Poetry.

The Token of Hope.

"Hast thou hope? they asked of John Knox, when he lay a dying. He spake nothing, but raised his finger and pointed upwards, and so died.—Car-"HAST thou the hope of glory, which all thy steps hath led.

Through many a hard encounter, to this thy dying bed,—
Which nerved thee in the conflict, which armed thee for the fight, And shone with steady star-beam upon thy gloomiest night?

Grim in his deep death-anguish, the stern old champion lay,

And the locks upon his pillow were floating thin and gray;
And visionless and voiceless, with quick and laboring breath. He waited for his exit through life's dark portal -Death!

" Hast thou the hope of glory?" They bowed to catch the thrill, Which, though some languid token, might be responsive still.

Nor watched they long, nor waited for some ob-He raised a clay-cold finger, and pointed to the sky!

Thus the Death Angel found him, what time his bow he bent, To give the struggling spirit a sweet enfranchise Thus the Death Angel left him when life's firm bonds were riven— The cold, stark, stiffening finger still pointing

up to heaven! ---Sarah H. Browne.

LESSONS OF WAR.

NO. IV.

THE crime of the private soldier, William H. Johnson, who on the 18th day of December. 1861, was shot to death for attempted desertion to the enemy, viewed along with some parts of his confession, casts light upon one feature in the nature of sin, that cannot be too well considered.

In this confession he said. "I had no intention of deserting, until a few minutes before I started in the direction of the enemy's just such a movement is practicable in all lines. It was an impulse of the moment. I cannot now conceive what induced me to take this step."

Minds accustomed to reflect upon their own exercises, will see reason to believe this state- churches, or to come to any churches at all; ment of the prisoner sincere, and that these unless we make suitable efforts to draw them are the facts connected with the moment of thither. There are in all our cities, towns, his actual crime. Yet, in the same confession villages, and rural districts, individuals and he says, "When I enlisted, I had a hope [a families that, from various causes, among criminal one no doubt] that, when the regi- which, alas! the most common and most dement marched Southward. I should have an opportunity of visiting my friends in the city religion, that seldom, if ever, are seen in the

These statements are not inconsistent with the immediate vicinity of such people, but each other. We take them both to be true; they will not come to them. What then is and together they amount to this: That the to be done? Clearly but one thing can be act of desertion was the fruit of a mind des- done; the Gospel must be carried to them in titute of loyalty, and of a design previously entertained, if an opportunity should offer, of becoming a traitor to his country; and may and should visit them and speak judiyet, that the actual crime at last took him, clously and kindly to them; the tract disin a manner, by surprise; that he committed tributor and Sabbath School teacher, may it almost without his own consent; and that, visit them on their blessed errands. All this as he stated, he was scarcely conscious of is well, and ought to be done, and must be what he was doing till he found his horse done. But there is nothing like the little carrying him rapidly away, with his head neighborhood meetings, in the evenings, in

turned toward the hostile camp. This story illustrates an important princi- and expounding the Word of God, for praise ple of morals. It is this: Most of our ac- and prayer, conducted with life and spirit, tions that involve great guilt or imprudence, and with an abiding sense of the need of the result from a sudden impulse from within, of Divine blessing, to interest those who have

titude and safety is often a surprise to the make such meetings attractive. Every thing person who is guilty of it, as well as to others, that is heavy and dull and tedious in manner and seems, in some sense, to have taken should be avoided. Meetings, too, in the place without the immediate concurrence of open air; when the weather will permit; are the will; and yet it is the direct offspring of well calculated to arrest the attention of the a mind prepared for it by the absence, or the careless. Meetings in public halls, where gradual weakening of the principles of virtue people are in the habit of assembling without and the fear of God, and by the adoption of wrong objects, which could not be attained also productive of great good, when properly by any but evil means.

The fact that wrong actions sometimes fall unexpected and unwelcome upon the author of them, by no means lessens his guilt, but rather proves its greatness by their violent effects upon himself. The fires of the volcano that have been gathering for many ages, will burst in an instant from their profound bed, and, at their own fierce signal, rend the have two congregations, and one or two have mountain side that had nourished them, which three. The ministers of all are evangelical but a moment before, was resting in quiet and faithful men. This city is the seat of and smiling with its flowers.

It is one of the aspects of sin which excel in horror, that it transcends in deformity and power the estimate put upon it by the man who plans and perpetrates it. Like some nervous diseases of the body, it snatches him from side to side, and impels him convulsively whither he would not go. It carries chains with it wherever it enters, and dooms to instant captivity the man who opens to it his evangelical Churches. The Board were so door. Once having housed the wicked thought he is master of his soul no longer, and he is liable at any moment to anticipate himself in the accomplishment of the revolting deed.

Men do not fall at once into the state of mind implied in great and unusual crimes, though into the act itself, as we have seen, they are often hurried by an instant and violent impulse from within. The goodness of the Creator has made men incapable of such quick transition from the region of virtue to that of vice. The approaches to these are gradual, like those to summer and winter, to day and night. Virtue is a fortress, with outposts and defences, and surrounded by reverence and fear stretching far around it, ings," etc., during the week, and their Sablike trenches and fortifications that deny all bath Schools in their lecture rooms or church sudden and hostile approach. To be guilty edifices; and that the work of the City Misin these circumstances, of any remarkable sion is among the "outlying" population, departure from its dictates, such as often that seldom or never frequent the services, stains the character even of the professed dis- whether on the Sabbath or during the week, ciple of Christ, is to do strange violence to of these evangelical Churches.

not disown, for it is the very child of his thought, the very image of himself. Men are voluntary and sovereign in preparing their hearts, and furnishing an opportunity for sin, but their power over it extends no. further; at its own time and place it springs upon them like a leopard. They are its patrons at the beginning, in the end its victims. They soothe it into vitality with tender indulgence and delicate excitements, but presently it opens its mouth upon them as a dragon, or hurries them away like a war horse lunging into battle.

What is here said of actions criminal and sinful, is equally true of those that are merely imprudent, and which we have reason to regret. These, too, at times, come upon us unexpectedly. Often when we have done something that involves manifest folly, and. exposes us to loss or reproach, we can discover nothing in the state of our mind immediately previous to the event, to render its occurrence probable. Perhaps, so far from having determined upon the action in question, we were recently on our guard against it as a course it appeared proper to avoid. But if we look further back, and take a wider view of ourselves, we will, it may be, discover some ancient breach in our spirit which we had neglected to build up; some strong practical habit of mind we have been careless to form; or, perhaps, some one of the opposite kind which we have unwisely permitted to gather strength; and these have been lying n wait in the back ground of our character. watching for the vital moment when what is most of value to us is at stake, to swell their tide, break through every temporary barrier, and in a moment overwhelm us with affliction and dismay. -Banner of the Covenant.

THE CITY MISSION OF NEW BRUNS-WICK, N. J.

Having occasion to pass a Sabbath in New Brunswick, N. J., not long since, we were so much interested in the Mission-work in that city, projected and carried into operation within the last year, that we requested the Rev. Dr. Crosby, the efficient Pastor of the First Presbyterian Church, who has done so much in its behalf, to put us in possession of the facts relating to it, being convinced that our cities and large towns where there is the requisite energy in the pastors and Christian people, and that it is as desirable as practi-cable. It is vain to expect all people to come to the public services in our great plorable is indifference to the subject of house of God. We may build churches in private houses, in school houses, for reading which we can give but a very indistinct account. | been indifferent. Good singing, the singing The actual departure from the path of rec- of appropriate songs of Zion, does much to much attention to dress or ceremony, are conducted. But let us see how they have managed things at New Brunswick.

The city of New Brunswick (N. J.) has a opulation of 11,000, of which 8,500 are Protestants, and 2,500 Roman Catholics. The principal Protestant Churches are the Dutch Reformed, Presbyterian, Methodist. Episcopal, and Baptist, several of which Rutgers' College, a college of more than one hundred students, that appertains to the Dutch Reformed Church, and also a Theological Seminary, with some fifty or sixty students, that belongs to the same body.

The City Mission was commenced some ten months ago. It is under the management of a Board, that consists of the pastors and two members of each of the several fortunate at the outset as to secure the services of the Rev. John Lyle as their missionary—an excellent servant of the Lord. who had labored as one of Dr. Chalmers missionaries in the city of Edinburgh, and who has prosecuted the work in his new field with zeal and success. His salary is \$600 per annum, and the other expenses will probably be \$100 more, making the entire cost reach the figure of \$700, which is raised by individual subscriptions and collections in the churches.

Let it be understood that all the evangelical Churches have not only their public ser, vices in the "Sanctuary" on the Sabbath, but also their "lectures" and "prayer meet-

nature, and one must undergo a long prepa- At the very commencement the Board ration before he can make himself capable of very properly adopted the territorial or disit. He must diligently build a causeway for trict arrangement for their work, and not the it into his soul, and send out the heralds of congregational, as being simple and satisfacwicked desire to invite it to enter and take tory. Dividing the city into seven districts, possession; but this done, he is often struck according to certain convenient landmarks,

possession; but this done, he is often struck with astonishment by its sudden arrival, at a juncture and in a shape he did not expect; and he has only to shudder ever after before the horrid apparition, which he would fain bid depart, and which, nevertheless, he can-

PHILADELPHIA, THURSDAY APRIL 24, 1862. conducted by a superintendent and others whom he invites to aid him, attended by

from twenty-five to sixty persons, and limited ordinarily to an hour. There is no difficulty in finding worthy families in every district

visits 400 families every month, including the sick who desire to see him.

In the fifth place, at least four visitors in each district females, teachers in the Mission Sabbath Schools, co-operate with the missionary in looking after the young and indigent. Their presence in the district from time to time exerts a good influence. Through their efforts and those of the missionary, cases of suffering and want are rought before the proper associations of the city, and the needed relief secured. In the sixth place, about 500 religious

tracts are judiciously distributed every month, and many good books are sold by the missionary. There are also Evening Schools; in operation, in which the pupils are taught the elements of a good education.

In the later spring, summer and early autumn, when the weather permits, there is "open-air preaching" at convenient places, conducted by the missionary and other ministers of the Gospel. These meetings have been well attended and greatly useful, it is believed.

The influence of the City Mission is happy n many ways. Many children; who formerly strolled about the streets on the Lord's day, strolled about the streets on the Lord's day, are now attending the Sabbath School, and their parents the churches or the services in the evening, at the Mission Stations. There is a ceaseless upward movement from the Mission Station to the Church and if there Mission Station to the Church, and if there the day required. One of us was with him, who said, "There is yet, beloved master, one School to the Church Sabbath School, it may be accounted for by the exceland perhaps also in part by the fact that the property dressed children feel more at home in the prepare it, and write with speed." He did the plain. Mission Salta the prepare it, and write with speed." He did the plain. Mission Salta the prepare it, and write with speed."

But one of the most important influences of the City Mission in New Brunswick re- prayers. They wept when he told them they mains to be stated. It is this: the mis- would see him no more; but he said, It was sionary has visited every family in the place, time that he should return to the Being who following the order of streets and wards, and ascertained the position of each in regard to religious convictions, preferences, habits, etc.

This work has demanded great prudence, courtesy, kindness, and patience; but he has added to the has demanded great prudence. This work has demanded great prudence, sentence is still wanting." "Write it quick-lay," exclaimed Bede. When it was finished, seldom met with serious difficulty. This he said, "take my head in your hands, for I visitation has made him acquainted with shall delight to sit opposite the holy place many interesting details, some of them very where I have been accustomed to pray, and ished, but which may be exceedingly useful to the pasters and officers of the churches and serve to guide them in their officia labors. Let us show the completeness of his exploration or moral "excavation," by giving an extract from a report with which he has of the importance of the information obtained fession.

o pastors and Sabbath School teachers. "In one short street there are 64 families, of which 17 are Roman Catholic. In the 47" Protestant families there are 180 souls; 92 children, of whom 35 attend Sabbath members; 10 families observe family wor-

"The religious denomination of each family being recorded by the missionary, the responsibility of the respective churches being statedly made to the respective pastors, a reliable basis of operations is thus presented to them, for exercising the gifts bottle by washing the outside with water?" and graces of their church-members in their labors of love for souls, and zeal for the if you would have him clean," said Cato with glory of Emmanuel."

ing the City Mission of New Brunswick if we did not fear to make this statement too long. This good work commenced less than a year ago, and already its blessed influences a year ago, and already its dissed innuences are manifold and apparent. Why may not similar efforts be made in all our large be like de inside of dat bottle. Baptism no similar efforts be made in all our large towns? Have we not heathen at our door, who are perishing through our culpable indifference and inattention to their condition? And shall we not have to answer for this? We send the Gospel to the heathen abroad; this is well, it is our duty. But ought we not to see to it, that those who are our baptism is only the symbol. neighbors, whom we meet every day in the streets, be made acquainted with the Gospel? ful prosecution of this home missionary work

had any message to send to his friends? hope of eternal life."

"Colonel, tell the Sabbath school that I die peace." The lessons that he learned in he Sabbath school, amid the noise and con-"I die in peace," were his last words.

To say, I will not come to Christ because have great sins, is as if one should say, I will never have anything to do with happiness if offered, because I have great misery; I will go to no chirurgeon, because my-wound is so great; I will eat no bread, because I am so exceeding hungry.

THE DEATH OF BEDRIS Section BORN A.D. 673, DIED A.D. 735

HE was attacked with a severe infirmity of thing in our English language, for he was a man and maid, servants of a cruel master, very learned in our sengs; and, putting his who, having been married by a priest, and thoughts into English verse, he spoke it with demanded by the master, the priest required

He sang the Antiphone according to our custom and his own, of which one is, "Oh, King of glory, Lord of virtue, leave us not orphans, but send the promise of the Father, the Spirit of truth upon as. Alleluia." When he came to the words, "Spirit of truth," he burst into tears, and wept much, and we with him. We read and wept again; indeed, we always read in tears. After mentioning that he was occupied in translating St. John's Gospel into Saxon, his pupil adds, "When he came to the third festival before the Ascension Day, his breathing began to be very strongly affected, and a little swelling appeared in his feet. All that day he dictated cheerfully, and sometimes said among other things, 'Make haste, Iknow not how long I shall last. My Maker may take me away very soon. It seemed to us that he knew very well he was near his end. He passed

chapter wanting; will it not be unpleasant exhorted them to attend to their masses and

had formed him out of nothing. He conver-Gloria Patri, and expired in the effort.

BAPTIZED BUT NOT REGENERATED.

"WELL, Cato, what ground have you for been kind enough to furnish us. It will give believing yourself a true Christian?" said a good idea of the thorough manner in which minister one day to an old colored man, this portion of his work has been done, and whose life was not in harmony with his pro-

"Been baptized, massa," replied Cato, placing a marked emphasis on the word bap-The minister vainly tried to convince Cato

that mere baptism could not make him a Schools; 20 families attend the house of Christian. Cato was stubborn on that point, God regularly, and in these are 32 church for he shad been taught that the water of baptism cleansed the heart of its sinfulness. ship; and 27 seldom or never enter any He believed in baptismal regeneration. The poor fellow knew nothing of the work of the Holy Spirit on the heart.

Just then a happy thought struck the minister's mind. He led Cato into his study, s fixed down, and the return of the cases took an empty ink-bottle from a shelf, and holding it up, said-

"Cato, do you suppose I can clean this "No, massa; you must wash de inside too, a grin of self appreval.

"Very good, Cato," rejoined the minis-"I see it now, massa, I see it," said Cato, cleanse de inside. L'se will seek de power of de Holy Spirit to make my heart clean in-

Thus, by means of an old ink-bottle, did this worthy minister overthrow Cato's faith in the dogma of baptismal regeneration, and

Reader, are you like an ink-bottle washed We may depend on it, the earnest and faith- on the outside only? Have you, like Cato, subitituted the form for the spirit of religion would greatly augment the life and happiress of our churches.—Christian World.

I DIE IN PEACE.—A Colonel of one of the lensylvania regiments was lately present. Pennsylvania regiments was lately present saved us, by the washing of regeneration and it the Boston prayer-meeting. He said that renewing of the Holy Chost, which he shed ne was in the battle of Ball's Bluff; one of on us abundantly through Jesus Christ our his men was shot. He dismounted and em- Saviour, that being justified by his grace, braced the dying man, and asked him if he we should be made heirs according to the

WHAT high ingratitude is it, to be inclined fusion of the battle-field did not forsake him. to sin, because God is inclined to pardon; to have a frozen heart to him, because he Society, Nassau street, New York. What hath a melting heart to thee?

Worldly concerns may quarter in our

garment—our graces are but its fringes.

THE BENEFIT OF THE CLERGY.

THE honor granted by our barbarous forefathers to the self-denying missionaries who in finding worthy families in every district that will very cheerfully open their houses to these prayer-meetings, in their turn, and exert themselves much to gather in their neighbors. These weekly prayer-meetings are held at night.

In the second place, there are four Sab-In the second place, there are four Sabbath Schools, having on their rolls from 360 to 380 children, and an average attendance of some 280. The teachers are pious ladies of the Churches, students of the Seminary and College, and other young men.

In the third place, there are each Sabbath evening four preaching services, conducted by the missionary and hy ministers students by the missionary, and by ministers, students, or gifted church members. These services for preaching, or reading and expounding the passage in St. Paul, "It is a fearful them bodily punishment; and if he broke his thing to fall into the hands of the living God," ally destitute portions of the city and its vicinity.

In the fourth place, the missionary usually the sleep of the mind. He also recited some the fourth place, the missionary usually thing in our English formulas for the many and maid, servants of a cruel master. demanded by the master, the priest required and obtained his promise not to separate them; which promise he fulfilled by causing them to be to think, before his going hence, what of good or evil his spirit, after death, will be judged worthy of. was already suffocated. For their more effectual protection, many were received as monks; the monastic principle recognizing the universal brotherhood of man, and reducing barons or kings to the level of sinners seeking pardon by the same cross, prayers and penances, as slaves. Sometimes, also, bishops gave ordination to slaves without releasing them from bondage; and these clerical slaves were generally considered sacred from corporal punishment. Their number became so great that the Emperor Charles was obliged to issue a decree, forbidding the monasteries to receive monks in this way, lest there might not be enough of laborers to cultivate the land; and at a church assembly at Aix, a resolution was made against the

exclusive adoption of land-men into the spiritual order; though a clause was expressly inserted to guard against the notion that these nien were to be considered unworthy, on account of their descent, or, "as if the dignity of men and Christians was not to be recognized in all alike." When the canon-law became the general basis of jurisprudence, the clergy were recognized as owing allegiance first to the Pope, and so could appeal from the baron's court to the bishops, to you to be asked any more questions?" or to Rome, where they were likely to receive a more lenient treatment. This rightof appeal was called "The Benefit of the so. At the ninth hour he said to me, "I Clergy," and a great benefit it was in those the plain Mission Sabbath School than they would in the Church-Sabbath School, which is usually attended by the children of the classes that are in more easy circumstances.

So. At the ninth hour he said to me, "I days. But how to ascertain the clerical chains a sually attended by the children of the classes that are in more easy circumstances."

He addressed each, and fellow, with the scourge or the rack in view. fellow, with the scourge or the rack in view, would be very willing to call himself a priestfor the occasion, and to declare that he was ordained, perhaps in his native land, perhaps by some deceased bishop, and possibly might have documents to show, which the sword man, who was judge and jury and bar on the occasion, might be unable to read; for the schoolmaster was not abroad in those days.

But the priest must be able to read mass at least, and there must be a copy of the missal or of the four Gospels in court to swear the painfully interesting. Of course, he has where I can invoke my Father." When he witnesses upon, and a ready test of the real-learned things which ought not to be pubwas placed on the payement, he repeated the lity of the clerical character, would be furnishity of the clerical character, would be furnished by putting the book into the hands of the slave, and if he could read, it was a fair presumption that he belonged to the clergy, and that it would not be safe to torture him. For some very grievous crimes, however, the act of Parliament provides "death without the benefit of the clergy." In all other cases, the serf who could read enjoyed the blessings of liberty through his appeal to Rome.

Our American barons have not in due form of law recognized the benefit of the clergy, but by a native instinct they feel the danger to their claims of that elevation of character produced by knowledge, which was often all the true benefit of the clergy of the dark ages. They have accordingly forbidden the slaves to learn to read, and forbidden bishops and monks to teach them. remember distinctly the hum of a colored Sabbath School in an American city, where five hundred Christian children were being taught to memorize Scriptural questions and answers, but where it was forbidden to teach them to read the Bible, and the puzzled countenance of a missionary from India who had taught twelve hundred heathen Hindoos to read, without molestation, when informed that he would be lodged in jail for a year if he dared to teach one of these American children to read, and that a lady was then ying in jail in Virginia for that offence. He had not anticipated travelling into the dark ages when he sailed for America. General Burnside has, however, at last passed the act giving the slaves the benefit of the clergy, and fifty teachers, bearing the spelling book are on their way to ordain and consecrate to God and liberty, by the sacred and indestructible unction of knowledge, thousands of the clergy of the colored race. Before me lies the sacred volume of 32 pages, resplendent in gold and crimson calico, and attractive with pictures of woollyheaded pickanninies at school. Or rather it did lie before me a moment ago, but a little blue-eyed three years old student has seized it, and her shouts of delight have gathered quite a presbytery of her order, and "The Contraband's Book" will soon be thoroughly perused by a delighted set of fairer-skinned children than it was designed for. It is The First Lesson Book, published

for the instruction of the contrabands by the American Tract Society, Boston, without waiting for the repeal of the laws of Carolina or Virginia on the subject. Verily, the Sun is rising even over the Western Continent at last. Moreover, here is a packet of small quarto tracts, in large type and easy words, for beginners, young or old, well illustrated with pictures; and which the accompanying tract circular alleges are designed for the use of contrabands, by the American Tract is the world coming to? We need not be surprised if Bishop Hughes should send out Bible Colporteurs next week. It would not Worldly concerns may quarter in our thoughts; but they must not possess all the room, and thrust Christ again in the manger. be more antagonistic to his oath of allegiance to the Pope than the teaching of slaves to read is to the fundamental maxim of that

Word, and now let us see how great the com- thought, neither sought the fountain of heal-

the truth, and the truth shall make you R. P. Banner of the Covenant.

reld at the Milestone Hall, near the Angel, Islington. The writer having been present and taken part in its proceedings; can testify to the deep impression made on those present, who crowded the hall to the doors. The following is an outline of the address—perhaps it may furnish some suggestions to those who out of London are seeking to save lost ones: The speaker commenced by referring to the three beautiful parables (from Luke xv.) which had been read, and showed that the followers of Christ were, by these midnight meetings, trying to act as the Saviour did, who "received sinners and ate with them," not to encourage them in their sins, but to reclaim, restore, and save in Christ forever. He then pointedly, yet kindly, dealt with the onsciences of his audience, proceeding afterwards to show them that they, in their esent condition, had neither "friends" nor homes." Would they call that man a

riend, who spoke as a friend and a lover but to betray, and who "Smiles and smiles, and is a villain?" Or could they for a moment consider as 'homes' those houses of evil fame, whose roprietors sent them forth to ensuare, pole, and destroy, without a spark of compassion for them, but sheltered them only as long as they served their purposes, for base and sordid gain. "I don't want to speak harshly," said the speaker, "or to hurt your feelings; but you know, my friends, that these are not 'friends,' that you are mere bondslaves, and that the clothes you wear are not your own! What has vile passion in common with the pure and guileless love of two young hearts rawn together? What home is there in the haunts of wickedness?" He then proceeded to speak to those of his audience who had enjoyed the blessings of a home in childhood, and painted, in words which produced in the same company with his father, had the strongest emotion, the misery brought by their misconduct on parents—especially him with the dead in a strange and desolate mothers. He then spoke encouragingly to who can tall what thoughts of home. the desponding; told them there was hope deemer was able, willing, and waiting to save man? What pen can describe his feelings them, even as he had saved the woman that was a sinner. Let them now give themselves in all probability, until the resurrection to Christ to save them, trusting in Him as morn. I cannot tell with what feelings of their sacrifice, and then pardoned and sorrow I looked upon that scene, until I cleansed, they would soon find that "Jesus is the throne of Providence." Here the speaker narrated the happy results of the midnight movement, indicating, in town and ountry, within two years, no fewer than 638 rescued, and gave particulars as to what had been done for them—some having been married," others "restored to friends," others "reconciled to their husbands;" some had "emigrated," some gone to "service," and others were now in "Homes." And after detailing the case of a poor girl, who had been sent by himself to a "Home," and

was now a new creature and provided for, he appealed to all present to avail themselves at once of the golden opportunity now offered to escape from ruin, temporal and Previous to the dismissal of the meeting, t was announced that, if any chose, they could remain for further advice from the ladies and gentlemen present. Of this offer many availed themselves. Real good is always accomplished where this plan is adopted-not forgetting previous kindly conversation, and kindly appeals at the tea-tables before the address. On this occasion several determined at once to abandon their wretched and evil courses, and next day several were received into "Homes." There was one most affecting case (where other shelter could not be supplied) of a poor woman, who had long been in Satan's service, who seemed filled with penitential sadness, and has the deepest anxiety about her eternal interests, and who willingly consented to go into the Union for a time. This, be it remembered, was the twenty-fifth midnight meeting held within a period of two years. Two similar meetings also will be convened by the promoters of the movement during each month in the present year. While some have mocked, and others—even God has set the seal of his approbation upon

A PARADOX.

our mability to mount on the wings of devo- of Christ?" He would go no further. There ion with warmth and urgency of desire? Do on the roadside they knelt down to cry to to write "bitter things" against ourselves, ever since he has made a manly, consistent, and conclude that we know nothing of the and useful profession of being a follower of Christian's life? In one of his letters, writ- the Lamb. His wife's distress was increased ten in answer to a friend who was in this state and next day she, as a sin-sick soul, unable the ear; the life is not out of faith when ing her face Zionward. there is sighing, looking up with the eyes, Reader! the blood of the cross has come and breathing toward God." "Hide not near thee in the Gospel Word; so near that thine ear at my breathing" (Lam. iii. 56.) you have either plunged into it as an open Oh, comforting assurance—"that is softness | fountain for thy sin-polluted soul, or trampled

hardness of heart? Does it seem impossible its efficiency in a cleansed conscience, or the to raise one warm desire to heaven? Do thy stain of your crowning crime in its rejection. sins raise a wall around thee, above which it The blood of the cross will be the subject of seems hopeless for thy weak faith to attempt grateful songs in glory; and the rememto mount? Art thou almost in despair con-Worldly concerns may quarter in our houghts; but they must not possess all the oom, and thrust Christ again in the manger.

Christ's righteousness only is our wedding gelical Christians. The Lord has given the corrected with the concerns may quarter in our be more antagonistic to his oath of allegiance to the Pope than the teaching of slaves to read is to the fundamental maxim of that society, to publish nothing which is not calculated to meet the approbation of all evangelical Christians. The Lord has given the companies of that blood despised will awaken to mount! Art thou almost in despair concerning thyself? Remember "it is softness to feel hardness?" Once it was not so with the corning thyself? Remember "it is softness to feel hardness?" Once thy lack of faith troubled thee little. Thou wast blind, and knew it not; poor, but felt it not; ignorant, but cared not for light; sinful, but was not troubled at the

pany of those who publish it. The morning ing. The last thing thou wouldst have thought dawn is breaking at last. Hail, Sun of doing, would have been to mourn over thy Righteousness! Light of the world! Arise hardness of heart. Now, thy hardness of with healing on thy wings! Ye shall know heart is thy chief trouble. Art thou not different from what thou once wast? Remember, it betokeneth softness of heart to feel and bewail thy hardness of heart. How knewest thou that thou hadst a hard heart? A MIDNIGHT MEETING IN LONDON.

Truly, only through God's grace teaching thee. And remember, too, that "the life is not out of faith when there is sighing, look-that noticed in my last communication was reld at the Milestone Hell and the Milestone Hell

Still there is a more excellent way. You cannot distrust yourself too much; but you may trust Christ too little. Press toward the mark-looking ever unto Jesus and the joy of the Lord will be your strength. - British

(For the American Presbyterian.) THE SOLDIER'S PUNERAL.

A rew days after I reached the regiment o which I had been commissioned as chaplain, I was sitting in my tent enjoying the calm and bright afternoon, when my attention was attracted by the approach of a small squad of soldiers slowly following a one-horse wagon. Soon the muffled drum and the Dead March" told me it was a soldier's funeral. Onward they came from the fort, wending their way with solemn tread past our camp to the soldier's graveyard, a quarter of a mile beyond. I put on my cap, and joining the procession, followed as a silent but sincere mourner.) We soon reached the spot selected for interment—a spot already dear to many loved ones at home. The body was enclosed in a rough pine coffin, two soldiershis companions in arms and members of the same mess, were detailed to dig the grave. It was soon done, for at the depth of three feet, water rushed in so fast, that they had to

desist. Carefully and solemnly the box was lowered, and we stood with uncovered heads to hear the remarks and praver of the chaplain. There was one among the little band I noticed particularly. It was a young man about eighteen years old. How he did weep! With no handkerchief to wipe those bronzed cheeks, he poured out his grief in effusions of tears. It was a son of the deceased, who had enlisted fought side by side with him, had seen him land. Who can tell what thoughts of home,

and of a father, crowded upon that youn He took his last look and bade his last adieu, heard the chaplain pronounce one of the highest eulogies a soldier can possibly receive—"He was a good and brave soldier; beloved by his companions, and honored as a Christian by all who knew him." Oh, what light seemed to emanate from that grave. What a glory crowned that secluded spot. Blessed be God, I turned away with a joyful heart, wiped the tear of sympathy, and resolved, if none else did, I would rear a humble monument to his memory, with that in-

scription upon it. Upon inquiring further, I found the deceased had belonged to the 105th Regiment Pennsylvania Volunteers, had been at our hospital for a short time, and was present at my first visit, and had sufficiently recovered to be removed to the general hospital at the fort, but had a relapse some days after, and died. My thoughts at once turned back to that Sabbath evening. I asked myself, I asked others, if I had said anything to him about Christ. I was glad to find that I had spoken personally to each one, as he lay in his bed, on the subject of death, and an experimental knowledge of the Saviour. If this should meet the eye of any who knew him, or loved him, be assured he met with friends in sickness, and was followed to the grave by sincere mourners at death.

Christians, pray for the soldier; pray for the sick soldier; for the dying soldier. Pray for the stricken hearts at home. Chaplains, to whom God has committed the care of the souls of soldiers, be faithful to your high commission. Speak a word to each-to all, vou khow not which may be the last. Eleventh Penna. Cavalry, Camp Hamilton, Fortress Monroe, April 7, 1862.

TRAMPLING ON ATONING BLOOD.

An earnest preacher made a solemn anprofessors have doubted or stood coldly by, peal to the unconverted at a crowded meeting, were the Spirit of God was moving the Christ-like enterprise. Why should not | many hearts. These words, "All who go similar efforts be made in strong faith and away unbelieving, go trampling on the blood in tender compassion in every large town in of Jesus," where as a sharp arrow to the the kingdom, as well as in the colonies and consciences of some. One man, who had in America? Christians! come to the rescue, been a reputable professor, but not born Throw a bridge over that gulf hitherto im- again, went away greatly troubled. The passable, that lost ones may be restored to following Sabbath the words of his minister society, to home, to Christ, to heaven !—Rev. drove the arrows further in. After walking Dr. Weir, correspondent of the British Mes- several miles homewards with his wife, who was also anxious, he speke of his distress, and she proposed to have prayer as soon as they got home. "No," he said, "that won't do. Isn't it an awful thing that every step ARE we mourning our hardness of heart- | we are taking we are trampling on the blood e seem so cold and dead, that we are ready God. Soon he arose rejoicing in Jesus, and of darkness and doubt as to his Christian to see or trust the Good Physician, called for ope, Samuel Rutherford says: "Hold on in an elder of the church, and after explaining eeling and bewailing your hardness; for that the way of peace, he left her at her request softness to feel hardness." And again, alone with Jesus. Returning soon, he found Oh," say ye, "I cannot pray?" Answer, her countenance radiant with a new joy, and Honest sighing is faith breathing Him in she too ever since has been apparently keep-

of feel hardness."

on it with unhallowed contempt—so near that at this moment it has either left the proof of