Woetry.

Peace Purchased by Suffering.

"But the Son of Man hath not where to lay his head."—MATT. viii. 20. BIRDS have their quiet nest, Foxes their holes, and man his peaceful bed; All creatures have their rest-But Jesus had not where to lay his head.

Winds have their hour of calm, And waves, to slumber on the voiceless deep, Eve hath its breath of balm, To hush all senses and all sounds to sleep;

The wild deer hath its lair, The homeward flocks the shelter of their shed ; All have their rest from care— But Jesus had not where to lay his head.

And yet he came to give The weary and the heavy laden rest; To bid the sinner live, And soothe our griefs to slumber on his breast.

What then am I, my God,
Permitted thus the paths of peace to tread?
Peace purchased by the blood
Of Him who had not where to lay his head!

Oh, why should I have peace?
Why? but for that unchanged, undying love,
Which would not, could not cease, Until it made me heir of joys above.

Yes! but for pardoning grace,
I feel I never should in glory see
The brightness of that face,
That once was pale and agonized for me!

Let the birds seek their nest, Foxes their holes, and man his peaceful bed; Come, Saviour, in my breast Deign to repose thine oft-rejected head!

Come! give me rest, and take The only rest on earth thou lov'st—within A heart, that for thy sake Lies bleeding, broken, penitent for sin. -Independent.

OUR FOREIGN LETTER.

Christianity the Parent of Enterprise-Liv-

tant Inquiry. Every believer in cause and effect will ing, as an earnest of the "good time coming, a day when he found his language false.

cometh, when no man can work."

The expedition of Dr. Livingstone in again with rejoicing," bringing many sheaves Africa, and the mission associated therewith, from the field of its adoption into the garner have their adversities and successes; but the of the Lord. encouragments they meet with enable them | Italy is still "the observed of all observers" to surmount their difficulties. Unquestion- in the old world. Momentous issues to the ably, in this field knowledge would be both world at large hinge on her fortunes. I use power and wealth. It is matter of congratuthe word fortunes in no superstitious sense. lation that the achievments of the present, Her present aspects, social, political, and however costly, shall be the basis of more religious, are, on the whole, encouraging. extensive evangelical operations in that land | Her citizens are growing in all the elements of darkgess and death. Livingstone and his of prosperity and national stability; and colleagues speak in the most complimentary | irrespective of changes in the government terms of the energy and laboriousness of there is a strong desire, accompanied by a Bishop Mackenzie, who is a working prelate, strong determination, to resist the common

in the world, but a comparatively new power guaranteed, amid all other fluctuations, in in China—the Gospel—is making itself felt priest-ridden, dungeoned Italy, is to say all more and more. From several stations there that is honorable and glorious to the intelliare interesting reports of anxious inquirers, gence of the Italian government and legisof a false philosophy and a false religion the scheme and the remaining bigotry of only aggravate. At Amoy and Singapore the good work of the Lord goes on hopefully. At the latter place the congregation is under the charge of a native evangelist, who was

converted by the preaching of the Rev. Mr. Burns, in 1854, and had the way of God expounded to him more perfectly by the Rev. Mr. Douglas before he came to labor there. In addition to his regular Sabbath services, he has been working as a street preacher, in which capacity he has frequently addressed large congregations, composed partly of Roman Catholics. The last accounts from this station mention that there are several cases of hopeful conversion. Oh, may they multiply!

It is gratifying to learn that the Presby-terians in New Zealand now find union, on a proper basis, would be both strength and happiness to them, as it has been in Australia and Tasmania. In a conference of the office-bearers of the several branches of the Presbyterian Church represented in the colony, the subject of union was very fully and freely discussed. At the close of the conference, a public meeting was held in Knox Church, Dunedin, at which addresses on the state of religion abroad and in the colony were delivered. Owing to the extent of territory over which Presbyterians are scattered and the difficulties of traveling, it is proposed to divide the Church, under its new organization, into distinct Synods which shall meet once a year, or oftener, if need be, at some convenient place within their bounds, and all unite, as a General Assembly bounds, and all unite, as a General Assembly once in two or three years. One speaker at the public meeting said, "When they came to compare notes as to the basis of union, they found that they all saw pretty much eye to eye, and that they could all cheerfully and heartily unite agreeably to all and without sacrificing the principles of any." They have begun well: we hope nothing will They have begun well; we hope nothing will hinder them, and that the General Assembly in New Zealand shall witness a good confession, and exercise an ever-increasing influence in favor of the truth which liberates the enslaved and sanctifies the impure. It is a sad thought and a sadder thing that travelers, born and brought up in a Christian land, often do not leave a favorable impression on the minds of heathen and converts from heathenism. In illustration of this, I may relate the following anecdote:-"Two white men from a Christian land, engaged some New Zealanders to carry their luggage on a journey. The Sabbath came round while they ingstone and his Colleagues—Anxious In- were on the way. The foreigners, as if they quirers in China—Presbyterian Union in thought religion an incumbrance on a jour-New Zealand—The Inconsistences of Nom- ney, would go on, but the natives who had inal Christians—Jewish Mission in Da- learned the law of God from a missionary, mascus—Italy—Free Circulation of the Societures—The Papacy—The Great Exhibition Building—Sabbath Observance, Temperance, &c.—Slavery in America— their wages. "What are we to do with the The Merrimac and Monitor-An Impor- law of God?' asked the natives?' 'What is that to us!' exclaimed the white strangers angrily. 'You have much to do with that readily admit that Christianity is the parent law, answered one of the luggage-carriers

of enterprise. It inspires its possessor with firmly. 'Were it not for the law of God, we a desire to improve not only his own condi- should have robbed you, taken all you had, tion, but also that of his fellows. It induces and set you adrift, or, perhaps murdered you. him to visit foreign lands, however inhospi- You have so much to do with the law of table they may be, and to act as the pioneer God." Alas! it is distressing that so many of civilization. While the fact that Christian who have been reared amid religious influtravelers and Christian missionaries have ences, should have only a "name to live," visited all lands is gratifying and encourag- which they leave behind them when they leave home, exposing themselves to the wellwhen all shall know the Lord and His Christ; merited and well-timed rebuke of men just their reports as to the moral condition of emerging from the darkness of heathenism. those regions on which the Sun of Righteous- A Christian should be the Christian everyness has not arisen with healing in His where. One of the Irish Presbyterian Miswings, afford plain and painful proof of the sionaries, who were obliged to seek safety dread effects of sin, showing what a large by flight from Damascus, has returned to the portion of the human family is lying in hield of his former labors, while the other has wickedness. I believe it was the first Napo-hithert continued at Beyrout. The difficulleon who said, "Providence is always on the ties of the Jewish Mission in Damascus are side of the heaviest battalions." There came greater than ever, and so are the dangers of the agents, in consequence of the late awful Providence took the side of the light snow- massacre, the leaders of which the Turkish flakes of Russia, and left the flower of the Government was unable to publish. By the soldiery of France wrapped in a frozen interference of the English Government, the winding-sheet. In the mysterious method of Sultan has been constrained to promise about the Divine government, at present, the adhe- £150 a year to the widowed mother of the rents of truth are fewer than those of error; Rev. W. Graham, who was treacherously the marshalled ranks of the true faith are murdered in the streets of Damascus, nearly not as one to ten of those of false faiths. two years ago, by police who pretended to be-But this spreads no alarm through the Chris- friend him. It is perfectly manifest now tian camp, when we call to mind the words that a sense of terror may, but a sense of of that Book which is the charter of our justice never will, make him fulfil this proliberty and the prophecy of our high destiny.

Christian reader, look behind you, before you, and on either side of you, and be stimulated by what you see to painstaking and ceived. It is the sincere prayer of many prayerfulness in working the works of Him British Christians that this mission which is that sent you, while it is day; "the night an American one, may be enabled to tide

over the present crisis in its history, and be crowned with abundant prosperity-"coming

which is rather an anomaly in the churches foe, and secure a measure of liberty unknown that have gradations in their hierarchy, and in Italy for generations. Garibaldi has the Bishop speaks with great cordiality of issued again from his island home, and everythe sagacity and success of his dissenting where along his march he is greeted with leader and protector. This is the evangelithe most unbounded enthusiasm. It is his cal alliance in real life amid the unexplored mind—and multitudes agree with him—that wilds of Africa, exemplifying how men may Austria must give up Venetia, and no longer may agree to differ and yet work side by tread on the Italian side of the Alps. Briside in the same field. Why should it not be gandage has done its worst, and failed. The so all the world over? The Free Church of wealth of the expatriated Bourbons, and the Scotland has sent out a minister to examine patronage of the Pope, who has but one leg the Zambesi country, and report as to the expediency of establishing a mission there—settle the southern parts of the kingdom. not in antagonism to Bishop Mackenzie, but The legions of priestly myrmidons have been in harmony with him. Africa has been too foiled in every scheme. The reactionary much neglected by the mission-supporting party is but small, and incapable of a respect-Churches of Christian lands. It is very de- able demonstration. It is as unworthy of sirable that, as the door is opened, there attention at home as is its self-appointed the name of the King and Head of the Church. advocate in the British House of Peers—the should be men to go in and take possession in Marquis of Normandy. From a recent let-There can hardly be said to be peace in ter of the Rev. Mr. McDougall, of Florence, China, though there is a cessation of warlike I copy the following sentences, which are operations in the meantime. While parties very valuable: "To tell you in a few words are plotting and preparing to accomplish that full liberty of conscience and free cirtheir own selfish purposes, a very old Power culation of the Word of God are thoroughly

who are investigating the claims of Chris- lature. While these are guarded as vital | the repentance of one sinner a matter of such | your sins. who are investigating the claims of only state the face of the purest mirtianity, in the fond hope of finding what will
slake the thirst they feel, which the waters

PHILADELPHIA THURSDAY MAY 8, 1862.

| been hitherto uncared for by the clergy, who, | in every land, should occupy the vanguard popular education. The schoolmaster shall be abroad no longer in Italy. What council at which the patrimony of St. Peter will be declared, by infallible authority, to be inalienable; but thousands of the Pope's own subjects will not believe this infallible authority, or cease their efforts to escape from one of the deadliest forms of tyranny that every existed in the world. We hope the past is but an earnest of the future in the plan of God for ameliorating the civil and spiritual condition of that country, which has occupied such a prominent place among the nations for so many centuries.

DOMESTIC.
The Exhibition building in London is rapidly approaching completion; and, capacious though it be, it is too small to satisfy the wishes of all who claimed a space in it to display their curiosities of various kinds. Arrangements are being made for preaching the Gospel in different languages during the continuance of the Great Show, so that foreigners shall hear in their own tongue, wherein they were born, the wonderful works itself so little solicitous about enlisting of God. O, that a very shower of blessing from on high may accompany this noble effort to extend the knowledge of Christ's name and salvation! In each of the three kingdoms vigorous endeavors are being made on behalf of Sabbath observance, and temperance by sermons, and lectures, and tracts. Much is yet to be done in these departments scarcely fail to discover itself in the end. It of reformation. In his speech on the Budget in the House of Commons, a few days ago, the Chancellor of the Exchequer stated a suggestive fact, namely, that there has been a decrease in the consumption of ardent spirits during the year, and that the decrease is owing to "the increased sobriety of the country." It is to be hoped that our national vice of intemperance will speedily disappear, for it is making terrible havoc in all classes of the community. Religious activity in London continues with unabated zeal to prosecute a noble mission; and the example set by London Christians, in some departments, is being followed in other towns throughout the kingdoms. "The National throughout the kingdoms. "The National throughout the kingdoms." The National throughout the kingdoms about the long throughout the kingdoms. "The National throughout the kingdoms." The National throughout the kingdoms. "The National throughout the kingdoms." The National throughout the kingdoms. "The National throughout the kingdoms." The National throughout the kingdoms. "The National throughout the kingdoms." The National throughout the kingdoms. "The National throughout the kingdoms." The National throughout the kingdoms. "The National throughout the kingdoms." The National throughout the kingdoms. "The National throughout throughout the kingdoms." The National throughout the kingdoms. "The National throughout throughout the kingdoms." The National throughout the kingdoms. "The National throughout throughout the kingdoms." The National throughout througho Bible Society of Scotland," organized about transactions between men are really of the a Babel of triumphant voices! An old year ago, is quite a success. The Lord has blessed it abundantly. I have not space ence is, that some transactions are professedfor particulars at present. The religious anniversaries in Dublin have been well attended that character by degrees. A man who has this year, and the reports of the various trea-surers have been highly satisfactory, when surers have been highly satisfactory, when it is remembered that the depression in because he has obtained it without cost; but trade has been very great, to a large extent, presently he discovers that it is not so cheap in consequence of the American war. Thousands of true, warm hearts in this country himself gradually larging into the condition have been made right glad by the late news of a debtor, the sease of obligation begins from America. The President's proposal to to press him with a heavier and heavier hand; redeem the slaves is a step—and a long one in the right direction. Surely the rebellion is quickly being compressed into compara- of shapes, and these the more vexatious, betively narrow limits by the victorious move- cause they are delicate and indefinite, diffiments of the North. There cannot possibly be a stable peace while slavery exists, and is

Cause they are deficate and indennite, dimensional control of the North. There cannot possibly cult to ascertain, and impossible to liquidate.

The next evil, after falling beneath the defended by the Union. As the citizens power of an enemy through one's own indoof Paris cried one morning, in 1848, when lence, is to be obliged, in the absence of all Louis Philippe had dismissed the minitsry personal resources, to throw one's self for of the day, and a gun, accidentally discharged, help upon a created arm. Every line of hishad wounded a horse, "down with the king!" tory admonishes men to fortify themselves so let every true-hearted American cry, but as well against the necessities of friendship, in a far other spirit, "down with slavery!" When the news of the engagement between the Monitor and the Merrimac reached this __Banner of the Covenant. country it produced a sensation little less than if the French had attempted a landing on our shores. The iron-plated vessels have inaugurated a new phase in naval warfare; and the existing question of the present day on this side of the Atlantic is, how may a number of these infernal machines be got afloat, with the least possible delay? That nation which has most and best iron-clad ships shall surely be mistress of the seas.

The case of iron versus wooden walls, admits of an easy solution. Is it not probable that of an easy solution. Is it not probable that the perfection to which the art of war is coming will put an end to war altogether? I mation. You reply, We do believe; we are love cannot be expressed, unless you do him unwilling to be ranked among infidels. Ah! Would that the time had arrived when Christian nations would have neither heart nor leisure to study or practice the art of war any more! The present invention, in which America leads the way, has produced a re-volution in the annals of warfare to which works would not that mighty heaven wrought assent to the august truths of religion, which works no repentance, no love, no joy, which hardly he speaks of "a trap-door to fall into it," as in the case of Cœlius, who pretending to the world as chil-draw fruit." Counterfeiting sickness, he speaks of "a trap-door to fall into it," as in the case of Cœlius, who pretending to the world as chil-draw fruit." wolution in the annals of warfare to which there has not been a parallel since King Ed-ward's cappon opened, the eyes of French ward's cannon opened the eyes of French-men on the battle-field of Cressy. Taxation continues at a war rate, though we have peace within our borders, and are at peace with all the world; and this taxation is levied for the purpose of guarding our coasts, and I suppose by iron-clad war ships. If prudence be the better part of valor, we are paying well for it, but we are now used to heavy taxation, as "eels are to the skinning." It is more than probable that the Americans will henceforth see much oftener than they preserving our *prestige* among the nations—
I suppose by iron-clad war ships. If prudence will henceforth see much oftener than they have done the tax gatherer, whose absence would be a cordial at all times. Oh. that ere summer crown the glowing year, peace may be established within America's broad borders, and that the States which compose the Union may swear lasting fealty

to one another for the sake of their common country, and their common weal! Reader, how is it with you? While there are wars, and rumors of wars around about you, are you at peace with God? If not, you are engaged in the most unequal battle man ever waged. "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth." rate pause in your whirl of engrossing occu"Acquaint now thyself with Him, and be at peace." O seek "the peace of God that rate pause in your whirl of engrossing occupeace." O seek "the peace of God that rate pause in your whirl of engrossing occupeace." Again, strive with the potsherds of the earth." tained it, be very careful to preserve it.

LESSONS OF WAR.

It is a maxim in war, that it is a danger of the Papacy? To speak of Italy, and pass ous benefit that is derived from auxiliary over the Pope, would be like acting Hamlet forces. It has almost always happened that ous benefit that is derived from auxiliary without the Prince. The Holy Father clings the power that is under the necessity of callto all his present possessions as a limpet to ing in the assistance of its neighbors, bethe rock, all the more tenaciously for being disturbed—and no wonder he does; for, I am sure, he will never get their like again. Rome is about to be the scene of another council at which the patrimony of St. Peter will be declared by infallible authority to of plunder; the occasion of many misunder-standings is furnished, which the stronger party can easily and affely turn to their own advantage; claims arise which are the more advantage; claims arise which are the more difficult to adjust, from the gratuitous nature of the service that has been rendered, and at length war ensues letween the helper and the helped, in which the latter must purchase peace by submission, or perish in the rash appeal to arms.

A nation waging just war, though the struggle threaten to be long and arduous, should steadily persevere, so long as she is not exhausted, in employing her own proper

not exhausted, in employing her own proper force alone; then when the victory is gained, it deserves the name; there are no delicate questions to settle; her interests are simplified as well as established, and her glory is lasting and undivided. It is one of the worthiest features of the policy of our government in the present war, that it has shown

foreign aid. This principle applies with equal force to our individual relations, though it is not so well understood in this department of human life. Whatever men owe of fortune and adlife. Whatever men owe of fortune and advancement to mere patronage or favor, has an inherent unsoundness in it that will scarcely fail to discover itself in the end. It supposes no merit, and brings no cultivation of mind and heart along with it. It is foreign to the man in its origin, never beforeign to the man in its origin, never becomes part of himself, and continues to be as changeable and peristable as his apparel.

The most benevelent and disinterested neighbor, however willing, never reinstates a fallen goes in peace. Thousands of valued and precious favors are done every day, pure in the intention with which they are done, and in the gratitude they excite; and yet, from the nature of equal exchange. The only differly such at the beginning, while others assume and gratuitous as he had thought: he finds claims, of which he thought there had been none, begin to rise before him in a diversity

as the inroads of hostility.

THE WANT OF FAITH. Christianity, in this busy, bustling city? It is want of faith. Let me apply the question in another form: Why is it, that, knowing many things in religion, you nevertheless are like a gentleman." In such a case our civilities and in the possible and the such a case our civilities and in the possible and the such a case our civilities and in the possible and the such as the s beloved hearers, I protest to you that you The folly of sinners is depicted by showing fessors, and shall one day revolutionize the the very picture itself was made to "sigh world. You have only to compare it with and groan." your convictions respecting worldly things, to find how weak it is. The news of the a sound philosophy or a striking thought day, brought across the ocean, and affecting takes the form of a proverb. Here are a few the trade of nations, how differently does it specimens: "A sacrifice without a heart, your faith of things divine! And after the disobedience, in its formality as malicious inquiry, how often does the search result in absolute negation. O, how long shall we trifle on the brink of that dread spiritual tions are as barren as the tops of cedars, but world which stretches away beside our very the fundamentals of Christianity are as fruitand attract, and transform. But to influence, is a homicide in the tongue as well as in the must be contemplated and pondered. And by calumnies or slander or open reviling, in order to this, you must come to a delibe- hath broken this commandment." "Feli-

us need a deepening of the inward experience. Should such an influence come over us, we should become a wonder to each other, and a blessing to the world,—Dr. J. W. Alexander.

A FREE CAPITAL.

In anticipation of the liberty-day that seems so near to them, the slaves all over the city, and the free negroes, who are connected with them by the ties of kindred and sympathy, are dressed in their best to-day (many of them in their seedy best, to be sure), and are assembled to celebrate this Sabbath as a day of praise and thanksgiving. I have talked with several "candidates" this evening, from whom I gather that this "Thanksgiving Day" has been kept joyously in nearly all of their seventeen churches. There seems to have been preconcert among them, and the afternoon was devoted to love

feasts. I attended the Bethel Church near the Capitol, this morning. The black clergyman preached a very good sermon from the text, "If God be for us, who can be against us?" to an audience of 200 or 300 of his own people. He spoke of the deliverance of Moses and the children of Israel from bondage, and by a natural transition, referred to the condition of the slaves in America, and especially in this District. He thanked the Lord most fervently that he had been permitted to live to see this day. Forty-three years ago he was tarred and feathered in Washington because he would preach the Lord Jesus as he understood it; "but now," shouted the sable speaker, "let Ethiopia lift gant-true to the quick fancy and fervent hearts of the race. Some rubbed their hands in glee, some laughed outright, some leaped in the air or twisted themselves into groman fully in his former prosperity. He carries something away with him, even when he tesque attitudes, as if their joy was too interest to be entertained at a strid perpentense to be entertained at a staid perpendicular; many shouted, "Glory to God!"
"Hallelujah!" "Amen!" "The blessed
day has come!" etc., while nearly all were aunt." off in the right hand upper corner shouted and wept persistently. Probably she had a reason for it—her children I thought perhaps two or three of them, helpless, and in the hands of the kidnappers .-"Glory to God!" said the preacher, solemnly and slowly. "Glory to Lovejoy!" yelled a voice at the right that belonged to a stoutly-built mulatto. "No," commanded the speaker, instantly, "I tell you glory to God!" for he seemed determined from the first word that God should have the undivided praise, refusing to give a moiety to the President or Congress. Such a chorus of exultation I never heard

before—such joyful jestures I never beheld it was a spectacle for man and angels.-Wash. Cor. N. Y. Tribune.

TERSE SENTENCES FROM JEREMY TAYLOR.

TAYLOR'S tendency to diffuseness and excessive verbiage, is sometimes checked, and he repeatedly throws off sentences terse and striking enough for the pen of a satirist. Sometimes in a word he paints a picture or condenses the emphasis of a whole paragraph. Urging perseverance in prayer, he says: 'Fall upon your knees, and grow there.' What is the grand defect of our popular Absalom's sin, committed by the advice of

path! When shall we awake to consider the ful as the valleys or the creeping vine." stupendous interests which shall soon burst Vice, grown into a bad habit, is a tyrant; upon us to the utter obliteration of all our but Taylor illustrates the truth by saying. temporal fancies! The single truth of the "He that feeds a lion must obey him, unless incarnation and death of the Son of God, he make his den to be his prison." Setting duly inwrought into the soul, would arouse, forth the spirit of the law, he says: "There it must be believed. And to be believed, it heart; and he that kills a man's reputation

peace." O seek "the peace of God that passeth understanding," and rest not till you be in the enjoyment of it; and, having obtained it he very careful to preserve it. some sudden shock, to rend you from your eth his preacher, is a hearer of arts and idol, you tempt God's providence and rush learning, not of the word of God." "God upon his indignation. Let me cry once more hath opened no gate to heaven but the nar-SHALL the Lord do so much and employ in your ears, that unless you turn the con- row gate, of which the cross was the key." so many means and instruments to bring sin- centrated powers of thought on revealed "A prosperous iniquity is the most unprosners home to himself; shall Christians, min- truth, and unless you believe it, you will live perous condition in the world." "Fame or ners home to himself; shall Christians, ministers, angels, yea the Lord of Angels, deem
isters, and year the Lord of Angels, deem
isters, angels, year the

DR. RHETORIC AND OTHER PREACHERS.

Dr. WITHINGTON, of Newburyport, Mass., discourses somewhat facetiously on "Permanent Preaching for a "Permanent Pastorate," herein he gives some very good hints to lifferent classes of preachers, and concludes, that short pastorates are more owing to defects in the clergy, than faults in the peo-ple. He thinks the minister needs discretion, industry, piety, and common-sense, with a love for his work and a knowledge of his people—and then there is no reason why left the pastoral fail.

Of the pastoral fail. ures he thus discourses:-

"Dr. Rhetoric was always changing; he was man of disproportionate power; with a fine person and a thrilling voice. He had passages in his discourses which would almost start the house from its foundation. But his taste was incorrect; if he often hit, he sometimes missed; and his great impediment was, that somehow his very eloquence created a craving he could not satisfy; he had, at last, to compare himself to Noah's dove, who left the ark to find no rest for the sole of her foot. The Rev. Mr. Indiscreet was his pupil; I watched him from the first, and never did a preacher so disappoint me. He began by imitating Dr. Rhetoric, and as Dr. Johnson had clearly proved that no man ever became great by imitation, I set him down as a failure. But no; Indiscreet survived his tent of our inquiry; for all abstract analysis imitations, soared above them; had every quality for a permanent preacher, so far as sermonizing is concerned; but, alas! failed for want of common-sense. He was always moving. Mr. Finespun was a remarkable example. Finespun had power, had ability; imitated nobody, and was original to the last degree. But his combinations were forced; his figures were brought from the ends of the earth. Nothing could be more curious than his introductions; and when he named his text, no hearer could divine what would be the subject; yet Finespun was a man of real power; and if, when he left his mathematics, he could have remembered that a straight line was the nearest distance between two iven points, it would have been better for him. He always had use for his wings. Shotover had short pastorates, and abundance of them. He has left the world a lesson which himself never would learn. Shotover was come into contact with man, and thus all pertoo politic; he played the politician about sonal consciousness was destroyed by the cabbages. He always had a plot, because the Bible, on the other hand, the teaching of he always imagined a counter-plot against him. If he had the simplest measure to carry in his church, his friends must meet; there must be a caucus; 'we may have opponents; we must be ready for them, etc., etc., until finally, he had use for all the machinery he had prepared; and what was very sad, Shotover could see the last need of his machinery but never could see the origin of the evil. Wigfall I always sincerely pitied; for he had short settlements without any great cause. pression that he was a great man, and in a few years the people always found out that be was not injure or destroy he was not so great a man as they thought him. They were indignant, and rose at once to revenge their own mistake on their fugi-

if he could have put on the shield of indifference—but he did not wholly make himself.
Wantwill tried to please everybody, and ended in pleasing none, not even himself. Rev. Mr. Flash had a most pleasing and pathetic voice, and might have spoken for years with effect, if he could have found anything to say; but he died a pastoral death, smothered in his own previous popularity. Wronghead had a short career, because he never could put two ideas together. His sermons generally consisted of one idea, which he would repeat over about seven thousand times, with astonishing variety of language. He would endeavor to make the bantling pass for a new baby by putting on a new slip; but when the audience found it out, they dismissed him and his bantling together. But the most melancholy example of the temporary was my dear friend Mr. Prim. Prim was a good scholar, a man of commonsense, a diligent worker, and astrue Chrisment, and never could keep what he had slowly found. What was the matter? Dr. Franklin makes poor Richard say: 'A little neglect may breed great mischief: for want of a pail the sheer resolution. want of a nail, the shoe was lost; for want of gentle, whispers in my soul, "My grace is horse the rider was lost, being overtaken and slain by the enemy; all for want of a little care about a horse shoe nail.' Prim was obstructed by little impediments, and which ne knew to be little at the time Nobody must speak to him going to meeting; no one must intrude on particular hours; if he had a call for settlement, he must put in some vexatious condition; they must have a new bell, or change the lamps, or the hymn books.

tive victim. He went to another vineyard

to make the same impression and to find the

same treatment. Sensitive was killed by

gossips, busybodies, and tale-bearers. Oh!

THE IDEA OF INSPIRATION. pect as the correlative of Revelation. Both as such, will long be remembered by the perations imply a supernatural extension of friends of the American Bible Society he field of man's spiritual vision, but in dif- throughout the length and breadth of our ferent ways. By Inspiration we conceive land. that his natural powers are quickened, so that he contemplates with a divine intuition that it was thus in the hearts of the Comthe truth as it exists still among the ruins of mittee to proffer this aid, they are happy to the moral and physical worlds. By Revela- inform them that a marked Providence, in tion we see, as it were, the dark veil remov- the extraordinary receipts from legacies and ed from the face of things, so that the true generous contributions from other sources, springs and issues of life stand disclosed in has brought to the treasury such relief as to their eternal nature. This idea of Revela- enable the Board to meet the demands upon tion which regards power and truth and it for the current year without embarrassbeauty as veiled, and yet essentially existing ment. Such, too, they trust, is the number beneath the suffering and sin and disorder and devotion of its members, that they will to be peculiarly Christian. Probably noth- which they believe is already coming to a ing but the belief in the Incarnation could close. and shall sinners themselves think it not worth while to bestow any pain in seeking for this inestimable blessing? Shall they not desire to cause holy joy in heaven by in hell by their crimes?—Rev. T. Scott. DD. we have failed to exemplify the truths which in seeking worth while to bestow any pain in seeking worth while to bestow any pain in seeking for the world to come? Who, that beholds our daily is lost, though it be not dashed in pieces."

We have failed to exemplify the truths which is lost, though it be not dashed in pieces."

We may conclude with certainty, that the stitution, shall tell lies, only to become ridiculous in himself, or to mock another, hath if we believe at all, is too feeble to evince in hell by their crimes?—Rev. T. Scott. DD.

In the lies in the Incarnation could give reality and distinctness to the conception of a "restitution of all things;" and stitution, shall tell lies, only to become ridiculous in himself, or to mock another, hath if we believe at all, is too feeble to evince the energy of the Word. All churches among in hell by their crimes?—Rev. T. Scott. DD.

must be taken off by water or by fire—that is, by repentance or a judgment."—Presb. the vital recognition of this idea penetrates to the very foundations of knowledge and hope. The "recollection" of Plato becomes intuition, and we can now by faith reverse the words of Plotinus, who thanked God that ne was not tied to an immortal body."

But while the idea of Revelation in its fullest sense appears to be essentially Christian, every religion presupposes the reality of Inspiration, of a direct, intelligible communication of the Divine will to chosen messengers. The belief in such a gift is in fact instinctive, and equally at least with the belief in a Supreme Being possesses the testiform any faculty is evidently a secondary operation of the same power by which it was first given and quickened. The intercourse between the Creator and the creature must, in common with all spiritual manifestations, remain a mystery; but that it does take place in some form or other is a matter of constant experience. And if we may venture to regard Inspiration merely as a mental phenomena, it is not more remarkable that man's spirit should be brought into direct connection with the Spirit of God, than that one mind should be able to exercise a sympathetic influence upon another. That man is complex and finite introduces no difficulty which is not present in the ordinary processes of thought and life. And, on the contrary, this consideration fixes a limit to the exof Inspiration is impossible, since the Divine element is already in combination with the human when we are first able to observe its

Our inquiry is thus limited strictly to the character of Inspiration. The real existence of such an influence is proved at once by common belief and personal experience. The nature of its operation transcends the power of our thought; but it remains to examine the form which this Divine teaching bears when presented to men. And here a characteristic difference may be observed. In heathen nations the Sybil or the Pythoness was the type of an inspired teacher; and Plato consequently places the prophet low in the scale of men, as one in which all human powers of body and soul were neutralized. The dream, the vision, the ecstasy, seemed to be the only means whereby the Deity could Inspiration appears as one great element in the education of the world, and therefore it has an essential connection with the age and people to whom it is addressed, while its form varies according to the needs of men.

LEAF FROM THE HEART'S TABLET

WITH a sacred awe, almost a dread, yet impelled by the strong outgushings of a moshe is so fearfully and wonderfully made,how dare I, with ignorant hands, touch her? "A harp of thousand strings,"—how can I venture to draw my unpracticed fingers across it? That indwelling spirit, with all its activities, all its tendencies to good and evil,how shall I manage that? And those warm

affections, the out-reaching tendrils of the heart, ever growing, stretching, entwining around something,—how shall I bring for them the true support, and teach them to climb heavenward?

She is destined to develop my Father's image, and I must be the sculptor. How can I bring out form and lineament divine, unless I have the model before me, or the true ideal in my heart? Oh, then, I must have the heavenly pattern shown me before I can do my work. I must study that, mark well each divine feature, appreciate each grace and beauty. O God, I must know thee efore I can transfer thine image to another! She is to live forever, and will always wear the impress of my hand. The workman shall be known forever by his work. My labor can never be undone. God has put the living material in my hand, and I am to build an eternal destiny. My little one is to me, then, a constant memento of God, of duty, shoe, the horse was lost; and for want of a sufficient for thee;" "My strength shall be assured. I hope. O God, I give myself to the work.

"I'll do the little I can do, And leave the rest to Thee." -The Mother and Her Work.

BRITISH AND FOREIGN BIBLE SOCIETY.

THIS Society, on the supposition that the funds of the American Bible Society would His manner was always precise, and his very be crippled by the war, unanimously voted laugh was ungenial. In short, he was a rose-bush full of verdure, flowers, and fragrance; \$10,000, to carry on its operations. The but you could not touch him but some hid- latter declined the donation, on the ground den brier would scratch your fingers and re- that the funds of the Society had been amply pel your friendship. He fell a victim to a supplied, notwithstanding the disturbed state of the country. The American Managers say of the country. The American Managers say

in their reply:—

It was, indeed, a most noble act of Chris-Inspiration may be regarded in one as-

But while the Managers are truly grateful