use to prevent the result?

prayer; he besought all Christian friends that significantly remarked, Before you enter the unicame in to pray with him and for him, till he versity of Predestination, you must first enter the found peace in Christ and died at length full of grammar school of repentance. It is thus only that you will be enabled to "make your calling and election sure." If you have evidence that you have chosen Christ as your Saviour, then have you evidence that Christ has chosen you. Rev. J. Helffenstien, D. D.

CITY CHURCHES THE EDIFICE. Men who are foolish enough to erect a dwelling for themselves, costing \$200,000, are not to be supposed as wiser, when they turn their attention to the erection of a house of worship. If any obection is made, on the score of expense, the sterectyped answer will be forthcoming, that the Jews built a very expensive temple, and that Jehovah gave it sanction. But it is submitted, that this a building for the nation; and were we to have doubtless be pardonable, if not advisable, to give it something of a parallel splendor. Our church edifices are not the successors of the temple, but of the synagogue; and when a case can be shown where the Jews built such an one, and Jehovah gave it his approbation, the authority will be acknowledged. There is a limit beyond which even wealth ought not to go; for though the limit be are many and aggravated; and they have brought ists to each. But as the time where covetousness begins, is not laid down on any moral chart, so it is impossible to draw the line in advance, which shall be the boundary to extravagance, either for one or another congregation.

The fact which ought to be impressed upon all congregations, rich and poor, is, that in large buildings, such as churches, most especially, beauty is to be sought, not so much in minute carving and elaborateness of finish, as in gracefulness of outline and harmony of colors. The latter are comparatively cheap, while the former are expensive. What avails it, that a piece of embroidery is worked about every door and window, and into every panel in the building? True, they gratify the æsthetic sentiment, when examined; but how many of the congregation examine them? Or, is their examination any legitimate part of the objects of church bors, who purchased each a carpet for their parlors. Both were wealthy, and both intended to be satisfied. One expended five hundred dollars, and the other a thousand. When laid upon the floors and inspected, the great multitude pronounced the five hundred dollar article the best and most beautiful; yet there came now and then a person, say, in the ratio of one to a thousand, who detected the difference; being educated up to the perception of that in which the additional five hundred dollars

was expended. This case illustrates a principle in church architecture. If such an amount of elaboration is expended as fully satisfies nine hundred and ninetynine persons, is it worth the while to double the expense, with a view to secure the thousandth? part of the answer might be contained in the question, whether this additional half of the cost were an unpaid debt upon the congregation,-but not quite all

Under the general head of use, quite a number of special matters need attention. The matters here which call for consideration are the ingress and egress, size, shape, furniture, and pulpit, and choir convenience. The first aim is, to get into the room. And why is it, that so many of the There is nothing to hinder men from accepting fine churches furnish us no better means of ingress? Why are the passages so low, dark, and gloomy offers, but what arises from the indisposition of their. Why the doors so few and so narrow? The questions may be extended. What earthly reason can: be given for providing the church itself with such salvation is tendered, are the most simple and easy an absurd number of windows, so elevated from terms which all can understand, and with which the floor, and yet leaving it so dark? Is it not all can comply, if they are seedisposed. I know time that the senseless stuff, about "the dim rethat the Scriptures sometimes represent men as ligious light," were exploded? If God himself under an inability, but it is an inability which be Light, and Jesus Christ be the Sun of Right. arises, not from the want of natural capacity, but ousness, can we not be afforded enough of the from voluntary depravity. What can hinder them from loving God if they are willing? From repenting of sin if they are willing? From coming positively, whether the preacher, on a bright day to Christ if they are willing? To be willing to in June, were an American, or a swarthy Mongoperform your duty is to perform it; to be willing lian? Our demand is decidedly like that of Ajax —for light.

The great question of reform, however, in church arrangement, regards the situation of the organ, and the consequent position of the choir or leader The very fact that God offers you salvation, implies that in some sense you have the power to accept it. To invite a man to a feast when it is of the musical part of worship? Shall it be "conknown that he cannot comply with the invitation, gregational," with a single voice to lead, susis only to aggravate his misery by telling him of a tained or not sustained by an instrument? Shall privilege of which he cannot avail himself. It is it be a choir to lead in, or to discharge the whole To be there this day! What bliss! And who is admitted that men are dependent on the influence service? Or shall it be a simple quartette to perthe happy man who is to be to-day with Jesus in of the Spirit—so dependent, that influence form before the audience? If the aim be that of By what good works has he earned be withdrawn, their doom becomes irreversibly a musical entertainment, it matters little where heaven? Good works! He is a robber, dying fixed. It is a dependence, however, that grows the performers are placed. They may as well be on the cross for his crimes. But he has even in entirely out of their perverseness. They need the stowed away in some loft, under the roof, as anythat hour, seen his sins. He has turned to the Spirit, not to give them any new mental capacity, where. The common, or, at least, frequent, ons-dying Saviour and cried, "Lord, remember me not to impart to them the faculty that may enable tom of banishing them to a kind of perch in what when thou comest into thy kingdom." And them to love God, and obey his commands, but would be the third story, were stories made actual Christ answers, "To-day thou shalt be with me in simply, to dispose them to do what they were pre- in that connexion, is as good as any. As long as paradise." He is penitent. He believes on viously under obligation to do, and for the neglect they are hired, they will go, of course, where they ner! Turn now to Christ. Repent. Believe. sable. Every man who is not a Christian is pre- however, a voluntary choir be relied on, it may be of his long reign, and during that of Solomon, his son, the kingdom of Israel was the most glorious of all kingdoms.

But they had become corrupt, broken God's law, profaned his Sabbaths, robbed his altar, opports the poor, and withheld from the hireling pressed the poor, and withheld from the hireling of his long reign, and during that of Solomon, his son, the kingdom of Israel was the most glorious shameful and disgraceful riot in Baltimore. It has fully awakened the spirit of those by gone difficult to sustain it in a place so out of the way of the sable. Every man who is not a Christian is presented from being one, only by his own unwilling of the save you. For you he intercedes at the right hand of God. Oh! be persuaded to be saved from endless burnings. It is now the substitute of the sable. Every man who is not a Christian is presented from being one, only by his own unwilling difficult to sustain it in a place so out of the way of the sable. Every man who is not a Christian is prevented from being one, only by his own unwilling of the save you. For you he intercedes at the right hand of God. Oh! be persuaded to be saved the must himself be conscious of the fact. He may labor to convince himself, and to convince himself be convinced in the substitute of the way of the save you. For you he died. For you he intercedes at the right has fully awakened the spirit of those by gone difficult to sustain it in a place so out of the way of the way of the save you. For you he intercedes at the right has fully awakened the spirit of those by gone difficult to sustain it in a place so out of the way of the save you. For you he intercedes at the right has fully awakened the spirit of those by gone difficult to sustain it in a place so out of the way of the save you. For you he intercedes at the rose again. For you he intercedes at the rose again. It is a place so out of the way of the save you. For you he intercedes at the rose you he rose again. It is a place so out of the way of the save you. It is a place so out of miscalculated upon our States! How vain have been their imaginings that, we should be so divided among ourselves, that we could make no resistance to their abominable deeds! Was there ever a more perfect Union? How has every party feeling been lidid aside! every party line obliterated!

The Next World's Fair in London.—The Exhibition will open on Thursday, the let day of May in order that there is some other obstacle in his way lect, it may be doubtless reached. But, in order that he would be a Christian if he could; but to this, two things will be necessary. One is, that he would be a Christian if he could; but to this, two things will be necessary. One is, that the congregation he able to sing; and before this bition will open on Thursday, the let day of May 1862, and it will be held on a convenient site in the off of God, and the secret fear haunts his mind that immediate vicinity of the ground occupied in 1851, on the occasion of the first International Exhibition.

tette, or what you may, will be indispensable. Now, then, with the congregation able to sing, and an instrument and choir all ready, what more congregation. Or, as compromise is the order of the day, let them meet midway! But bring them together! Abolish all singing galleries with the remorselessness of a broom among cob-webs. They departing from my proper work as a Christian never had any business in a church; they were minister, by the introduction here of such a theme brought in by the popish priesthood, and have as this. Nay, in the crisis which has come so clung to an illegitimate existence with the tena- suddenly upon our nation, I should not be able to city of an abuse. But rout them; give them no justify myself were I to keep silent in regard to quarter; put the organ and all its troupe as low as the claims which the country righteously has upon

THE MYSTERIES OF REDEMPTION. Both on account of our littleness and our sin, it

is not easy for us to have just ideas about God's actual designs toward us. We are very little creatures in his sight. Annihilate us, and it could unworthy as we are insignificant before him. Yet speedily overtake those who have kindled the fires we have wants, we have amazing wants. There of civil war in this land, and equally upon all who when our thought takes its journey to the world to ness, by refusing to use according to their circumstances, along a pathway of thorns and thistles, down into the valley of death, and away beyond the which God and nature have intrusted to them for still as much beyond thought as ever—the idea of our destiny, our eternal want, presses upon the spirit within us, as if it would crush us into no- fighting against our own brethren? They are not thing! What friend shall lielp us? Human our brethren-they are our enemies. Sad, is it, sympathy can do much for us, we admit; it is to think of opening the deadly batteries of war precious to us, very precious. But we require upon our own countrymen? Ah, they should have something more. Human sympathy cannot reach thought of that. Now they are not our countryour deepest want of spirit even now, and cannot men. They have made themselves aliens and outreach our spirits at all after our breath stops. We casts. They have lifted the hand to smite the need God's sympathy. We need God to love us, mother that bore them, and to defile the breast and be kind to us, and let us lean on him now, that gave them suck. With my whole heart I when our footsteps stagger upon the dark moun- agree to the noble sentiment of our minister at tains of death, and when we take the spirit journey Berlin, who said, 'I had rather fight a traitor in of an awful eternity! Nothing but God will do my own country than any foreign enemy that could for us. We want the friend who knows the secret possibly come against me.' So I think every loyal chambers of our heart, and who owns eternity. citizen should feel. But how shall we get him? how shall we be assured of him? It will be an amazing stoop of his infinity if he cares much for me! I am a worm of the dust, a vile worm, a sinner. It must be an eternal marvel if the infinite and eternal Monarch. holy and august as he is, will extend his actual and everlasting kindness toward me! And I will not believe it unless he approaches me in some mode as wonderful as is my wonderful need-in some amazing mode to correspond with such an and dying worm. He has done so, in this amazing redemption—he has precisely done so. The ever made, which was on the late National Fast. magnitude of his grace corresponds with the magnitude of my needs. Christ's worthiness becomes my worthiness. The necessities of my immortal spirit, which I am called on to wonder at more

than to explain, perfectly accord with the economy of redemption, which amazes me—comforts me because it amazes me. The kindness and love of God our Surjour toward man hath ap-peared. Christ is the mysterious demonstration. Begone, my fears! Lie still, my throbbing heart! that he should care for me at all—that the Infinite One should stoop to his worm, that eternal boliness should be pacified towards guilt. Here. then, I can trust. Here I can live—here I can die-here I can cast my mysterious and mysteriously wanting soul into the arms of God, and whatever it may want on earth or in the spiritland, the majesty of Christ accords with the magnitude of its distressful necessities. He that spared not his own Son but freely delivered him up for us all would not be the premises of an argument broad enough for the conclusion How shall he not with him freely give us all things, were there not in the gift such a majesty as must be a mystery to us. But there is. Blessed be God there is! Beyond Christ, I cannot want anything. The mode of the gospel assorts with my creature littleness and guilt, and with the wonder of God's needed care for me. Return unto thy rest, O my soul!

Rev. I. S. Spencer's Sacramental Discou

YOUR OWN WORK. Did you ever see how far the candle in the cottage window would send its rays streaming through the depths of night, though it should only shine to illumine the narrow walls of the humblest cottage? Do your own work; fill your own sphere. Why, brethren, the greatest things that were ever done on earth have been done by little, little agents, little persons, little things. How was the wall built around Jerusalem? By every man, whether his house were an old palace or a cabin, building the bit before his own door. How was the new World redeemed from gloomy forests? By every emigrant cultivating his own patch of ground. How have the greatest battles been fought and won? Not by the commanders that carried away the honor, got their breasts blazoned with stars and their heads crowned with garlands: not by these, but by the rank and file, every man standing at his own post, every man ready to die on the battle field. They won is ever to be conquered for my blessed Lord, it is not by ministers—it is not by elders—it is not by the great and noble and mighty—but it is by every man, and woman, who is a member of Christ's Church, being a working member, doing their own work, filling their own sphere, holding their own posts, and saying to Jesus Christ, "Lord, what wilt thou have me to do?" And when it is all done, brethren, I venture to say, that, after the busiest life, the busiest man in this house and out of it, when he is lying on his bed of death, and Death stands grim beside him, that man's thought won't be the pleasant reflection, "How much have I done?" but the regretful one, "How much have I left undone how many sinners might I have warned -- how many wretched might I have blessed -how many naked might I have clothed-how many poor might I have fed - how many are in hell. cursing me for my want of faithfulness how few are in heaven blessing me for my Christian fidelity, care and kindness."

Prayer-meetings are good things, and so are preachings, sermons and religious services; but, my dear friends, they are not banquets at which you are to sit down to enjoy yourselves, and gratify your tastes, and indulge your spiritual appetite, and gratify your spiritual taste and palate, so to speak, like a man sitting down to a feast and getting well filled, and gratified and happy. This is not the use of them: it is the abuse of them. Yonder do you see you sun-burnt man sitting tal can supply, and a system of organized labor to

down in a cottage to a simple meal? He rises to produce and prepare it for market. nd the strength you meal has given him on the field. So with our sermons and Sabbaths and the charge of the Rev. Henry Hiland Garnett, an services—they are to strengthen us for work: other-able and energetic minister of the Presbyterian wise, our religion is as selfish as the lives of those Church, of this city, who will soon proceed to Abthat indulge in sensuous pleasures. They are for beokuta with colored mechanics and machinery work, to strengthen me for God's work in the and other implements necessary to found a colony world, and at however far a distance, to follow there. A liberal treaty has already been formed the steps of Him who is my pattern as well as with the king, and he promises the most ample Guthrie. n see ora des & tole to crean of the

They that laugh at every thing, and they that pushed forward with zeal and fidelity.

Scientific A

OUR PLAIN DUTY

Rev. Dr. Thompson, formerly of Philadelphia and Buffalo, now of Cincinnati, has recently is needed? for the aim is not yet reached. One preached a sermon, defining the duty of Christians thing, and that is essential,—bring them together! in the crisis, and using no dubious language. The Either put your congregation up where the choir gospel trumpet in his hands never was wont to and organ are, or bring the latter down to the give an uncertain sound. He is reported to have said:-

"I do not feel that I am in the slightest degree you put the pastor—not an inch higher. What her sons. I should feel that I was false and faithbusiness have they above him? Is he not as well less as a minister of religion, if I did not now say entitled to speak from the clouds, as they to sing to you that what religion demands of every cititherefrom?

Presbyterian Quarterly Review. and by the government which, in the Providence of God, is legally constituted over it; pledging thereto, with all the selemnity of an oath, his life, his fortune, and his sacred honor.'

"Referring to the song of Deborah, the prophetess, and of Barak, he said he believed the curse of Meroz to be a perpetual one against traimake very little difference to him. We are as tors; that the terrible judgments of God will is an indescribable depth in the agonies which aid and abet them, either directly by their treasometimes make our hearts bleed even here; and sonable practices, or indirectly by their supineresurrection of the dead into the abysses of eternity, | beating back and subduing and chastising their country's enemies.

"It is a time to fight. Sad, is it, to think of

"Let us have done with all squeamishness on this subject. Our brethren are all those who are faithful to their country—all else are strangers."

LAST WORDS OF DR. HUMPHREY.

The venerable President Humphrey, who recently died in Pittsfield, Mass., and whom the Pro-slavery Unity Society had the effrontery to elect as one of their honorary members, used following language in the last public address he

"And now, when instigated by the demon slavery, traitors are plotting for the overthrow of the Government, may I not speak what I think in this presence? I shall not be hindered. My heart is full of the matter. Every drop of my old blood is quickened. I will not denounce anybody; but I will meet the system of slavery, the embodiment of all oppression and crime, face to face, as the instigator of the present insane attack upon the Confederation, which our fathers established Hope, hope, my immortal spirit! God does love and bequeathed to us, as the panadium of the Hope, hope, my immortal spirit! God does care for me! The wonders of his begin being the bond of the wonder boned, for our children, forever. It is slavery which has been gnawing at the vitals of the body politic, and bringing on this tremendous out-break, for more than thirty years. If there had been no slavery, there would have been no secession. No star would have madly rushed from its

orbit, and plunged into that soundless gulf, which has swallowed up so many larger orbs from other constellations." After enumerating the crimes with which

slavery is chargeable, he says: "Slavery is at the bottom of it all; and if it should result in a civil war, and torrents of blood should drown half the land, slavery, without which no such revolutionary madness could have occurred, will be answerable for all its horrors."

CONTROVERSY. "I like controversy, when it is thoroughly honest. I do admire to see two large and generous minds approach a subject from opposite quarters, and then to watch the new lights that flash over it and show it in a thousand relations that were not obvious before. It lifts us out of the ruts of our sect and party, in whose tread-mill we have been grinding all our lives, and mistaking it for the universe. But controversy with small minds is the smallest business that is done in this world. It slides inevitably into word-catching, and ends in personalities. The moment I saw a man consciously trying to put my language to a different use from what I had put it myself, I would stop short with him and say: 'I am glad to compare ideas with you, but I have no time for wordcatching.' To say, as Dr. Johnson did, 'I can't furnish meaning and brains too,' is not courteous. The only controversy that ever convinces the controvertists is a friendly comparison of beliefs, each turning the other's round, and viewing it under all the angles of reflection. It is not this sort of controversy, but fighting with word-mongers, that Dr. Holmes must have in mind. 'You know that, if you had a bent tube one arm of which was the size of a pipe-stem, and the other big the victory. It was done, not by one or two individuals, but by the many; and I say, if the world the same height in cream hei the same height in one as in the other.' Controversy equalizes fools and wise men in the same way, and the fools know it."

Rev. E. H. Sears.

COTTON AND WAR.

Our country has entered upon a mighty struggle, and if it continues long, it will probably strike a death-blow to the pre-eminence of the cottonproducing States in the supply of that staple. This has been apparent from the start, and cotton planters have assured us of their well-founded apprehensions that should secession be followed by war this result would be inevitable.

The English cotton spinners have already lost confidence in the stability of the cotton supply of this country, and are using every exertion to in crease it in other sources where it can be cultivated in great abundance. The latest intelligence from England states that already the cotton cultivation in India is going forward with great activity, and it is well known, from recent authentic information that more cotton is absolutely cultivated in Africa than is raised in the American Cotton States. Under the influence of Thomas Clegg, agent of the Manchester Cotton Supply Association, who resides at Abbeokuta, in the Yoruba district, the supply of cotton shipped from the port of Lagos is rapidly increasing-all that is needed is commercial and mechanical facilities, which capi-

A colony is now organizing in New York under propitiation—who went about doing good.—Dr. protection and support to the colonists. This is no idle scheme—it is in the hands of some of the shrewdest and wisest men in the city, and will be