Poefry.

(For the American Presbyterian.) Stop Finding Fault and Pray.

BY FANNIE FLORENCE.

Wake 1 ye sons of Pilgrim sires. Who of noble birth are proud; Tune your long neglected lyres, Dissipate the threatening cloud— Make your Father's God your stay; Stop fault-finding—stop—and pray.

Thanks for mercies past express Grateful for the favors shown In this hour of deep distress; Wake! and o'er your follies groan— Turn from hopes deferred, away, Cease from useless talk, and pray.

Humbled in the dust, deplore All departures from the Lord; Haste! the good old paths restore, In obedience to His word.

Make Jehovah's arm your stay— Stop your clamor-stop-and pray,

Creatures ye, of time and sense, Nothing of the future know-Arming now for self-defence; Humbly to your Savior go. From transgression turn away, Stop fault finding-stop-and pray.

From the prudent and the wise, He His deep designs conceals; Blinds the haughty sinners eyes; To the meek, His will reveals Then to Heaven your voices raise Learn of babes perfected praise.

Will ye not rebuke, receive? Loud, your sins for vengeance call Wake! the cause of wrath perceive; Helpless at His foot-stool fall-"Now—is the accepted day," From transgression turn-and pray.

Taught by babes the promised grace. Seek your injured Savior's face, Prostrate in His presence bow. Make His promises your stay— In this hour of peril pray.

He will rebel hosts defeat, And the wrath of man restrain-Hurl each traitor from his seat: Who His temple dures profane-He the threatened judgment stay, When in faith His people pray.

Would ye see your banner wave? Gloriously o'er land and sea? Over Despotism's grave? And your fettered country FREE? Humbly ask the help you need;

Jesus lives to intercede Own your great incarnate King. His right arm will victory give, Order from confusion bring, Bid our bleeding country live, When ye make His arm your stay,

For His intervention pray.

Wisdom for your rulers seek, Guardian care for marshalled hosts; He alone from ill can keep; ALL without His aid is lost. Make His changeless love your stay, O'er your follies weep and pray.

Erring sons of Pilgrim sires, Who of noble birth are proud, Fan your altar's smouldering fires Dissipate the threatening cloud. Make your Father's God your stay-For His intervention pray.

Correspondence.

OUR FOREIGN LETTER.

history repeating itself—passes as sterling vest. coin in the literary currency of the present day; and many modern utterances, with oracular pretensions, are neither more nor there are new churches in Bonn and Hamless than ill-disguised plagiarisms from the

ADDRESS OF BISHOP HUGHES.

We have had a remarkable illustration of the truth of the foregoing statement, in close connection with the scene of bold and unblushing Sabbath desecration in Dublin, referred to in my last month's letter. the time of the massacre, have been permit-Soon after the disgraceful Sabbath scene, and just before he left the shores of the Emerald Isle, Bishop Hughes, of New York, whom the late "Kirwan" made notorious, was invited of them, Mr. Robson—a most devoted man to address a Roman Catholic Young Men's Association in the Metropolis. In the course of his speech which was highly seasoned with treason all through, Dr. Hughes advocated should accept the invitation; because in his the repeal of the Union, or Ireland for the new sphere he will have an opportunity of Irish. a la mode O'Connell; and laid down doing much in favor of Christianity among the doctrine-ringing the changes upon it the upper classes. -that rebellion is a crime, if it be not so planned and conducted, as to be successful; but is justifiable-in fact virtuous-if it gain its object! The end justifies or condemns Presbyterian church in all the colonies of Rome, even in this enlightened age! The hopes of Protestanism on the Continent. doctrine smells strongly of brimstone, but no matter. If the Italians succeed in their work and war of independence, their cause is righteous, and they are heroes, from Victor schemes of the church are somewhat less Emanuel down to the hewer of wood and than last year, owing, it is supposed to the drawer of water, having as good a right, two depressed state of trade, it is to be rememhundred years hence, to canonization, as the bered that a very large sum was raised for as by the honors they received a few weeks has indeed prospered the way of the Irish ago, after many long years of neglect had church; and, surveying the field before her, repetitious Italians and an appearance are more bause were denounced in terms which only by might nor by power, but by the Spirit of erful than the press. he Cardinals and Bishops of Rome can em- the Lord of Hosts she can succeed.

ploy. Immorality in Italy is morality in Ireland! So says John Hughes of New York. Such is man, even in an infallible church! -The fact that the Government took no notice of the monstrous procession and proceedings in connection with the laying of the foundation stone of the Catholic University, "Mother," said a little prattler, who had seen but five summers, "Are you sure Jesus is alive, and up in Heaven now?" "Yes, my son." "Can he stay in heaven and do great things on earth, just as he did when he lived here?" "Yes, dear. He has all power in heaven and on earth." "Does Deacon Jones know it?" "Yes, my child." "Then why don't he stop finding fault with Mr. Lincoln, and the generals, and everybody, and pray?" "What good do you think prayer will do for the war, Charlie?" "Jesus said in the Bible: 'If ye ask anything in my name I will do it'; and in my Sabbath School verse yester day: 'If two of you shall agree on earth, as touching anything that they shall ask it shall be done for them of my Father who is in heaven. Are there not two people in all this country who want the Rebels to be whipped, and the Union and the old Flag saved?" "Yes, my son; a great many people want THAT, I hope." "Then, why don't they ask God for it when His promises are so plain? Don't they believe He meanswhat He says, or do they think God is not strong enough to conquer the rebels?"

Wake! ye sons of Pilgrim sires which were a premeditated and defiant violathis priest in his labors, and bring him to see all the errors of his Church, and all the truths of the Bible still more clearly till he shall come out from among the Babylon!

> THE IRISH ASSEMBLY. The General Assembly of the Presbyterian Church in Ireland held its last annual meeting in July. The venerable Dr. Cooke whose praise is in all the churches, as a champion of Orthodoxy and Protestanism, occupied the moderator's chair for the second time, since the union of the Synod of Ulster and the Secession Synod. The meeting was a delightful one, because of the brotherly love which prevailed, the deputies who were present, and the reports which were submitted. The Home Mission, or Church Extension, report speaks of some stations fostered into strength, able and willing to take their places among older and established congregations in addition to 60 stations sustained. The report also states the very gratifying fact that two new fields have been added to those formerly occupied—one in the highlands of Donegal, and another in the province of Munster—the latter to be worked by three itinerant missionaries. In the Roman Catholic Mission report, a regret is expressed that the attendance of Romanists on public worship is small. This is not very strange, since Protestants are "everywhere spoken against" by those in power—the priests. Yet a goodly number of Romish children attend the Mission Schools, and are instructed in "the truth as it is in Jesus." There are now 15 congregations, with ordained ministers, in the Presbytery of Connaught, contributing to the funds of the church about £684 annually. Ten years ago there were only 6 congregations there, paying then about £93. Moreover of the 15 congregations 9 have manses for their minis-

GOOD DONE IN ROMISH IRELAND. It is not to be supposed that, with this material progress there has been no corresponding growth in grace. The report contains the following very characteristic sen-

"No better evidence can be furnished of the invaluable good effected by the national schools, mission schools, and general missionary efforts, than the large numbers of religious periodicals now in circulation, even in the wildest, darkest districts of Romish Ireland. To hear Drummond, of Stirling. blowing his 'Gospel Trumpet' round the twelve pins of Connamara; and Hamilton Magee talking his "Plain Words," to the echoes of Croagh-Patrick and Nephin, is enough to startle the ghost of Brian Borh

The Foreign Mission report gives an account of the operations at the different stations in India, which are extensive and encouraging. Some of the laborers in the field are well stricken in years, and cannot be expected to be long fit for the onerous duties of their position. With a desire to give them assistance, and to occupy some new stations, the directors have been seeking men to go to India. Strange and sad to say, all who have been invited have made excuse. Instead of regarding this as a proof that the missionary spirit is languishing in the Irish Presbyterian church, I hope it is only an evidence that ministers at home are entertaining higher notions of the Mission field's legal claims to the highest talents in the church, and just demands for them. O that the Lord of the harvest that is ripening on Some such sentiment as this—the world is just qualify, and send forth labors into that har-

JEWISH MISSION.

In connection with the Jewish Mission, burgh. In both these cities the Jews are reached rather indirectly. It is mentioned by one of the missionaries, Dr. Graham, as his opinion, that "while little impression may be made on the older Jews, the rising generation is being gradually absorbed into the visible church." The two agents who escaped, with their life, from Damascus, at ted to return to that city, in which they labor, being troubled on every side,-in perils in the city, and in perils by the way. One has been invited by a prince in the country to become the tutor of his sons. The directors have resolved that Mr. Robson

The report of the Colonial and Continental Mission contains interesting information concerning the state and prospects of the the means, according to the Theology of Britain, and concerning the condition and

While the contributions to the various Japanese martyrs who must have been sur- the erection of new churches in different plaprised as much by the sensation they caused, ces, but principally in Belfast. The Lordpassed over them. We were not quite pre-pared for this teaching at the hands of a dig-pared for this teaching at the hands of a dig-intary just arrived from Rome, where the rebellious Italians and all abettors of their we shall do valiantly," realizing that it is not

PHILADELPHIA, THURSDAY, SEPTEMBER 4 1862.

generally imagined to be settled by the de- what answer you can give, in the presence cisions of the First Division of the Court of of the Lord, to any simple, but momentous Session, on the 9th of July, has assumed a question, S. M. new, but not unexpected phase. Mr. Mc-

some of the Edingurgh lawyers are furnishng the prosecution with "the sinews of war' (law), which he hopes to strengthen by the response to an appeal he has made to those of the public who may sympathize with him. There is in Ulster a proverb, more truthful than dignified, which I think is not inapplicable to all who contribute to Mr. McMillan's

As the day for celebrating the Bicentenary of the expulsion of 2,000 Evangelical ministers from the Established Church of England draws on, the excitement for and against becomes still more intense. Many pamphlets on both sides have appeared ome of them, I am sorry to say, manifestng much of the proud severity of party pirit. I believe neither side has anything this which has caused a deplorable alienation n such a sphere as the Bible Society. hink all the branches of the Presbyterian family, and the Congregationalists in Ireland have prepared for celebrating the Bicentiary in some manner; and the Irish Non-conformsts are determined to show their sympathy with their English brethren in a more pal-

she should be stringent, and scrupulously exacting when she should tolerant. Her gigantic proportions, her splendid revenues, and her proud claims, as a national establishment challenge the scrutiny, or at least invite the attention, of every thoughtful man who likes to know the received the reason with more received the reason with more received the reason with more received the reason and the rest of the reason to say everything but in reality cepting for himself such local dwelling as had been paid and dedicated to idol gods by heathen worshippers; and for what reason? Was the glory of the tabernacle necessary to set forth or image His divine glory to the minds of his neonle? What I number and who likes to know the reason of things. Therefore she need not be surprised if, at a into her creed and her claims than they have done for some years. In proof that have done for some years. In proof that she is lax when she should be stringent, and not year distant cousing. There was as much tyrannical when she should be tolerant, it might be enough to say that it is almost as much as his living is worth for a clergyman to read any collect or lesson, but the one for the day, while he might preach any ism but Bibleism, and summer all the year round in

Episcopal smiles. In farther confirmation of my opinion, as o her toleration and tyranny to those within her pale, I shall give a few "clerical advertisements" taken at random from the columns of the Times and Record; and these, as examples, will demonstrate that the Engish church is another Babel in the creeds of her clergy. One advertiser writes his own certificate as follows, "opinions evangelical, but moderate;" another "possesses popular talents of a high order, sanctified by Divine grace; and it is presumed that in any locality where dissent is strong, his services would be of peculiar value; " another, a beneficed clergyman of no extreme views, was a barbarian; to the Jew, every person monied, with one child, is willing to take duty;" another, "a clergyman in full orders wants a curacy in London-sentiments those of the Primate; another whose "sentiments are those of the Record Newspaper" wishes between Jew and Gentile, between Greek and for a change; another advertisement runs barbarian, between the white and the black. thus—"wanted immediately for a sole charge; Humanity is a word which you look for in or clergman in full orders. Population about 840. Views—via Media;" and the last I kind as one family, as the children of one shall quote reads as follows—"wanted a gen- God, is an idea of Christian growth; and the tleman, neither Tractarian nor Calvinistic, science of mankind, and of the languages of disposed to work well in an agricultural par- mankind, is a science which, without Chrisish!!" These are all in and of the estab- tianity, would never have sprung into life. lishment. She has gathered them together, When people had been taught to look upon wings." They have all subscried the thirty- the variety of human speech present itself as nine articles, and they all believe the Pray- problem that called for a solution in the eyes er book. Yet the views of one stand in deadly antagonism to those of another; and date the real beginning of the science of landard date the real beginning date the landard date the Cain lifts up his hand; and slays his brother. guage from the first day of Pentecost. According to the advertisements I have quo- After that day of cloven tongues a new light ted so heterogeneous are the creeds of the English clergy that the words of the Apostle into view which had been hidden from the -" one faith"—cannot possibly apply to hem; and there is only one word known to establishment—and that word is conglomer-

I trust that the Bicentary celebration will do much to aid the earnest evangelical party in the Established Church in their laudable efforts to secure a revision of the Prayer scientific, interest. It is no valid objection book, and something like uniformity in the that so many centuries should have elapsed creed of the members. I hope too that dis- before the spirit which Christianity infused senters, blessed with a revival of Puritan principles, shall give themselves, without division or distraction, to the work of the Lord in their respective spheres.

The Italian question has assumed a new aspect. Garibaldi, suspecting the Ratazzi Albertus Magnus, though nearly twelve administration of double-dealing, is endeavoring to overthrow it, and have Ricasoli re- in the aspirations of Kepler,* and in turned to power. If he succeed, the change the researches of the greatest philoswill bring Napoleon to a point. If he do not succeed, it is highly probable the liberator will loose the knot in the way of his own.

As to the American War—intense anxiety prevails among the friends of the North, since the news of the engagements before Richmond arrived. Oh that the God of battles and of peace may bring this disastrous war to a speedy termination! The true lovers of right and liberty here are as desirous as even to hear of the successes of the North, through a portion of the British press must unaccountably, still writes in favor of the South. The heart of Irish Presbyterians to a man, is in the right place—on the side of the North. I mention this because some of the North. I mention this because some of the North. I mention this because some of the Ford of the North. I mention this because some of the first purnals have been blowing cold on behalf of the defenders of justice and human ity in America; and prayers are more powerful than the press.

The seader, are you fighting the battle of life.

* These are the last world in Kepler's "Harmony the Chord of nature has thinded in as the longing after the light of Thy glory, that is the folioning after the light of Thy glory, that the grade on the world in the tright of place was principle in the world in Kepler's "Harmony that kindled in as the longing after the light of Thy glory, and the world in Kepler's "Harmony that kindled in as the longing after the light of Thy glory, and the world in Kepler's "Harmony that kindled in as the longing after the light of Thy glory, and the world in Kepler's "Harmony that the defenders of the South. The heart of Roll and the world in Kepler's "Harmony that the field of the North. I mention this because some and proved the subject. Daily thousands of prayers ascend to God from Presbyterian altars, on behalf of the defenders of justice and human ity in America; and prayers are more powerful than the press.

Reader, are you fighting the battle of life IRISH PRESBYTERIANS AND OUR WAR.

CARDROSS CASE. on the Lord's side? If not, you are fighting "For the invisible things of Him from the against your own welfare. Advise and see creation of the world are clearly seen, being

Millan has raised an action, directed against the members of Assembly who voted for his suspension from the ministry. It is said

THE Greeks never thought of applying the principal of classification to the varieties of human speech. They only distinguished between Greek on one side, and all other languages on the other, comprehended under the convenient name of "Barbarous." They succeeded, indeed, in classifying four of their exchequer—"fools and their money are soon parted." Things are coming to a pretty soon parted." Things are coming to a pretty they applied the term barbarous" so propagate the propagate pass, if non-established churches cannot exercise discipline on their own own offending members without being liable to civil pains and penalties.

THE BI-CENTENARY.

As the day for celebrating the Bicententhese so-called barbarous idioms.

Plato, indeed, in his Cratylus (c.36),

throws out a hint that the Greeks might have received their own words from the barbarians, the barbarians being older than the Greeks. But he was not able to see the full bearing of this remark. He only points out that some words, such as the names of fire, of brass and sockets of silver? that working water and dog were the same in Phyrgian in silver and overlaying with gold? One whatever, by right, to do with the motives and Greek; and he supposes that the Greeks of the other; and it is the overlooking of borrowed them from the Phrygians (c. 26). this which has caused a deplorable alienation The idea that the Greek language and that between men who used to labor in harmony of the barbarians could have had a common source never entered his mind. It is strange source never entered his mind. It is strange that even so comprehensive a mind as that of Aristotle should have failed to perceive in languages some of that law of order which he tried to discover in every realm of nature. As Aristotle, however, did not attempt this, we need not wonder that it was not attempted by a source never entered his mind. It is strange the Gods to whom they had seen similar gifts offered, and similar honors paid. The probability, in our times, of fellowship with the feelings of the idolatrous Romans is absolutely as nothing compared with the danger to the Israelite of a sympathy with the idolatrous Romans is absolutely as nothing compared with the danger to the Israelite of a sympathy with the idolatrous Romans is absolutely as nothing compared with the gods to whom they had seen similar gifts offered, and similar honors paid. The probability, in our times, of fellowship with the feelings of the idolatrous Romans is absolutely as nothing compared with the danger to the gods to whom they had seen similar gifts offered, and similar honors paid. The probability, in our times, of fellowship with the feelings of the idolatrous Romans is absolutely as nothing compared with the danger to the gods and the gods are proposed to the gods to whom they had seen similar gifts offered, and similar honors paid. with their English brethren in a more palpable way, than by lectures, or sermons—they are determined to aid them with money.

THE ESTABLISHED CHURCH OF ENGLAND.

The restoration of Puritan orthodoxy, and candor, and conscientiousness to their lawful ascendancy in the Established Church would effect a wonderful reform—and in a very short time. The English church is lax when she should be stringent, and scrupulously Celts and Germans, with more respect and sympathy: they would, at all events, have looked at them with a more discriminating

not very distant cousins. There was as much

similarity between the language of Cæsar and

the barbarians against whom he fought in

blindness, or rather of deafness, not to perceive such similarity, and that blindness or deafness arose, I believe, entirely from the barbarian was struck out of the dictionary of and obedience, and surrender of themselves classed as members of one genus or kind was recognized, can we look even for the first beginnings of our science. This change was effected by Christianity. To the Hindu, every man not twice-born was a Mlechha; to the Greek, every man not speaking Greek not circumcised was a Gentile; to the Mohammedan, every man not believing in the prophet is a Giaour or Kaffir. It was Christianity which first broke down the barriers vain in Plato or Aristotle; the idea of man-"even as a hen gathereth a chicken under her all men as brethren, then, and then only, did eyes of the nations of antiquity. Old words assume a new meaning, old problems a new me, which at all describes the ministry of the interest, old sciences a new purpose. The common origin of mankind, the differences of

race and language, the susceptibility of all nations of the highest mental culture, these become, in the new world in which we live, problems of scientific, because of more than scientific, interest. It is no valid objection into every branch of scientific inquiry produced visible results. We see in the oaken fleet which rides the ocean the small acorn which was buried in the ground hundreds of years ago, and we recognize in the philosophy of hundred years after the death of Christ,

ophers of our own age, the sound of that keynote of thought which had been struck for the first time by the apostle of the Gentiles:

understood by the things that are made, even His eternal power and Godhead."

But we shall see that the science of lan-

guage owes more than its fiirst impulse to Christianity. The pioneers of our science were those very apostles who were commanded to go into all the world, and preach the Gospel to every creature," and their true successors, the missionaries of the whole Christian Church. Translations of the Lord's Prayer or of the Bible into every dialect of the world, form even now the most valuable materials for the comparative philologist. As long as the number of known languages was small, the idea of classification hardly

RUSKIN-ON-CHURCH ARCHITECTURE.

PERIL AND GLORY OF THE TABERNACLE.

Was it necessary in carrying out the Mo-saical system, that there should be either art or splendor in the form or services of the blue, and purple, and scarlet? those taches of brass and sockets of silver? that working thing at least is evident: there was a deep and awful danger in it; a danger that the God whom they so worshipped, might be associated in the minds of the serfs of Egypt with to the Israelite of a sympathy with the idolatrous Egyptian. * * * Yet against this mortal danger provision was not made in one way, (to man's thoughts the simplest, the most natural, the most effective,) by withscarlet necessary to the people who had seen the great river of Egypt run scar-

and m

Ireland has of late years been undergoing

Report on Houses for the Working Classes,'

changes that are going on in Ireland. The

come and settled down beside him.—Rev.

And to la world to save!

Nor heed the coming grave!

Mr. McNaughton's Address.

Live, live for God,

Live, live for God.

LIVE FOR GOD .-

falling like a mantle on Mount Sinai, and its golden courts opened to receive their mortal lawgiver? What! silver clasp and fillet necology. I am not exaggerating.

It surely required a certain amount of

He made with men was accompanied with some external sign of its continuance and of His remembrance of it, so the acceptance of that covenant might be marked and signified single word barbarian. Not till that word by use, in some external sign of their love mankind, and replaced by brother, not till and theirs to his will; and that their gratthe right of all nations of the world to be classed as members of one genus or kind was their enduring testimony in the presentation to him not only of the firstlings of the herd and fold, not only of the fruits of the earth and the tithe of time, but of all treasures of wisdom and beauty; of the thought that invents, and the hand that labors; of wealth of wood and weight of stone; of the strength of

ron, and of the light of gold. / THE PRINCIPLE NOT ABROGATED. It has been said—it ought always to said, for it is true—that a better and a ne honorable offering is made to our Master in ministry to the poor, in extending the knowledge of his name, in the practice of the virtues by which that name is hallowed, that in material presents to his temple. Assuredly it is so; woe to all who think that any other kind or manner of offering may in any wise. take the place of these! Do the people place to pray, and calls to hear his word? Then it is no time for smoothing pillars or carving pulpits; let us have elough first of walls and roofs. Do the people need teaching from house to house, and bead from day to day? Then they are deadens and ministers we want, not architect. I insist on this. I plead for this; but et us examine ourselves, and see if this be indeed the reason for our backwardness in the lesser work. The question is not between God's house and his gospel. It is between God's house and ours. Have we no tesselated colors on our floors? no frescoed fancies on our roofs? no niched statuary in our corridors? no gilded furniture in our chambers? no costly stones in our cabinets. Has even the tithe of these been offered? They are, or they ought to be, the signs that enough has been devo-ted to the great purposes of human stewardship, and that there remains to us what we can spend in luxury; but there is a greater and prouder luxury than this selfish one that of bringing a portion of such things as these into sacred service, and presenting them for a memorial that our pleasure as well as our toil has been hallowed by the remembrances of Him who gave both the strength and the reward. And until this has been done, I do not see how such posessions can be retained in happiness. I do not understand the feeling which would arch our own gates and pave our own thresholds, and leave

the church with its narrow door and foot-worn sill; the feeling which enriches our own

GOD'S HEAD TO BE HO ORED. SOCIAL MISSION OF CHRISTIANS.

But whatever ornaments we admit ought clearly to be of a chaste, gave, and noble How often for some time have I heard the kind; and what furniture we employ, evidently more for the honoring of God's word than for the ease of the preacher. For there are two ways of regarding, sermon, either as a human composition, or Divine message.

If we look upon it entirely as the first, and require our clergymen to mish it with their utmost care and learning for our better delight relations. light whether our better elight whether of ear or intellect, we shall accessarily be led to expect much formality and stateliness in its delivery, and to think that all is not well, if the pulpit have not a golden fringe round it, and a goodly cushion in front of it, and if the sermon be not fairly written in a black hook to be smoothed from the gushion in a black hook to be smoothed from the gushion in a black hook to be smoothed from the gushion in a black hook to be smoothed from the gushion in a black hook to be smoothed from the gushion in a black hook to be smoothed from the gushion in a black hook to be smoothed from the gushion in a black hook. book, to be smoothed fron the cushion in a . It is because we have not sufficiently com-

book, to be smoothed from the cushion in a majestic major before beginning; all this we shall duly come to expect; but we shall this prehended the social mission of the Gospel. The Gospel we imprison it in its sphere, at the same time consider the treatise thus prepared as something to which it is our duty to listen without restlesness for half an hour or three quaters but which, when that duty has been decorably performed, we may dismiss from our minds in happy confidence of being provided with another when next it shall be necessary. But if we once begin to regard the preacher, whatever his faults, as a man sent with a message to us, which it is a man sent with a message to us, which it is a matter of lift or death whether we hear or refuse; if we look upon him as set in charge over many sprits in danger of ruin, and having allowed if him but an hour or two in the seven days it and it is affections and interests, duties as fathers of families and citizens—we have the right to declare nothing profane; that is, to abstract

seven days to speak to them; if we make nothing from our God.

some endeaver to conceive how precious these Have we two principles of life, as well as hours ought to be to him, a small vantage on two kinds of morality, the one for the church the side of (od after his flock have been ex- and the other for the world; the one for priposed for six days together to the full weight vate relations and the other for politics? Ah! of the world's temptation, and he has been I would weep my eyes dry, should the ene-forced to watch the thorn and the thistle mies of the Gospel deem themselves authorizspringing if their hearts, and to see what ed by our fault to dispute its social mission. wheat had been scattered there snatched - "See these renowned Christians!" they from the wayside by this wild bird and the other, and at last, when breathless and weary with the week's labor they give him this interval of imperfect and languid hearing be believed in the week's labor they give him this interval of imperfect and languid hearing be believed in the week's labor they give him this interval of imperfect and languid hearing believed in the week's labor they give him this interval of imperfect and languid hearing believed in the week's labor they give him the week's labor they give him the week's labor they give him they will be hush-

he has but thirty minutes to get at the separate ed by the presence of cotton.' hearts of a thousand men, to convince them of Our Christianity has the a Our Christianity has the air sometimes of their weaknesses, to shame them for their sins, having gone outside the age. All that is not to warn them of all their dangers, to try by the direct work of preaching or of charity this way and that to stir the hard fastenings seems to awaken its scruples. As if any of those dors where the Master himself has thing human could remain a stranger to us, stood and knocked, yet none opened, and to as if the Gospel, which surrounded the earth call at the openings of those streets where and sky, did not comprehend political comwisdom erself hath stretched forth her hands munities; as if it proceeded by mutilations man regarded,—thirty minutes to instead of transformations; as if, like false raise de dead in, let us but once under religions and petty morals, it sanctified man and feel this, and we shall look with by diminishing him, taking away the affect changed eyes upon that flippery of gay fur- tions, taking away the external duties, taking about the place from which the mes- away the arts, taking away literature, taking

of judgment must be delivered, which away, in fine, always and everywhere, and er breathes upon the dry bones that they making the world believe that one loves God, live, or if ineffectual, remains recorded only on condition of loving nothing else. demnation, perhaps against the utterer | The world is but too much disposed to add listener alike, but assuredly against one mit this doctrine. Every Christian, in its them! We shall not so easily bear with eyes, is a man who has entered a convent, language and that of Homer. A man of Cossar's sagacity would have seen this, if he had not been blinded by traditional phrase-ology. Lam not evaluate the corps of the horse and rider? May, not so. There was but one reason, and that of the corps of the horse and rider? May, not evaluate the corps of the horse and rider? May, not be simple even when they are colling the corps of the messenger; we shall wish that his teresting himself in nothing here below, in adopting the corps of the messenger; we shall wish that his teresting himself in nothing here below, in adopting the corps of the corps of the corps of the messenger; we shall wish that his teresting himself in nothing here below, in adopting the corps of th he silk and gold upon the seat of judgement, an incomplete man, who will pray, but will weetest, and the place from which he speaks, heart either for creatures, (as it is said,) or civilization, or liberty.—De Gasparin. e a marble rock in the desert, about which

people have gathered in their thirst. ATTITUDE OF CHRISTIANS IN ENGLAND. TERESTING FACTS ABOUT IRELAND.

DURING this glorious crisis, which they are passing through in the name of the gospel, and for the holy cause of justice, the United reater economic changes than any other ortion of the kingdom. When I tell you States counted on the support of England, hat, within the short period of nineteen years above all Christian England. England is their mother, she has furnished them almost -since the period of the Disruption—£30, 000,000 worth of land have changed hands all their original population she has absorin the Ecumbered and Landed Estates Court, | bed into the Anglo-Saxon nationality the lainvolving a change of property, and intro- ter immigrations. They are bone of her bone, and flesh of her flesh. Furthermore. ducing an immense amount of capital, energy, and agricultural skill, that are telling con- a religious tie, stronger than that of blood, fessedly upon the aspect of the country—as- unites the two nations which show themselves similating Ireland more to Scotland and Eng- devoted above all others to the propagation land than in former times; and that these of the gospel on earth.

changes like those which Dr. Begg brought out so admirably the other evening in his of English Christians has for long months disappointed the hopes founded upon them. will naturally tell upon the people—you will I speak of it more freely, inasmuch as this easily see that they give us facilities of a fault is already almost a thing of the past peculiar character for the introduction of the and sympathy is on the way to awaken. Yes, for long months, English Christians

Gospel concurrent with these economic changes. Changes as great in the population have have not had, as it were, a single word of encorporate to release at the service of those been going on no less extensive. Two tides couragement to place at the service of those have been streaming over Ireland—one in the who were combating (as I have proved) direction of Australia and America, to some and suffering for a noble cause. Not a meetextent also to Scotland and England, going ing, not an address; the Journals which out of Ireland; and another, chiefly coming serve as organs to the principal churches into Ireland from Scotland; and I trust in have almost all made it their study to disits character and consequences, like the gulf credit the movement, to point out with an acstreams, which bring fertility and health. cent of triumph the mortifications of the re-Generally speaking, the outgoing element public, to exaggerate the successes of the has been a Roman Catholic element, the incoming a Protestant element, and especially deny that slavery was in question, to legiti-Presbyterian element from Scotland. We matize the separation, to present as a desirhave no doubt that these two changes togeth- able ideal the definitive maintenance of a er, the outgoing and the incoming, will tend Southern Confederacy. This was sad, very sad. Christian Engto make the South and West of Ireland some-

what like Ulster, and like the changes which land has not forgotton the moment when the took place some years ago in our own belov- eloquent cry of betrayed affection crossed ediland. In 1848, the population of Ireland the seas, "Oh, Englishmen, Englishmen, was in round numbers eight millions and a could you not have watched with us one quarter; in 1861, it was five and three-fourth hour?" It will be remembered that the Miraillions, making a decrease on the gross po- beau once proposed the resolution in the Napulation of two and a half millions, or nearly tional Assembly: "The silence of Sieves the entire population of Scotland, if you ex-cept Edinburg and Glasgow. You may thus son, the resolution might be adopted by all have an idea, from the decrease of the populof us, continental Christians, dismayed by lation on the one hand, and the introduction the attitude of England: "The silence of of capital on the other, of the economic English Christians is a universal calamity." They have sent us invitations to prayer, great mass of the population who have left but among the subjects pointed out, we have home consisted, as I have said, of the Romish never perceived that which preoccupied all element; while of those who have come to our thoughts. The great moral and religi-Ireland, there have been hundreds from Scot- ous interest of our age was systematically land, tending to change still more the rela-omitted; the word slavery seemed to have tive proportions of Roman Catholic and Pro- become as suspicious in England as it had testant, giving accessions that constitute been in America. One would have said that, centres of light and influence to the Protest- desirous of justifying the prejudices of their ant Churches in that darkland. I have here enemies, they wished to prove to the whole a map drawn up by Mr. Miller, Prince's world that English interests passed with Street, Edinburgh, with red dots showing them before everything, that their abolition upon it the places where Scotchmen had set | zeal was extinct, that questions of principle led; and I put it into the hands of the Mod- were incapable of moving them. During this erator for his information. This map is in- time, blood was flowing; that blood, the efdicative at once of the migratory and also the | fusion of which would have been prevented or gregarious character of our Scottish country- promptly checked by the energetic intervenmen. You will observe that a large number | tion of European sysmpathies, that blood of have come from Scotland, and that wherever | which we are guilty, all who have been unwila Scotchman has fixed himself others have ling to discourage the monstrous insurrection of the South.

One of the problems that has most tormented my mind has been to explain the conduct of English Christians in certain affairs, and at certain moments. I knew of no men more energetic or devoted; at the present time, a very large portion of the good which is accomplished on our globe is accomplished through their powerful initiative; yet