# Poetry.

Whittier's New Poem.

ASTRÆA AT THE CAPITOL. ABOLITION OF SLAVERY IN THE DISTRICT OF COLUMBIA. 1862.

When first I saw our Banner wave Above the nation's council-hall I heard beneath its marble wall The clanking fetters of the slave!

In the vile market-place I stood, And saw the Christian mother sold, And childhood with its locks of gold, Blue-eyed and fair with Saxon blood.

I shut my eyes, I held my breath, And, smothering down the wrath and sham That set my Northern blood aflame, Stood silent where to speak was death

Beside me gloomed the prison-cell Where wasted one in slow declin For uttering simple words of mine, And loving freedom all too well.

The flag that floated from the dome Flapped menace in the morning air; I stood a perilled stranger, where The human broker made his home.

For crime was virtue: Gown and Sword And Law their threefold sanction gave, And to the quarry of the slave Went hawking with our symbol-bird.

On the oppressor's side was power; And yet I knew that every wrong, However old, however strong, But waited God's avenging hour.

I knew that truth would crush the lie, Somehow, sometime, the end would be; Yet scarcely dared I hope to see The triumph with my mortal eye.

But now I see it! In the sun A free fing floats from yonder dome, And at the nation's hearth and home The justice long delayed is done.

Not as we hoped, in calm of prayer, The message of deliverance comes, But heralded by roll of drums On waves of battle-troubled air !-

'Midst sounds that madden and appall, The song that Bethlehem's shepherds knew The harp of David melting through The demon-agonies of Saul!

Not as we hoped; but what are we? Above our broken dreams and plans God lays, with wiser hands than man's,

I cavil not with Him: the voice That Freedom's blessed gospel tells, Is sweet to me as silver bells, Rejoicing !- yea, I will rejoice

Dear friends still toiling in the sun-Ye dearer ones who, gone before, Are watching from the eternal shore The slow work by your hands begun,-

Rejoice with me! The chastening rod Blossoms with love: the furnace heat Grows cool beneath his blessed feet Whose form is as the Son of God!

Rejoice ! Our Marsh's bitter springs Are sweetened; on our ground of grief

Rise day by day in strong relief The prophecies of better things. Rejoice in hope! The day and night

Are one with God, and one with them Who see by faith the cloudy hem Of Judgment fringed with Mercy's light -Atlantic Monthly...

# PRESBYTERIAN SYNOD OF ENGLAND

London, May 19, 1862.

LAST week, as was announced in the leading article of your paper of May 1st, the Presbyterian Synod of England sat in as I had expected to find. That there is a Dr. Hamilton's church, Regent Square. The meetings commenced ou Monday evening, with a sermon from the retiring moderator, the Rev. James Blythe, A. M., from the appropriate text, "Now the God of patience and consolation grant you to be like minded one toward another, according to Christ Jesus,"\* and continued through the week, course of the proceedings, the most important being the union of Presbyterians in Eng-

The Rev. Mr. Ballantyne, of Islington, London, was unanimously chosen moderator, and delivered an inaugural charge, which was both powerful and eloquent. The prin- either of them to be a pendicie of the churches cipal part of his address related to the St. Bartholomew commemoration. His principles on the much vexed question of the union of Church and State, which are also, I believe, the principles of the great body of Free Churchmen, were thus affirmed in the course of his address:

" As the Presbyterian Church in this land, we feel that we are linked on to that pious and noble ancestry which once made the English Presbyterian community as rich in the graces of the Spirit, and in the gifts and the work of the ministry, as any church in Christendom. They held, as we hold, that the establishment of the Church by the State is not necessarily the contamination of the Church, that it is not in itself the formation of a sinful relationship, that it does not imply aud require the usurpation of authority on and the abandonment of freedom on the other side, but that, in certain circumstances, and under certain conditions, made manifest by the Word and the Providence of God, it is a connection that may be lawfully formed and that may be reasonably expected to prove highly conducive to the interests of truth, and it would have an important practical effect on the religious world (cheers), as hitherto we had oftener seen divisions than unions in religious bodies. It was not necessary for him to assign reasons for union, as the onus probandi rested on them who

righteousness, and peace."

It is probably this latter sentiment, which benefit of an establishment; while, as far as I can learn, the latter are more antagonistic in their. Nonconformity, and would rend asunder the ties between Gavernoot and Reliaming Reliaming asunder the ties between Government and Believing as I do that there is no other asunder the ties between Government and Church which in doctrine and practice conchurch. Mr. Ballantyne then animadverted on the act of Uniformity, under these heads: forms so strictly to scriptural principles and

to the Church from without; imposed on the church by a king and parliament. 2. It was impolitic: It aimed at uniformity; its obvious effect was disunion. 3. It was intolerant: The motives which

prompted it were revenge and retaliation.

Few would refuse to follow out the reverend gentleman in all that he said, and said in a spirit of Christian love.

On the subject of Presbyterian union, after

showing that the work of Presbyterianism in England was denominational, he continued:

"I apprehend that it belongs to our work to make our church a centre around which the scattered forces of Presbyterianism in England may gather. Our very name is an indication of that. Our action is a proof of that. To have long ago made overtures to the Calvanistic Methodists of Wales, who are Presbyterians in almost everything but the name, and more recently revived in commit-tee our intercourse with them; to have maintained for years a committee on union with Presbyterians of other churches; and to have last year sent a deputation to the United Presbyterian Church in Scotland to express our wishes, should Providence open the way to see a union effected between our Synod and the members of that church resident in England; is to have given a very distinct intimation of our desire to lessen that division which is weakness, to promote that union which is strength, and to do all our work in the exercise of that charity which is the bond of perfectness."

It will rather amuse your good Presbyte-rian readers to be told that, in the course of the first day's proceedings, an animated dis-cussion was raised by an application from the church of Exeter for leave to use an organ. Though the rejection of the petition did not turn on that point, there were some strong views expressed in opposition to such an infringement of the ancient Presbyterian propriety, and Dr. Munro said that six churches which had already obtained leave to use organs had done so in violation of the constitution—that the permissions should at once be recalled!

In the report on Foreign Missions Dr. Hamilton, referring to the mission at Amoy, gives this interesting testimony:

"Besides the agents of the London Missionary Society and our own brethren, Messrs. Douglas and Swanson, there are there stationed five representatives of the Dutch Reformed Church of America. These last in theology and ecclesiastical polity are almost identical with ourselves, and from the our missionaries had been so close and intimate that in the case of some of the stations it is difficult to give statistics which shall distinguish the separated agencies."

THE REPORT ON UNION. On Thursday the report of the committee on union with the United Presbyterian Church was presented, by Dr. Hamilton, and did not exhibit such tangible results as might have been anticipated, though it indicated a great increase of union spirit and gave strong evidences of the common desire for unity among the members of the two communions. It was reported that several meetings of the office bearers of both churches had taken place during the year, and services had been held and the sacrament administered to the members of both denominations. Dr. Hamilton said that, "though the difficulties might be apparently insuperable, yet the reason for union would be found irresistible and the interchange of pulpits and meetings of the congregations would do more than any-

thing else to further this most desirable object. None of the meetings held were official. The committee was continued, after a few words in opposition to union by a member, and the witty remark of Mr. Robertson, an elder, that there could be no objection to the appointment of a committee which had very general feeling in its favor on both sides is very plain, but no one takes up the matter with sufficient earnestness and seriousness to devise a practical scheme of unity. At present there seems to be nothing but an expression of sentiment. Of this there is plenty. Dr. Candlish, for instance, one of the deputation from the Free Church in Scotclosing on Friday evening. Several subjects land to the Synod, spoke in favor of a union of interest to your readers came up in the in England. Union among Presbyterians out of Scotland was much easier than in Scotland, and had succeeded in Canada and Australia. He thought it would be better for the two churches to unite and thus plant Presbyterianism firmly on English ground, where at present it was an exotic, than for

> in Scotland. And again, the members of the deputation from the United Presbyterian Church of Scotland, gave utterance to similar sentiments. Dr. Lindsay, of Glasgow, said the churches were so much alike, that it would need a microscope to see the difference between them; but the attention of the world was more directed to the points of difference than those of union. They were responsible before God for the obstacles which these differences presented to the progress of the Gospel. He thought Presbyterianism was very necessary in England, as, amongst other reasons, was that of the numbers of Scottish youth who annually came southward. But was it necessary to perpetuate in England all the types that Presbyterianism had assumed in Scotland? (Loud cheers.) Rev.

were averse to it. (Loud applause.) It is probably this latter sentiment, which tends most strongly to keep apart the Free Church and United Presbyterians in this country. The former are not such strict Nonconformists as to desire all separation of affairs ecclesiastical from matters political, and would still fain hope that under a less rigid churchism they may be admitted to the horeful of an establishment, while as far as hereful of an establishment, while as far as

1. It was incompetent: Because brought usages—that no other church exhibits, within because brought its ministry such a conjunction of pious zeal

every member of our church to work and to snares. pray, that a union of Presbyterian churches throughout the world may be consummated, and that we may find in universal harmony and coalition, universal prosperity and ADELPHOS.

## LETTER FROM MRS. BENTON.

BHAMDUN, Mount Lebanon, April 9th, 1862.

MY DEAR MR. MEARS.—I have thought might interest the readers of your excel-

little house and lived almost alone; he was very pious, and he wanted to do good; he took an Arab lad, Elijah Soleby, one of his neighbor's boys, and began to teach him the English language. He became so much interested in and attached to the boy, that he took him with him on a visit to England. He and the boy gave lectures, and talked about the goodly mountain, and collected eighty pounds sterling for schools in Lebanon, which, on their return, they offered to the American miscionarity for their cebesls. The secondary of his gallant fleet. ery pious, and he wanted to do good; he American missionaries for their schools. It was declined by the mission, and they were advised to open schools and expend the money as they judged best. They accordisate proof of the essential imperfection. Nor did the people of Judea, it is wor money as they judged best. They accordingly opened two or three schools, employing Solomon, a brother of Elijah, who was a graduate of the mission school at Abeih, and one or two of their cousins as teachers; and Elijah, who was now the adopted son of Mr. Lowthean, was appointed superintendent of the schools. The eighty pounds were soon gone, but more was sent, and the schools increased, and now Elijah has been for two years past in Scotland and England, lecturing and collecting funds with the most pleasing success. Last year Dr. J. Bonar, of Glasgow, the Convener of the Free Church Missionary Society, wrote to Mr. Benton. re-

and report to the committee. We from the first had taken a deep intethem, as they were in this district mostly. and some of them quite near us. Now Solomon has also gone to Scotland, and Mr. Ben-ton takes the entire superintendence of the moment forsake him, and leave him destitute ple" who had cried hail to Him that cometh schools; eighteen are now open, all taught of all the advantages, it had formerly be in the name of the Lord were silent in their by Protestant teachers, and the books are stowed. btained at the mission press at Beirut. In these schools are daily gathered from seven to eight hundred children, reading the Bible, learning the catechism, arithmetic, geography, writing, etc., and singing "There is a happy land," "I want to be an angel,"

Good old Mr. Lowthean has gone to his eternal rest, but the schools he was so much able that we may rejoice in them still? interested in, are rearing a monument to his It will be necessary in answer to this ques-memory, in many young minds being trained tion, to state briefly what seems to reveal in them for usefulness. We have ever re- itself to a candid examination as the heart of or the academic stole of the Sadducees; the garded these primary schools as the right the message delivered by Christ to those who multitude always means nobly, and its heart, arm for the missionary. Every place where there is a school is of course open for the He re-proclaimed, first of all, in its interight. Christ spoke to the people plainly,

and often write them about it. fternoon, we would take you to Btullan, a nothing. and sisters. Our trials, our griefs are very ing of the cloud ceased to be visible. many years, will keep and aid us still. LOANZA G. BENTON.

# LESSONS OF WAR.

are ever passing before his eyes, that the compassion and the smile of forgiveness. safe direction, and renders it incapable of common immortality and a common respon- Lord, and not to follow a suffering Teacher. deviating from its accustomed functions, but sibility. The doctrine of caste in its every St. Paul was separated from the other aposfrom the constant guidance of the same Sumodification, whether as pride of birth, or of the by the widest difference of habit and preme Wisdom that confers whatever advantage and the change which attended his

munion is disposed to be so catholic while so tenacious of true and vital Scripture doctrine. I cannot but think that Presbyterianism will eventually assume the triumphant position of the leader of the sects of Christendom. And with this great end in view, it becomes identity of his genius, fall suddenly into his grouped in classes, separated or united by

annihilation of his gallant fleet.
This example of the deviating and uncer-

sionary Society, wrote to Mr. Benton, requesting him to visit all the schools quarterly, the less dependent upon divine wisdom; nor Pagan theorists who would say to the wave possessed of greater security in himself of moral, of social, of intellectual, of political and however it may be improved by study A venal rabble, the offscourings of Jerusalem, and experience, it will retain this capricious were sent by the rulers and priests to arrest

# THE GOOD TIDINGS.

S. P. H.

"To THE poor the Gospel is preached." Joyfully, joyfully, onward we move," and This formed the second part of that summary nany other of the songs of Zion. Already of evidence that He was the Messiah which the Druses are beginning to sing "Jerusa- was sent by Christ to John. Was it also lem, my happy home" at their funerals, in-stead of their wild cantations and hellish songs. by miracle, and was their excellence so dur-

preaching of the gospel—every school-room grity, the moral law as communicated to Moachapel, and the scholars, and many of their ses, connecting in one universally binding parents reliable hearers. In 1859 we had in and exhaustive formula of duty the two preconnection with this station twelve schools cepts of the Pentateuch,—Thou shalt love supported by the Board; now none; and the Lord thy God with all thine heart, and most heartily do we rejoice that English with all thy soul, and with all thy might, and, Christians are giving us in this time of our Thou shalt love thy neighbor as thyself. nissionary need, such a strong cord of as- With radiant clearness, with earnestness unsistance. Oh, may English and American speakable, with simplicity divine, He preach-Christians ever stand shoulder to shoulder in ed the great elementary principles of moralthe army of our Great Captain, in these ity,—justice, mercy, reverence, and truth Eastern lands of darkness and moral death. These He showed to be the soul of religion, A school in Lebanon costs annually about the most apt and sublime homage which man twenty-four pounds sterling. Will not some can render to his God. It was these that who love this good work, take up a village gave significance to type and importance to where there is no school, and send us the ceremonial. Without these the purest promeans to open one, and we will regard the fession of faith was to Him hypocrisy, and school as belonging to those who support it, the most gorgeous ritual paint upon a tomb.

mind that causes it to move uniformly in a tial equality of mankind on the basis of a Believing as I do that there is no other Church which in doctrine and practice conforms so strictly to scriptural principles and usages—that no other church exhibits, within its ministry such a conjunction of pious zeak with intellectual power—that no other com—with intellectual power—that no other com—with ministry in the conformal preme wisdom that confers whatever advan—rank, or of wealth, or of culture, He tore up tages of understanding one man possesses by the roots; not by reducing humanity, acceptance of the Gospel was as violent as it torists, who are seeking to revive the rapid—torists, who

mares.

The hostile fleets of Athens and Peloporated and classed by the result of their moral nessus were once lying under their respective conduct. He seems simply and quietly, but shores, in the mouth of the Gulf of Crissa, always, to have benefit them in their original shores, in the mouth of the Gulf of Crissa, watching each other's motions, and preparing for the conflict. The Peloponessians, because superior in the number of their ships, but unequal in naval skill, desired to fight within the straits; the Athenians, for opposite reasons, preferred to engage upon the open sea. Phormio, the Athenian commander, could not what he calls the "aristocratism" of antiquibe induced to yield so great an advantage ty. That aristocratism was displayed mainly to the enemy, and he assured his soldiers he in two ways: first in the division of men into lent paper and the friends of missions, to know something of the history of the "Lebanon schools," supported by the Free Church of Scotland, of which Mr. Benton is the acting superintendent.

About twelve years ago Mr. Lowthean, and aged English gentleman, came to Syria, and went to B'howera, a little village about three miles southwest of Bhamdun, and there built a little house and lived almost alone: he was Naupactus, a city belonging to the Athenians, and situated within the gulf, when ever been said in eloquence or in song of the

Nor did the people of Judea, it is worthy

was when he went to break bread with a rich

man; the one man of whom He spoke in

chambers after eating the Passover. In the

light of day they dared not have done it. A body-guard of poor men surrounded the Poor Man of Galilee. True, the people did not understand Him. True, neither they nor his disciples could watch for Him one hour. True, when the conspirators were hurrying through His mock-trial, they were asleep. True, their hopes may have died in the shadow that veiled the sun over His cross, and they could not tell why He whom they would so gladly have forced to be a king should hang upon a tree. So it has ever been. The people in all ages are weak, liable to be misled, swayed by impulse: but for deliberate wickedness, for purposeful malice, you must look beneath the hood of the priest, the robe of the rich man, right. Christ spoke to the people plainly, glowingly, kindly, popularly; and all the wiles of Scribe or Pharisee could not blind them to the fact that God was with Him. When the resurrection morn had dispelled the gloom of Cavalry, and the Spirit of Christ descended at Pentecost, there were thousands of poor men ready to form the Christian Church of Jerusalem. With a literalness and an em-

### THE VARIETY OF THE APOSTOLIC TRACHING.

phasis of meaning which we habitually fail

to recognize, Christ could say of His teaching

"Unto the poor the Gospel is preached."-

THE varied fulness of Christian truth is seen from the first in the constitution of the External observances, except as signs of an Church. The first circle of its human teaching the could be with us some Wednesday inner dominion of godliness, were worse than ers represents, in characteristic distinctness, the different aspects under which it may be little village about three-quarters of a mile He inculcated a pervasive and unbounded viewed, developing in harmonious completesouth of us, to attend a Bible class with the women. This is the village I told you about, where the Protestant bride was threatened was threatened earthly things; a fear of His displeasure as sight, when we picture the apostolic age as a with death, if she did not recant. Now what the worst possible calamity. God himself living scene, as if all unity of doctrine were a change! Her husband, who then declared was to be man's model of virtue: "Be ye lost in the diversities of the Apostles, as they he would cut her throat, is now one of our perfect, even as your Father which is in hea- appropriated and embodied each in a finite form the infinite principles of their common most firm, active, humble, devoted Christians. His aged parents also now walk in Deliberate, inflexible submission to God's Master. With some the mysterious glories. the path of truth, and all that hamlet of about thirty families, are setting their faces Zionward. The mothers and daughters all meet me at the Bible class, and some women from a little village still farther on, come to neet with them, and they listen with an in- trust, every sense, every faculty, opening like | St. James sets before us this form of Chriserest and eagerness truly grateful to our a lily to receive God's light of love, but fold-tianity. He contemplates it from the side of hearts. Truly the long night of Syria seems ing up in peaceful resignation, never in fret-passing away. Do pray for us, dear brethren fulness, never in despair, when the silver lin-lier training. Standing, as we may believe, in a close natural relation with the Saviour, great, but we have an almighty and precious | He hurled Pride forever from that seat of he puts aside all remembrance of that con-Saviour, and He who has sustained us so honor which it occupied in the ethical sys- nection, and even of the personal presence of tem of antiquity; and he put in its place the the Lord, that he may dwell with the freedom figure of humility, kneeling with clasped hands and bended brow, saying, "Speak, Lord, for thy servant heareth." He marked ity, to use a popular word, is objective. In it as worthiest of a man not to conquer the striker by returning his blow, but first to con- in a fact, while "works" are the only out-An intelligent observer of human affairs quer the fierce impulse which burns to return ward proof of spiritual vitality. The Gospel cannot fail to discover, in the examples that it, and then to conquer him by the look of is contemplated as a Law, though it is a "royal Law," and "a Law of freedom." wisdom of the wisest men is small in its amount, and precarious in its manifestations. Both by precept and example. He enjoined The essense of external religion which the amount, and precarious in its manifestations. Not only is prudence the gift of God, but it capacity, rendering unto Cæsar the things practice of Christian virtue. Christianity is depends upon his will in what degrees it is that are Cæsar's, bidding the people listen thus like a flower, which is fuller indeed and continually exercised by those to whom it has deferentially to their teachers, and paying more perfect than the bud from which it been bequeathed, and whether its exercise tribute rather than create dispute. At the opens, while it still rests upon the same supmay not at any moment utterly cease. Men same time; His whole life as a man was an port and is confined within the same circle. act wisely, not from a certain conformation infinitely impressive recognition of the essenof one who was called to believe in a glorified

saints,—the entrance into a higher life. "Old things had passed away;" and only "faith" the willing surrender of the whole being to a supreme power—was felt to furnish the entrance into the heavenly kingdom. In such a connection "works," works which might proceed from the spirit of servile obedience, sunk into the rank of a mere symptom, instead of being the central fact. Yet these antithetical views of "faith" and "works"the outer and the inner—are not contradicatory, but supplementary. They can be no more set in opposition than the convexity and concavity of a curve. The common terms must be interpreted in accordance with the position of the writers before they are comently to direct its future development.

But there was yet another side of Christical religion and a form of spiritual growth, ish and the heathen churches, while the task a corrupting, seething pond. of fixing or completing their future structure rected by a review of the conditions of man's ship. Few hearts, comparatively, hail the outward piety, or the requirements of his joyous sound. Few, indeed, feel and acknow-spiritual instincts, but sprung from his lively hope in a sovereign Lord.

society, are thus represented in the forms of apostolic teaching. The external service of God by works of charity, the internal sanctification of man's powers by faith, and the perpetual maintenance of the rights and blessings of a Church, combine to complete the at home, and the tens and hundreds of thouidea of Christianity as exhibited by the first sands, singly or in families, that leave the circle of the Apostles; and we are naturally lanes, and alleys, and gloomy workshops, into inclined to look for some analogous variety some of which the sunbeam never enters, and in the form of the inspired records of His hasten to the country, to breathe its pure air, life from whence the apostolic wisdom came.

### WHAT THE CHURCH NEEDS.

The Church needs an increase of ministers. against egregious and tatal mistake. For, advancement, Hitherto shalt thou come and "The harvest is plenteous, but the laborers rest in these schools, and frequently visited however clear his natural judgment may be, no further. The people did not desert Christ. are few." "Any religious body," however, as Isaac Taylor says, "within which there is vitality, will supply itself with an adequate proportion of ministers." In such an internal condition, it will need no external pressure to induce its sons to devote themselves to the work of preaching Christ. The ministry is the natural outgrowth of the life of the Church, and it cannot wane save as that life declines. Even should the sacred office be hedged about on every side with trials, and its occupants be in great peril of terminating their days by martyrdom, yet with a vigorous and healthy life in the Church many mother would take her infant son, as did Nonna, the mother of Gregory Nazianzen, and joyfully dedicate him to this work; and many a young man, averting his gaze from all the tempting employments of secular life, would rejoice in the privilege of becoming a

lent institutions. "Lying now like Lazarus and be merry," for to morrow we die, is a poat the gate of Opulence, where Christians lite sentiment. The people are nearly all are sumptuously every day, or like mendicants wandering among the churches and reing contributions. The clenched hand of avarice needs to be opened; and, instead of that poor pittance that men now dole out in charity to the Church, every man is to learn to give "as the Lord hath prospered him." Indeed, the whole theory of Christian stewardship needs to be put into practice. Men are to live out in their lives that truth "considered by all as so true that it has lost all the power of truth and lies bedridden in the dornitory of the soul."

But what can ever accomplish this but a leep and thorough work of grace upon the heart? What influence short of the continual indwelling of the Holy Spirit can uproot covetousness? Of the Macedonian Christians Paul says, "They gave their very selves to the Lord first." No wonder, then, that the riches of their liberality abounded in deep poverty. Their personal dedication to God solves the riddle of their noble charity.

The Church in our day pre-eminently needs powerful and wide-spread revivals of eligion. Such seasons have been promised her. Pentecost was the earnest of their tural History, Zoology, and Mineralogy, at coming. Such seasons are seemingly absorble Garden of Plants, 1 to 5—Hotel Cluny, lutely essential to her final success. At the Palais des Thermes, and Garden, 11 to 4present rate of the Church's progress, the Conservatoire des Arts et Metiers, 10 to 5world would never be converted to Christ. Historical Galleries and Palace of Versailles, We must wait the fulfilment of the promise and Grand and Petit Trianon, 10 to 4." that "a nation shall be born at once," before we can hope that Christ's kingdom will speedily come.

cherish any well-grounded expectation until thinkings, your actings, your givings, be geweese a deepening piety and a sturdier nerous. The Lord loveth a cheerful giver. vigor of principle among God's own people? Give as the Son of God has given you. All Though Jehovah is a Sovereign, can we hope in the Bible is generous; yet we are not gethat He will ever abundantly pour out His nerous! All in God in generous; yet we are Spirit upon the ungodly world while His not generous! All in Christ is generous; yet Church is cold and worldly? we are not generous! We give little to God,

essity of the Church in this day, a deeper spend our money on dress, or luxuries, or work of grace in the hearts of her individual vanities; till we have none left for God. We members. "A sickly and bedwarfed Chris- love our apparel, our comforts, our meat, and tianity" will not furnish the requisite labor- our drink, better than we love our Lord! ers or the needful funds for the world's con- The drunkards of this land spend their milversion; nor with such a type of piety dare we lions on strong drink, the Christians only hope for great outpourings of the Spirit. What their thousands. The drunkard loves his now we most need in the Church is holy men, glass better than the Christian loves his men just as absorbed in winning souls to Lord! O, shame, shame! Is this Christian-Christ as worldlings are in gathering gold; ity? Is this religion? Are these the followmen who, in the touchingly beautiful lang- ers of Him who, though He was rich, for our uage of one of the old Covenanters, "will sakes became poor? - Christian Treasury. Him in dreams, and who intensely desire to awake in His likeness." We need, as Christians, to make that motto adopted by that corp of young Romish priests, the Redemp-

have been without the instinctive feeling that | word is "Onward," it will not do for Christhis was to him what death was to the other | tianity to be the only thing that is not advancing.—Darling.

# SABBATH PROFANATION IN LONDON AND PARIS.

THE Foreign correspondent of the Christian Intelligencer, thus portrays the violation of God's day in the two greatest capitals of

"London, the great monster city of Christendom is at once the centre of magnificent charities, and stupendous evils. It is the heart of European benevolence, and from it goes forth in noble currents into all parts of the world the life-giving power of the Gospared. And at last the teaching of the Apostles must be combined and not identified, for we lose the fulness of the truth if we attempt to make out their literal accordance. They wrought differently for the establishment of smoky, dingy, and forbidding proportions; the Christian society, and they wrote differ pressing through its thoroughfares; calling to mind its numerous charitable institutions. philanthropic societies, and benevolent organtianity which was exhibited in the apostolic izations; and running over its well-filled colteaching. It was not only a system of prac- umns of contributions, we have been astonished at so much Christian life. And yet, what but it was also a fresh element in the social is it in London-London so full of heaps of world. St. Peter exhibited this organizing poverty, misery, and abject wretchedness—nower of the new faith. According to the London so noted for impositions, human significant promise which was expressed in his name, he laid the foundations of the Jew-

The Sabbath dawns. The church bells ring was left to others. His activity was not di- out deafeningly on all sides the hour of wor-There, whenever a bell rings, the peasants Each of the great aspects of human life, pause in their work, and engage in prayer. atward and inward, in the individual and in Not so in London. Not so, even on the Sabsee its rural sights, snuff as in childhood the sweet breath of flowery fields, and feel that they have room, and light, and liberty again?
Alas, that the Church of England has slept, and now wakes to find that she has on her hands a harvest of death!

The gay metropolis of fashion, taste, and folly presents a striking contrast even to London. Sabbath-breaking in England is a sin. It violates the acknowledged law of God, and the Christian character of the nation. In France, there is, strictly speaking, no such law or character to be violated. Sabbathbreaking is a civilly-authorized form of gay life and the most absolute self-abandon. The Sabbath is as any other day of the week, only a little more so. The same ories meet the ear; the same sights arrest the eye. Shops are open. Loungers occupy the chairs and fixed benches along the sidewalks. The cafes are full, and men sip their wine, or smoke their cigars, or discuss questions of business, politics and pleasure, under shady awnings, and leave the duty of attending on the mass, and visiting the magnificent churches, to some women, children, and an occasional man. Business is the ordinary care of the morning, The Church is greatly in need of a larger but the afternoon is devoted to pleasure as nd more liberal charity to all her benevo- Parisians only can devote it. "Eat, drink, idolaters of a refined worldliness; and those who go to mass, and worship at the altar of ceiving only the shreds and parings of liber-Mary, are only half in earnest. God is not al incomes," these institutions need to be re- adored. I have seen no Catholic worshipper ceived at the table of God's people, and to be sustained and enlarged by their self-denytion has done its work, and in France, as in Ireland, Jesus, as Mediator, has given place to our "flowery lady." The court acts right royally in the bad work, and, as a matter of worldly policy, provides a rich banquet of dissipating pleasures for the people. Military displays and races are authorized. The Emperor, Empress, and the proud ones of the land are present. I quote here, from Gallignani's Messenger, a part of the "Stranger's Diary," as an illustration of what is officially done to encourage Sabbath-breaking:

#### " To-Morrow, Sunday." "Parade for relieving guard at the Palace of the Tuileries at 11 o'clock. "The Grand Waterworks at Versailles. "Races in the Bois de Boulogne at 2.

"At the Louvre :- Galleries, Paintings, Sculpture, 10 to 4 o'clock. At the Luxemburg: all the Galleries of Paintings, 12 to 4
—Musee Napoleon III. (Campana Collection) Palais de l'Industrie, 10 to 4—Palais de l'Industrie, exhibition of the rich productions of the French colonies, 12 to 5—Cabinet of Na-

DIVINE GENEROSITY .- O friends and breth-But of the advent of that day can we ren in Christ? Be Generous! In your hurch is cold and worldly? we are not generous! We give little to God, Here, then, we repeat it, is the great ne and we grudge the little that we give. We

> God will either keep his saints from temp tation by his preventing mercy, or in temptations by his supporting mercy, or find a way of escape by his delivering mercy.-