Poetry.

"Abide with Me."

darkness thickens;—Lord, with me abident other helpers fail, and comforts fiee, of the helpless, oh, abide with me.

ft to its close ebbs out life's little day; th's joys grow dim, its glories pass away; nge and decay in all around I see; 'hou, who changest not, abide with me.

a brief glance, I beg, a passing word; as Thon dwell'st with Thy disciples, Lord, piliar, condescending, patient free, ne, not to sojourn, but abide with me.

, not in terror, as the King of kings, rs for all woes, a heart for every plea,— ne, Friend of sinners and thus bide with me

on my head in early youth didst smile, though rebellious and perverse meanwhile; u hast not left me, oft as I left Thee; to the close, O Lord, abide with me." H, F. LYTE.

ADJUSTMENT OF CHRISTIANITY.

tion which modern skepticism has raised. tem. The old interpretations of the Bible.

Barnes' argument turns. We quote

READJUSTMENT UNAVOIDABLE.

ose establishments, and all that there is en over to infidelity, or the system of Christheir charters to render them permanent, tianity must be so presented to mankind as ch of the opposition to the changes sug-secutions. But the adjustment was made. arisen from the fact that he labored to corrupt superstition were shown to be no estable it had been connected in the older nistic system, and to unite that system tions which had been given to the Bible were better philosophy; and, in our own shown to be false interpretations; the doc-

eighteen centuries, collecting, in its progress, whatever of good or bad there might be that could be made in any way to adhere to it; adopting the opinions in mental philosophy, the doctrines of science, the peculiarities of thinking and acting that have prevailed in the world, and uniting all, it may be, in its symbols of faith. It is a ship not just starting out of port fresh and new, but one that has sailed afar, and that has collected whatever of barnacles and sea-weed that could be made to adhere to it. It is still a ship; whether its timbers are rotten or not is a fair question; whether it can be made to encounter heavy seas now, and keep afloat, is the question which these churchmen and the Westminster Review would help us to solve. Whether anything would be left, after taking off all that the authors of the 'Essays and Reviews' propose to take off, is a question on which the writers in the Westminister Review, we think, are looking with the interest of hatred and of hope.

FORMER READJUSTMENTS. "It is not to be denied that there has been, from time to time, a new adjustment of Christianity to the progress of the world, accomolished either silently or by violence. As a general fact, it has been a silent readjustment: Old interpretations of the Bible, inconsistent with the position which the world takes in philosophy and science, have been are pleased to learn that Mr. Barnes quietly dropped, and, without either shock ust given to the public a treatise on or commotion, the system of religious doc-Essays and Reviews" controversy, trines has quietly adjusted itself to the adthe above title. It bears all the marks vances in science. It has been found that author's well-known candor, breadth the ancient interpretation of the Bible, w, clearness of thought, thoroughness though it may have been regarded as sacred for ages, and though it may have been held B. says: "It cannot be denied that the on whether a re-adjustment of Chris- church, was in no way demanded by the fair ty as adapted to this age of the world is interpretation of language; and as the new able, and whether it can be effected so facts in science were accepted by the world, save Christianity itself, is THE great the old interpretation was quietly dropped, tion of this age." After describing the and the new discovery in science was found ys and Reviews movement, and characto be, in fact, the best exponent of the real ng the views of Bunsen and the West meaning of the language of the Bible:—for ter Review, and admitting the fact that it was seen to impart to it new beauty and ustments of Christianity have taken sublimity, and to be in no manner inconsis-, as at the Reformation, and in many tent with the meaning of the record on the t ways; Mr. Barnes proceeds to state most rigid principles of exegesis. In fact, it has been seen that the truth in science as discovered and the language used in the sacred ities. He then considers the responses, writings bearing on the general subject, were h have been elicited in England, to these ands; in the main they are inadequate; are hampered with a spirit of exclusive, totally inconsistent with the high deds of the occasion. Mr. Barnes then would have used if the fact had been distinct. ly before his mind. The new discovery ts on which we are summoned to surren- therefore, so far from impinging on the claim the evangelical views which we are ac- to inspiration, seemed only to confirm it. As omed to regard as essential to Christian an illustration of this, we may refer to the which is the most valuable portion of the change made in the views of astronomy in phlet. It touches upon and answers in a passing from the conjectures of the Ptolemaic picuous and masterly manner almost every to the demonstrations of the Copernican sys-

well-timed and effective antidote to these | in the systems of theology, were all based on forms of unbelief, it is a service of great the idea of the correctness of the Ptolemaic to the cause of Christ, and well calcu- system. The doctrines of the creeds were to settle the wavering minds of this ge- all adjusted to that. That system of astrontion. We omitted to mention that it is omy became the doctrine of the Church, and inted from the Presbyterian Quarterly to maintain that the earth revolved on its axis and around the sun was heresy—the will be seen from the title, in what light heresy for which Galileo was persecuted and Barnes regards the present theological imprisoned, and which he was required by oversy in England. The general prin- the Church to "abjure, curse, and detest, that the current views of Christianity and which "he was never again to teach, beby its professors, need readjustment cause erroneous, heretical, and contrary to time to time, is frankly and fully recog- Scripture." Even Turretin endeavored to and defended in the pamphlet. Whe sustain that system from the Bible, and to

the time has arrived for such a process, demonstrate that, according to the Scriptures, whether the authors of the Essays and the earth was the centre of the system, and ews have as they imagine, really perthat the sun; and moon, and stars revolve at the work, are the questions on which around it. * * * * * * * THE REFORMATION.

"There have been, however, readjustments of Christianity attended with violence, and is not to be denied that any system of which have convulsed the world. The anon must be shaped very much by the cient system had become so established; it acteristics of an age or country. While, had connected itself so intimately with the shown in the leading Article in our opinions, the interests, and the corruptions of mankind; it was so defended by charters, tianity, as a revelation from God, that investments, and laws; it was so under the h is 'permanent,' and which must be patronage of corrupt civil governments, and nchanging as God himself, it is also true a more corrupt hierarchy; it had so subdued there is much in the system that may all philosophy to itself, and had so asserted ive, in its application and development, its rule over the hearts of men; it was so rent forms-forms that may give its re- blended with pomp, and show, and splendor sus character to a particular age or nation. of ritual; it was so indentified with time-hongion may put on an oriental garb. It ored customs, and with time-honored instituappear in monastic seclusion, or it may tions; it so placed at the disposal of the developed in the active and public life of Church the wealth of the world, and so made the Church. It may be calm, contemplative, use; it may attach itself to the prevail- control; it had so permeated through the philosophy of the age; it may be devel- entire system of Christianity; the Church in connection with the habits of think-and the temperament of a people; it may sentative of false philosophy, false opinion, ive its form under a certain system of false views of God and of man, false views of bsophy, and become embodied in creeds the way by which sinful man must be saved. ted on the supposition that is the true that it was impossible to adjust it to the new em; it may receive its interpretations condition of things in the world by a calm the supposition that certain prevailing and quiet process, and convulsion, revolution is in science are correct, and may seem and storm became inevitable. Such was the ountenance and sustain those views; it readjustment of Christianity at the Reforattach to itself numberless superstitions mation. Laterature had been revived. The may be made appear to belong to the race had made progress. The world, as it nce of the system; and it may be so in-ified, in that form, with literary and which had been well enough adapted to it as osynary establishments that the ancient it had been, and a readjustment of Christianon of religious doctrines embodied in a ity was indispensable. One of two things shall come down with all that there is was to be done; either the Bible muss be is venerable, sacred and philanthropic abandoned altogether, and the world be giv-

en the monasteries in England, in the not to be seen to be inconsistent with the of Henry VIII., were broken up, and the progress which the world had made, and was imulated property of ages was confisca- making. It was, therefore, just a question it seemed to many that a fatal blow was whether infidelity should become universal, ck at vital religion; and, in like manner, or whether the real system of Christianity n that which is properly philosophy is rent | was of such a nature as to be adapted to the from the forms of religion as they were world as it was becoming, and as it was to in the church, there is the same apprehen- be. But, for the reasons above stated, the that religion itself is assailed, and that its readjustment could not be calmly, quietly existence is identified with maintain- made. Hence the Protestant Reformation he religion and the philosophy together. advanced amidst storms, revolutions, and per-

th, in the struggle between the two trines of the Papacy, which had been claimed to be the doctrines of the Scriptures, were been not so much about the system of demonstrated to be perversions, abuses and tianity as it is found in the Bible, as corruptions of the pure word of God; the that system as blended with certain enormous system which had been reared to ophical opinions, and as having re- tyrannize over mankind was shown to have their shape from union with such opin-For, it is to be remembered that sult of the storms and conflicts of the Refortanity has not come to us directly from mation, Christianity reappeared in much of thor. It is not to us a new revelation. come down to us through a descent of three centuries, accepted it as not inconsis-

philosophy has made."

it. Dismissing them with brief criticisms, ed, or than it could have attained by any he proceeds to the inquiry: What progress contemporary minds of his had not been crehas been made by these writers in the work ated." of re-adjustment; and brings up certain acknowledged facts. "which may tend to show that the modes of reasoning adopted only remove the main difficulty a step further back, and that no real difficulty in the case is removed, even if what is assumed to be true

how unsatisfactory is the attempt made by these writers to "adjust" the Biblical idea of Inspiration, by classing it with the inspirations of genius.

seminal genius of ancestors whose powers are unfolded into this form; they cannot be measured by anything in the line from which

earth, there is something that something velop itself." he will be a something that something which we call 'genius'—that lies above and beyond any of the operations of natural laws; ture of a 'miracle,' or as being 'supernatural, would be a valid objection in the other;

any theory which would explain the one case, so far as the point before us is concerned, would explain the other; any argument that the one could not be received, on the ground that it is a departure from the course of nature,' would be an argument of equal force in the other. Let a man explain the phenomena of genius, and he would probable find that he would have little additional embarassment on the score of inspiration. In either case, we apprehend, the fact for which a solution is to be found is, that there may be such a control over a created mind, either in its origin, or by some mode of communicating with it after its creation, as to lodge a thought in that mind whose existence there cannot be explained by any mere natural laws. We see not that the infidel gains any thing by denying the fact that God can and does suggest thoughts to a mind that is already made, while he cannot but admit that there must have been, in the creation of genius, some departure from settled laws. or some direct agency in bringing upon the

culty is merely removed a step backward; We shall not, we trust, be considered as intending to concede, by these remarks, that there is no difference between the play of genius and the teaching of inspiration; or that in the doctrines of the prophets and the

infidel, and by attempting to explain what

ties could be removed in the one case, they

tent with any disclosures which science or might in the other; and that what may be an explanation in the one case, may contain Mr. B. then proceeds to state at length in principle all that might be necessary in the points in which the Essayists claim to the explanation of the other. For ourselves, have readjusted Christianity to the demands of the age; as: Inspiration, the Antiquity of the Race; the Origin of Species; Prophecy; and Miracles. He next considers fact that he created the mind of Pascal; nor the Replies which have been elicited in England to these demands, both from the "Broad Church" and the more orthodox portions of the Church of England. With one or two exceptions, such as the contribution of Prof. Mansel on Miracles, Mr. Barnes regards the portance, when he created the mind of Bareplies as inadequate, and as unlikely to accor to place the world on a higher elevation complish good among those who most need in regard to science than it had before attain-

> ORIGIN OF SPECIES. On this head, Mr. Barnes, shows what an the skeptic's view of the origin of the various orders of being. Wa

"The theory which we are required now to helieve, and to which the Bible is to be ad-Our space will allow us to quote only a part of what is said on two of the points above-named: Inspiration; and the Origin of Species. In the first case, Mr. Barnes shows how unsatisfactory is the attempt made are separated by no fixed and impassable limits; that any one, under certain circumstances, may melt away in its peculiarity, and be moulded in to another; that vegeta-INSPIRATION AND GENIUS.

bles may become mollusca, and mollusca quadrup rupeds, fishes, or fowls, men; that there was object to the doctrine of inspiration on the no original centre of creation for each of the ground that it is essentially 'a miracle,' or orders of beings now on the earth, but that that it is 'supernatural,' a solution of the question about the origin of what is called tion, or by successive acts of creation, or by genius, and of what marks the superiority of development, at various convenient, centres one mind over another. Is not the fact on the earth or in the waters; that all the that such thoughts came into the mind of varieties of species on the earth including Plato or Shakespeare, of Bacon, Watt, or man are the results of struggles carried Fulton, encompassed with the same difficult on for indefinite ages, in which countless ties which are implied in the idea of super- millions of the "weaker' have become exnatural inspiration; that is, of communicating directly to the world thoughts that to engage in new struggles for the developed designs to communicate to mankind? If it be said that the thoughts in such in fact, all the varieties of beings on the cases of genius to me through human pow- earth may, by a more profound analysis, be ers, and can be measured by those hu-found to have sprung from a single monad, man powers, we ask whence were those pow-in its struggle to develop itself, and to origers themselves? They are not the result of inate new forms of being. This is the latest any transmitted or inherited genius; they form of belief, as presented, with great are not the effect of development from the learning, by Dr. Darwin 'On the Origin of

HOW CHRIST EXALTED NATURE. whitening to harvest; He marked the flut- was constantly witnessing, they would patering wings over the stony upland round the tiently wait. And yet, with all, I have daily Galilean lake, and drew a warning for the a large number of letters to write for the sick frivolous and the fickle in all ages from the and wounded, and answers to give to those wridevouring of the seed by the birds and the ting about their sons, brothers and husbands. withering of the shallow-rooted corn. While nature, in its beauty and hallowed sugges- thing I had with me, my note book, letters, tiveness, was ever present with Christ, He memorandums, locks of hair to be sent to showed no trace of the eastasy of mere in- parents and sisters, and my book containing dolent contemplation. He never paused to the last messages of those who had died, to lay on the colors of the scene-painter. Natheir friends at home. In my attempts to ture He viewed as made for man; her illum- help and cheer up the poor fellows who were inated lettering He used to impress upon limping along and trying to reach the banks man the lessons of Divine wisdom; the lilies of the James river, I had to abandon the wastage a mind of remarkable powers. We see not that the Essayists and Reviewers gain any thing by adopting the same principle as the trust in God. in their centle vet most except the same principle as the same principle a trust in God, in their gentle yet most ex- could not find it, or my friend who remained the infidel rejects. In either case the diffi. pressive satire on regal glory and gorgeous in the wagon—consequently I was left desti-

but it is no removal of a difficulty, and no health, a settled calm of power and peace, a likept with the sick and wounded all the All this attests a state of perfect mental tered clothes upon my back. still and placid elevation of soul, infinitely way the road was lined; those who could

tions and difficulties in the one case may be come to sanctify us. John Owen.

* Ulrici, Dramatic Art of Shakespeare. p. 70. works should praise him.

LETTER FROM REV. J. O. SLOAN. "THE CHRISTIAN COMMISSION."

THE following letter from Mr. Sloan, who is acting for the "Christian Commission" on the Peninsula, will doubtless prove interesting to our readers. It may be well to state that the chief design of the excellent Association which bears that name is to minister to the religious wants of our soldiers found in the various field hospitals in the neighborhood of our army. Other associations, either confine their labors to the hospitals at home or mainly provide for the bodily necessities of our brave defenders. But

voting itself, as its name implies, to its spiritual welfare. It is true that at the same time it is doing yast good in the way of furextraordinary degree of faith is required by nishing a great variety of articles necessary, the skeptic's view of the origin of the warie to promote the comfort and to contribute to the recovery of the sick and wounded, but this work was rather forced upon it by the amount of physical want and suffering with which its agents came in contact in their efforts to convey religious instruction and spiritual consolation to the thousands on the Peninsula, who have been prostrated by dis-

ease and wounds. In this department of benevolent enterprise, it has already effected much, having sent forth no less than two hundred and fortyone boxes, whose contents have been prudently used for the bodily good of the inmates of the hospitals. As has been already intimated, however, its main feature is to care for the souls of our soldiers.

A deep interest is felt by many portions of the Christian community in this noble charity. Though nothing is paid to its laborers except their expenses, there are more volunteers than can be sent; and contributions of boxes, and also of money, are constantly made from different parts of our land. Still much is to be done, and all who feel willing should at once forward their offerings for this good work. Another battle may soon be fought, and multitudes more of wounded may demand the care of the "Commission." Any contributions calculated to benefit our soldiers, either physically or religiously, sent to Mr. George H. Stuart, 13 Bank street, to whom Mr. Sloan's letter is addressed, will be properly applied and expended.

On board Steamer Massachusetts, July 4th, 1862.

MY DEAR BROTHER :- I am without ink, they are descended that has grown to this however, some propositions to be believed of and hard pressed to find conveniences for growth; they are apparently the result of a such a nature that when a man has received writing, since I lost everything in the late divine arrangement above any mere laws of them he has come to the Ultima Thule of movements of the army. You will therefore nature' for the very purpose of throwing faith. Beyond the exercise of the faith excuse the use of my pencil. I wrote you these great thoughts upon the world. As suredly it will not be maintained that the germ of Hamlet, and Lear, and the Tempest, was laid in the hearts of some remote ances-doctrine of transubstantiation; or in the rev-tors of Shakespeare, and were in the course elations of Swedenborg. For, according to and wounded there and on the boats coming of ages developed into these wonderful cre- this theory, elephants, and tadpoles, and men; down. You have no doubt thought me negations of genius. It will not be pretended Bacon, Newton, Plato, the orang-ou-tang and lectful in not answering and acknowledging that in the intellect of John Shakespeare, the the ape; the lizard, the scorpion, the oyster; the receipt of many boxes sent to me at Yorkfather of Shakespeare, 'originally a glover, and then a skinner and wool-stapler,'* in Henley street, in Stratford-on-Avon, there was anything that could be developed into those marvelous works that have placed his the animal which he captures and kills; the town, but I have been from there for the last son in creative genius at the head of the race. angler, the worm with which he baits his three or four weeks, up with the army, visit-And even if all this could be traced back to hook, and the fish which he catches and de- ing all the regimental hospitals, and those some germ in some very remote ancestor vours; the malt that lay in the House that established in the houses abandoned in that which had been slowly developed for ages Jack built, and the rat that ate the malt, region. I remained there longer than I exand generations until it at last appeared in and the cat that caught the rat, and the dog pected, because of the great suffering and the form of Hamlet and Lear, still we would that worried the cat, and the cow that tossed | want which I found among the soldiers, and ask what is the true account of the origin of the dog, and the maiden 'all forlorn' that the difficulties attending the getting of supthe germ there? Had it a beginning there? milked the cow, and the man all 'tattered plies so far up. During this time many boxes If so, what caused it? Or had it also come and torn" that wood the maiden, and the came to Yorktown; they were judiciously down as a germ, as yet undeveloped, from priest, all shaven and shorn, that married used however by Mr. Ogden, who is a most the beginning of things: and if so what the man-all are derived from the same or active and faithful worker, and in whose formed or produced it in the beginning? Now, what we are saying is, that in the case supposed in our example, as a specimen of supposed in our example, as a specimen of supposed in our example in principle on the strongest, in its struggles, to describe the struggles of the struggles of the struggles. It can never say too much. I wish we had a hundred like him. He will as soon as I can get a spot and leisure, be able to give monad, in its struggles to describe the struggles. write to all the parties I can. But if they/donot, and have not heard from me, I trust they will not think their generous donations above and beyond any thing of the nature of de
"In conclusion, we would say that we by have not been appreciated. They have, I velopment; above and beyond any thing that no means intend to deny that there may be, assure you, and made glad the hearts of our can be measured by what is anterior in time or in order, as really as in the visions of Isaiah there is that which is above and beyond in our times, occasion for the readjustment sick boys in many of these hospitals. The of Christianity. We are disposed fully to admit that there may be; but we trust that all that there was of a similar kind in his we have shown that what is demanded is not lief they have afforded. And I regret that I origin and training, or as really as there was in the act when Peter healed the lame man of the 'Essays and Reviews,' by what would tion a brief account of their receipt and disin the temple, or when he raised up Tabitha be in the line of the labors of the Chevalier posal. But all your letters and invoices from the dead. Any valid objection in the Bunsen; by what would meet the approba-stopped at Yorktown Postoffice, together with one case, in the sense of its being of the natition of Unitarians in our country; or by what my commission, and only came into my hands would be sanctioned by the Westminster Re- this morning. Mr. Ogden came down from there to-day as the sick and wounded will be removed from there, and brought me about thirty letters. All these circumstances will account for my failing to acknowledge the receipt of boxes or to answer inquiries made CHRIST exalted our whole conception of in some of your letters. I have, through the nature by habitually associating it with the kindness of my Heavenly Father kept up, spiritual instruction of man. He made the and been able to go out in the discharge of wind God's minister to raise the mind of Nimy duties every day. But when I have seen my duties every day. codemus to a conception of the Spirit's in-so much want, I have had no disposition to fluence; He quicked the Christian energies stop to write to parties in regard to their doof His disciples by pointing to the fields nations, knowing that could they see what I

In the retreat of the army I lost everytute of everything only my muddy and tac-

beyond reach of any cloud or any wind by not by any effort at all crawl along, succeedwhich the clearness of the intellectual eye ed in getting into a wagon or ambulance; might be dimmed or its calmness fluttered. but hundreds walked through that long, weary day, and through half the night. It was so dark that we could not find water, so that apostles there is nothing more than can be explained under some proper view of the phenonema of genius. We believe that there is a marked difference. But what we are saying is that, so far as we can see, the objections and the explained under some proper view of the phenonema of genius. We believe that there is a marked difference. But what we are saying is that, so far as we can see, the objections with the cross of muddiest stream was a perfect luxury, and no cooling draught was ever swallady told me so, O how I wanted to see her lowed with greater relish, or more grate to a stable, when he came to save us; let him it oprepare for death.

Now hear his own words: "When the lady told me so, O how I wanted to see her lowed with greater relish, or more grate to a stable, when he came to save us; let him it oprepare for death.

Now hear his own words: "When the lady told me so, O how I wanted to see her lowed with greater relish, or more grate and pray. I could not and I could get no proper to read the bill and pray. I could not and I could get no proper to read the bill and pray to the prepare for death.

Now hear his own words: "When the could get him to prepare for death."

Now hear his own words: "When the could get him to prepare for death."

Now hear his own words: "When the proper to read the bill and pray to the prepare to read the bill and pray to the prepare to read the bill and pray to the prepare to read the bill and pray to the prepare to read the bill and pray to the prepare to read the bill and pray to the prepare ing is that, so far as we can see, the objections and difficulties in the one case may be urged also in the other; that if the difficulties in the difficulties in the difficulties in the one case may be urged also in the other; that if the difficulties in the more dearly I saw all the more dearly I saw

and sick in our train arrived about 3 o'clock, he gave me peace. Tesus Christ became a in the morning in a large wheat field about pillow to my head and heart." four miles from the river; there we halted As God would have it he slowly recovered: and cast ourselves on the ground for rest—and then he wished to get an education. first making for the ditch on the side of the He has obtained a good education, and has field to quench our thirst. O how sweet that been studying Theology this winter with Mr. muddy yellow water tasted—why I think I Benton. We hope he will do much good. shall endeavor to feel a thousand times more grateful for the common blessings of life, and not to murmur at deprivation or disappointment. As soon as we drank, each ought to fix himself as best he could, and all scattered themselves over the whole field, among the teams, and horses, and mules, etc. I took a sheaf of wheat for my pillow, and cast myself on the ground and slept soundly until he sun was far up, shining and glistening

s I ever enjoyed. And now we are going back again with one good native brother. As he was passing other brother from Philadelphia and will be along; one man seeing his little bundle supconstantly at work. Yours in Christ Jesus.

. J. O. SLOAN. SUFFERINGS OF THE NONCONFORMISTS.

nothing appeared but the precarious charity day, as he walked the village, one told him: of friends to save them and their children "if you don't want to get beaten or killed, from starvation. Every means of livelihood you had better be out of Hamana quickly, for was taken from them. A series of penal there is a plan to do you harm." "Let those laws, passed in rapid succession, drove them who wish to beat me come on," said Asaad, from every employment for which they were fitted. They were not allowed to exercise even in private houses those functions to Bible man, holding up the Testament, which they were bound by their ordination "Where did you sleep last night?" asked vows. Their books could not be published the man: "With my relations," replied vows. Their books could not be published without the license of the bishop. The Conventicle Act punished with fine, imprisonment, or transportation, every person who should be present in any private house, during any meeting for worship, where there were five attendants in addition to the members of the household. The Oxford Act imposed on Nonconformist ministers an oath promising passive obedience and non-resistance; and all who refused to take this oath were proall who refused to take this oath were pro- Gospel in his humble way. This man is well ibited from coming within five miles of any off in the world, and receives no compensaorporate town, or of any place where they tion for his time thus spent.

ad formerly ministered; it prohibited them

Another case is all I will mention now. A also from keeping schools or taking boarders. young man, Mekhiel, was a wicked youth. The Conventicle Act was shortly reimposed, Once he and another worse than himself, with additional severities. The protection of waylaid a man and nearly beat him to death. a jury was refused, and any justice of the Now he hopes he has found the Saviour. He peace was empowered to convict on the oath has been reading his Bible for about two of a single informer, who was to be rewarded years. Yesterd with one third of the fines levied. It was he does not seem like one taught of the Spirit decreed that no flaw in the mittimus should It was very encouraging to hear him talk. vitiate it; and the fundamental principle of Pray for us. English criminal law was violated, by a provision that all doubtful clauses should be construed in the sense most unfavourable to the

It is difficult to realize the amount of suffering which the Nonconformist clergy endured in consequence of these Acts. The

ose noisome pest-houses. which they had contracted within them.

street for fear of being carried off to jail—his nealth was undermined by confinement to his cike him. He was hurried to jail. He un- stand in judgment, trembled in spirit, and cabulary of abuse upon the prisoner and nis counsel. All these things he endured while racked by constant and painful disease, living out thus his heroic and unselfish life. -North British Review.

SUCCESSFUL LABORS ON MT. LEBANON.

Внамоин, April 22, 1862. In comparison with other parts of the misonary field in Syria, we have indeed great elism of a humble curate?—Shodd's Essays. eason to rejoice and take courage. When ants, now, there are over twenty communicants, and a number more indulging hope. Let me speak particularly of a few cases. First. Soon after our coming here a woman called and asked us to go and see her son, a lad about fourteen years old. Now Abdullah had been a most wicked lad, would the "priests are among the basest and worst." They positively prohibit the people from rea-

A MAN should not praise his works, but his and difficulties and man's littleness! About five or six hundred of us, that is wounded till I cast myself on the mercy of Jesus, and tion with God is more in conversation.

The more I read the more clearly I saw all the more I read the more clearly I saw all the missionaries said, was true—I got no rest till I cast myself on the mercy of Jesus, and tion with God than in contemplation of Gol.

reading bride, whom we wrote about before, is becoming a sort of Boanerges. With no education except what he has got from his wife and his own efforts, and the wonderful teaching of the Holy Spirit, he goes abroad preaching the Gospel in his kind, simple impressive way; and is doing great good. Long, long, may good Assaad take his bundle of books, and go up and down and over these high summits of Lebanon, speaking for Christ. n the dew-drops upon the trees and grass. high summits of Lebanon, speaking for Christ. twas a refreshing sleep—as sound a sleep. Not long ago he went a tour to the north of Bhsmdun. He came to Hamana, where is along one man seeing his little bundle sup-posed he had something to sell, and he accosted him: "What are you selling?". "The truth replied Asaad." "What is the truth?" asked the villager. "Sit down here, and I will show you." They sat down upon a stone, and Asaad opened the precious volume, and talked and read, and read and talked till the In many cases the sufferings of the ejected man exclaimed "really this is the truth;" Puritans were terrible. Before most of them and he went and told others, and the next

Your affectionate sister in Christ,

THE BLOOD OF CHRIST.

How difficult does the believer find it to Act of Uniformity drove them from their obtain such a clear and transparent concepomes; the Oxford Act prevented them tion of his own guiltiness, that the atoning from finding shelter in the houses of their work of his Redeemer becomes all luminous friends. Their homeless and starving chil-dren were sheltered and fed by members of ly that he needs it, and that it is all he their former congregations, until many of needs! Usually, this crystal clearness of these good Samaritans were ruined by the vision is reserved for certain critical moments fines levied under the Conventicle Acts. in his religious history, when he must have During the twenty-six years of persecution it or die. Usually it is the hour of affliction, which ensued, it is computed that the penal- or sickness, or death, that affords this rare ties which were inflicted amounted to between and unutterably tranquillizing view of the twelve and fourteen millions sterling, and the guilty self and the dying Lord. "We have figers are numbered at 60,000. But home the blood of Christ," said the dying Schleiersness, hunger, and penury were not the macher, as, in his last moments, he began to st evils endured by these Puritan heroes. count up the grounds of his confidence on e jails were filled with sufferers for con- the brink of the invisible world. Here was ence sake, who rotted off like sheep in a mind uncommonly contemplative and pro-It may be doubted whether the sum of the its home, as it were, for many long years of fferings inflicted by Papists in the reign of theological study and reflection; that, in its Mary is not exceeded by those which were tone and temper, seemed to be prepared to imposed by the Protestants on one another pass over into the supernatural realm withduring the reign of that most religious king, out any misgivings or apprehensions; that Charles II. It may be a question whether had mused long and speculated subtly upon the short sharp agony of Smithfield were not | the nature of moral evil; that had sounded to be preferred to the loathsome and equally the depths of reason and revelation with no fatal horrors of the Newgate of that time. short plummet-line, -here was a man who, Defoe, Penn, and other cotemporary writers, now that death had actually come, and the assure us that from 5000 to 8000 Nonconfor responsible human will must now encounter mists perished in jail, and vast numbers died Holy Justice face to face, found that nothoutside the prison walls from the diseases ing but the blood, the atonement, of Jesus Christ could calm the perturbations of his Baxter, who had just refused a bishopric, | planet-like spirit. The errors and inadequate was hunted by the vilest informers from statements of his theological system, which chapel to chapel, from house to house—he had to part with his books, his dearest treasures—again and again his goods were displied confession of guiltiness and need of trained upon he could not appear in the atonement, contained these few simple words: "We have the blood of Christ." It is related that bishop Butler, in his last

se-for twenty-four consecutive Sundays days drawing nearer to that dread tribunal constables watched his chapel door to where the highest and the lowest must alike turned this way and that for tranquillity of erwent the mockery of a trial before the in-mous Jeffries, who heaped all his copious conscience. One of his clergy, among other texts, quoted to him the words: "The blood of Jesus Christ cleanseth from all sin." A flush of peace and joy passed, like the bland west wind, through his fevered conscience, as he made answer: "I have read those words a thousand times, but I never felt their meaning as now." And who does not remember that the final hours of the remarkably earnest, but too legal, life of the great English Moralist were lighted up with a peace that he had never been able to attain in the days of his health, by the evang-

BIBLES AND PRIESTS .- The Rev. Mr. Blackford, a missionary of the Presbyterian Foreign Board, in making a report of an exploring visit to the interior of Brazil. speaks of the awfully deprayed state of morals generally prevalent among the people, and says and was so profane that his people were ding the Bible, and the copies of it which have shocked. He worked in a neighboring silk factory, and there he got no good, but grew such discouragements he remarks: "Does from bad to worse. His sickness was disany one ask what are the prospects for the case of the heart, and a bad case; after long triumps of the Gospel here? I answer—dark and weary attentions, and the advice of the best physicians, we felt it was best to tell can make them; but on the other hand, as him there was little hope in his case, and urge Judson once said, bright as the promises of God, are sure as his eternal

A sound heart doth not only like and re-