suit even of the right calling, is a life of mo-

THE WALK OF LOVE.

Poetry.

Let it Toll! Let it Toll!

THE church bell tolls: let it toll! let it toll! For it sounds the dirge of a soldier's soul, Fleeing to Heaven, as it parteth from clay: Let the old bell toll, as it fleeth away!

It merrily rang on a bridal morn, When Happiness flowed from Pleasure's horn; But now it is sounding the fatal knell, As the widow has kissed her sad farewell.

Let it toll ! let.it toll ! with its hollow sound. As the sexton is shaping the newly-made mound; And a tear for each toll, for a youth lies there— The mother heart-broken with grief and despair.

Many years ago it swung as slow, As now it swingeth its note of woe. Oh! say shall it chime and still swing on,

Like a wail for a curse that will never be gone? Oh! would that its chimes could sound the knell Of a sin whose woe no tongue can tell: But the iron that sounds the march of Time Shall toll o'er the corpse of this national crime,

LETTER FROM A TOURIST.

Making Land—The Harber—Liverpool—English Landscapes—London, first Impressions; St. Paul's and Mr. Melvillo—Mr. Spurgeon, Dr. Cumming, Etc.

Paris, May 20, 1862.

Lyrics of Freedom.

I AM going on to Rome in a day or two, so you must accept a rapid and fragmentary sketch of what I have seen, as the best I can give you at present. When I return for a more leisurely stay in Paris and London, I can send you a more faithful and minute transcript of European life in great cities.

On Tuesday, the 13th instant, land was descried by the sailors at 4 P. M. We went P. M., we saw unmistakably the rocky headlands of Ireland. The "Skellig" was in full view, purple in the rays of the setting has not felt it can understand the strange, boyish delight one feels on seeing land once more after the dull monotony of a sea voyage. Every face was brighter, and conver- giving them the patronage of Parliament. sation became animated all over the ship. Queenstown harbor was reached Wednesday, at 3 A. M. . Tistione of the loveliest and fice, though new, has the appearance extermost capacious harbors in the world. The hally, of age. It is a huge structure, by no green sloping banks, the fortifications, the means so beautiful as a specimen of archi-Martello tower, all presented a novel and re-tecture, as I had expected to find it. We freshing spectacle to the eye. We landed at Liverpool about 9 o'clock, A. M., Thursday. 101 the doors were thrown open to admit the There was no mistaking now our being in a crowd, which, by that time, had gathered in European city. The solid, massive, yet gray large numbers. The interior of the edifice and dingy buildings, the novel appearance of stores and vehicles, the unmistakably English faces everywhere seen, made it vividly well adapted both for space and sound. By manifest that we were in a new and different shouldering my way among the crowd, I world. Breakfasting in Liverpool, where we had a first taste of the famous "English in front, and within a few yards of the pulpit. mutton," and taking but a passing view of At 111 o'clock, Mr. Spurgeon appeared on St. George's Hall, and the magnificent docks an elevated platform—his choir being on a which are the pride of this commetcial metro- platform below him, and nearly level with polis, we proceeded at once to London ... I the audience, and made a brief invocation. can hardly do justice in a few lines, to the He then read a hymn, requesting that it be beautiful rural scenery through which we sung "joyously," and to the "stirring tune passed. Well has Emerson described it as of Fairfield." After singing, which was well country look like a succession of parks and friends, are inconveniently crowded in the gardens. The green hedges are white with aisles. He then read and commented on out among them; the broad, level pasture record not of doctrines, but of persons. He lanes, so like what we read of in the English as much here as in the sermon. As an ilpoets; the fine sheep and cattle reposing lustration of his manner, I give you this. of rural scenery, all combine to form a most Tertius the amanuensis says, Beloved pastor refreshing and exhilirating prospect. Every-may I not put in my salutation here, and thing around us was suggestive of Summer Paul answers, put it in my dear Secretary. between the gray monotony of the sea and down, and your salutation shall go with the lively variety of the country, made green and fruitful by the showers of Spring. Still which he reads, and without being at all prothere is an intrinsic beauty after its kind in found, succeeds in lending interest to this

till I have more leisure to see and describe Richard Weaver in the noble efforts they are it. The buildings, though black with smoke making to do good." He then prayed, and reand gray with age, are generally imposing and substantial. There seems to be no erection of new edifices; all is completed. You tread on pavements where generations long tread on pavements where generations long since dead, have passed along. You look on walls which the greatest names in British a time when David should have been in the story have gazed upon. There is something battle, instead of tarrying at Jerusalem. He traditional and ancient about everything, which inspires a kind of reverential interest. You move among churches, monuments, and

of white marble, is now almost black with age, but small portions of the original whiteness being visible on the visible. On visiting the edifice about 10 o'clock in the morning, the edifice about 10 o'clock in the morning of found the daily morning service being performed. Choirs of boys in white robes were chanting the service, and the intervals were discourse, I must say, that though I was including, nor did he vary much from this one discourse, I must say, that though I was included by Mr. Spurgeon, I could not quite account for the large crowds that mark the steady popularity of his preaching. I also heard Dr. Cumming in the evening. I can say but a word of him in closing. before their time. I suppose he has now a Convent Garden Theatre. His church is a

comfortable salary and very little to do; for I found on special inquiry, that he did not preach at all during the present month, preaching being performed in the Cathedral by certain other clergymen in rotation. Thus does he seem permitted in his old age

To husband out life's taper at its close, And keep the flame from wasting by repose."

I walked away before the close of the service, through the interior of the building, and listened to the music of the great organ and the chanting of the choir, as, these sounds were reverberated through the mazy struc-ture of this magnificent pile. To hear a grand organ with effect we must hear it reverberated along the stony walls and col-umns of a vast edifice. Then the effect is grand and inspiring, like the sound of summer surging in the forest. There are many statues of military heroes, and some of literary men, placed in niches along the aisles. Among them I noticed a statue to Sir Joshua Reynolds, and one to the great Dr. Samuel Johnson.

I may mention that I was so fortunate as to obtain from our Minister, a ticket of admission to the House of Lords. The debates, however, were brief, and quite uninteresting. The High Chancellor, Lord Westbury, seemed mainly conspicuous from the size of his wig, the readth of his gown, and the weight and number of the rings which he wore on either hand. I would not ridicule these paraphernalia of office merely because to an American they are unnecessary and ridiculous; but really, the Lord Chancellor of England did remind me irresistibly of a fat, precise and motherly old lady. The adornments of the building, and particularly of the throne, where the Queen presides on the opening of Parliament, were very rich and magnificent. I shall have more to say at a future time about the Parliament Buildings, and also of Westminster Abbey.

It would seem from the English papers that Parliament has lately put itself in a ridioudown to dinner, and on returning about 6 lous light before the world, by instituting a "rifle match" between the Houses. The Speaker of the Commons sent a challenge to the Lords, which was accepted by the Chansun, and far in the perspective loomed a con-tinuous range of mountains. No one who grew out of a blunder, and how it will end I do not know. The papers are making fun of it. The idea was to encourage volunteer rifle associations throughout the country, by

> I must say a word about Mr. Spurgeon. whom I heard on Sabbath morning. The edi-

finished with the pencil rather than the rendered by the whole Congregation, Mr. plough." There is, indeed, an exquisite Spurgeon requested "those in the seats to finish about everything that makes the whole make as much room as possible, as our their May blossoms, the birds flitting in and Romans xvi. He remarked that this was a lands, lush with verdure, and greener than went on in a brief way commenting verse by the greenest emerald; the sweet country verse and seemed to interest the audience quite under the trees, and giving life to the fairest Reading verse 22nd, he said, "I like that. loveliness and rural plenty. Perhaps the en- Thou hast labored for me when my eyes thusiasm of my description may be particu- were so bad that I could not write, except larly attributable to the pleasant contrast in a very large hand, therefore write it English scenery. We can show more in America; we have bolder mountains, richer forests, broader rivers, and a country far grander in resources of every kind, but nothing as yet, so sweetly suggestive of rural tranquility and repose as breathes among the Brownlow North among the audience. Let quiet lanes and hedges of Old England.

I must postpose a description of London such evangelists as he and Mr. Radcliff and

He first showed from the context that it was showed also the bad consequences which followed, the sins he fell into &c. and a duch

From this he deduced his theme, "The squares, that are hoary and venerable with sin and danger of spiritual sloth," as applied old associations. In London, there is no one first to individuals, and second to the church. street which gathers all the dignity and He said that assurance of faith was a good wealth of the city. Almost every street is a thing, yet it might beget a dangerous confichestnut street or a Broadway. Enormous dence in self. So prosperity led often to ruin. wealth seems to flaunt itself in the crowded The flesh, Satan, the world, and even the windows of every store. What struck me peculiarly, also, was the affluent manner in tray. He then spoke particularly to his own which the restaurants and grocery stores church, said they had once been despised were fitted up. Beef and mutton in Amer- and persecuted, now they were respectable. ica are nowhere when compared to the re- Yet here was their danger; they might now sources of London in this line. Fruits, such become inactive. Mr. Spurgeon was interas oranges, figs, raisins, nuts, etc., are of fi- esting thoughout, his illustrations were plain nest quality and very cheap. I never ate and telling, his voice is clear and easily such oranges as are producable there at one heard I think throughout the large building, still there is nothing remarkable in his eloaurs, I took early occasion to visit that venerable cathedral. It, too, though originally of white marble, is now almost black with age, but small portions of the original markets. My hotel being in sight of the dome of St. cution; I mean his reading of the hymns and

PHILADELPHIA THURSDAY JULY 3, 1862.

queer old-fashioned building, with the pulpit placed in the centre of the church. A small crowd was gathered at the doors, which at 61 o'clock were opened, and the crowd admitted. Dr. Cumming was already reading a hymn when I entered, but I was so disappointed in his utterance, expecting to hear a clear ringing voice, that I intended to ask if it were really the Doctor himself. He continued to read from the scriptures in the same rather lifeless way, but when he began to comment on them in closing the chapter, my doubts were gradually dispersed. He had read from Ezekiel, I think the eleventh chapter; and then spoke of the vice of great cities, of London, of the vice of the begging classes, how he himself had had his own door chalked, as that of a benevolent person, and been subject to the importunate intrusion of the undeserving. Nine tenths of the misery of London was the fruit of its sin. As he went on thus, I noticed a peculiar charm about the man. He has a very amiable face, an earnest way of talking, and reminded me much in manner and appearance of your friend, Dr. Charles F. Schæffer. His ser mon was from 1 Peter, III: 15; the first of a series of discourses on Christian hope.

LESSONS OF WAR.

THE safety of a city encompassed with enmies, has been often found to consist, not so much in the strength of her walls, as in the circumstance that the besiegers did not know there those walls were weak, and consequenty where they might successfully attack them. Sometimes the besieged have affected to be trengthening those parts of their fortificaions that were impregnable by nature, and to be neglecting those where alone danger was pprehended, that they might thus bewilder.

the mind of the enemy, and keep him uncertain as to where an attack might prove successful. And it has often happened that through arts of this kind, a besieging army as been made to waste years, and has at length been foiled, before a city, which, with ity. We say to ourselves What does all better intelligence they might have reduced this mean ?—and try to read what it would n a single day.

Every man, pursuing the objects of life amidst the contending interests of the world, tried and real friends. The most effectual overflow in pictures and statuary, to the service of God in the Gospel of his Son. The his pocket, his happiness, or his liberty. If of human conceptions! rights, that even the refined sensibilities of er after all. his nature are taxed to make him subservient to her avarice. One possesses influence with selfish people, and the means of obtaining justice from them, in proportion to their ignorance of what is passing in his mind.
They are unscrupulous and exacting when
they have good intelligence of what is transpiring within his breast; but when it is otherwise, their own selfishness and venality render them highly circumspect, not knowing what loss they may incur should they take a thoughtless step. Under all circumstances it is right and prudent to economize our innocent resources. It is never wise in any situation to make ourselves weak, and willingly to part with any element of just intimidation and control which Providence may have put in our power. S. P. H.

INTERCESSION AND INCENSE.

LUKE 1. 10.

ZACHARIAH, the father of John the Baplittle did the people think what was going on tions of younger humanity we confess to within the temple, or what great events were just about to take place. Let us pray in faith, and God will perform all His purposes with hallowing, joy that it is the cination seized him. He trembled as he spirit of Christianity—of the New Life gradually diffusing itself through the race, that derived a Coearth earth! what canst thou

mourn over neglected sanctuaries and Sabof custom and curjosity deceives many. shall indeed appear but "a little lower than the angels:" without real concern, and are strangers to

heart communion with God. We may hope that some in that multitude were sincere and spiritual; but observe that we have a contrast much to the advantage of found in the mammoth collection, it is not even these were "praying without." Here God's people now. The middle wall is broken down; yea, the vail itself is riven, and Gentiles, once so far off, are made nigh, and ly supply such particular description. My may enter into the holiest. It is always the "time of incense" now. The sacrifice once offered is ever "a sweet smelling savor," and Lesus "average in the sacrification of the s Jesus "ever liveth to make intercession for extended sense) point of view. I may howus." For His sake God will bow down to ever in some future communication instance our request, and having accepted our persons and describe several special objects which in the Beloved, will receive our services for seem to read us a lesson on the character and His sake. We may now pray everywhere, and should pray always. Though in our representative we are always to the presentative we are always to the presentative we are always. "in the heavenlies," yet actually we are still nary channels. The meetings of the Scotch in the body passing through "the present Assemblies are well reported in several paevil world", and we shall only have weaned pers. As a matter of our osity however, pation that will bear the scrutiny of the list loving, zealous hearts, as we realize that it is which may escape the notice of your readers of prayer." Christian Treasury. A second

OUR FOREIGN SORMESPONDENCE.

London, June 7th, 1862. As your London correspondent, I have received a ticket for the Great Exhibition, and I visited it for the first time—interiorly—on Wednesday the "Derby day." Half a million of people had turned out of London attracted by an event which in two minutes and a half enriches or ruins thousands, and yet as I looked upon the thronged streets yet as I looked upon the thronged streets from the top of an orinibus, all the way from the Poultry to Brompton, I could hardly detect any diminution in the traffic of the great city. Arrived in the neighborhood of the Exhibition, splendid equipages, omnibuses, cabs, hansoms, and slandry dans unnameable were mingled in apparent confusion, and ejected their living freight, gay in spring attire which showed very prettily under a unusually bright sun for London.

There is no time tollook at the ugly exterior; it passes unnoticed by the crowd. We are borne on by the press, jerked through a turnstile which registers us as we go in, and there, standing under the Eastern dome, the Great Exhibition of \$362 is before us. The first impression is of an undefinable vastness; then of life stirring amid multitudinous forms of motionless matter. Above springs the dome which expands as one gazes at it, until with its beauty and immensity we are affected with an sense of awful grandeur. From the base of the dome opposite us, over-arching the great nave and stretching far away until it reaches the other dome, is a lofty roof with innumerable iron rafters brightly colored and bearing the names of all nations But below this is a strange scene. No words can paint it. Fifty thousand people-and at that moment from a Queen and princess to the humblest of the land—are filling nave, transepts galleries and annexes, winding about among the million productions of man's hand and brain, scattered in extraordinary profusion throughout the vast building. It is very hard to describe one's sensations at the moment. We feel proud of our humani-

the building and its wonderful collection resembles a city in a state of siege; and his There are the countless forms in which mind best defence is to hide his thoughts and feel- gives vent to its activity, from those glorious ings within his breast, from all except his expressions of heaven-born thought which cessarily spoken may make them masters of us proud to think that these are the results the voice of his soul seeming to rise up from

make the charms of that innocent tree tribu- man. That Clyclopean machinery which success he considered as a proof that he had tary to her interest, and, in proportion to the roars and handles its tons of metal like toys, done right. He soon became a man of large value he appears to set upon it, to curtail his and the subtle force that inspires it with emo-wealth. Nor did he forsake the cause of comforts, and fall off in her assiduities to tion—all indicate faver—and that power Christ. He maintained his Christian profesplease him. So accurately does she calcuther result of thought. "Knowledge is Powlate her advantages over him to retain him under her roof, and yet rob him out of his lies behind Knowledge and is the real powlater result of thought and gave liberally at the missionary conjuder her roof, and yet rob him out of his lies behind Knowledge and is the real powlater result of thought. "Knowledge is Powlater roof, and yet rob him out of his lies behind Knowledge and is the real powlater roof. After being at a large meeting in be-

It indicates ENERGY indefatigable hu- fell asleep, when he dreamed that an angel man energy. These objects which tire the of great glory approached him and invited eye to look at and the brain to count, all him to follow him. He did so until he reachbrought together from distances, so enor- ed the gate of a stupendous edifice. After mous that we never rightly conceive them, entering its apartments, whose dimensions and through difficulties so great that we can- and magnificence amazed and awed him, not rightly estimate them,—that very glittering pyramid forty feet high—representing Room, and here you see deposited the crowns in a. mass. all the gold that Australia has which await the faithful when they have finproduced, wrenched by sheer force of human ished their course." And oh, what a sight will and desire from the reluctant bosom of was there presented to his eyes! Arranged Earth—show how restless and overpowering in glittering rows, one above the other, susis the energy of man.

that the representative man is growing up ry size, form and device. Some of these again to that intellectual vigour and perfection which were lost in the fall. And as we admire the fact, our thoughts instantly recur more thickly sprinkled with brilliants or studto the cause of it; and comparing, as we can do so well here, the present demonstrations of man's powers, with all that are handed of man's powers, with all that are handed down to us of the history and the relics of was time to return, and began to move out, former eras, and beholding how infinitely in every department these demonstrations surist, was at that time in the holy place; and pass even the highest reasonable concepand promises.

But let us first look at this multitude. We know from other quarters, that at this time the Jewish nation had sunk into a sad state that we and all mankind are elevated by this of ignorance, formality, and hypocrisy. Yet mighty manifestation of Thought and Power to wear it at last and angel, "I know not! once, indeed, it daily, and delight to know My ways, as a all other considerations, a happy earnest for the time of thy visitation. Thou did turn nation that did righteousness, and forsook the future,—since it assures us that in the certain and irresistible march of christian incertain and irresistible march of christian influence, Universal Mind shall wake up to hathless millions; but even when we see peo-ple thronging to God's house, we may by no means conclude that all is right. A religion ing in the full glory of the Gospel light, man

> Humanity then in this Great Exhibition, writes down the notes of past progress, and gives the pledge of future advancement. Of the various objects of interest to be

ous correspondents of secular papers will ful-

Of other matters there is not much to say, presentative we are no longer "without," but which will not reach you through the ordistill "the time of incense," and the "hour elsewhere, and as proving how inevitably the and briefly alluded to or illustrated in this most stubborn church dogmas and opinions discourse, Your happiness now and through must give way before public sentiment and a boundless eternity, as well as that of those christian advancement I may mention an amu-whose life, and being may be bound up in measure the inherent rights of a man to be formed Presbyterian Synod at Glasgow. It was improper to swear the oath of allegiance or exercise the elective franchise, since this was considered to be an infringement of the protest of It is A TRAIT of seridom, the keen eye to sing episode in the transactions of the Reyours, depends very much upon your making

was against their religious principles to don Whereat there were found some sticklers in favor of exercising discipline on the delin-quents—and to prevent this from becoming serious, the synod found it necessary to doubtful disputation should be made a ground of church censure!" Could the principle here enunciated be the living principle of that and every other church, how soon should we

see a unity of sects! I see in La Croix, a Parisian religious journal, an earnest and well written appeal from M. le Pasteur Fargues, of the French church, in Philadelphia, to his Protestant fellow-countrymen, for support. He says that he is getting on well and doing a good work, but as far as temporal affairs go it is a hard one. He has spent money—his sister who works with him has no compensation. When away he has had to support a pastor in his place, and generally has to buy the books for services himself! I hope his French friends will come to the rescue, and if any of voir readers can assist the mission. or show a kindness to a stranger working in strange land for the cause of God and the benefit of his race, he shall give himself a pleasure, and shall not be forgotten when Christ shall repay even the giving of a cup of cold water. ADELPHOS.

THE "CROWN ROOM."

DIVERSITY of gifts in unity of purpose is God's law in all his works. Ministers and teachers and persons in all pursuits have different gifts, and different services to perform, and the rule by which they are to be rewarded at last, is according to their labor. It is a great comfort to see the fruit of our labors now, but if not, our record is on high. In ne of the publications of the A. S. S. Union, there is an allegory to the following effect. We do not attempt to recite it word for word, but give an abridgment of it from one of the annual reports of the late Rev. Dr. Van Rensselaer, of the Board of Education, to the each us.

Well it indicates Thought. There are "The Crown Room," A pious young man of promising talents and prospects felt impressed with the idea that it was his duty to preach the Gospel. He was exceedingly reluctant, however, to devote himself to the kind of strength he can possess, against the sterner but not less extraordinary evidences struggle was continued for months. His cunning selfishness of others, is to keep them which the intricate ingenuities and precise worldly ambition and wealthy and fashionaignorant of his weakness. One word unne- movements of machinery afford. It makes ble friends pleading on the one side, and the his pocket, his happiness, or his liberty. If a lodger but praise to his landlady the tree that bends its branches before his window, and express the pleasure he receives from its greenness and beauty, she will not fail to make the charms of that innocent tree tributors. If indicates Power. That dome, so vast its depths, saying, "Woe is me, woo is me, its depths, saying, "Woe is me, woo is me, if I preach not the Gospel." At last he thought he had rightly settled the question. He determined not to preach the kingdom of God, engaged in business, and his immediate

half of missions, he returned home, and soon

"Ah!" says one, "Christ has no bride up-on earth." Has he not? Has he not espoused unto himself his church? Is not his church, the mother of the faithful, his own pended from the lofty dome and piled up on And it indicates Progress. It proves every side, were innumerable crowns of evewere simple circlets or crescents of gold, containing here and there a single jewel; others but said, "Thy crown is yet to be won." But being reluctant to leave, his eyes were at last fixed upon a crown which he had not before observed. It was gorgeous with brilliants, and as he gazed upon it a strange fascination seized him. He trembled as he claimed: O earth, earth! what canst thou offer like this ? Tell me, oh, thou shining one lafor what favored being can this glorious crown be reserved—who shall be worthy to wear it at last? "Alas! alas!" said the us all to love only a part of Christ's body, choice is Neisher or Both."

away from yonder glittering crown. I know and not to love the whole; but if we love him not who shall stand in thy lot, or wear that resplendent diadem!" Startled, he awoke from his slumbers. The scales fell from his eyes, and he saw how he had temporized with daty, and had offered, gold, GOLD, GOLD instead of the living sacrifice. How he had allowed the pleasures and gains of earth to delude him. He struggled long and earnestly for forgiveness. He now prayed, not "I pray thee have me excused," but in the very words of our text, "Lord, what wilt thou have me to do?" "Here am I," said he, "send me now, O Lord, if thou canst after so much unworthiness and so great neglect. of duty." Bitterly, most bitterly did he mourn over his folly and repent his waste of talents, loss of time and misuse of precious gifts. But at length, finding peace, and becoming assured that it was his duty to preach the Gospel, he took up his cross and went forth as Christ's ambassador. Domestic ties and many worldly cares were now a serious hindrance in his way, but by divine grace he was enabled to strive for the prize set before him, and to do a great and blessed work in the service of his gracious Master. Young men, let me beseech you to choose an occil day. Consider well the principles laid down

boldly, conscientiously, devotedly, persist | CONVERSION OF A BOHEMIAN VILLAGE ently. A wrong choice, or a negligent pur-

WE are indebted to a Continental journal notony for your own, souls, a palsy in your for the following interesting account of the

own homes, and a misguiding or injustice to conversion to Protestanism of a village in others; while, on the other side, he that is Bohemia: wise is wise not only for himself, but for In the Giant Mountains there is a Boheothers—a wise choice and a wise pursuit is the life of the crowned and reigning spirit. Thy crown, young man, is yet to be won. God help you to gird on your armor, and help you return the life of the existence of ancient help you to gird on your armor, and help you return the life of the existence of ancient help you to gird on your armor, and help you return the life of the existence of ancient help you to gird on your armor, and help you return the life of the existence of ancient help you to gird on your armor, and help you return the life of the crowned and reigning spirit. to win it. It is a resplendently glorious less, in the gorges of the mountains, and in crown, to which your age, your country and the caverns, may be seen, carved upon the your God calls you. It is for you to become rock, cups, with the initial letters of the saclight always moving in the creation of God, ramental terms of body and blood. This wellin a wider and a higher sphere—discovering always, illuminating always, gaining every hour in strength for bolder and more lofty fights, yet bowed down every hour, into deeper humility; sure of being always and irresistibly in an upward progress; happy in what you have achieved, happier still in the greatness of the way before you and hap the greatness of the way before you, and hap Krischlitz. In March, 1860, the pastor of piest still at the close of life, when all other Krischlitz saw two peasants arrive at his names of dearest ties may fade from the mem-modest parsonage. They came from Spalov, ory, to be refreshed by the recollection of to announce to him that almost the whole that name which is above every name, happi-village had decided to forsake Romanism, est at the close of life, when the right hand and to enter into the Lutheran Church. M. begins to forget its cunning, to remember Molnar (that is the name of the pastor), to that there was never a touch of your chisel prove their resolution, confined himself to or of your pen or pencil, nor a deed done by pointing out to them the provisions of the law your hand, nor a purpose of your heart, but relative to abjurations. But very soon afterhas added to the knowledge and happiness wards they returned with the certificates of of your fellow-men.—Dr. Wm. A. Scott. the civil authorities in due form. Sixty men the civil authorities in due form. Sixty men and women of Spalov delayed not to enroll their names amongst the Presbytery of Krischlitz. In September took place their solemn abjuration, and their admission into CHILDREN of God, if Christ were here on earth, what would you do for him? If it should be rumored to-morrow that the Son of man had come down from heaven, as he came at first, what would-you do for him? If there should be an infalliable witness that the feet that trod the holy acres of Palestine were actually treading the roads of this land, what would you do for him? Oh, I can conceive that there would be a tumult of delighted hearts—a superabundance of liberal hands—that there would be a sea of streaming eyes to behold him. "Do for him!" says one. "Do for him! Did he hunger, I would give him meat, though it were my last crust. Did he thirst, I would give him drink, though my own lips were parched with fire. Was he naked, I would strip myself and shiver in the cold to clothe him. Do for him! I should scarcely know what to do. I would hurry away, and I would cast myself at his dear feet, and I would beseech him, if it would but honor him, that he would tread upon me, and crush me in the dust if he would but he he would tread upon me, and crush me in the dust if he would but he he would tread upon me, and crush me in the dust if he would but he he would tread upon me, and crush me in the dust if he would but he he would tread upon me, and crush me in the dust if he would but he he would tread upon me, and crush me in the dust if he would but he he was making young and old in kernel.

teet, and I would be seech him, if it would but honor him, that he would tread upon me, and crush me in the dust, if he would but be raised one inch the higher thereby. Did he want a soldier, I would enlist in his army; did he need that some one should die, I would give my body to be burned, if he stood by to see the sacrifice and cheer me in the flames."

O ye daughters of Jerusalem! would ye not would ye not go forth to meet him? Would ye not rejoice with the tabret, and in the dance? Dance them ye might, like Miriam, by the side of Egypts waters red with blood. We. side of Egypts waters, red with blood. We, tion of the country: It will require a church the sons of men, would dance like David before the ark, exulting for joy, if Christ were a parallel case Rome would have her hands come. Ah! we think we love him so much full of gold. Very recently, on the frontiers that we should do all that; but there is a of Eastern Prussia, she has built eight church-grave question about the truth of this matter es for ten, for fifty, for a hundred Catholics after all. Do you know that Christ's wife lost in the midst of the Protestants. Protand family are here? And if you love him, estants will surely not abandon the poor would it not follow as a natural inference, that ye would love his bride and his offspring? Herald.

THE RESURRECTION OF CHRIST.

chosen wife? And did he not give his blood to be her dower? And has he not declared that he never will be divorced from her, for he hates to put away, and that he will consummate the marriage in the last great day, when he shall come to reign with his people upon the earth. And has he no children here? "The daughters of Jerusalem and the sons "The daughters of Jerusalem and the sons of Zion, who hath begotten me these? Are not they the offspring of the everlasting Father, the Prince of Peace, the child born, the answers. If the reply be, 'I do not accept son given?" Surely they are ; and if we the supenatural; I do not believe that Christ loved Christ as we think we do, as we pre-tend to do, we shall love his church and peo-to contend with. But if the response be the ple. And do you love his church? Perhaps other way, 'I do accept the supernatural; I you love the part to which you belong. You do believe in the Saviour's rising from the love the hand. It may be a hand which is dead, —it is surely, in such case, pertinent garnished with many a brilliant ring of noble to remind him that he must in all consistency ceremonies, and you love that You may belong to some poor, poverty stricken denomination—it may be the foot—and you love that You may accept and believe much more. A divine reality in the religion bespeaks and implies a divine element in its records. They stand or fall together. He who professes to hold the hand, because it is garnished with great- that the revelation is supernatural, yet arer honors. Whilst perhaps ye of the hand are speaking lightly of those who are of the futes himself. Every mind disciplined in foot. Brethren, it is a common thing with the valuation of evidence must see that the

"If Christ be not risen, your faith is we should love all his people.

wain. This is one point of apostolic teachwhen we are on our knees in prayer, I ing out of which no trick of words can ever fear that when we are praying for the church we do not mean all we say. We are praying for our church our section of it. Now, he that loves Christ, if he be a Baptist, he loves of Him who, "when He had overcome the the doctrine of baptism, because he knows it sharpness of death, opened the kingdom of to be scriptural; but at the same time, where- heaven to all believers." Weary human naever he sees, the grace of God to be in any ture lays its head on this Bosom, or it has man's heart, he loves him because he is a nowhere to lay its head. Tremblers on the part of the living church, and he does not verge of the dark and terrible valley which withhold his heart, his hand, or his house parts the land of the living from the untried from him, because he happens to differ on hereafter take this Hand of human tendersome one point. I pray that the church in these days may have a more loving spirit to-wards herself. We ought to delight in the advance of every denomination. In the Church of England rousing from its sleep? Is she springing, like a phoenix, from her enfolding in Everlasting Arms, but an enemy ashes? God be with her, and God bless her! as appalling to the reason as to the senses, Is another denomination leading the van, and the usher to a charnel-house where highest seeking by its ministers to entice the wand- faculties and noblest feelings lie crushed erer into the house of God? God be with it! with the animal wreck; an infinite tragedy, Is the Methodist laboring in the hedge and ditch, toiling for his Master? God help him! Is the Calvinist seeking to uphold Christ crucified in all his splendors? God be with him! And does another man with far less knowledge preach much error, but still hold that aby grace are ye saved through faith," then God bless him, and may success the with kim avermore. If we leved Christ (civen by inspiration of God." The means that the animal wreck; an infinite tragedy, maddening, soul-sickening; a "blackness of darkness for ever." Christ not risen, means that there is absolutely nothing, less than nothing, worse than nothing, in the Bible and in Christianity. Christ risen, means that His religion is no human device, but a revelation from above; and, therefore, that those Scriptures to which He set His seal are be with him evermore. If ye loved Christ "given by inspiration of God." The revel-better, ye would love all Christ's church, and atton refuses to be sundered from its records.