## Woetry.

THE BATTLE OF SUNDAY, JULY 21st. BY ALICE B. HAVEN.

We-walking so slowly adown the green lane, With Sabbath-bells chiming, and birds singing psalms, Ho—eager with haste, pressing on o'er the slain, 'Mid the trampling of steeds and the drum beat to

In that cool dewy morning. We-waiting with faces all reverent and still The organ's voice vibrant with praise unto God-His face set like flint with the impress of will, To press back the foe, or to die on the sod-My fair, brave, young brother!

We-kneeling to hear benedictions of love, Our hearts all at peace with the message from He-stretched on the field, gasping, wounded prove, If mercy were found where such courage had striven; In the midst of the slaughter.

0h, God!—can I live with the horrible truth! Stabbed through as he lay, with their glittering steel, Could they look in that face, like a woman's for youth, And crush out its beauty with musket and heel,

That brow I have blessed in my dead mother's place, Those eyes with her look, where my kisses were

For I saw hers-so tender! Curses spring to my lips! Oh, my God, send the hail Forgive my wild heart if it prayeth amiss—
His blood crieth upward!

"Amiss!"—and the strife of my clamorous grief
Is hushed into stillness; what grief like to thine!
If my poor human heart with its passions so brief
Is tortured with pangs can we guess the Divine,
With depths past all searching!

I know eyes more tender looked upward to Thee, That visage so marred by the torturing crown— Those smooth noble limbs racked with anguish I see; The side where the blood and the water gushed

From stroke flerce and brutal. Help lips white with anguish to take up His prayer; Help hearts that are bursting to stifle their cries;

The shout of the populace, too, has been there, To drown pleas of justice, to clothe truth in lies-To enrage and to madden. They knew not we loved them; they knew not

prayed For their weal as our own, "we are brethren," we Uncessing those prayers to our Father were made, When they flung down the palm for palmetto we

"Let us still hope to win them

"God so loved that he gave!" We are giving to these
The lives that were dearer to us than our own—
Let us add prayer for blood, trusting God to appease
Our heart's craving pain, when He hears on his

"Oh, Father, forgive them!"

## Correspondence.

#### LETTER FROM PITTSBURGH. Pittsburgh, Par, July 29th, 1861.

pleasant week in Rochester from which point wrote you, I left on Friday morning, July 19th, for Pittsburgh, via Cleveland. The Lake Shore Road has a great reputation and an extensive amount of travel. You catch only occasional glimpses of the Lake, as the roads run through wood, and meadow, and fertile field, now and again passing along the Lake Shore, thereby breaking into what would otherwise be a very monotonous ride. Many of the bridges, which have heretofore been tressel work, have been filled up with earth and made stronger and more permanent structures. At about 4 P. M., I arrived at Cleveland and immediately took the Pittsburgh train. Having five or six years ago passed through the State of Ohio frequently, and always having met a great number of travellers, I was impressed with the fewness of the passengers. Upon inquiry extreme right of our lines are exposed to. I found that the travel had fallen off considerably this year, and that the great item of business on the road was the transportation of troops. The evening being a beautiful moonlight one, and soon striking the banks of the Ohio, the ride became very delightful. One can very well content himself with travelling alone under these circumstances. The opposite shore was the "Old Dominion." Difficult was it at such an hour to keep down the thoughts of Virginia as she was. States may be unworthy, they may fall from their high pedestal; but after having once been associated with chivalry, with patriotism, with affection, it is hard to repress, even if it is necessary, feelings of regret. The soil of a Washington dishonoured, the holiest associations of childhood contemned ! Although we may be called upon to retrieve the one, and punish the other, yet emotions of pity for the blindness, the infatuation, and the guilt of will sometimes fill the mind.

In the lives of individuals there are periods when passion, interest, and low and sordid motives rule; but there is often an awakening from this state, and in this new life, in a short period the Past is recalled and the bearings of these diversifed feelings and acts are closely scanned. Bitter then is the repentance for the past; sincerely would the days and months of sin be recalled and made better. May it not be so with Virginia? May she not now be passing through that period of Passion? and may not the day of repentance, and return to her first love, her early allegiance, be not far a-head in the distance?

## PITTSBURGH-THE OIL BUSINESS.

We were to meet the train from Pittsburgh, at had been some delay we waited nearly two hours, brable feelings. I have not discovered in any any other town. I meet my appointments every any other town. I meet my appointments every subtable feelings. I have not discovered in any interior town or city that I have visited, with one interior town or city that I have visited, with one interior town or city that I have visited, with one interior town or city that I have visited, with one interior town or city that I have visited, with one interior town or city that I have visited, with one interior town or city that I have visited, with one interior town or city that I have visited, with one interior town or city that I have visited, with one interior town or city that I have visited, with one interior town or city that I have visited, with one interior town or city that I have visited, with one interior town or city that I have visited, with one interior town or city that I have visited, with one interior town or city that I have visited, with one interior town or city that I have visited, with one interior town or city that I have visited, with one interior town or city that I have visited, with one and live, through my humble labor, how richly son of facts which come for facts which labor. The facts of massachusetts?

These are only specimens of facts which come for facts which come for facts which the hatelegate in believing and lam His.' He hatelegate in the his f

burst. But after conversing with a number of practical business men, who did not at all appear to be smitten with an oil fever, I found that impression an entirely wrong one. This oil is said to give the promise of entering largely into the mercantile wealth of Pennsylvania, and perhaps

will ultimately become next to the iron interest. Oil was first discovered upon the top of the water in creeks, and was obtained for medicinal purposes. A resident of Pittsburgh, about three years ago, commenced boring for oil. He made a contract with an Eastern house that they should take his oil at \$1.50 per gallon. As the quantity obtained was small, and they had sale for it, this contract was fulfilled. But after a great effort to increase the flow, and after much discouragement, the oil commenced running at the rate of several hundred barrels a day. The Eastern concern soon found that they would not be able to fulfil their part of the agreement, hence a compromise had to be effected. This person soon became wealthy, and his success soon brought others into the business.

Large capitalists have been the most successful,

in buying up land, and leasing and selling it in small sections at an enormous advance. The machinery required is principally a steam engine. The prospect of great returns induces small capi-Each morning and eve since she went unto rest; The prospect of great returns induces small capismoothing down the fair cheek, as my own baby's talists to venture. If oil is obtained at a moderate depth, the party is soon remunerated for his expenditures; but if it is not, the expense of boring may be increased, the farther he penetrates. Such persons frequently abandon the search in disgust, after having expended their all in an unsuccessful effort. As it is a new business, and these frequently enter it without experience. there are, no doubt, for this reason more failures than there would otherwise be. The unfavorable opinion in regard to these operations has originated in a great measure from such disappointments. Another objection has been made to the oil wells on account of the danger of explosive gases; but when this subject is scientifically studied, and understood, there is no doubt such risks can be avoided; but, as it is, there has only been one serious accident, among

many hundred oil wells. A serious difficulty. has been to find competent persons to refine it for burning. This branch of the business appears to be little understood yet; but nevertheless much progress has been made lately. Some refiners find it impossible to fill their orders, so great is the demand for oil of the best quality. It is said that many millions are now invested directly and indirectly in this business. But little oil has been found fit for lubricating purposes, as this requires a crude oil of a particular body. When oil-boring ceases to be so much

of a lottery, and becomes better understood, and heavy capitalists enter into it, who can bear slight losses and occasional failures, the profits will be greatly reduced, and it perhaps will fall into the channels of a regular business. On Sabbath we had communion service at Dr. Kendali's, Third Presbyterian church, (N. S. Definere is but one (N. S. ) church in Pitts-

h. The Phird Church is a strong church trong in the intelligence, pecuniary ability, so DEAR BRO. MEARS:—After spending a very ciability and piety of its members. Your correspondent has yet to find a church with a larger share of hospitality, Chastian kindness and courtesy than this. As he has had an acquaintance with the principal churches in our State, he thinks he has a right to express an opinion on this subject. The interests of our branch of the church are perfectly safe at this stronghold of Old Schoolism, in the hands of Dr. Kendall. leave here this afternoon for Philadelphia, by the Pennsylvania Central. M. P. J.

#### LETTER FROM A MISSIONARY IN KANSAS.

The Associate Secretary of the Home Mission ary Committee, has placed the following letter at our disposal. It shows what our brethren on the

DEAR BRO :- I received your last, enclosing a draft for my salary, by due course of mail. It was more than I was prepared to expect. It was, however, in good keeping with your previous promptness, and good will, for which I owe you many thanks. My situation is one of great trial, and constant exposure. There was, up to some few weeks since, a company of secessionists in our town, of the most rabid stripe. Dr. Jennison, having a company of jay-hawkers, came along and arrested their men, and compelled them to take the oath, or suffer instant death. They have since all left, swearing vengeance upon the town, because they say, the union men brought them here, They are in Missouri, and are forming companies there, to invade us. What moment our town may be given up to burning and pillage, and the inhabitants to death, is unknown. You say the those who have brought about this state of things government should protect us. There are troops under General Lyon, in Missouri, and our own State has furnished three entire regiments, but they are some hundred and fifty miles from us. We would arm our own citizens, and form companies, which has been done for self-protection but we have neither ammunition nor weapons of any kind, so that one hundred men armed might burn all our villages, and spread devastation everywhere. We have scarcely a hope, that attention will be turned to our condition, until the work of desolation shall commence. What renders our situation more desperate, is the fact, that all our able-bodied men have enlisted, and thus left us without arms, and without the men suitable to repel an attack. No longer ago than last Saturday, a company of union men in Missouri, were attacked by a company of rebels, in their own Wellsville, 50 miles from the former; but as there | State, and they fled into our State, and are now within a few miles of us. Our State all along the which made our arrival at Pittsburgh so much border is filled with men driven out and obliged the later. The traveller arriving here at two to flee for their lives. Our people have remained oclock at night, tired, dusty, sleepy, will not be neutral so far, but this cannot last. A company very much prepossessed with the city; but of sixty men are now within a few miles imploring Your correspondent had many recollections of the belp, and our people will not stand still and see kindness and the hospitality of the citizens when them slaughtered. We are only about ten miles formerly their guest, which took away all uncom- from the border, and therefore more exposed than

## PHILADELPHIA THURSDAY, AUGUST 22, 1861.

peril, and that our lives may be preserved. God only knows what is in reserve for us, and what is to be the future, in relation to our beloved country. If an hour of the most intense darkness and the deepest gloom foreshadows the coming morn, as is sometimes true, our sun-rise may certainly soon be expected to beam upon us. I have been waiting for weeks for the clearing up of our sky, but the gloom only thickens every hour. These are not idle fears; you will readily see why we have cause for alarm. Let me hear from you, my brother, if you have anything to suggest.

#### For the American Presbyterian. THE MANIFEST DESTINY OF ALL EVENTS.

"Be still, and know that I am God." Ps. 46, 10. From a sermon preached lately, by Rev. H. S. Osborn, we are permitted to make the following

There are some manifestations which we can not mistake, and which should lead us to notice the driftings of the vast tide, upon which all nations and kingdoms, as well as you and I, are floating. I said there are some destinies which are manifester It is to these, I would this day direct your attention. The Psalm, the reading of which, you listened to this morning, contained an eloquent enumeration of revolutions and changes of earth-and after a rapid presentation of vast disruptions, earthquakes, wars, pestilences, and other scourges-together with the opposite conditions, the psalmist suddenly pauses and exclaims, "Come, behold the works of the Lord, what desolations he hath made in the earth." Then as though casting his thoughts far ahead, he compares the course of all the great purposes and acts of God, to that of a river, with streams and tributaries, which sweeps through and over, changes and obstacles, and devastations—unaltered in its nature-undiverted in its great object, but which is to "make glad the city of God." \* \* \*

What though an insect, sporting on a leaf, declare, as on his little world he winds around some mountain base, that the stream tends not to the ocean, but backward to its earthly source again? What though on that broad surface, there be ripples, nay, gales and storms, and a thousand insect nations, and worlds be disturbed and sunk; yet onward shall the mighty river roll, carrying with one vast sweep to the ocean all within and upon it, ruins and wrecks alike with tionists. But, the battle won, slavery again as is well. Let the church hold it up. These hallife and beauty.

should be floating, what if upon the vast and il gitive slave bill, and Jefferson annexed Louisiana place, as her minister, I would give utterance to limitely and a forth of the land which in its interest. It caused the war of 1812, the her mute testimony, and speak for the land which limitable sweep of God's great intentions, it should be found that he would not permit the stream which "shall make glad the city of our God," to be arrested in its hitherto irresistible flowing, for trifles of any class, but should determine that all things, human and created, should be swept onward to the ocean of eternity, to fulfil the great end of making glad the city of God; and while fight for our liberties. If so, no quarter will be flag, the token of her power, the symbol of her you and I and others, intenditen thousand minor ends: s solemn voice should be heard above that mighty stream exclaiming, "BE STILL, AND KNOW THAT I AM GOD."

Every river flows to the ocean, and until the period at which the river merges itself into that ocean, it is a restless stream. The destiny of that gy it has sent a shock throughout the land which stream was to the ocean. It was one wheel in that great circle of energies, whereby God in His sue. In fact, no event could have been more sa- coming time if I were wanting now? No, you natural providence, keeps everything in order in this material universe. And there are countless hosts of such streams, and plans, and wheels, all of which in the great mass on earth, and in the heavens, are floating onward to a greater end than any of which you or I can conceive, and the great end of all, as the context asserts, is, to make glad thing said about Bull Run, he answered, "We are and their country's flag; I will bless them both God's great city, to terminate and culminate in eternal joy, to exalt God. "Be still, and know that I am God. I will be excited among the country. heathen. I will be exalted in the earth."

#### For the American Presbyterian. WAS HE WISE?

Baxter says, he "would rather be the author of books to be carried in peddlers' packs to the poor man's door, than of books to stand in golden li-

A colporteur of the American Tract Society, writes, August 6th; "I labored during the in great part Roman Catholics, and tired out with | to qualify us for victory! their week's work, do not generally attend on any place of worship. Many have neither Bibles nor

religious books. "I put Dr. Alexander's Colporteur and Roman Catholic,' into the hands of an intelligent Romanist. When I called again, she wanted me to take it away. I asked her why? She put her hand to her heart and said, 'O, it makes me feel so bad.' "I told her I would give her the book, if she would read it carefully; this she promised to do. but insisted on paying me for it, and kept it. When truth penetrates the heart, and makes it

sad, the victory over error is half won. 'Another lady, with her heart full of emotion showed me the 'Temperance Volume,' published by the American Tract Society, saying, 'it had been the means, under God, of the conversion of her son in a distant city.' She was just about to send it to another son, expecting the like result. It was given her last year, by the society colporteur in this county, Mr. Sayer.

"I was told of the case of an old lady, who recently died up, in what are termed, the 'back woods,' in this county, who was aroused from a long course of sin by reading another of the society's books, 'Doddridge's Rise and Progress of

"A friend who is about to start as a foreign missionary, states, that 'The Anxious Inquirer,' by James, was the means of his conversion.

"These facts give me hope, although I see no immediate fruit of my labor, that printed truth; as well as spoken, will not return void, however unworthy the distributor may be. If I could who do execution in an army—those who don't creature as T.? Soon after she added, "He has but know that one soul would be turned to God, fear the devil, and those who do fear God. Billy taught me to say of Him, My beloved is mine,

desagrwo ega indiked to the d demands. Contributors can select any company or regiment they prefer, and the books will be for have not brought on this war 3 " They that take warded in their name if desired.

H. N. Thissell. District Sec. Am. Tract Society, Phila.

### THE PULPIT AND THE PRESS ON THE WAR.

We give extracts of interest from various sources, bearing upon the issue of the day in its changing aspects. The first is from the pen of Rev. Dr. Haven, late chaplain of one of the three months Massachsetts regiments, and discusses

THE RESULTS OF THE LATE DEFRAT. The deadly struggle is coming upon us. It will hoped, they have "shot privily at" us. They slay as many reputations as men. If the officers have sought to destroy the foundations; and what of the state and the army are not equal to the can we do but seek to prevent them?" They have risis, they must give way to those who are. Be assured the people will not give over this rained destruction, and who are wicked if not effort to deliver themselves from an infamous they who seek to bring ruin upon a country such

that in this struggle the primal cause and curse will disappoint their malice, and turn them back will be throttled to death. A feud of nearly two in utter defeat. hundred and fifty years' standing is being settled to-day. If the war holds on for a twelvemonth, it will have only one phase. Everything else will be swept away, and one feeling fill every heart.

this bloody harvest is being reaped.

The slave power has always ruled the continent. It ruled the colonies, it ruled the British small element in causing the revolution, as Jef- ized. You shall see hanging over the street your was fought in the interests of freedom, and against holds it is supported by the house of the sturdy the real slave power, which was intensely tory. men who guard your homes from fire, the other Hence all the revolutionary patriots were aboli- attached to the gable of this church of God. It fe and beauty:

Serted its supremacy, and soon won it. The Conlowed walls, grown sacred from many a tender association, shall be henceforth more dear. In my war, with Mexico, and the present war. It is met has shielded, protected her so well and given her.

even. Any treaty of peace now made would leave no bars ever wave over us! I look abroad from Adames, and Warrens summoning us to the last wondrously beautiful of late. It is my country's shown to slavery. That, or we must die. On the same theme, the M. Y. correspondent

of the Watchman and Reflector, says:

moral effect of the late defeat upon the community it un! ty around us here. With a kind of electrical enerhas put new life into the millions. There is no stand, and with what power I have, spoken for her discouragement, no fear, no distrust as to the is- peace. What, what would compensate me in the lutary. The highest statesman and the humblest | and I may die, our country may fall, that flag may itizen share its influence alike. It was really be torn by traitor hands, our children may be begreeded. So far from disheartening, it has inspired gared and our wives be widowed; but, at anhourage. As an illustration, observe the remarks other day, when our names are spoken, let it be of a young soldier, just enlisted; not quite a raw said—In the time of trial he stood in his place, a recruit, for he has had two months, drilling. On faithful man. So you will stand, you all say tobidding a friend good-by, and alluding to some night with me let others curse their country fortunate who go now, for the sham generalship is I will give my life for them; we will take up the done with!" Even so. It was a pithy expres- old Hebrew patriot's song: "If I forget thee, O sion of the buoyant, hopeful sentiment of the Jerusalem, let my right hand forget her cunning;

piency of a war for a great cause a certain measure lem above my chief joy." of defeat is necessary. But who shall define the measure of such a fearful need? One thing is certain; the process of defeat is necessary until the shams of vain incompetency, the cliqueisms the favoritisms, and the party complications that stand in the way of real merit, are thoroughly broken to pieces, so that there is an open path and a fair field for the man of true efficiency. Then it is that you behold not only an awakened in Holborn, who was dying of the most painful of and sobered nation, but also a nation represented all diseases. by a fitting leadership. What fresh occasion for month of July, mostly among the farmers in the northern part of this county. The laborers being lessons already given shall be so received as

> ELOQUENT AND JUST. Rev. J. P. Thompson, D. D., of N. Y., lately delivered an address in which the following passages oc- chin of which were covered by a handkerchief,

That my grandsire was one of the first to offer iesitate to follow where he so nobly led. So it history. I, too, had thought the nation dead in do me good to hear it. If it be so, will you just trespasses and sins. But to day the grand vision of lift up your finger in assent?

Milton rises into view: "Methinks I see in my She raised her pale transparent hand, and waved mind a noble and puissant nation, rousing herself it over her head, with an expression in her sunken ike a strong man after sleep, and shaking her in- eyes which almost glorified her face. vincible locks; methinks I see her as an eagle, mewing her mighty youth, and kindling her unand unsealing her long abrased sight at the foun-tain itself of heavenly radiance, while the whole than whole years of any little services which He Religion in the Soul.' She died rejoicing in the hope of the Gospel.

Religion in the Gospel.

Religion in the Gospel.

Religion in the Gospel.

Religion in the Gospel.

we may be shielded from danger in this hour of among the poor of the county; the sailors, and the The following is from the conclusion of a sermon preached by the Rev. Wm. Aikman of Ha For these latter there are immediate pressing nover street church, Wilmington, April 28th. We may take courage from the fact that we the sword," said our Lord, "shall perish by the sword," and it has been evermore the law of human history. But who are they that have taken

the sword? Who rushed eagerly and gladly to grasp it? Who have madly exulted that it was drawn? Not we. The psain, from which my text is taken, has a deep toned significance. Let me read it to you: "In the Lord put I my trust how say ye to my soul, Flee as a bird to your mountain? For, lo! the wicked bend their bow they make ready their arrow upon the string that they may privily shoot at the upright in heart. If the foundations be destroyed, what can the righteous do? The Lord is in his holy temple, the Lord's throne is in heaven; his eyes behold, his eyelids try the children of men. The Lord try-We see that the police service is no longer to eth, the righteous; but the wicked, and him that be the legitimate business of the government. It loveth violence his soul hateth. Upon the wicked has got to fight, to fight desperately, perohance he shall rain snares, fire, and brimstone, and an for its very existence. We have rise to the obligations of previous hours. Shall we rise to those cupy. We have not loved violence; this government are now being laid upon us? The people ment and all loyal people have shrunk back in will. The government, civil and military, must, horror from it; but while we have waited and

loved violence. "Upon the wicked" shall be thraldom without a struggle infinitely surpassing as this? I read such words as these, I take heart that of the last century. And be assured, too, and I look upward to God with confidence that he

I know well that there are some who will find fault with the preacher for words such as these, and will say in language grown into cant from the lips of some who would have the pulpit deal Shall the slave power on this continent be su- only in vague generalities, and preach a gospel preme, or be utterly blotted out? Two hundred which does not touch the lives of men; possibly and forty years ago the seed was sown. At James such will say that "the preacher should preach town a load of negro slaves was landed, at Ply- the gospel," and not dwell on such a theme as mouth a band of Christian pilgrims. Within a this. If by chance there should be such, to them few years of that date, when the business had be. I would answer-I trust that words of invitation ome brisk in Virginia, the Dutch slave-traders and warning, words which unfold the work and thought they would test the cupidity of the Pu- worth of Jesus Christ are very familiar here, and ritans, and a cargo entered Boston Harbor. It have to-day been heard within these walls; but towas refused a landing, and driven from the pro-vince. Then was the seed gown out of which of a minister, when I seek to exalt in your apprehension law. My religion and my patriotism go hand in hand together—they are a part one of the other. Look up to-morrow, as you pass you cabinets as long as we were colonies; it was no der door, and you shall see the thought symbolferson said in his declaration. The revolution country's banner, one end of the halvard that us colonies, despised more than their lowest slaves. day to day, and on every side I see that flag; I We may have to hear our Patrick Henrys, Otises, gaze upon it with a yearning love. It has grown law, it is the embodiment of all that I love. I gaze, and tears make the stars and stripes grow dim; my beart, all tremulous, rises and falls witheach wavy fold as it floats in the joyous air. It is quickening to one's spirit to observe the Then I pray-The Great God protect it and hold.

With that love I stand to night. I would not be a worthy minister in this fair land did I not if I do not remember thee, let my tongue cleave Perhans it may be safely said that in the inci- to the roof of my mouth, if I prefer not Jerusa

#### TRUE DEVOTION. BY MISS MARSH, AUTHOR OF THE LIFE OF CAP-

Not very long ago, a valued friend requested me to visit a young woman, lodging in an alley

The small room was delicately clean and neat friend. By the bedside stood a pale young woman, with a gentle and sympathizing nance, smoothing the sufferer's pillow. It was, scarcely whiter than her face; the mouth and cur. The quotation from Milton is most apt and to veil the ravages which her terrible disease had

- After a few inquiries of the nurse, I spoke his life for his country, fighting under the gallant little to the sufferer; and then remembering that Wooster at Ridgefield, has been with me a matter, it must seem so easy for one in comparative health. of household pride. But yesterday as the cars to speak to her of the goodness of God; but how whirled by the old church yard at Strattord, I much harder it must be for her to believe it, seemed to hear a voice from the grave of that lying there, hour after hour, in anguish, which brave lieutenant bidding me to be firm and faith suffered her scarcely to sleep by night or by day, ful for the liberty he died to wit, and every drop increasing during the thirteen months past, and of his blood within me stirred with a new impulse. He, who was once a memory a household tradition is now to me a life, and I must not, dare not passing in my mind, and then Ladded: if you can believe that the blessed Saviour, who, when He s with all of us. The story of the Pilgrims, of was on earth, healed all manner of disease with a the Revolutionary Fathers, is no more a dead his | touch or a word, and who has the same healing tory-but a living power. The passing hours in power now, yet withholds it from you-does so for terpret to us all the grandeur and heroism of our some infinitely wise and loving reason; it would

I could not help saying to her, when I could command my voice enough to speak, I believe that dazzled eyes at the full mid day beam, purging one wave of your hand gives more honour to your what she means." They will know what she more severely tried. It seemed a new and demeans when they shall see the eagle perched again lightful thought to her, that patience having its upon the flag staff of the Montgomery Capitol.

This is God's seed time for principles. He just meekly borne because it was His will. The has driven in the ploughshare, uprooting our tears gathered in her eyes, and she made a sign pride, our luxury, our vanity, and he is sowing for her slate, and wrote upon it, "This makes me truth and liberty in righteousness. Religion must so happy. How wonderful and how kind, if He

"Is she your sister?" I inquired. "No ma'am, have slain twelve hundred monks at Bangor not let her leave her place alone to go among strangers, for she is an orphan; so I left with

"And may I venture to ask, how are you both "She had saved a good bit, which lasted some

time; and now I have still some left of my own savings whilst I was a housemaid.' "A housemaid!—a QUEEN!" I thought to myself, and could have laid down my hand for her to walk over, and felt it honored.

That woman of a royal heart, sent me through London that day, feeling the whole world better because I had met with such an instance of disinterested self-sacrificing love. One word revealed its inner secret, "We are as good as sisters," she said: "We both know that our Saviour loves us, and we love Him, and want to love Him

It seems scarcely necessary to add, that when a few weeks later the afflicted one entered into rest, in the full assurance of salvation through the blood of the Lamb, her faithful and devoted friend was not left friendless. Fine houses were thrown open to receive her, but she preferred returning to her original situation, where she had been treated with uniform kindness and considera-

This story was told the following day to a fer young men, who were members of a Christian Association in Beckenbam, and who were chiefly men of the working classes. Early next morning four pounds were sent to me, to be conveyed anonymously to the sufferer and her nurse, with those words written on the envelope,—'A token of sympathy and respect from Christian brothers.'

### THE CULDEES.

The word Caldee appears to be of Celtic origin, and seems to mean "servants of God." The Culdees are identified with Columba. He was born of a noble family, near Letterkenny, in the county of Donegal, about 520. According to Bede, he settled, in 565, in the island of Iona, Hii or Icolmkill, one of the Hebrides, off the south-western extremity of the island of Mull, now belonging to the county of Argyle. His foundation was not a share all the fatigues of the march, and all the a noble spirit, and of primitive piety. Scholl\* says that the Culdees, "had a simple Bible Christiani-Their great work was the study of the Scriptures, and Bede, though the zealous opponent of the Celtic Church, can present no higher example of Christian temperance, humility, self-denial and unwearied missionary zeal, than those of these (socalled) Scottish monks. Each church seems to have had a bishop. The marriage of priests condistinguished from other branches of the early Church by having preserved the simplicity, moral earnestness, love for the Scriptures and missionary zeal of the apostolic Church, longer than the rest. Dr. Wylie, in the work already mentioned, has carefully collected the points in which the Culdees differed from the Romanists. We give only the main points, cursorily. The standard of faith of the Culdees was the

word of God. The divinity of the Redeemer was firmly maintained. Human depravity was clearly taught. Statements to this effect can be found in Claudius and Patrick, while Sedulius (818) says:-"Man has nothing from himself but sin." Justification by free grace through faith was one of their foundation tenets. Usher is explicit on this point. "Not the believer," says one of them, "lives by righteousness, but he is righteous by his faith." They believed firmly in predestination. him, and whom he can trust; who doesn't come Sedulius and the missionary, St. Gall, are clear on this point. St. Gall says, in language which preceded Calvin several centuries: "God, by his immoveable counsels, has ordained some of his creatures to praise him, and to live in blessedness from him, in him, and by him, by his eternal pre-destination, his free calling, and his grace which was due to none." They denied all works of su- whom will always bring the tear of gratitude and pereregation, but believed in good works as the

As to their church government, it was different from that which prevailed in the Romish Church. There was a presbyter abbot, so-called, with twelve presbyters over which he in some sort presided, though Bede says that Columba was not a they loved and saved. bishop, but a presbyter. So again Bede says that at a particular time there was not, except Wini, any bishop canonically ordained in Britain. This was said when Chud was ordained by Wini, assisted by two British bishops. The complaint is frequently made of the irregularity, so-called, of which no such man can have. So, too, the camp the Scottish and Irish bishops, who discharged episcopal functions without proper ordination, according to Romish views. These were called Bishops of the Scots," to distinguish them from others considered more regular. They had no orelacy, for the council of Cealhythe (815) refused to maintain communion with them on account of having no prelates, and so no regular ordination in the view of the Council. There were no dioceses in Scotland until 1128, or, according to another authority, 1070. The government was administered by a number of elders, gathered for the purpose. Thus, when Oswald, King of Northumbria, wished Culdee missionaries for his peoole, Bede says he sent to "the elders of the Scots."

elected their bishops. As to their worship, they devoted much time o preaching and singing the praise of God, and were very particular about discipline and purity

of life. The missionary labors of the Culdees are beyond all praise. When the monk Augustine, armyed in England, in 597, England had been mainly converted to Christianity by them. Iona was a seat of learning and primitive piety. St. Gall carried Christianity from Britain, in 650, into Eastern France and Switzerland, and St. Killian, about 700, into Germany, and the borders of the river Maine. In the year 880, it was said, that so many preachers on the continent were Culdees, that all Ireland with the herd of philosophers; had migrated thither. In the 11th century, coonies of learned Irishmen settled in Cologne and Ratisbon, and Prague, where Jerome and Huss. suffered, and St. Gall, near which Zuingle was came hopefully pious; that he could be induced born, were both sites of Culdee monasteries. Their to take any part in our religious meetings. But opinions, resembled very much those of the Wal- at length he did take part, and helped us much

One point of especial dispute was the time of the H. upon this subject, after he had begun to pray celebration of Easter, in which the British Church in meetings, he said, 'I found, upon a careful exadhered to the Oriental as distinguished from the amination as to the reasons why I could not take Latin custom. Another point was the kind of tonsure, in which the British Church again insisted on the Oriental, as distinguished from the Romish method. The third point was baptished from the Romish method. The third point was baptished from the Romish method. The third point was baptished from the Romish method. The third point was baptished from the Romish method. The third point was baptished from the Romish method. The third point was baptished from the Romish method. The third point was baptished from the Romish method of and other ceremonies which the papists had added burn, and others. I was too proud to be willing to the ordinance. They refused to acknowledge to be regarded as not in point of talent equal to the primacy of the Pope, or to renounce their or-dination. They rejected clerical celibacy, as a rule, though they attached some reverential no-myself before God on account of it. At length I tions to it. They rejected transubstantiation! came to feel quite willing that it should be said by

King, the particular friend of Augustine, when the British Church refused to give in, is said to

we are not relations; we were fellow servants Both Ireland and Cornwall were invaded. The together at a hotel in the West End. And once incursions of the Danes also trampled out many when I was ill, she nursed me very kindly; so Culdee lives and some establishments. It was also when this terrible illness came on her, I could represented that the Culdees differed from all the rest of the Christian Church, and very artfully the Culdee bishops were persuaded to accept bishopries and benefices, represented as resembling very much their own cures. Romish monks were also introduced to overthrow their primitive establishments, and, lastly, the invasion of the Normans brought in Romanism in its developed form.

The Culdees, however, died hard. Romanism never really pervaded Scotland. It only overlaid the primitive faith. In 1176, a young Scottish priest, named Gilbert Murray, at the Synod in Northampton, declared that the English Church did wrong to oppose "her mother, the Church of Scotland," and that he would lay down his neck to the sword, rather than subject the Church to any other authority than that of Christ.

The last documents signed by the Culdees, as a public body, are dated 1297. The Lowland nobles were generally Norman, and inclined to Romanism, though we are not to consider them Romanists in the sense of Frenchmen or Italians. Certainly it s scarcely possible to look upon Wallace and Bruce in that light. By 1324, Wickliffe was born, and in the same year Pope John XXII., while acknowledging the kingship of Robert Bruce, in the same bull enjoins him to suppress the many hereties which were said to exist in Scotland. As Wickliffe was only born this year, it is obvious that these heretics were of an earlier kind than his followers, and it is therefore plain that they could have been none other than the Culdees.

Presbyterian Quarterly Review

### ARMY CHAPLAINS.

The position of an army chaplain, at the present time, is one of great importance. It demands a combination of qualities that are rarer than might —upon a merely casual glance at the subject—be imagined. A chaplain ought to be a brave man; one who not only will not run and hide when it hails bullets, but whose calm, fearless, Christian heroism shall not merely stimulate the men of his regiment to brave deeds, but in doing so, shall insensibly, (and therefore, irresistibly,) suggest roughing it of camp life with the men, in such a manner as to win their respect for him as a "muscular Christian." A pale face, a whining voice, a bronchitis-rusted throat, and a "lame and impotent" physique, are enough to predispose soldiers against the gospel itself, if associated with it. He ought to be a wise man; wise to know his place among the officers, and his duties toward them, but specially wise among the men; knowing how, with apt pertinence, to wed holy truth to secular life; quick in his wit for rendering a reason for his faith; patient with all sorts of objectors, and even scoffers; knowing always what not to say, and how not to say it, as well as the commoner skill of the reverse; shrewd in seizing unguarded entrances for wayside and casual truths. and skilful even more in the "sermons from stones," than in those from pens and library-vigils; sagacious in the instant discernment of how much preaching—as such—is good for the regiment at any given date, and how much preaching will be better done in prayer-meetings, and personal chitchat under canvass, and wherever he can "catch men." He ought to be a familiar man; one who will know all of his regiment by name, and willmake himself felt by each—however diverse the men may be in original qualities and temperament, and however good or evil may have elevated or depressed them as his friend who really loves as a matter of form, in the least, but as a genuine helper in all possible temporal and spiritual ways. He ought to be a soothing man; one the aroma of whose presence will be like ointment poured forth, in the hospital, or where the dying volunlove to the eye of every soldier who has enjoyed his ministrations, to the end of life, when those who come out of this conflict alive shall have melted back into the comparative obscurity of common, peaceful citizenship, and be scattered all over the length and breadth of the land which

It is clear, we think, that no young man just from the Seminary, can be fit for the best filling is no place for the disconsolate candidate who remains, after ninety and nine failures, still tolerant of the idea that the Lord intended him for a parish. He who has not saliency and force enough of character to make somebody weep bitter tears at the thought of giving him up to go with the army, is not the man whom the volunteers will be glad to see, and obey, as their spiritual guide.

# NUMBER AND DISTRIBUTION OF THE

There are reported to be 7144 Jesuits altogether. So when Colman was defending their method of an increase of 2292, in 14 years. In France, keeping Easter, he says he received it "from my which is divided in three provinces, they number elders who sent me here as hishon?" The recole 2181; 1835 of them are at Paris. Their influence must be great, as they own no less than 4 day schools, 21 Institutes for education, 16 Religious Seminaries, 7 houses for novices, 36 private houses, and Mission stations. In the 5 provinces of Italy there are 1742; in Rome 300, of whom 155 are engaged at the Collegium Romanna. The remainder are distributed as follows: 631 in Belgium, 205 in Holland, 636 in Spain, 455 in Austria, 527 in Germany, 379 in England, 444 in America. About 1000 are engaged in foreign missions, in the service of the

Propaganda.

no med yawa N. Evangr Kirchenzeitung.

#### WHY ARE YOU UNWILLING TO PRAY IN PUBLIC?

"It was not till some time after Bro. H. beenses. and has since been, as you know, a very useful Romanism set itself in opposition to the Culdees. member of the church. In conversing with Mr. Scotus Erigena is especially strong on this point.

Auricular confession was not practised by them, nor the worship of saints, nor prayers for the dead, nor crosses; images or relies.

Attempts were made to destroy the Culdees both by force and fraud. Ethelred, the Saxon

King the particular friend of Archiveles.

Pointless sermons, John Newton pithily com-

कर्नत के विश्व कर्ता अपन हैं है है

out a direction.