Woetry.

THE SABBATH.

Lo! now the happy Sabbath sun shines forth, And the worn world shakes off its lumbering care;

Gentle and joyous spirits walk the earth, And all is calm and soft, and bright and fair. The village is astir; the voice of prayer Floats, with the streamlet's hymn that murmurs near,

In solemn cadence, on the morning air, And tells, the day to lowly labor dear, The blessed Sabbath, praise be unto God, is here

Afar, o'er hill and valley, stream and glen, The ancient church-bell's peal is blithely

Now, on the fresh breeze, cheerily heard, and In the quick quivering of the green leaves,

Prompt at the summons, moves the straggling The youths clear fence and field with frolic

The ruddy maids, their prudent mothers' boast, Demurely step, sly stealing glances round, Nor leave the branchy path that threads the burial ground.

Around the low-browed porch they pause Beneath the elm that towers above the

Exchanging, gravely, greetings without guile, They learn the welfare of each honest home. Advancing slow; their toil-bronzed brows they bend,

And kneeling as he opes the sacred tome, Their gushing hearts and blended tones

Happy that band, reliant and devout! The dusky artisan whose brow now bright, Expands with love and joy; the yeoman stout, Whose harvests are the bounty of God's

Matron and maiden, old and young, unite. Heart-offerings to God's low-roofed house to

bring, From which the intruding oaks exclude the While to the organ-notes the glad birds sing; Yet God is there, and 'tis the palace of Heaven's

The temple's glory or cathedral's pride?
Than conquerer's triumphs higher and more

The joys that with the cotter's Sabbath bide. His blessed sleep whose service has been mighty Sovereign

So may we live in Him who for us died. That life may, like a Sabbath, be possessed And death heaven's Sabbath give of rapture and

Correspondence.

"GOD REIGNS."

Few have passed through sorer trials than David. His life had often been in the greatest jeopardy. Frequently he had nothing but God's promises to sustain him. Look where he would, except to God, and all was darkness. In God, all was light. When he had passed through the sorest, most heartrending trials, he could look up and rejoice that "the Lord reigns," and call upon the earth to rejoice. His faith could take hold of that one great, grand, glorious truth., Inthat truth there was light, and in it there is nothing but light to the holy soul. Amid this world's darkness-amid the clashing of arms, and the consequent sighs, groans, tears, deaths, I know of no truth better calculated to rejoice the heart.

That "God reigns," is a truth which stands out prominently to view in the holy volume, and would we but open our eyes to the world's history and to passing events, we must see it written there. But ah! how many will not read the inspired volume, and are blind to that volume which God's proidence is writing. The great mass close their eyes to the great, glorious, comforting related by Motley in his History of the New facts of Revelation and Providence, and be Netherlands has, we take it, a lesson for us cause they see not, fancy that God has little just now in our history. The Duke of Parma, to do with the affairs of earth, or, perhaps than whom perhaps Spain never sent out an well nigh atheistically ignore his supremacy. How many are blind to God's providential attempt the capture of the capital city of government, because they do not want to see. Antwerp. It is a truth, which their hearts do not love -a truth, which they would banish from with a very little labor and some sacrifice, be

their minds—ves, banish from the world. brings nothing but joy and comfort. It is stood upon a river which might be, and was the sun in the firmament of truth. In such afterward, bridged by Parma, and so be dark and trying times as this times of our readily cut off entirely from the sea, whence country's sorrow and peril, it is full of comfort to them. Come what may, they "can encourage their hearts in the Lord their God." a system of gigantic dykes. To pierce a Come what may, they know all is right—all certain one of them, would at once bring the is best. They can sink into God's blessed sea up to the very gates of the city. This will and say, "not my will, but thy will done, with the ocean traversed by amphibnot my way, but thy way—not my time, but ious Hollanders, the inhabitants might laugh at the helm, at the very best time, all evils of to besiege them; for Parma had neither ships earth will be removed—that God will wait nor sailors, and his army would starve while for the very best time, but not an hour lon- the besieged would revel in plenty. ger. The place of their "defense is the munitions of rocks," and they can calmly and fearlessly look out upon the gathering storm, or even on the descending storm.

"Their steady souls can fear no more Than solid rocks when billows roar."

They can smile at all the combinations of earth and hell-yes,

'Smile at Satan's rage, And face a frowning world."

whom this truth brings no comfort? It whom William had persuaded to accept the would be false to say that they "can smile post of Burgomaster, summoned a meeting at Satan's rage." Often their minds are fil- of the magistrates, and laid before them the led with terror. Perhaps, they can only see plan of Orange for frustrating the designs of the impending storm. They see not "the Parma. They were convinced, and orders covert from the storm," nor the Hand which were given to pierce the dyke, "Unfortu-

to be given over to him whose tender mer- so soon as the plan suggested was known, to be given over to him whose tender mer-cies are cruel: Satan is celled the "God of this world;" and the "prince of this world." the "rules in the hearts of the children of disobedience." They move at his will—wil-disobedience." They move at his will—willingly obey him. He is really their king. the pastures which were about to be sublingly obey him. He is really their king. He often allures and secures the grievous fall of God's children, and he "worries whom all of God's children, an

he can't devour." He often secures the grievous persecution of Christ's followers. It has been estimated that 50,000,000 of them have been martyrs. For the last 6000 years, Satan has appeared to be the supreme ruler of this world. He has seemed to be well nigh uncontroled and uncontrolable. Hence many Christians have been led to suppose that God has had little to do with the affairs of earth. Their vision has been sight, not faith.

But though Satan has been roaming at large—a Hadean prisoner, and not a prisoner confined to space—though he has been going about as a roaring lion seeking whom he may devour, yet he has not been permitted to do as he pleased, but as God pleased. It is equally true of him, as of wicked men, God has caused Satan's wrath to praise him, and the remainder he has restrained. The rage of men and devils has always advanced the highest good of God's people and of his universe. There has never been a manifestation of the enemy's wrath but God has brought good out of it. The eye of God has ever been upon that arch-enemy, and his hand has continually restrained him. Satan can do nothing without God's permission.

Because the good of the universe, and the good of His people demanded it, the infinite-ly wise Sovereign has permitted Satan to go about as a roaring lion—has permitted that spirit who is the concentration of evil to roam through the earth—yes, and through other worlds, -and by means of sin, to make earth a vale of tears—a lazar house, and portions of it to bear strong resemblance to the abode of the lost. And can good come out But soon the hum is hushed; the pastor comes, of all this?—has any good come out of it? Yes. Is there no scene of sin, misery, wretchedness and woe, but God has permitted and permitted because it was best? No. Eternity will ever answer, No! Eternity will pro-In prayer and praise, to God, their Father and claim that every thing was for the bestthat every thing was a part of the allwise purpose of LOVE. But we must pass down through eternity, and see, see all causes producing their ultimate effects, before we can understand all the whys and wherefores of God's government on earth. But in this. state of existence, in which we can see nothing but "in part," some things are as dark to us as Egypt—God has given us no light, so that we may,—yes, must—walk by faith. There is no sight here, there, it will be perfect vision. There we shall cease to "see through a glass darkly."

Since "God reigns," all who trust him are safe. Everything may seem to be against them, but really all things work together for their good. So particular is God's providential care, that even the very hairs of their heads are all numbered. Mat. 10: 30: Lu. 12: 7. Sight may see only clouds and The Lord's day past, how sweet, at eventide, darkness, but behind those clouds, the Al-

"Hides a smiling face,"

and orders everything for the best. Our beloved land may be called to receive her mete—what she has measured out to the African and the Indian. Our worse than Egyptian oppressions, and our pollutions. which might well nigh have bought the blush upon Sodom, may have filled her cup. Our vial of wrath may be filled up, and now God may be measuring out to her double, according to all her works. The Avenger of his own oppressed, despised little ones may now shiver our Government with his great iron rod. Angels may rejoice over her. The blood of Kansas may be required at her

hand. The despised, unacknowledged Sovereign of the nations may show her that he is Lord—that he is greater than Govern ments. But fearful, unutterable, heartrending as may be the distress, God's hidden ones need not fear. They need not fear though the earth may be removed, and though the mountains may be carried into the midst of the sea. Ps. 46: 2. They can look up with confidence, assured that their Father reigns, and that his promises are all sure. They know that he can, and that he will bring light out of darkness, order out of evil. The darker the day, the brighter is

the evidence that his redemption draweth JAMES KERR.

SHALL THE DYKE BE PIERCED!

ONE incident in the siege of Antwerp as It was, however, so situated, that it could,

made so safe as easily to defy his general-But to many a child of God, this truth ship and the power of his veteran army. It They know, that as Father is to scorn any attempt that Parma might make

William the Silent felt entirely easy at

the approaches of Parma, and hastened his friends away to have the great dyke Blawgaren destroyed, not doubting that it would at once be pierced. But William was too soon laid in the grave and before the order was executed. Antwerp was governed by a Hydra-headed anarchy of boards, wardmasters, and colleges, and was without a man who, either as general in the field, or statesman in the council, could claim obedi-But are there not many Christians, to ence or enforce authority. Saint Aldegonde, directs it. They see darkness, but no light. nately" says Motley, "there were many other boards in session besides Schepens, and many the darkest clouds and see the Sun beyond. other motives at work besides those of To the eye of sight, earth, at times, seems otism. The guild of butchers held a meeting

trates on the following day, sixteen butchers,

tion of beef which was imminent." came sixteen colonels of militia, as representatives of their branch of the multiform Government. These personages, attended by of ministering spirits smile attendant on our by our Church, and not to be questioned.

This is conclusive; and obliged the Assemthe position of the butchers with many voluble and vehement arguments. Not the least convincing of their conclusions was the assuconvincing of their conclusions was the assurance that it would be idle for the authorities to attempt the destruction of the dyke, seeing that the municipal soldiery would prevent the measure by main force, at all hazards and without regard to their own or other lives."

The opposition was successful. The price that the seeing that the manufacture of the price that the seeing that the see causes we accepted it as a special and kind providence that the time and way of terminating thus.—as we think it should terminate for ever the painful part of the seeing that th was not a very large one which they were The Church, the School House, and the Colfollow them—in the best of all senses. We

The days passed on, and a watchful eye was upon them the while, all too ready to take advantage of their failures. Repentance came to them, but when repentance availed them nothing. Parma understood the importance of the dyke if they did not. His first work was to plant his army upon that dyke and dot it with forts; he knew well that the time would come when Antwerp would wish it broken. It came soon. He built his bridge, and the hapless city must Now nothing was too precious to be sacrificed for that end. Desperate and terribly bloody battles were fought with frantic energy and bravery, and thousands of lives were sacrificed on its narrow top, but the dyke could not be pierced, and the faminewhen the time had gone by forever.

Is there not something frightfully suggesive in this story to us at this day? We too the government. In a republican country never recall or regret, what she did in 1837. have our dyke. It is slavery. Interests immeasurably beyond the fate of towns and

cities depend on how we use it. The dictates of the simplest wisdom, which it would seem a child might understand, not this whole land into a waste, and crush the series of events. to speak of justice and humanity, demand hopes of millions yet to be. Our clear christhat the dyke should be pierced and the tian duty as patriots and citizens is to prevent above remarks—which we give merely for mighty waters of freedom should be let in the consummation of this fiendish scheme. the information of our readers—asserts that for our help. But alas we have our "butch- And in doing this, I believe we may expect "the majority of the Old School church eviers" and our "militia colonels" and the dyke the blessing of him who says that "Whoso-dently agree with" the writer.]

round up the parallel? A.

Selectons.

OUR FORCES THE STRONGEST.

THE Wilmington Journal and Statesman Central Church, Wilmington, September 7th, by the pastor, the Rev. G. F. Wiswell. The xtract:

Now, what evidence have we that our fores are the strongest and that we shall suc-

ture as seen in all its movements; its studied denomination, which we understand better ful teaching, she was as bold for the truth as purpose for more than a quarter of a century—the means of its promotion—the charac-Of this signal proofs were furnished by two dis—Her mother tore her hair and said with wailter of its leaders and the end it proposes to secure; all declare it without a precedent. To defeat such a rebellion, we firmly believe Bills and Overtures, the second on a report learn to read? I might have known the he is right, and God must look upon the effort from the Committee on Foreign Correspondance would have turned your head; you with approval.

(6) We believe that the cause of our go- recommendations of its Standing Commit- and much more like bitter reproaches. The vernment is the cause of civil and religious tees. In the first case, it refused to say the daughter bear all so sweetly and patiently, liberty, not only here but throughout the proposal for organic union might be favora- and assists her husband in the school, emjudice, at all studied the nature of the con-subject to the next Assembly, and distinctly judice, at all studied the nature of the consubject to the next Assembly, and distinctly Gospel, that there is every reason to hope test, can have a lingering doubt. The rebelsaid the union ought not to take place. In she will turn ler family all over to the love lion which threatens our republic, is based the second case, it refused to adopt a recom-essentially upon injustice, oppression and mendation of its Committee, to appoint a Com-We have temor twelve more asking for the essentially upon injustice, oppression and mendation of its Committee, to appoint a Comtyranny. Its spirit is the spirit of oppression. missioner to the New School Assembly then The means and methods it uses are the in- in session, and thus abruptly, and for reasons be admitted to the table of our Lord in due struments of tyrants. The object it seeks is and in a way the Assembly did not approve, time. the supreme power of the few over the many. open a correspondence under a discussion for The fruits of its career thus far, are the fruits a union. of despotism. Not alone the friends of oppression, slavery, injustice and tyranny in our own land, are jubilant at the prospect of the by Commissioners with the New, the Doctor broke the Sabbath; he brought home a load downfall of this government, but every petty goes on to say: wrant and despot of the old world. Our This, in our opinion, is the proper relation exhorted him. He excused it by saying he enemies in England and France, are the for these two denominations to sustain to could not get the camel on any other day, friends of monarchy, and of the privilege of the each other. It was hardly an open question but confessed it was wrong; and that he had few to lord over the many, and live in luxury while the suffering millions are ground to
powder beneath the iron heel of power. Every unselfish lover of liberty and free governry must see this was hardly an open question but confessed it was wrong; and that he had
sinned against God, and promised to keep
the Sabbath in future.

School body. For having, before that, established a correspondence with the New
for ages been taught by their priests that

they that be for them,"

where the will of the majority is the law, the and 1838, while she continues faithful; and slave oligarchs seek to reverse this order and yet that her very fidelity required of her place the sovereign power in the will of the precisely what she has now done in 1862. minority. Failing in this they will fain turn And we thank the Lord for our share in both ever resisteth the powers that be, resisteth We have delayed long enough; shall it be the ordinance of God, and they that resist that we shall wait till Antwerp's fate shall shall receive to themselves damnation." For all these reasons I do not despair of the

DR. BRECKINRIDGE ON REUNION:

ments looking towards a reunion of the Old a dear native sister went with me the wocontains a report which the editor regrets is and New School Presbyterian Churches:

men of the village were so glad to see me, very imperfect, of a sermon preached in the

For a number of months preceding the and all collected, about twenty-five in nummeeting of the Assembly, a movement, which ber, though it is a very busy season—the the Sabbath after the invasion of Maryland, had all the appearance of being concerted, harvest with these peasants. One woman by the pastor, the Rev. G. F. Wiswell. The was made both in the Old and New School took her hands out of the dough, saying, text was 2 Kings, vi: 15-16, in which occur Presbyterian Churches, having for its object "let me come and hear a few words from the the words: "They that be with us are more the organic union of the two.—Among the Holy Book." I trust a good work is going than they that be with them." We give an earliest steps taken, one seems to have been on in several of these simple-hearted daugha joint meeting of a Presbytery of each ters of Lebanon. It is our warmest weather, Church, in or near Ogdensburgh, New York and I was very tired; but when I got home -in which resolutions of mutual confidence, I found my good husband writing to Mr. and of the desirableness of a closer union Mears, and I thought I would write few lines (1:) Not that the loyal States have the were passed, and, we believe, afterward rati- to you, and tell you about the good work most material wealth. This is true. But fied by each Presbytery acting separately. which is going on now all over our mountain we have no insurance of success from this The religious weekly press of both denomi-field as never before. Did you notice an arnations took the subject up, and editorially count in the June Herald, 'A Voluntee Nor, (2) that we have the most men and and through correspondents, discussed it Laborer." That dear brother referred to war material. All this is true. But thus with a certain earnestness. We are not very Asaad A. Salebey, whom I have often spon far we have failed with all our great armies. familiar with the press of the New School of in my letters to you—the one who It may be Napoleonic but not scriptural, that, body, nor with the state of opinion on this going to kill his wife because she read he God is always on the side of the strongest subject in that denomination. Our impres- Testament; and his tows are all made in (3.) Nor that we have national and historic dies did not commend itself to the cordial of his tours at the north part of dir field. I support of any considerable nortion of the prestige. All this too is true. Scarcely any support of any considerable portion of the wish you could hear him tell in his own irtnation has had such a history, and perhaps it New School Church; and that, under any less way of what he has seen and heard. has been our weakness, that we have been circumstances, there would be a large party Shuar, he thinks there are over one hungred so little thankful and boasted of our historic warmly opposed to it. Moreover, it is pro- inquirers. They sent by him renown so much. Yet we see how easy it is bable that the whole body would expect the quest for Mr. Benton to come and spen for God to bring us to ruin. Not by a for- union to take place, if at all, by means of a next Sabbath with them. He hopes to go. eign foe, but by permitting the elements of treaty, or something of the sort; in which In Shuar they very much want missionary something equivalent to a retraction—apolo- it is a great town in the mids of a perfect (4.) We believe we are contending for the gy—repeal of obnoxious acts, weakening of maze of little villages all about it. The life of a wise and beneficent government.— strict principles of action, and of subscrip- School teacher there and his wife are both We have never doubted that we have the best tion; in short, "satisfaction for the past, decided for the Gospel, and le is a hopeful government on earth, probably the best that and security for the future"-should be im- candidate for our next communion season. was ever framed. Here have flourished all plied, if not expressed by us, for the satisfacthe great institutions that so adorn and bless tion of the other Church. We add that a about a year ago; after his marriage he told the race. And they have been nourished, certain number of ministers and members of his wife of his change of sent ments; she at protected and encouraged by the very genius that body were probably very desirous of first was very angry. He to d her to read of our government. This government is imseeing a union effected with our body, and his good books, and if she saw anything perilled, and we its children are rallying not very particular about the conditions. wrong in them to talk freely, and he would for its safety. Who so base as not to see And this completes the expression of our turn back if she could prove him in error idea of the case, as it stood in the New School She was from a wealthy family, and, for a (5) We are contending against a barbarous Church. If our idea is any way near cordespotism, that, perhaps, never had its parallel among nominally civilized men.—Its natice of the New School point of view. In our own few weeks of study, with her husband's faith-

Of this no one who has without pre- bly considered hereafter; refused to refer the bracing every opportunity to speak of the

be sacrificed. At a meeting of the magis- ing out supplicating hands for relief from the that if no such reason had existed, we should trates on the following day, sixteen butchers, bondage in which they graph, being burdened not only have favored, but should have protrates on the following day, sixteen buttners, delegates from their guild made their appearance hoarse with indignation. They represented the vast damage which would be inflicted upon the estates of many private inflicted upon the estates o dividuals by the proposed innundation.

Above all, they depicted, in glowing colors and with natural pathos, the vast destrucour work is to prevent this sad, this direful rian Church, a Church four fifths of whose "Thus far the butchers. Soon afterwards catastrophe, and if possible save this great original elements went voluntarily from us ame sixteen colonels of militia, as representations of militial this, we believe God is with us, and legions whose ordinances have never been questioned

(7.) We are contending for the cause of bly to do as it did first or last. We conwas not a very large one which they were called upon to pay when "the existence of the capital, and with it, perhaps the whole confederacy was at stake." They would not however pay it.

The Church, the School House, and the Colcombination of the symbols of our nation's health and riches. Thus, by these the world has been blessed. And it is just as evident that the progress of this wicked we are fully persuaded that the differences, rebellion growing out of such a soil as it has, even were it now to lay down its weapons, nominations, are too great for them to conhas put back the cause of religion, education, stitute one denomination sufficiently harmomorality and social order one hundred years. nious, to work together either with great The very principles upon which the so-called Confederacy is founded, are the principles of barbarism, and the success of this rebellion will inevitably drive the whole nation back well night into the darkness of the savage see that New School Presbyterianism is a state. Now until there is a radical change type to itself—and occupies a posture of itse in the relations of right and wrong, virtue own, as really as any other denomination have an open way to the sea or perish. Its and vice, we must be right in waging a destand that while it may be fairly doubted even fate depended on the piercing of the dyke. Perate war against the rebellious hordes who by us, whether more harm than good would seek to pull down the pillars and dome of our not result from absorbing that type and denational temple crashing upon our hapless stroying that posture; it is not, perhaps posheads. "They that be for us are more than sible that this should happen at all; and posney that be for them,"

(8.) To maintain the regularly ordained ic union with Old School Presbyterianism civil government is our religious duty divinely without convulsing, if not revolutionizing stricken city fell into the hand of its foe. It commanded. To honor and respect the ma- that. Let us confess that it is the preogawas willing to give up everything but only gistrate, and acknowledge the supremacy of tive of God to bring good out of evil. We law, is not only scriptural but Christian. are not sensible of attering a paradox when This rebellion seeks to divide and dethrone | we say, that the Presbyterian Church can

The Cincinnati Presbyter, in quoting the

LETTER FROM MOUNT LEBANON.

BHAMDUN, MT. LEBANON, July 30th, 1662.

I have just returned from my Wedge In the Danville Review for June, Dr. safternoon prayer-meeting at Btullum Breckinridge thus comments upon the move- village about a mile distant. I walked, and

communion, and we trust they are worthy to

Our brother Asaad, the colporteur, spent the last Sabbath at Maalaka. The good

of straw on a camel. Asaad reproved and

Rev. and Mrs. Kullen, Grman missionaaries, are spending the summer with us. They ask a man to repent, to be toving, compared a dear Christian brother and sister; and virtuous, why not ask him to be charitable?

It is very strange that Mr. Muller could They live at Beirut, and lave come to escape he heat to Bhamdun.

Rev. Mr. Payne, chaplen of a large English man-of-war, has been with us a week. not doubt that he sincerely thought he was not. But some one may ask: "Is not the delighted. He gave us three English pounds seal of God's approval upon his work?" We to help us in our trials are greatly encouraged us by his pious councils nd prayers. We love im as a brother in Chri Do pray for us. With love to all who in-

uire for us a good-by from the heights of Le-L. G. BENTON.

WHERE SHALL I FIND REST?

fears, and leve: susceptible of pain, or pensity

desire f his eye, and the last sighs of ambition, without for the sake of the good this one bw that he has never found what was contains, bearing with its errors.—Boston

apted to ALL the original propensities of Recorder. That is the gospel of the blessed Gode voice of pardon—the hope of immortality. nere the mind reposes, and is at ease; nor there a desire of happiness, or peace,-a sceptibility of hope, of fancy, of friendship. f love, of boundless wishes,—that is not ally met by the gospel of God. When man eels this, he weeps over the sins which so long shut it from his view, and repents and turns to God. He reclines his head on his Redeemer's bosom, and every desire is satisfied, and he calmly waits his change.— Barnes's "Essays on Science and Theology."

MUELLER'S LIFE OF TRUST.

WE do not doubt that all the statements of fact in this volume are true. We are ery far from thinking that the author intended to misrepresent matters. Yet we are very confident he was deceived and that the book will deceive others. The actual mand for them in his name, he commenced a that these results were obtained in the particular way that he supposes, we entirely lisbelieve. He says he contracted no debts, and yet however low their funds might be, they were never in want. And yet it appears that several times, when large sums worth to the writer 'at least' fifty dollars. were received, they were spent in paying An appeal was taken from this decision to arrearages due on the salaries of the teach-One feels inclined to ask, Were these at the last February Term, held in Buffalo, debts? Mr. Muller with great simplicity the referee's decision was sustained." answers, No, for the teachers understood that they were not to have their salaries unit they sould get them. With the same 1. That sermons are worth much more til they could get them. With the same conception of what debt means, he advises a than many people esteem them to be. nan who wishes to go into business but has careful to do it so that "if he is unable to re- the year, he gives them the avails of what pay it he shall not be considered a debtor. By calling them another name, Mr. Muller declare to be worth "at least" \$2500; which made himself believe that these were not is five times the average salary of our preach-

And with reference to the statement, repeated so often and insisted upon with so riers," for the loss of sermons as of other being for aid, we find it a most manifest, though doubtless an unintentional perversion of publishing a fact is to tell it as a secret, sermons then had no value in law, and for and, as men are constituted, there is no them he could recover nothing. Hereafter method of soliciting funds so sure of success the case will be different. as to let it be known that there is need of 4. Many thanks to the Supreme Court of aid without using other solicitations. Mr. New York! piety, established himself in a wealthy city; given him. He tells touching stories, as Y. Evangelist. when a few pounds have just saved himself and the orphans from want. When the work grows on his hands and he needs more room, he sends forth a pamphlet making a statement of the number of orphans to be provided for and the amount needed, and that he does not propose to ask any man for aid.

what end we had in praying for them; he that seeks them for himself, pleaseth himself with them; but he that seeks them for God, pleaseth God with them.

Now we submit that there can be no apart peal to man more powerful than this. The beggar who with a hungry look stretches out them something to attend to."

wonder that after they are edightened and that he accomplished all his work without so-called with the heavenly calling, they should liciting a shilling. Therefore in this matter sometimes falter in the way. They are like of asking God only for help, Mr. Muller's grown-up children, need cons ant watch and experience by no means establishes his theory. We do not blame him for thus soliciting aid. We feel that he ought to have done so. We put forth so continually the statement that

he never asked any one for aid," when he was virtually asking every day. Still we do plished at Bristol that show the power of God

and not of man. Mr. Muller is a great missionary society in himself. As we said at the first; his is a life of trust. We gladly admit this. But then it is called the life of trust, as if there could be none other except on this model. We protest. We are not to affirm that because God has blessed Mr. Muller most wonderfully, and has heard his prayers, that there-

MAN is a creature of emotions, of hopes, fore he approves of the particular theory which he sets forth. God blesses sinful, erjoy; of anxiety or sorrow; seeking peace here, and capable dimmortal joys in another world. The gospel addresses itself to all these; and it is the gospel alone which meets them fully. The utmost power of fear may be felt, when man jooks at an eternal hell.

The forther limit of here may be met. The farther limit of hope may be met; trust in God. Though the author's fancy when he look at an eternal heaven. All the often runs away with his reason, his heart is desires of simpally, friendship, love, may childlike and pure; and any one who, be gratified if the prospect of immortal hap piness. The utmost intensity of love may devotion, may have his love and zeal kindled e exhauste in the effort to love God. And anew. But the book has fallen, and will yet all the mightest powers of the soul may be fall into the hands of many whom it will sean effort to understand the works riously injure. They will not sift the httle God, and to do His will. Man good wheat from the mass of char. We do is in ruins but the ruins are mighty, and not speak merely of those who seem always grand, and tell us what he was, as broken ready to receive any novel proposition in rearches and columns tellens what once Thebes ligion, especially if it seem devout. But And ruined as he is, there is no object there are multitudes of earnest souls that are in this world that satisfies the original sus-ceptibilities of the mind. After men have they read this book will fancy they may sought the world gained its wealth, run its gain it in the way here laid down. They round of pleasure, and climbed its steeps of ambition, sill they sit down in the evening of live in this way. And yet they will not—life, and the big tear steals down the cheek partly because it is so new and strange a

reflect that not one single prohe mind has been met and grat- tion that it is all wrong. Such persons ealth had no such happiness to be will be much perplexed and much hindered t promised; and the theatre and in their Christian course. There is nothing room never met and filled up the more damaging to Christian character than of joy; the toils of professional life for men to resist their convictions of duty. filled the measure of the soul; the It matters not if these convictions are altoy's call to the field of liberty and vic- gether erroneous. The conscience is woundas not satisfied the desires of the im- ed unless it is obeyed. And of the great al mind. And there sits the man, number who are now pointing to Muller's as showing desires of something unreach- an illustration of the life of faith, we have not antisted, and still as restless and yet heard of one who has followed his examsatisfied as he was in all the aspirings of ple. All such are refusing to obey their buthful ambition. There he sits wailing, convictions of duty. And it is because we s it were, on the shore of a boundless and believe that these convictions, which many npassed ocean, for some new bark to bear have formed upon reading this book, are utim to climes he has never trod, and to an terly false, that we, for their sakes, most Sysian he has not yet found. How do the heartily wish that the volume had never come neavings of his bosom, and the last kindlings from the press. We have good books enough

WHAT A SERMON IS WORTH IN MONEY

A CASE DECIDED BY THE COURT.

The National Preacher for August contains two lucid and forcible Calvinistic, and therefore comforting sermons from the pen of the Rev. Joseph R. Page of Perry, New York, now on a voyage to Europe for his health:

The history of these discourses is so remarkable and unusual, involving a principle of property right and a rule of civil law, that the following explanatory note is appended:

"These discourses were lost by the writer, in June, 1859, on his way to Presbytery. His efforts to recover them were unavailing. until a year thereafter he learned they were in the possession of Rev. J. B. Wentworth, esults of his life we do not question, but suit for their recovery in the Supreme Court, which was referred to E. G. Lapham, Esq., of Canandaigua, by whom the case was tried. He decided against the defendant, and, to determine the question of costs, that, from personal examination, the sermons were the General term of the Eighth District; and

We see from this case, as the preachers

2. If a minister preaches two such ser-

of capital, to borrow money; but he must be mons to his congregation fifty Sabbaths of the Supreme Court of the State of New York ers. We hope congregations will take notice. 3. Ministers can recover of "common car-

much energy, that he never asked any human property.

A clergyman on his way to his present field of labor, as a candidate, had his trunk, of the truth. Mr. Muller never said, by containing some 20 of his best sermons, voice or pen," Give me money for the or- burnt, while in charge of the Railroad Comphans," but he said it really every day he pany. He recovered for the trunk and a ived. Sometimes the most effective way small amount of clothing it contained, but

Muller having a reputation for extraordinary 5. Blessings on the man who invented niety established himself in a wealth and Printing I for her himself in a Bidwall the Printing! for by his art, Mr. Bidwell, the ne proposes a new theory of living which enterprising Publisher of The National seems to be especially devout; he begins a Preacher at No. 5 Beekman street, can furpoble charity on the walls of which is virtual! nish these two sermons to any who may dey written, "I ask none but God for aid." sire them, for one five-hundredth part of their Yet he makes annual reports of what aid is real value as established by the courts.—N.

The improvement of mercies best shows