THURSDAY JULY 31, 1862.

Strength and Peace in the Lord.

will give strength to his people; the

WHEN the weary heart is breaking, when the sinking spirits fail, When the prayer we fain would atter seems but

When the gloom is gathering o'er us like a black and starless sky, How welcome, Lord, the strength and peace thou sendest from on high.

Strength even to press forward, even to bear our Whate'er it be, the sharpest pain, or e'en the

When the weary feet are faltering, and we would life's race were run. Strength then to whisper calmly, "Thy will not

And peace steals o'er the heart, when in the vic-The truth of Thine own words, "My grace sufficient is for thee. When the storms of life are ready to wreck our

struggling barque, Dhen this promise like a beacon-light shines o'er the waters dark; Then softly falls the Saviour's voice, whispering Peace be still, and a calm steals o'er each angry wave obedient

to His will.

And O, in that dark hour that e'en the firmest heart will dread. when from the dimmed and closing eyes earth's sunlight all has fled; When powerless are loving ones to give the 'Tis peace to hear the blessed words, "'Tis I, be

O. when the light of promises like these shines Why should we ever have a doubt, why should we know a fear ; Teach us to trust thee, Lord, who giveth "strength e'en as our day, And peace the world can never give and never

take away. -Banner of the Covenant.

An Appeal.

BY OLIVER WENDELL HOLMES. LISTEN young heroes layour country is calling! Time strikes the hour for the brave and the true! Now, while the foremost are fighting and falling, Fill up the ranks that have opened for you!

You whom the fathers made free and defended Stain not the scroll that emblazons their fame! Kou whose fair heritage spotless descended, Leave not your children a birthright of shame!

Stay not for questions while Freedom stands Wait not till Honor lies wrapped in his pall! Brief the lips' meeting be, swift the hands' clasp-

"Off for the wars!" is enough for them all.

Break from the arms that would fondly caress you Hark! tis the bugle-blast! sabres are drawn Mothers shall pray for you, fathers shall bless you. Maidens shall weep for you when you are gone!

Never or now I cries the blood of a nation, Poured on the turf where the red rose should

Now is the day and the hour of salvation-Never or now! peals the trumpet of doom!

Never or now! roars the hoarse-throated cannon Through the black canopy blotting the skies; lever or now! flaps the shell-blasted pennon O'er the deep ooze where the Cumberland lies!

Aliens and foes in the land of their birth. rom the rank swamps where our martyrs are lying Pleading in vain for a handful of earth:

om the hot plains where they perish outnum-

mes the loud summons; too long you have Hear the last Angel-trump-Never or Now!

LESSONS OF WAR.

ft unemployed where circumstances admit of fetter and cramp the soul. use, is to divert the attention of the enehe side where it does not exist. It is to struggles,—a few more "swings of Time's nake a feint of attacking some unimportant pendulum," and the world's curfew-bell will place, that a fatal blow may in the meantime, | toll, announcing that the Sabbath of eternity e safely struck at some other point where the has come. Then will you enjoy that "rest," truggle is to be decided. It is not se dan-which even an angel's voice could not porave our fears excited by him in a wrong di- source of all your earthly happiness, -Him, ection; for in the former case, our strength, by whose sorrow you were made to rejoice, hough put forth under disadvantage, is directed to its proper mark; but, in the latter, our strength, employed upon some mistaken you offended, who blessed you all your life bject, is spent in vain, and that for which long,—who communicated to you His Holy

This is the favorite stratagem of Satan in passeth understanding,—who, though you is warfare with mankind. It is the main outraged, and dishonored, and forgot, and sature of his tactics; the first lesson taught turned away from Him, would never turn is ministers in the art of destroying souls. away from you, till He had conducted you in carcely have we entered the world, when safety to His everlasting kingdom.— Words. e raises the cry of battle i want and pover- of Comfort. are at our door, and must be driven back. whatsoever hazard to the hopes and inprests of eternity. Our neighbors, he repreents, are our rivals or enemies, envying our rosperity, and plotting our destruction; and fety and honor seem both to summon us to the rmitted to recover from our groundless fears, up in the stream of chance. The propitia-ill all the real interests of our existence are tion of the incarnate Son of God is not a mere perhaps lost for ever. For, standing to our refuge from inevitable necessity, but a glorms against what are but the phantoms of rious mystery foreseen long before the fall, uman ills, we are spoiled, without a strug- before the world, before creation, and dele, of our confidence in the love, the care, dated in due time as beyond all conceivable modes the promises of God,—that solid pledge and desubstance of all that is valuable and desubstance.

J. W. Alexander.

ar to man! The second supply is to be of all the moralists; but it only gives evidence and consistency to the statements of the Gospel.

is a heart that departed from the Lord, by practical neglect of this high and unchangeable law. Let it be our supreme aim in the campaign of life, to preserve an obedient, heart-felt trust in his word through Jesus Christ, and nothing that is necessary to human happiness can be wanting to our condition. It is therefore an example of the greatest weakness, as well as guilt, to permit ourselves to be seduced from this capital position, where all our precious wealth for soul and body is gathered together, to wage a long and exhausting war upon the dreary confines of life, for the possession of things that cannot be lost if this be preserved, nor preserved if this be lost.

See that person who seems so zealously pious, so earnestly devout. Behold his countenance. It wears a look of intense serious-Strength when the Tempter's power seems ready ness. His eyes are now closed as it he were absorbed in saintly meditation, and now open Nerving the failing arm with might to give the and directed upward as if he were communing with God, silently, yet with mighty faith.
He kueels, and begins to utter words of supplication. Hear him now. His prayer consists of phrases and interjections, all of which you have a hundred times heard in previous instances. But you could, nevertheless, easily endure his use of hackneyed expressions could you see any evidence of spiritual freshness and fervor in the man as he utters them. But, though he prays vociferously and with grave intonations, yet he prays with an obvious want of pious emotion. His petition is loud, but emptily so. His solemn manner of speaking is evidently an affectation. In short, his phraseology seems to you utterly barren of true devotional feeling, and you cannot help thinking that his prayer is one of the kind which Jesus condemned; in the sermon; on the Mount. Forcibly enough comes to your mind that passage of the Master in which he cautioned his hearers against the use of "vain repetitions" in their prayers, telling them it was the way of the heathen, who thought they should be heard for their much speaking. "Vain repetitions!" How vividly descriptive is this phrase of every prayer like the one we are considering! It expresses all but the whining tones with which such prayers are made. These two words, vain repetitions, were adopted by the franslator as best showing the meaning of the single Greek term used in the text. And that Greek term is very peculiar. It is a very in the second person. Put in English letters it is Battologesete. It is said to have been formed from the name of Battus, a certain babbler; of whom Suidas says that he made long hymns consisting of many lines, all of which were full of repetitions. How fitting the word thus formed to express the character of a prayer consisting of cant phrases and cant ones—a prayer which is a sort of babble abounding with tantological in manager in Now, permit me to affirm that every instance of grave mouthing, like the one that has been sketched, is an instance of sancti-

monious cant. This is a grievous evil in the church. It is the style in which conceited mediocrity and obtuse stubborn ignorance make their professions of devotedness. It is a strain after effect exhibited in the expression of ourposes that the mind has never formed, and of a zeal that the heart has never felt. It embraces a loudness which has no accompanying earnestness to make it justifiable. He who uses this kind of cant assumes "rueful looks of affected concern," He is unspiritually serious; he is dolefully shallow.—J. D.

HEAVENLY REPOSE.

LABOR is rest to the loving spirit, -congenial work is not toil; and in heaven, though the redeemed "rest not day nor rom the foul dens where our brothers are dying, activity. The work which on earth gave rise to the feeling of effort, then passes into pleasure; and the soul's repose is in goodness,a goodness, which has become a very necessity, and in which, holy thoughts and works are as devoid of effort as song to a bird, or fragrance to a summer flower. There is endless repose, yet endless activity,—unwearied, yet delightful employment in the service of God. No more shall the redeemed grieve and mourn, no more shall tears of sorrow and disappointment fall, or the heart be surcharged with affliction and distress. The anxious troubles and the bitter cares of life are never felt in the realms of glory; for there, no seductive pleasure misleads, no One of the sleights of war, which is never ambition unduly excites, -no carking thoughts

Believer! anticipate that "rest." But a v. and cause him to apprehend danger on few more rolling suns, a few more painful prous to be surprised by an enemy, as to tray, and be with Him, who has been the newed,-Him, who was your advocate when e have taken up arms is left a bloodless Spirit, who showed towards you a patience which nothing could exhaust, a love which

SALVATION NOT AN ACCIDENT.

It is the signal error of many that they treat salvation as an accident. I repeat it, rife. Deceived by his treacherous alarms, we they treat salvation as an accident an exke the field in consternation, and are never pedient brought in to remedy evils which turn

THE POWER OF AUGUSTINE'S

PREACHING.

PHILADELPHIA

There was a custom among the people of Cæsarea, in Mauritania, which had been carried to a monstrous pitch of cruelty. At a particular season of the year, citizens, neighbours, brothers, parents, and children, having formed themselves into parties, engaged for some days in battle with stones, each one killing whom he could. Augustine's object was to draw off the people from a spectacle in which they took very great delight. He has given us his discourse on this occasion. He tells us, however, that he availed himself, so far as he was able, of the grand in eloquence, and not without some success. After he had addressed the people for a while pose that he had effected anything substantial, so long as they amused themselves with el, or his pen, to take a walk. It is an obgiving him applause. He therefore proceed-served fact, that a large number of professstate. would be abolished. "Nor was I,"

he adds, "disappointed; for it is now eight years since, and no attempt has yet been made to renew it."

As to the second instance mentioned, it seems that the African churches—and that at Hippo among the rest—had long been accustomed to celebrate the birthdays of certain saints, and in the end had so perverted them, that they were made occasions of feast—had say as much as they are not saints, and in the end had so perverted them, that they were made occasions of feast—had say as much as they are not saints, and in the end had so perverted them. success. He had been for some time pre- the seventh day thou shalt rest." It was no aring his people for the change, by reading arbitrary command; it was an injunction and expounding to them the most appropriate fraught with wisdom and benevolence; and they dared to contemn the great things which that God would surely visit their transgres- the time from its ordinary studies and affecsions with a rod, and their iniquity with tions, and fixing it on a totally different class; stripes, even in the present life. "While I taking it away from the wasting, wearing thus addressed them," says he, "and made harassments and jarrings and anxieties of my complaints, the Spirit of God seemed to business, to employ it in the contemplation stripes, even in the present life. While I impart to me courage and strength, according to the magnitude and danger of the enterprise. I did not move their tears by mine: but when I had done speaking, I confess that I was unable to refrain. Having thus wept together for a while, with a strong expectation of their amendment, I brought

On the following day, when they were ac-On the following day, when they were ac-brings, and to the renewed alacrity with customed to prepare for the disgraceful fes-which business is hurried on Monday morntivity, some were inclined to murmur and 'Why now? Our fathers who lived before us, and were wont to engage in these festivities, were not they Christians?" these men, and to all those who sympathized with them, Augustine replied: "Say not. Why now, but rather, Even now. Yes, now, after so long a time, break off this disgraceful practice, and honor the holy martyrs in a manner more appropriate and edifying." The practice, the preacher goes on to tell us, was effectually broken up."-Princeton Re-

THE ESSENES.

BETWEEN the false freedom of the Sadducee and the ritualism of the Pharisee a third course lay open. The Essenes sought rest in mystic asceticism which promised freedom by the conquest of sense, and true worship age, they began by asserting the soverighty writ by the hand of St. John, in which not of God to the exclusion of man's freedom. Jews by race, they found their chief bond of union in mutual love, as members of a society rather than citizens of a nation. The institution of celibacy and the community of goods reduced the relations of their domestic ife to the simplest form; but each detail as. sumed something of the solemnity of worship. Though ascetics, they did not wholly fly from the business and society of men, but, living in scattered communities, they offered a pub-lic testimony to truth, justice, and purity. At the same time, by varied fastings and ustrations, and by the study of the sacred books, the aspired towards a closer commu-nion with the unseen world, and claimed to retain among them the gift of prophecy; and "it is rarely," Josephus adds, "that they are found to err in their predictions."

The school of the Essenes, however different in its final shape from that of the Pharisees, yet sprang from the same causes. A feeling of distrust in life, a faithless unwilling ness to tread in the old paths, a craving after the protection of a stern discipline, at the same time a zeal prepared for any sacrifice. found satisfaction in the minuteness of an oral law, or in the self-devotion of a religious rule.—Westcott.

PROGRESS IN HOLINESS

THE progress made in the path of rightousness, is not always discoverable at short

This is the actual situation of the world -a mighty stage of conflict and ambition to higher beings who are aspiring after the mastery over it.—Chalmers.

THE Gospel is no sudden or solitary mes-

THE SABBATH REST.

Augustine was one of those preachers muscles can be continuously used, without against his injunctions—an unscrupulous merwhose power can never be estimated by their an eventual paralysis, on total loss of power; cenary did on his behalf, when his ears were until restored by rest. But if one class of closed to the voice of man's judgments, and hear his voice, to witness the fascination muscles be employed for a time, then anoth.

Horace Walpole—who, with his usual leviwritten discourses. We want to see the man and hear his voice, to witness the fascination of his manner and the flash of his eye. Who could form any adequate conception of Whitefield by the mere perusal of one of his printed sermons? That Augustine had great skill and power as a preacher, is evident from the effects which he occasionally produced. Two instances of this kind he has been perusal of the significant of the second of the smooth road, the offer will be accepted with him. self from riding on hitseback of in scarriage, take little pains to expurgate the editions of by alighting and walking a mile or more; Belingbroke of his posthornous work; we defy simply because a different combination of it to do the least mischief. Blackwood. muscular action is brought into play; either a new set of muscles, or an action of the old ones in a different direction; all going to show that the muscular system, the whole body, will have rest, or must prematurely perish. Precisely alike is the law of the mind, whose facilities, are various. A man in this way, they began to speak aloud, and who thinks intently upon a single subject beto applaud him: He was too well acquaint: comes incapable at length of concentrating ed, however, with the human heart, to sup- his thoughts upon that subject to advantage, ed in a different strain, and soon saw them ed students of prophecy become deranged; melting into tears. He then concluded that the world is full of monomaniacs, of persons change had in reality taken place in them, who have so persistently thought of a single and that the horrid custom, which had been subject, that the mind has become permahanded down to them from their heathen nently "unhinged to it and The attention of the French government has late-

them, that they were made occasions of feast- hours a day as much as they can possibly re- the example of vital piety. Was not Gening and drunkenness. And what made the matter more intolerable, these disgraceful celebrations were held in the churches. Augustine early determined to put an end to them, at least in his own church; and in a long letter to Alypius, he tells us how skilfully and destroyed; and to save both, Divine wisdom this interview. faithfully he managed, and with what entire issued the precept, "in the beginning," "On this interview. Scriptures. On the day preceding one of in this sense was it that "the Sabbath was their regiments. Who does not remember, these celebrations, he told them plainly, if made for man;" made to save his body from the young and handsome Ellsworth the first premature wearing out, and his mind from victim of the civil war? His soldiers had, had been spoken to them in the name of God, fatuity, by diverting it for one seventh of all taken a pledge of good conduct before

and worship of Divinity, to soothe to elevate a few words to a Sabbath school, he declared and sanctify; compelling us to exclaim in in words as simple as touching, that his rule affectionate admiration, not only as to the laws of our physical, but as to those of our moral nature: "In loving-kindness hast thou made them all!" The observation of the laborer and the business-man will testify to other officers. I might point out the works the exhaustion which Saturday night always ings. The reflecting know that without the compulsory observance of the Sabbath-day, the army. Under the influence of leaders, multitudes of helpless slaves, of defenceless Foote, the ships often resound with the singapprentices, of dependent employes; the uncomplaining horse, and ox, and mule ; would ing of psalms.*

that the Bible Christianity is the poor man's

friend? And yet how many malign that

blessed book, and wage a relentless and life-

BOLINGBROKE'S DEISTICAL ESSAYS.

Pope, in the graceful epigram, which com-

Accept a miracle instead of with her hard

See two dull lines by Stanhope's pencil writ."

But Bolingbroke, in his argument against

miracles, is chastised by a phenomenon that

most singular feature of this poor performance

some passages the author lauds Christianity

in terms as glowing as a Clarke, or a Baxter

could have used in its honour. He says,

to promote the peace and happiness of man-

Dull as this posthumous book unquestiona-

bly was, it did not less shock all sects of

Christians because uninviting, to all classes

of readers. The design of the incendiary

was sufficiently evident for odium, though it

came out, upon trial, that his match was too

These are great things. A country in be driven to death! Who can deny after this, which such sentiments exercise so much influence, in which the habit of looking higher than the earth has been concentrated by so long war against that religion!—Hall's Journal of Health. many souls, is not a country of which we need despair. It will go forward, it will not succumb beneath its task, however heavy it may be : it will finish, in the name of the Gospel, and by the strength given by God, the colossal work of abolition. The example is set in high places. The ministers of the State, publicly invoke the blessings of God on themselves, and the direction of public affairs There are prayers at the White House; Mr. Lincoln is not only an honest man, surrounded by universal esteem, and whose family in the substitution of the spiritual for the might have seemed a miracle in himself. Like similar reformers in every Not two lines, but four thick volumes, are is also a Christian. Those who have read his proclamation designed to set apart a day for one gleam of superior genius is visible from the first page to the last. But perhaps the fasting and prayer, know the distance that separates this manifestation of a vital and personal faith, from so many documents in is its extreme irresolution of purpose. In which official piety is accustomed to display its cold formulas, known and granted in advance. I have also gone over the proclamations published by the governors of the "No religion ever yet appeared in the world whose natural tendency was so much directed States in answer to the invitation of the President, and I have been struck with the

† Religion exercises so decisive, and in some sort

OUR DUTY IN REGARD TO SLAVERY

damp, and his powder too scanty, to enable him to scorch a beam of the building he had SHUT a man in "his cause," and in the meant to burn down. A name which had question of his manhood, from the first Adam. just before been assoiled from each old re as no kin of his dispute his right in the proach, its claims on admiration dehied by blood of the first tenants of Eden, and you none, its titles to respect but feebly criticised intervals of time; and to the sovereignty of by ousted placemen, became branded by an his right in the Second Adam, who, as the God, both in his general providence and in the communications of his special grace, we must refer the question why some improve so rapidly, while others are either stationary or declining under the same means, and with before Wohld bearing than all which can be framed by the wit of lawyers, and signed by the hand of kings. And, naturally enough, out blotting also his passport to a better country in that title which a Redeemen's those who had been his warmest partisants blood sealed. That Elder Brother—was He, similar natural dispositions. — Dr. A. Mc-before. He the boast and pride of the exclusively, and by right of Caucasian caste Leod.

Tories, their most eloquent chief, their most yours only? We know from the Evangelist accomplished author—he to send forth from that he accepted aid in bearing His cross to the tomb, over which they had wreathed their the pit-hole where they planted it, from a pious funeral garlands, a traiton's instruction man of African home. Simon, the Cyrenian to the common foe for the downfall of that Whether that helper's hue, as well as his

his very genius is questioned, his very style No one muscle of the body, no one set of he did in his life, but for what perhaps

alacrity, and the amusement will continue We Christians may, however, afford, nowafor a time equal to the walk, withou any days, to Bolingbroke at least, the same indulcomplaint of being tired; on the contrary, gence we accord to a less harmless offence in there will be a freshness of action, new and dibbon. Of Gibbon we have expurgated delightful. Many a traveler has rested him-editions for the perusal of families; we need

THE INFLUENCE OF THE GOSPEL IN THE ARMY.

To-day, the heart of the nation beats in the rmy; it is found again in the camp; now, what s the spirit of the army? I have already lescribed it; things happen there which our old Europe is perhaps incapable to comprehend. These young men, who, with Bible in knapsack, have gone to fight for the country, hese prayer-meetings held in all the reginents, these millions of tracts, distributed y the hand of the officers themselves, these New Testaments printed for the army, at the rate of several a minute, and which have ound so many earnest readers in the ranks, hese religious libraries founded these orders of the day stamped with an openly reigious character, this proscription of spirituous liquors, accepted with eagerness by the soldiers,—all this forms a sum total which carries the mind back to the old Huguenot bands or the camps of Gustavas Adolphus. The Puritan element makes its presence

felt. There are numerous officers who set

Other generals have published decidedly fathers of families for the moral conduct of quitting Chicago; we will add, that almost all have done honor to their word. ..

Colonel Anderson, illustrious through his defence of Fort Sumpter, is also a decided Christian. On being entreated lately to say of conduct had been: "Do nothing without

placing yourself under the eye of God!". I might cite a score of regiments where Sabbath Schools are held by the colonels, or of evangelization pursued by the Christian soldiers of one of these regiments, under the name of the Havelock Society. I'might add that the navy presents the same spectacle as such as Commodores Dupont, Mackean, and

kind: if it has had a contrary effect, it has triotic, with which the faults of the people it apparently, not really."—"Christianity is are therein confessed. This entire nation. deep seriousness, at once Christian and pafounded on the universal law of nature. seems to place itself under the eye of God Christianity, genuine Christianity, is con- according to the counsel of Colonel Ander-

tained in the Gospels—it is the word of Gospels—it requires, therefore, our veneration and a strict conformity to it." Here he only seems about to imply a distinction between the Gospels and the other writings in the New Testament; yet elsewhere he reurges all that the stack on this day, it was always beaten, witness Bull Run, Big Bethel, and Ball's Bluff. Since the order of General McClellan, the South has made the Sunday attacks, and been beaten.

"subvert also his cause." and impeach also

hand in vain to a barred Eden and an mac- the descendants of their blood, and the inhecessible, inexorable judge. Subvert the ritors of their ancestral rights, and the van-Ethiopian's, the African's the Negro's guard to some of them, of their own malignword the name as you will—the black man's ed, baffled, and betrayed aspirations. For claim to a common blood and a common hut the sake of those who love us, and of those manity with yourselves; and write with a who hate us, on Eastern shores, we must be grin, before the skies Sambo, cousin to the prayerfully just and firm. Dr. W. R. Wilape: and you have "turned away his right" in the Atonement, and "subverted his cause" in the Last Judgment, and his citizenship in that New Jerusalem. Easily said is the scoff when you consider its victim's disabilities, and his accuser's advantages. It is an

unequal combat. But if the taunt chance to call out a Higher arbiter-what then? And Solomon warned us centuries ago: "Whoso kind of couch, in the midst of the assembly. mocketh the poor reproacheth his Maker."*

If Sambo's mocker finds himself confronted the effects that such varied emotions might by Sambo's Maker, the inequality shifts to have upon him, we thought it our duty, trust-another side. The mortal scoffer is startled ing in the Lord, to invite him to give an acto find the piny take of his jest northing count of his faith. (1 s tarry upon the thick bosses of Jehovah's buckler. And Sambo's Maker will answer your taunt; be assured. Will the Sufferer on that Gross, who has preserved me to the present hour.

the Athenians one of the superior castes, as they held themselves, of the proud Greek blood, that God had made of one blood all nations of men * * on all the face of the Father, hear Jesus, who is praying to Thee for me! Oh, my Lord! * * Oh, my nations of men * * on all the face of the Father! * * The good old man forearth, 'the Christianity repudiates this distant got himself so completely in these pious ejaparagement and subversion of the African's culations, that my colleague of Moriah, who cause and right. He is your kinsman, for officiated, was obliged to interrupt him, by he is Christ's kin. "Inasmuch as ye have done it unto one of the least of these my still place any confidence in the sacrifices brethren, ye have done it unto me: know we that you have been accustomed to make to not that soon we are to hear these words; the spirits of your ancestors?'—'How can and from Whom; and where?"

strife? It was not a war of their seeking. press to your family, and to the Basutos as-They see their government in a struggle for sembled round you? - Yes, I desire them its own preservation. Back of all statutes to make haste to believe and repent. Let and counsellors lies, for man and for nathemall go to the house of God, and listen tions, the right of self defence. To all his meekly to what is taught there. Moshesh, civil powers, our nation's first magistrate has my son, where art thou?' (Here Moshesh now superadded the vast military powers covered his eyes with a handkerchief, to hide with which he is constitutionally clad, in defending the nation's unity and life. How far he shall put forth that reserved fund of magisterial and military power, the South

ges. Far as the South resist a constitution- one man and one woman, and united them to al, national authority, by treason and armed be one flesh. Oh! submit yourselves to Jerebellion, the longer their struggle, and the sus-He will save you! Leave off war, and wider the range of our trampling hosts, the love your fellow-creatures. - Why do you larger the number, by the mere inevitable desire baptism? Because Jesus has said force of events, of their bondmen released that he who believes and is baptized shall be from bondage." Once thus enfranchised, it saved. Can I know better than what my Shall we deport them? Did Spain profit by baptism, to repeat the ancient form of reher expulsion of the tawny Moor and the nouncement. It had been explained to Libe, hunted Hebrew? Has France, yet febrile and he had perfectly understood it; but it and convulsed recovered from the bigot was impossible for him to learn it, or even to quackery which drew out of the veins of her repeat it after the officiating minister. This art, trade and literature, the old Huguenot circumstance was turned to our edification. ife-blood? Has modern Scotland profited insomuch as the embarrassment of the conby the changes which expelled Highland clans from old ancestral regions to convert feelings. "I renounce the world and its these into sheep walks? In an age when British Christians and American Christians Libe; "I do not renounce it now, for I did have just been fighting the good fight of the so long ago. - I renounce the devil and all abolition of caste in the churches, which their his works.'- 'The devil!' interrupted the missions planted in India, is it pelicy or happy believer; what have I to do with piety to exasperate the law of caste on these him? He has deceived me for many long shores, and convert our dusky tillers and toilers into the coolies of a cruel, enforced

Our government illustrates, in its present lusts.' Another exclamation. 'Are there ttitude toward the slaveholding States, not no joys but those of this world? Have we merely the intent and polity of the first not in Jesus pleasures which satisfy us?' Acramers of our Constitution, who would give, cording to a desire very generally expressed, to freedom only, the honor of a name in their Libe was surnamed Adam, the father of the nstrument, and as respects bondage, pre- Basutos. He died one Sabbath morning, served a studied, regretful, significant si shortly after his baptism. One of his grand-lence; but that Government is also carrying sons had just been reading to him some verforward the principle of the Gospel, in its ses from the Gospels. 'Do you know,' said least offensive form, the principle that Free-the young man, that to-day is the Lord's dom, where attainable, is to be preferred to day?" Tknow it, he replied; I am with Bondage. The President and both houses my God. A few moments after, he asked of Congress have virtually said again what that a mantle might be spread over him, as the Apostle, rating Freedom as more desiral he felt overpowered with sleep; and he slept ble, said centuries since, "USE IT RATHER." to wake in this world no more.—Christian They have proffered a large share out of the Treasury. national treasure towards a compensated enranchisement that should wipe out the fearful anomaly in our institutions, which, canerous in its growth; was becoming preponderant in its influence, and if wrong to the enslaved, was certainly not harmless to the dominant race. Neither at the South, nor at the North, can it seem Christ-like, when supplied with chaplains, or with any means a peaceful and compensated escape from the of spiritual improvement. We find our views burdens of slavery is tendered, that men confirmed by intelligence from many sources; should undertake to reverse the decision of smong others a letter now in our possession the Holy Ghost, and to apply to Bondage from a Christian sailor on board of one of the other alternative in the comparison, the our largest ships of war describes the wants language which the Holy Ghost applies to of his class very forcibly:— Freedom. If we say, in face of Paul and of "I think Government ought to do some-Paul's Master, of the Bondage, "Use it thing in furnishing the means for the spirit-RATHER, "Messiah's polity is not likely to ual welfare of the navy. It ought to proswerve at our will?" He is in one mind, vide chaplains for every ship carrying 100 and who can turn Him?" And if with the men and over. This ship has nearly 500 reedom made feasible, by God's Providence souls on board, and no chaplain. Before the in our national changes, and commended as war, on the coast of Africa, where there the more desirable by God's word, whensoever were six vessels, there was not a chaplain in t is feasible; we dispute the desirableness, the fleet. Is this right? All the churches and sourn the feasibleness, it may be found and missionaries agree to the importance of that the God of Sinai, who of old command- the conversion of seamen, that their influence ed the love of our brother, has not fallen may be for good in foreign parts, instead of asleep upon His own rusted thunderbolts, and evil, as is now the case; and I believe the that Paul's Glorified Master, king over all navy is the best field for the sailor's missionearth's potentates, is not ready to accord to ary. There the chaplain has a steady conany of His people the privilege of reversing gregation for two or three years, and if he is His edicts, and will scarcely let his blessing an energetic, persevering, God-loving man, be read backwards in a witch's curse. As to the plea that Slavery is now found to be the ery man, fore and aft, in the ship, and will guardian principle of Liberty, in the Chris- strive to gain their hearts, and to show them ianity of the nineteenth century; it is, as what they are, and has the ability to do it, if the old Hebrew, instead of the paschal cone who is as wise as a serpent and as blood besprinkled on the door-posts, had ex- harmless as a dove, he will be made an inpected to find the required security in rub- strument of good. He is an officer in the

duly fastened to the side-posts.

we stand, and of the part which we take in the great controversy now pending and in li-tigation, we act not only for the coming ages tigation, we act not only for the coming ages and our posterity—we are stewards before divine Acropolis, which was at once the temple of their worship and the stronghold of their force! Every story of his boyish exclasses was revived; every excuse for his political errors was ignored. And if to this day.

stretches, far as salvation is concerned, that word of those, on other shores who see in us

A CONVERT AMONG THE BASUTOS.

"Four aged members of the church at Moriah carried the neophyte, who was too feeble to move alone, and deposited him on a

'L believe, said he, without hesitation, in Jehovah, the true God, who created me, and and the Occupant of that Judgment Seat. He has had pity on me who hated him, and and the King of that Paradise, calmly and has delivered Jesus to death to save me. Oh, mutely "approve" your exclusiveness, and endorse your regulation of His ransomed ones to brutalism and perdition? Paul, speaking by authority of his Master, told

ad from Whom; and where? such sacrifices purify? I believe in them no What shall Christian, conservative men of more: the blood of Jesus is my only hope. he North, do in regard to slavery in this Have you any desire you would like to exare, in one sense, themselves to be the jud-sisters, not your wives. Jehovah created but would be national infamy, to restore them to Master tells me?" It is the custom in our the lash and manacle, and slave coffle. stations for the converts, before receiving

vert brought forth forth all the ardour of his years. Does he wish to lead me to ruin with himself? I leave hell to him, let him possess it alone. - I renounce the flesh and its

कर्द के प्रश्ली की कर्तने अने के प्रार्थ करने CHAPLAINS IN THE NAVY

WE presented last week some statistics showing that our navy is very inadequately

ing into the wood the scurf of the heredita- navy as well as a servant of Christ, and the ry leprosy of some hapless Gehazi. The wicked ones dare not insult him. Then, wing of the Destroying Angel of Misrule is again, if the commanders in the navy would not likely to be banned from the gates of the enforce the laws relating to the Sabbath and Republic, merely by showing there the nailprints where the bondman's ear had been morality in their own persons, and support the chaplain in his labors, we might expect In our choice of the principles by which God's blessing to specially manifest itself." There is a work here for the Government