Woetry.

THE WORLD HARVEST. They are sowing their seed in the daylight fair,
They are sowing their seed in the noonday's glare,
They are sowing their seed in the soft twilight,
They are sowing their seed in the solemn night;
What shall their harvest be!

They are sowing their seed of pleasant thought, In the Spring's green light they have blithely wrought; They have brought their fancies from wood and dell, Where the mosses creep and the flower-buds swell: They are sowing the seed of word and deed,
Which the cold know not, nor the careless heed;
Of the gentle word and the kindest deed,
That have blest the heart in its sorest need;
Sweet shall the harvest be!

And some are sowing the seeds of pain, Of late remorse and in maddened brain, And the stars shall fall and the sun shall wane, Ere they root the weeds from the soil again;

Dark will the harvest be!

And some are standing with idle hand, Yet they scatter seed on their native land; And some are sowing the seeds of care, Which their soil has borne and still must bear; Sad will the harvest be!

They are sowing the seed of noble deed,
With a sleepless watch and an earnest heed;
With a ceaseless hand o'er the earth they sow,
And the fields are whitening where'er they go;
Rich will the harvest be! Sown in darkness or sown in light, Sown in weakness or sown in might,

Sown in meekness or sown in wrath, In the broad work-field or the shadowy path, Sure will the harvest be!

Correspondence.

For the American Presbyterian.

THE TOP OF PISGAH. The soul that prays should get near heaven It is easy to be quiet and calm in voice and feelings, and have the semblance of peace where exists here is the agony! Here is the struggle to wrest earnestness of earth, from my study and cares, and business, from my pleasures, and perhaps some joys, new-born to-day, and say: "peace, be still":-"come disrobe yourself of earth, and enter into the secret place." To go from the excitements of the street, from the calls of home, the demands of rest after a day of toil, to turn from the suspense, the mortification, perhaps, of business defeats to the antagonisms of thoughts, serious thoughts which I shall have in the prayer meeting-room! Perhaps the Pastor may say no thing of the war, and of this day's sad news; nothing of the national tumult of cares and prophecies, and then my distracted spirit shall be restless, my thoughts wander and the light of truth shall shine upon my body, though living,as that winter's moonlight, upon those marble tombs-my body at the meeting, but my soul away. But I must go. Yes I will go! Perhaps I may get a little nearer heaven in my feelings by going. I shall make one step upwards. Who knows what may follow? Moses saw not the promised land, even from the ridges of Abarim. Why would God send him higher? It was, at possibly afford the traveller the vision Moses had. except God gave it to him! Why would not God perform the miracle from any top of Abarim's ridge? I know not! But the vision was not had by Moses until from Abarim to Nebo, and from Nebo to Pisgah, Moses had obeyed the call, and so

was the dim prospect of the promised land! Now, if my soul could likewise rise—if I could

even of Israel below him seemed, and how grand

" And view the landscape o'er," how should the struggles of my spirit cease to be those which now make prayer so much a formso much a mere entreaty of God for blessings which, in their influences entwined with the pre-

Men often pray from half a height. God says "Get thee up into the top of Pisgah." "Ah! Lord," says the half-hearted Christian, "may I not pray at home as well as in meeting? Will not Abarim be near enough heaven? If I pray in my heart as I walk, as I sit in my office or counting room, as I am in the parlor, sitting room or in the kitchen, will it not be prayer as much as General Baptist Missionary Society, in the course though I kneeled down in the family circle or in of an interesting speech, related the following narmy closet, or with my child? Canst thou not hear rative :- "I was in the tent of a British officer, and answer prayer from any place?" Yes, half- who said to me, 'I believe your coming to India hearted one, God can hear prayer, if 'tis but the is a regular forlorn hope.' 'I should believe the "swearers' prayer. He can give Moses the vision from Abarim, or from Nebo. But alas! for added, 'the Hindus won't make Christians; they you he will not. Therefore up-"Get thee up are so cunning, they are downright liars. I would into the top of Pisgail." God is there, and the not believe a Hindu was a Christian if I saw him.' vision too. It is a struggle, often, but 'tis worth I told him I had some good native converts that the toil to get so near heaven that one's heart should like him to see. 'Well,' he replied, 'I should like to see them, and I would show them overflows with the glory of the vision, and from up to you.' Just then our missionary, Gonga, an abundant heart be sure the mouth will speak, who had been a Brahmin, was coming up the walk and God will hear that heart which prays "when to the tent, and I said to the officer, Here is one

REMINISCENCE OF THE LATE REV. JAMES PATTERSON.

send you the following incident, which was told me reason of the hope there is in me, or to find fault? a few weeks since by a mother in Israel, who was Softening, he added, 'Let the gentleman ask me

a witness of the scene. It was during the first years of Mr. Patterson's The first question the officer put was, ' How did ministry that he was invited to spend a week at Amboy, N. J. Whilst enjoying the hospitalities of the place he was not forgetful of his bink. of the place, he was not forgetful of his high call- did you get your living; tell me that?" Now just ing. He visited with the pastor from house to suppose that somebody were to stop the carriage house, pressing the subject of personal responsi- of a gentleman with lawn sleeves, as it was passing bility on all with whom he came in contact. He along the streets of London, and to say to him, 'How do you get your living?' It might be a called on a gentleman who filled a place of trust, very awkward question for him to answer, but it and was well known and respected in that commu- would be known very well that he did have a good nity. As Mr. Patterson entered the hall where living. And the officer ought to have understood Mr. S. and his family were seated, enjoying the sea view and breeze, he kindly took his hand and inquired, "Are you the priest of this large family?

Do you minister morning and evening at the altar?"

Mr. S. apparent of the Brahmin in the same way. When he did understand that brother Gonga had had the temple revenues and the offerings of the people, and that he had given them up to become a Christian, he said, 'Well, I did not expect that, anyhow.' Mr. S. answered with emotion, "I have never prayed with my family." Mr. Patterson replied, 'You are neglecting a solemn duty. If you persist in the sin, your wife, who is a professor of religion, must lead the advantage of the statements and found in a religious tract, which led him to put Jugger-must lead the statements and some a contract of the singular statements are first impressed with the statements he had found in a religious tract, which led him to put Jugger-must lead the statements and some a contract of the statements are first impressed with the statements are followed by the statement a

but the good seed fell in good ground, and brought | forth abundantly. The following morning in penitence and tears, Mr. S. erected the family altar, and offered upon it the sacrifice of a broken and contrite spirit. "God had respect to the offering." Mr. S. soon after expressed a hope in Christ, and his life evidenced its sincerity. Both these servants of Jesus have gone to their reward. When a faithful minister is daily with his people, laboring for their good, 'tis the flood-tide of his usefulness; we look at the aggregate, and the effect is essened.—But the reffluent tide of life leaves memorials of the departed. We walk the shores of time and gather them up for the benefit of the Church. And, as in the natural world, the wave may throw upon the shore the refuse of the sea. or bear on its bosom a rich treasure, so the wave of life when it breaks on its fixed, eternal state, carries with it joys or woes unutterable. Happy that minister whose work is accepted, and blessed by his Master.

THE PRESBYTERY OF ERIE ON SYS. TEMATIC BENEVOLENCE.

Belle Valley, Pa., June 27th, 1861. REV. JOHN W. MEARS, EDITOR AMERICAN PRESBYTERIAN. Dear Brother:—By an order of the Presbytery of Erie at their late sessions in Edinboro', I respectfully request of you the publication of the following extract from their minutes. The business indicated came up on the report of a committee appointed at our stated THOUGHTS FOR THE PRAYER MEETING. | meeting in April last. The report as adopted was as follows:—

"That while the Presbytery duly respect the right of every man to give of that which is his own to such objects and at such times as his own no holy quiet. How peacefully the dead lie, where judgment may diotate, and would lay no restricthe moon, on a winter's night, shows you cold tions upon individuals or churches, limiting their tombs! But God is the God of the living. Ah! gifts to any specific objects of Christian benevolence, they are, notwithstanding, of the opinion my living, thinking, active soul from amidst the that there are certain objects of benevolence so related to our churches; as to give them a claim of precedence upon our benevolent action; and it is their belief also, that periodical times of giving to these objects have advantages over irregular or occasional contributions such as to commend them to the adoption of all our churches.

> In accordance with these views, Presbytery recommend to the churches under their care the following objects of general benevolence, as claim-

> ing their eminent practical regard: 1st. The cause of Home Missions as ducted by the General Assembly through its

> 2d. The cause of Foreign Missions, including specially the objects of the American Board of Commissioners for Foreign Missions and the American and Foreign Christian Union. 3d. The Education of young men for the Gospel

Ministry. Thought south and 4th. The General Assembly's Publication

and the second of the second second second These four objects of Christian benevolence, Presbytery deem specially worthy of the prominent regard of all our churches, the feeble as well as any rate, a miracle, for no mountain peak could the strong. And while we would hinder no one from charitable co-operation with other agencies of general benevolence, we would hope that these may be regarded as now having a claim of priority upon those in our ecclesiastical connexion. Believing in the importance of having a system and Christian principle in casting our mites into the treasury of the Lord, Presbytery would refar as earth was concerned, had reached a height, commend that every church should make its conthe highest that country afforded. Now, nearer tributions to the objects designated at such stated heaven, in that he was farther from earth, the times as each church shall deem most convenient. vision was attained. Ah! how little the armies

It is recommended, unless objected to, that the pastor, together with the members of the session, be a committee to receive the moneys contributed by the respective churches, and apportion the distribution of said moneys in accordance with the supposed views of the donors touching the relative importance of the claims of the aforesaid benevolent objects. It shall, however, be the duty temporal-for comforts and success and conditions of the committee to appropriate all moneys given with specific designations, to the objects specified sent world, must vanish when this world shall by the donors. The committee shall report annually to the church the amount received, and

the appropriations made during the year." A true extract from the minutes. J. VANCE, Stated Clerk.

SINCERITY OF A HINDOO CONVERT. of our native preachers coming; perhaps you would like to show him up.' 'Well,' he said, 'I should like to ask him a few questions.' I said to Gonga in the native tongue, 'This gentleman don't be-lieve in your Christianity.' 'Well, I can't help that,' said Gonga,—the lordliness of his Brahmin-ical character breaking out. 'He wants to ask As the "memory of the just is blessed," I you a few questions. 'What is it he wants to any questions, and I am prepared to answer them.

and the control of the land was lateral trained to an entire the first state of the same and

it more certain still, I went and poked him with awake in his presence! spear, and my arm was not withered.' Then he told of the happy change which had come over his own feelings, and how, by faith in Christ, he had a good hope through grace. The tears stood in the officer's eyes, and he seized Gonga's black hand, saying, 'God bless you! I am glad to have met with you.' Then it was Gonga's turn. 'You have claimed the right,' said he to the officer, 'to examine me; and now, perhaps, you will allow me to examine you a little. You come from a Christian country—you will call yourself a Christian; now I want to ask if you are really a Christian?" The officer got up, and walked into an inner room. Gonga followed him, saying in a gentle voice, 'I did not mean to offend you; and I would only ask you, as a Christian, to pray to God that I may be

found faithful until death. I am happy to tell you that officer dated his conversion to God from

SLAVERY AMONG THE ANTS. We copy the following interesting account of what very closely resembles the institution of human slavery among ants, from the July number of the Student and Schoolmate, an excellent little monthly for young persons, published by Galen James and Co., Boston. If any one desires to see what use can be made of this curious practice by the defenders of slavery among men, they can refer to Dr. Seabury's recent book, American Slavery Justified, pp. 113, 120, &c.

That slavery exists among various species of ants, is a fact established beyond question. It does not, however, appear to be generally known, else the advocates of human slavery would not fail to introduce it into their arguments; and we should have heard plenty of sermons preached from the words of Solomon: "Go to the ant, thou sluggard, consider her ways and be wise." It is in-deed surprising that this illustration from insectlife, strengthened by so good a text, has never been made use of to demonstrate that slavery—the "divine institution," the "patriarchal institution"is sanctioned both by nature and inspiration.

True, it may be answered that Solomon meant to recommend the ant's usual habit of living by her own industry, and not that of living by the industry of others. And it is fair to admit that the fact of slavery among ants proves no more in fa-vor of human slavery, than the fact that big fishes devour little ones proves in favor of cannibalism

Huber, the younger, an accurate observer of insect life, noticed this astonishing "institution" of the ants early in the present century. Remarking, one day, in a field near Geneva, an army of large red ants on the march, he resolved to follow them; small black ants, when a pitched battle ensued. A number of the negroes fought desperately in defence of their city, while others fled from the opposite gates with their children. These were the the wretched blacks judged rightly that it was an to say, that in this way, family-worship becomes prizes which the invaders had come to seize, and army of kidnappers.

The brave little band of defenders was soon overcome. The entrance to the city was forced. In rushed the invaders, reappearing shortly, each dragging an infant captive from its home. Huber left the sacked and desolated city, to follow the army on its return home. At the gates of their own city, the victorious red warriors were met by black slaves, who came out to relieve them of their burden, and to take charge of the captives of their own race—very much as the slaves of Cuba may receive a cargo of Africans landed by a slaver on

Huber soon perceived the nature of this slavery. The large red ants were the gentlemen, the proprietors, the cavaliers of the community. Their most arduous task was to wage war, kidnap their neighbors, and make servants of them. These were the workers, the faithful providers of food for the community, the nurses of their master's a life of laziness; the slaves a life of perpetual labor; -and no doubt the latter were very grateful to the former for having taken them away from and parental dignity assumes a new and sacred their native country, and given them the benefits of the "patriarchal institution." Huber proved by experiments that, whatever

advantage slavery might possess for the slaves, it could not, all things considered, be regarded as beneficial to the masters. By compelling others to do their work, they lost the power of doing any thing for themselves. They seemed to be degraded by laziness and luxury. Several of them, placed in a box along with their grubs, without slaves, made some attempt to move the young ones about in the manner necessary to develop them into ants; but soon gave over the task; abandoned not only their children but themselves also; lost their appetites; gave way to despondency; and lay down to die. At this point Huber introduced a single black among them. The effect was electric. The miserable slaveholders took courage at the sight of their attendant, and began to eat; while the latter, faithful old servant, set briskly to work to attend the grubs, which had been deserted by their own parents, and to feed the parents, who had become too grossly indolent and imbecile to feed themselves. He then went away, and brought back with him more slaves, who, assisted eagerly

to save the lives and nurse the children of their masters. A touching spectacle. What is still more curious, Huber observed that the blacks, from being slaves, virtually became the masters of their masters. They forcibly kept the warriors at home when they were setting off on any enterprise which the more sagacious blacks did not approve. While at other times, when the weather such advantages and recollections. The domestic such advantages and recollections. was favorable, and the blacks considered an expedition desirable, they actually compelled the war of its religious association; it is less revered; we riors to sally out, driving them from the city, or believe it is less loved. turning them forcibly about if they attempted to

Michelet, who, in his work entitled "L'Insecte." quotes these accounts from Huber, adds his own personal testimony as to slavery among the ants. One day, in the summer of 1857, he saw the evidence of it-("de mes yeux je l'ai vue"-with my eyes I saw it—he says emphatically)—in the stand the words. Without any exception they park of Fontainebleau. Out of a heap of stones are delighted with this part of the service, and he beheld issue an army of reddish ants, four or five hundred in number. It moved rapidly in the can be compared with that of a goodly household, by regular officers, which maintained order on the march, and prevented any scattering of the forces. Suddenly it plunged into the ground, where there was not to the eye any indication of an ant-hill, and as suddenly reappeared, bearing away, each a them, in dismay and consternation, vainly at-tempting to prevent the kidnapping. In ten mi-nutes it was all over. At least three hundred children were carried away by an invasion which had all the appearance of having been as carefully preconcerted, as it was swiftly and mercilessly

and I did not believe he was a God; but to make heart. Let me fall asleep in Jesus! Let me mestic worship a large share in creating useful INFLUENCE OF FAMILY-WORSHIP ON

CHILDREN.

BY J. W. ALEXANDER.

There are many readers of this article who, like the author, can go back to no period of recollection in which the worship of God was not duly observed under the parental roof; and they will agree in testifying that this is among the chief blessings for which they have to thank an ever-gracious Providence. If called upon to name the principal benefit of family-worship, we should indicate its benign operation on the children of

The simple fact, that parents and offspring meet together every morning and evening, for the word of God and prayer, is a great fact in house hold annals. It is the insuffing of God's name over the lintel of the door, it is the setting up of God's altar. The dwelling is marked as a house of prayer. Religion is thus made a substantive and prominent part of the domestic plan. The day is opened and closed in the name of the Lord. From the word down of reason near little. Lord. From the very dawn of reason, each little one grows up with a feeling that God must be honored in everything; that no business of life can proceed without Him; and that the day's work, or study, would be unsheltered, disorderly, and in a manner profane, but for this consecration. When such a child comes, in later years, to mingle with families where there is no worship, there is an unavoidable shudder, as if among heathen or infidel companions. In Greenland, when a stranger knocks at the door, he asks, Is God in this house?" and if they answer, "Yes," he

As prayer is the main part of all family-worship, so the chief benefit to children, is that they are the subjects of such prayer. As the great topic of the parent's heart is his offspring, so they will be his great burden at the throne of grace. And what is there, which the father and mother can ever do for their beloved ones, that can be compared with their bearing them to God in daily supplication? And when are they so likely to do this the group of sons and daughters? And what prayers are more likely to be answered, than those which are offered thus? The direct influence of family prayer is then to bring down the benediction of Almighty God upon the children of the house. In saying this, though we should not add another word, we adduce a sufficient and triumphant reason for the custom of our fathers. But there are incidental and collateral advantages which must not be overlooked.

Daily worship, in common, encourages children to acts of devotion. It reminds them, however giddy or careless they may be, that God is to be adored. In many ways it suggests to them the duty and blessedness of praying for themselves. Slight impressions, otherwise transient, are thus fixed, and infant aspirations are carried up with the volume of domestic incense. Is it too much the means, of everlasting salvation to multitudes The daily regular and solemn reading of God's holy word, by a parent before his children, is one of the most powerful agencies of a Christian life. We are prone to undervalue this cause. It is a constant dropping, but it was its mark into the rock. A family thus trained cannot be ignorant of the Word. The whole Scriptures come repeat-

edly before the mind. The most heedless child must observe and retain some portion of the sacred oracles: the most forgetful must treasure up some passages for life. No one part of juvenile education is more important. Between families thus instructed, and those where the Bible is not read, the contrast is striking. To deny such a source of influence to the youthful mind is an injustice, at the thought of which a professor of Christianity may well tremble. The filial affections are moulded by family-worship. The child beholds the parent in a peculiar relation. Nowhere is the Christian father so venerable as where love is hallowed by the sanctity of reverence. A act of cleverness. chastened awe is thrown about the family form,

There is a kindred influence upon fraternal affection. Praying together is a certain means of attachment; those who pray for one another cannot but love. Think of it, and confess how impossible it is for sons and daughters, every day, during all the sunny years of youth, to bow down tercessions, without feeling that their affection is rendered closer and holier by the very act. Brothers and sisters who have thus been led together to the throne of grace from infancy, are linked by ties unknown to the rest of the world. But the topic merits a separate discussion.

Delighted as is the syllable HOME, it is made tenfold more so by prayer. The ancient lares, or a lie: "but our God is in the heavens." The presence of the Almighty Protector makes it a sanctuary, and his altar causes home to be doubly home. However long we live, or however far we wander, it will ever abide in memory as the place of prayer, the cradle of our childlike devotions, the circle which enclosed father and mother, and sister and brother, in its sacred limit. Now that which adds to the charm and the influence of home, affords a mighty incentive to good, and a mighty check to evil. To make a child love his home, is to secure him against a thousand temptafireside no doubt has its charms, but it is shorn

In families where there is a daily praise of God, of devotion. The little imitative creatures begin where old and young, day after day, and year after year, lift up the voice in harmony. Sacred song tranquillizes and softens the mind,

makes an opening for the higher influences, and prepares voice and heart for the public praise of God. The practice is the more important, as it is voice should be cultivated from an early age. Nor should we omit to mention the stores of psalms and hymns which are thus treasured in the memory. By this it is, even more than by public worin great part or in whole.

habits in the young. We scruple not to say that. a child receives advantage by being led to do any thing, provided it be innocent, at stated times, with frequent repetition, and with proper care. The daily assembling of a household, at regular periods, for a religious purpose, directly tends to omote good habits. It is a useful lesson for he speechless babe, to acquire the patient stillness of the hour of prayer. It is good for a family to have a religious motive for early rising. and timely attendance to personal neatness. It is something to have punctuality in the observance of two hours each day, enforced from the very dawn of life. Those who may be tempted to put this aside with a smile, should first institute a comparison in regard to these particulars, between any two families, of which one worships, and the other worships not. We are willing to abide by the result of the examination, for we are aure that in the latter will be found a great loose ness of domestic arrangement, tardy rising, a slovenly toilet, a long, irregular, time-wasting breakfast, more conformable to the modern fashion than

ate rally of the house; and late hours of retiring, or no specified hours at all-Parents who may read this article are respectfully invited to consider whether they do not owe it to their children to give themothe daily worship of God. Especially are the sons and daughters of the church, whose own youth was hallowed by this constant observance, charged to recall their impressions of the past, and to reckon up the advantages which they are denying to their

to Christian usage; evenings without an affection-

DR WILLIAM ADAMS' ADDRESS AT BOSTON, BEFORE THE NEW-ENGLAND BRANCH

OF THE AMERICAN TRACT SOCIETY .- AN EX-Special occasions demand special religious ex-

ertions. As we were never before passing through such a crisis of affairs as the present, so never were there so many inducements to a wise and faithful Christian aggression.

1. The present is a most favorable time for the application of religious truth. This is not in accordance with the popular notion. I am aware that many things tend to divert and distract attention, and that the sanctity of the Sabbath has been disturbed by unwonted sights and sounds. On the other hand, times of activity, of life, of earnesness, are more favorable to religious impressions, than seasons of drowsy indifference. It is easier to turn and direct a running stream, than to put motion into a stagnant pool. The whole land is galvanized with new vitality; and if the ministers of religion are wise and earnest in guiding and instructing excited thought, no physical appliances of hartshorn and fennel-seed will be necessary to keep congregations awake during the Sabbath of this extraordinary summer 2. Never was there a time when there was

more need of clear, sharp, strong emphatic religious truth, than the present. There is a vast deal of what may be called rose-water religion Society has become enervated and demoralized by notions which have been put forth in the name of humanity. The community has become tolerant of crimes. Legislators: under a false notion of philanthropy, have taken action looking to the abelition of capital punishment, as if it were too eruel and vindictive for our modern civilization. Though it stands unchanged in the Hebrew code with God for its author, "Whoso sheddeth man's blood, by man shall his blood be shed." the delicate nerves of our fastidious humanity have shrunk from such judicial severity as a relic of primeval barbarism. An intuitional religion has come into vogue, which has substituted personal sensibility for the divine requirement, gentle sussion for energetic control, pity for the wrong-doer in place of the stern severities of justice. Instances have been numerous of notorious criminals arraigned for judicial trial, in whose behalf more sympathy has been expressed than for an outraged community; and this has made conviction for crime difficult, the execution of law uncertain; and escape from sentence children, and of their own. The masters lived a he leads his house in prayer. The tenderness of and penalty by any art, has been applauded as an

Nor has this mawkish sentimentalism stopped at this point. It has modified theological statements; it has relaxed the strength of Biblical truth. Men have undertaken to prove themselves more tender-hearted than their Maker. We have any number of treatises, designed, if not to disprove the doctrine of future retribution, yet so to soften down the divine declaration on the subject, as to deprive it of all its force. Philanthroside by side in common devotions and mutual in. py, so called, has supplanted theology, humanity usurped the place of divinity. The tendency o things has been to put the unregulated instincts and impulses of man in place of the attributes o the Supreme. The same tendency exhibits itself in modern theories of education. Authority has given place to coaxing. The rod, notwithstanding the divine sanction and the result of ancient dis cipline, has been laid aside as a badge of cruelty: gods of the house, were cherished, and their altar and a self-indulgent parentage makes easy terms was the domestic hearth. They were vanity and with the refractory, in the form of toys and sweetmeats and picture books. Implicit obedience to house of our childhood is always lovely, but the parents, as the first law of society, is judged to be an obsolete statute, unsuited to modern intelligence and later progress and individual independence

In truth there has been a "softening of the brain" in the body politic, the progress of which like all similar ailments, has been insidiously showing itself, not by violent paroxysms of insanity, but by a general relaxing of the whole tone, a slow but resistless preparation for general dissolution. No people have been more rapidly or thoroughly educating themselves for disintegration and anarchy, through an emasculated theology, degenerate notions concerning government-family government, civil government, divine government and law and justice and authority, than we ourselves, in this long season of prosperity and luxury and enervation. Humanitarianism in religion and ethics and manners has in psalms and hymns and spiritual songs, there crept into the seat of discipline, and she has is an additional influence on the young. At no walked in silver slippers, been attired in satin, age are we more impressed by music, and no and her voice has been musical as a lute, and her music is so impressive as that which is the vehicle general method has been to lure men to duty along a primrose path, with gentle persuasions, making it to appear that doing right was nothing more than policy and prudence; and if one was bent on doing wrong, the consequences, on the whole, under the sway of infinite Benignity, would not be so very severe or intolerable. We have had serious proposals for new versions of the Scripture which were to omit all the imprecations in the Psalms, and all the threatenings from the mouth of the Lord, and all the terrors of the divine justice, as utterly incongruous with that "milk of human kindness" which has been secocoon in its jaws. Out came the negroes with well known that in order to attain its perfection, the creted by false notions concerning the goodness of the Almighty.

A LESSON.

A week since, just before an engagement took ship, that the Scottish peasantry to so great an place between two regiments of Rederal troops and extent have the old version of the Psalms by rote, a large body of Rebel troops near Norfolk, sadness spread over the land when it was announced that In the rearing of youth, nothing can be thought by a fatal mistake, growing out of not understand-STEPHEN FELL ASLEEP.—How calm! How insignificant which goes to train the thoughts, or peaceful! He fell asleep. Was it lying on his bed, with friends around him, soothed by love's by a repetition of perpetual, patient touches, small were killed, and many wounded. These brave inquired, "Areyou the priest of this large family?

Doyou minister morning and evening at the altar?"

Mr. 8. answered with emotion, "I have never prayed with my family." Mr. Patterson replied, in the sin, your wife, who is a professor of religion, must lead the devotions of the family—you must have a family altar." Mr. Patterson soon left,—

Mr. Patterson soon left, hand, gently at sunset breathing out his soul? in themselves, that the straggling branches of the men were engaged in a common and glorious cause,

Captain; the sword of the Spirit, and for an helmet the hope of salvation. Yet how often are they found in conflict with each other, and weakening their strength for resisting their common foe. Surely the darkness of prejudice should even now pass away, to reveal to them all their true charac- rican slavery can do. ter as worthy of love, and not of hostile attack.

RETRENCHMENT.

The prospects of the country counsel retrenchment. The stagnation of business, the prospective increase of taxation, and the voluntary contributions for the soldiers and their families will render it necessary for most persons to reduce sufficient to answer the argument; but now that setheir wants and expenses. But we fear many

But do not begin retrenchment by reducing your contributions to your pastor. His family will need food and raiment, a house and home, no less now than when the times were better: if one were to take the plunge of Niagara, and cry He is expected to pay his store bills no less now than before. Besides, you expect him to perthan before. Besides, you expect him to perform the same labor and bear the same respon sibilities as when the times were better. You would not think of finding an excuse in the hard times for withholding money due your other creditors: who gives you a right to withhold from the man of God the hire to which he is entitled as a faithful laborer? Do not begin retrenchment by reducing your

gifts to the cause of Christ-to the benevolent objects of the church. The church has employed a certain number of missionaries, and pledged herself to support them, relying on your accustomed contributions. How can she pay her honest debts to these self-denying men, if you teleague or treaty thus drawn up was ratified, not refuse to give your share. They have families by the people of the States, but by the State governments—the legislative and executive bodies, namely, were about starving because you refused to pay him his hard-earned wages, you would forfeit the respect of all who knew you. Here are laborers, who for the kingdom of God's sake, live on the scantiest means, and you help to with- It could move only by requisitions and recommendahold from them even the paltry sum which was tions. Its functions were essentially diplomatic, like pledged for their support. If you must save, do not repudiate the honest debts you owe to these servants of God. It is wicked for a man to feign bankruptcy in order that he may, with full pockets, repudiate his debts. It is more wicked still, to feign poverty to withhold your debts to God, when you have more than you can use. If you have subscribed to missions, or the building of churches, pay your subscriptions promptly. There is some complaint on this score. Enterprises that have commenced on the faith of subscriptions by Christians, are with us, but she scornfully declined a treaty of comjeopardized, if not defeated, by the non-pay- merce and amity; not because we had been rebels, ment of moneys subscribed. During hard times but because we were not a State-because we were a The heathen need the gospel as much now as | ble of guarantying the stipulations of any commercia then. Perishing souls can no more get to heaven now without the Saviour than then. Our worthy beneficiaries, who are eager to pre-pare themselves for service in the Master's vine-tary posts which she held within our frontiers. yard, can no more live on the wind in hard than in prosperous times. Do not begin to save by robbing God through his servants and cause. You can practise economy without being dishonest. Swindling and repudiation are not es-

supplies for your spiritual wants. Do not were patriotic and sagacious men in those days, and abridge or diminish your devotions to gain time to make money. Read your Bible and pray, commune and attend public worship as often in hard as in prosperous times. Rather improve

these privileges more frequently. Do not cease buying and reading good books. because the times are hard. Now, more than ever, you need good counsel, nutrient mental

food—useful healthy reading. Do not stop your religious paper because the secular paper for a season. You can remain in happy ignorance of markets, murders, and political miscarriages, without serious detriment to your religion. But stop your religious paper and you cut off the supply of religious information; you will hear and know nothing of souls new-born and souls borne to heaven. In short, you shut out from your family all the intellience of the Saviour's workings in his church. Which will you choose? The world or the church, nature or grace, earth or heaven? A good religious paper will help you to bear the burdens imposed by the hard times. Take your church paper, and pay for it, and get your neighbor to do likewise. German Reformed Messenger.

J. LOTHROP MOTLEY ON THE AMERI-CAN REBELLION.

[We present our readers with the opening column f the extended and masterly argument of Mr. Motwe intend giving further extracts.] TO THE EDITOR OF THE TIMES:-The de facto ques-

on in America has been referred at last to the dread arbitrament of civil war. Time and events must deermine whether the "great Republic" is to disappear from the roll of nations, or whether it is destined survive the storm which has gathered over its read. There is, perhaps, a readiness in England to prejudge the case; a disposition not to exult in our downfall, but to accept the fact; for nations, as well as individuals, may often be addressed in the pathetic language of the poet-

"Donoc eris felix multos numerabis amicus, Tempora cum fuerint nubila nullus erit."

Yet the trial by the ordeal of battle has hardly comnenced, and it would be presumptuous to affect to penetrate the veil of even the immediate future. But he question de jure is a different one. The right and of the United States" is the single party by whom he wrong belong to the past are hidden by so veil along to the past are hidden by so veil along the instrument is occurred by a single party to himself? Yet the compact made by a single party to himself? Yet the name of no State is mentioned in the whole document; the States themselves are only mentioned to receive commands or prohibitions, and the "people of the United States" is the single party by whom Yet the trial by the ordeal of battle has hardly commenced, and it would be presumptuous to affect to the wrong belong to the past, are hidden by no veil, and may easily be read by all who are not wilfully blind. Yet it is often asked, why have the Ameri-Government plunged into what is sometimes called "this wicked war?" Especially it is thought amazing in England that the President should have recently called for a great army of volunteers and regulars, and that the inhabitants of the free States should have sprung forward as one man at his call, like men suddenly relieved from a spell. It would have been amazing had the call been longer delayed. The national flag, insulted and defied for many months, had at last been lowered, after the most astonishing kind f siege recorded in history, to an armed and organized rebellion; and a prominent personage in the government of the Southern "Confederacy" is reported to have proclaimed, amid the exultations of cating State-rights and local self-government in its victory, that before the first of May the same cherished emblem of our nationality should be struck dated and national government. It was strenuously from the capitol at Washington. An advance of the supported and bitterly opposed on exactly the same "Confederate troops" upon that city; the flight or captivity of the President and his Cabinet; the seizure of the national archives, the national title deeds, and the whole national machinery of foreign intercourse and internal administration by the Confederal "In all our deliberations (says the letter accomparates; and the proclamation from the American palladium itself of the Montgomery Constitution in place of the one devised by Washington, Madison, Hamilton and Jay a constitution in which slavery consolidation of our Union, in which is involved our should be the universal law of the land, the corner stone of the political edifice—were events which seemed, for a few days, of intense anxiety, almost THE UNION SENTIMENT.

Had this really been the result without a blow Henry) is demonstrably clear. The language is 'we being struck in defence of the National Government the people,' instead of 'we the States.' It must be being struck in defence of the National Government and the old Constitution, it is certain that the contumely poured forth upon the Free States, by their domestic enemies and by the world at large, would have been as richly deserved as it would have been as richly deserved as it would have been apply bestowed. At present such a catastrophe seems to have been averted. But the levy in mass of such a vast number of armed men in the Free States, in swift response to the call of the President.

to him, and then he spent the same length of time | this, he fell asleep." Lord, if I am called to die ences, as we save the filings of gold and the dust | within them; they are animated by one motive, | hearts of the nineteen millions who inhabit those in cursing him. Nothing came of it, said Gonga, a sudden, bloody death, let thy peace be in my of diamonds. For this reason we ascribe to do-Captain; the sword of the Spirit, and for an helmet ment is not wholly extinguished in the nine million

THE CONSPIRACY. At any rate the loyalty of the Free States has een supposed to be before. It is recognised throughout their whole people that the Constitution of 1787 had made us a nation. The efforts of a certain class of politicians, for a long period, had been to reduce our commonwealth to a confederacy. So long as their efforts had been confined to argument it was considered cession, instead of remaining a topic of vehement commence economy at the wrong end. We ought first to reduce the expenses of the table and wardrobe, and deny ourselves the useless laxuries of life.

But do not begin retrenchment by reducing two reducing to the tariff "nullification." "To begin with nullification," said Daniel Webster in 1833, "with the voir contributions to your pastor. His family avowed intention, nevertheless, not to proceed to se-cession, dismemberment and general revolution, is as

> The body politic known for seventy years as the United States of America is not a confederacy, not a compact of sovereign States, not a copartnership; it is a commonwealth, of which the constitution, drawn up at Philadelphia by the Convention of 1787, over which Washington presided, is the organic, fundamental law. We had already had enough of a confederacy. The thirteen rebel provinces, afterwards thirteen original independent States of America, had been united to each other during the revolutionary war by articles of confederacy. "The said States hereby enter into a firm league of friendship with each other." Such was the language of 1787, and

all struggling in the vortex of general revolution.

in their corporate capacity. The Continental Congress, which was the central administrative board during this epoch, was a diet of envoys from sovereign States. It had no power to act on individuals. It could not command the States. those of the States General of the old Dutch Republic. like those of the modern Germanic Confedera-

THE EARLY HISTORY OF THE NATION. We were a league of petty sovereignties. When the war had ceased, when our independence had been acknowledged in 1783, we sank rapidly into a condition of utter impotence, imbecility, anarchy. We had achieved our independence, but we had not constructed a nation. We were not a body politic. No laws can be enforced, no insurrections be suppressed, no debt collected. Neither property nor life was se-cure. Great Britain had made a treaty of peace treaty. We were unable even to fulfil the conditions of the treaty of peace, and enforce the stipulated colection of debts due to British subjects; and Great

For twelve years after the acknowledgment of our

independence we were mortified by the spectacle of foreign soldiers occupying a long chain of fortresses south of the great lakes and upon our own soil. We were a confederacy. We were sovereign States. And these were the fruits of such a Confederacy and ential to thrift.

Such sovereignty. It was, until the immediate present, the darkest hour of our history. But there their efforts at last rescued us from the condition of a Confederacy. The "Constitution of the United States" was an organic law, enacted by the sovereign people of that whole territory which is commonly called, in geographies and histories, the United States of America. It was empowered to act directly, by its own legislative, judicial and executive machinery, upon every individual in the country. It could seize his property, it could take his life, for causes of which itself was the judge. The States were distinctly prohibited from opposing its decrees or from exercising any of the great functions of sovereignty. The Union times are hard. You will lose more than you alone was supreme, "anything in the Constitution gain by so doing. If it must be, rather stop your and laws of the States to the contrary notwithstanding." Of what significance, then, was the title of "sovereign" States, arrogated in later days by com-munities which had voluntarily abdicated the most

vital attributes of sovereignty?

THE GOVERNMENT AN ESTABLISHED AUTHORITY. But, indeed, the words "sovereign" and "sovereignty" are purely inapplicable to the American system. In the Declaration of Independence the Provinces declare themselves "free and independent States," but the men of those days knew that the word "sovereign" was a term of feudal origin When their connexion with a time-honoured fendal monarchy was abruptly severed, the word "sovereign" had no meaning for us. A sovereign is one who acknowledges no superior, who possesses the highest authority without control, who is supreme in power. How could any one State of the United States claim such characteristic at all, least of all after its inhabitants, in their primary assemblies, had voted to submit themselves, without limitation of time, to a Constitution which was declared supreme? The only intelligible source of power in a country beginning ts history de novo after a revolution, in a land never subjected to military or feudal conquest, is the will of the people of the whole land as expressed by a majority. At the present moment, unless the So ern revolution shall prove successful, the United States Government is a fact, an established authority. In the period between 1783 and 1787, we were in chaos. In May of 1787 the Convention met at Philadelphia, and, after some months' deliberation, adopted, with unprecedented unanimity, the project of the great law, which, so soon as it should be accepted by the people, was to be known as the Constitution of the United States.

It was not a compact, Who ever heard of a compact to which there were no parties, or whoever heard of a alone the instrument is executed.

The Constitution was not drawn up by the States it was not promulgated in the name of the States, it cans taken up arms? Why has the United States was not ratified by the States. The States never acceded to it and possess no power to secede from it.
It "was ordained and established" over the States by a power superior to the States—by the people of the whole land in their aggregate capacity, acting through conventions of delegates expressly chosen for the purpose within each State, independently of the State governments, after the project had been framed. THE EARLY STRUGGLES OF PARTIES.

There had always been two parties in the country during the brief but pregnant period between the abjugation of British authority and the adoption of the Constitution of 1787. There was a party advogrounds. Its friends and foes both agreed that it had puran end to the system of confederacy. Whe-"In all our deliberations (says the letter accompa nying and recommending the constitution to the peo-

ple) we kept steadily in view that which appeared to us the greatest interest of every true American, the prosperity, safety, perhaps our national existence." (Journal of the Convention, 1 Story, 308.)

for this very same reason:—
"That this is a consolidated govertment (said

States, in swift response to the call of the President, shows how deep and pervading is the attachment to the Constitution and to the flag of the Union in the catastrophe of the present year, have shown which class of fears were the more reasonable.