Yoetry.

"Behold the Man."

O SACRED head, now wounded, With grief and scorn weighed down ! O sacred brow, surrounded With thorns, thy only crown! Once on a throne of glory, Adorned with light divine; Now, all despised and gory; I joy to call thee mine.

O noblest brow, and dearest, In other days the world All feared when thou appearedst; What shame on thee is hurled How art thou pale with anguish, With sore abuse and scorn; How does that visage languish, Which once was bright as morn!

On me, as thou art dying, Oh, turn thy pitying eye ! To thee for mercy crying, Before thy cross I lie. Thine, thine the bitter passion, Thy pain is all for me Mine, mine the deep transgression, My sins are all on thee.

What language can I borrow, To thank thee, dearest friend, For all thy dying sorrow, Of all my woes, the end? Then can I leave thee ever? Oh, do not thou leave me! Lord, let me never, never Outlive my love to thee.

If I a wretch should leave thee, O Jesus, leave not me; In faith may I receive thee, When death shall set me free; When strength and comfort languish, And I must bence depart, Release me then from anguish By thy own wounded heart.

Be near me when I'm dying; Oh I show thy cross to me. And for my succor flying, Come, Lord, and set me free, This heart, new faith receiving, From Jesus shall not rove; For he who dies believing Dies safely through thy love. -Paul Gerhardt.

Correspondence.

LETTER FROM CHINA.

TIENTSIN, July 23, 1862.

Mesers. Editors: Truly, the harvest is great, but the laborers are few. May the Lord of the harvest

send forth more laborers into this harvest-The openings for missionary effort in Northern China are great and wonderful. But where is the needed number of men to enter upon the work and reap the fields already white unto the harvest? This is one tory. Hence we hear one of the great geneof the new ports opened to foreign residence, rals of antiquity say to his soldiers, on the by the recent treaties between China and eve of an engagement, "Let no man run the West. As a centre for missionary oper-when he pursues." It was a noble trait ations it stands first in its importance north of Shanghai. It is only about 100 miles from Peking, a city of 2,000,000 of immortal souls. It has water communication to the westward and southward, affording facilities hardly to be surpassed in China for steady pace, till the last foot of the field was itinerant missionary labor. But there are their own; and then did not pursue with that only two American and four English mission immoderate thirst of slaughter so often fatal aries here, and of these, two or three are to the arms of less warlike nations. but beginners in the language of the people. The moment of fairest prosperity, when Is there not ample room for more men? and will not some of the readers of these few

—lift up their hearts in earnest prayer that in a great degree, disappeared; but we, in a God would send more laborers into this har-wast-field? Are there not a few (not to say) vest-field? Are there not a few (not to say many) missionary candidates in America tected against those that remain. Nothing who will covet a part in this work? Let should induce us to abandon in a happy hour, such beware how they answer practically the question, Whom shall I send? May they not be reckoned by the Lord of the harvest so requisite, as when not a drop of sorrow

as replying, Do not send me. great excitement and of wonderful delusion. A certain priest of the Buddhist religion is the mind should be kept in line, even in purprobably the most popular man in this vast city. He appeared here—a stranger—only suing the vanquished and spoiling the slain. a few weeks ago, begging in the streets, according to the custom of the priests. It soon cording to the custom of the priests. It soon became noised abroad that he could cure the chalure and various forms of disease. by cholera and various forms of disease, by ing near us, in the day of profoundest peace. washing with water, &c. He uses no medicinal means for the cure of disease. A booth or neat shed was erected for his accommodation, and multitudes visit him daily in the selves in his hand, and every moment to rehope of being relieved of their bodily mala-dies. Doubtless several thousands go to see him daily, actuated by various motives. A few days since, in company with two English missionaries, I went to the place north of the north gate of the city, where he is practising his arts, and the sight which met our eyes will, I am sure, not soon be effaced from our memories. It was a very warm day,

deluding and deceiving the common people. He did not lose his composure, but remarked that he himself could do nothing, but what was done benefiting men was through the potency of the Goddess of Mercy; that the officers believed in the genuineness of the benefits received, &c. Notwithstanding his immense popularity, he continues to maintain a very humble and devotional appear-

ance before the multitude. Whereunto this strange delusion and extraordinary excitement will grow remains to he seen. Notwithstanding the excessive heat of the day, two or three large censers or furnaces were employed to burn up the incense offered by the visitors who supplicated his aid. This Keat added not a little to the heat of the sun. People were coming and going all the while, he being the centre of all attractions, the supposed embodiment of power to heal.

Would that the people would open their hearts to the pure and the ennobling doctrines of the blessed gospel of Jesus, and seek the salvation of their souls, with even a hundredth part of the zeal which they exhibit towards the worship of images, or which they put forth in the pursuit of bodily

The cholera has been raging here; and it is estimated that some six or seven thousand natives have been laid low by it. Only one church-member has been fatally attacked by it, and he died with the name of Jesus on his lips. The subject of sudden death has been brought vividly before the minds of the native Christians. Some have lost a parent; others, a husband, &c. The scourge is now stayed, as we trust. It was thought best some two or three weeks ago, for the native brethren belonging to the different missions, to hold a union prayer-meeting in view of the ravages of this disease, and behold, while they prayed the Lord sent an unexpected shower of rain, which purified the atmosphere, and doubtless checked it in some degree. The season has been a trying one to the faith of the brethren; but it is believed that the presence of the cholera will have proved a blessing to them.

LESSONS OF WAR. NUMBER XXII.

MODERATION UNDER PROSPERITY.

It is in the moment of victory, an army is exposed to the greatest danger. It is then that resistance, should there be any, usually produces the most fatal effects. A few armed men, rising unexpectedly from an ambush. or a small reinforcement to the routed party; arriving on the field, has often snatched the victory from the conquerors, now disordered through the excitement of success, and intent only upon the spoil or the pursuit. It is a stratagem frequently employed in battle, to pretend to fly before the enemy, that he may be attacked with greater advantage, amidst the intemperate joy and confusion of image gined victory. From this cause have arisen

every difficulty appears to be surmounted, is that which calls for the greatest moderation. lines sent from this heathen city—as large, or even larger, than the city of Philadelphia The elements of opposition have then, indeed remains in our cup. At no time is it so wise The people here are now in a state of to close our ranks, and stand to our arms. as when, one by one, our difficulties are giv-In such a state of existence as the present, to be secure, is to be in fearful jeopardy. Our only safety is, with an humble sense of weakness and of sin, and a tender fear of meriting God's displeasure, to place our-

Selections:

MELCHISEDEK was in himself nothing. He and yet we found a large crowd surrounding | was a mere man; but he was a typical man, the priest, some on their knees, holding burn- appointed to foreshadow the eternal Son of ing incense in their hands. He had a bell God. In Genesis we, for the most part, find in one hand, which he rung every now and the parentage and descent of the personages then, prostrating himself on the ground and spoken of carefully recorded. But Melchisbowing his head down towards the image or edek is an exception to this rule. The book picture of a female divinity, the Goddess of of Genesis makes no mention of his birth, or Mercy, which he recognizes as his patron. parentage, or descent. He is, says the Whenever he bowed, those who had incense Apostle, "ungenealogized." Without rebowed also and made their worship of the corded parentage, with nothing recorded redivinity. Women and children, old men and specting those who had preceded, or those young, were there, hoping to be benefited in who should succeed him, he appears suddensome way by the power of this priest to heal, ly, like an unknown stranger, on the scene. and doubtless many believe themselves to It is this silence as to his parentage and have been benefited by him. Some assert descendants that constitutes him, typically that the mandarine and the gentry intend to (not actually), an eternal person, "having build a temple to his honor in view of the neither beginning of days nor end of life, aid which he has rendered the sick. Others but made to resemble the eternal Son of God, say that the officers are not proposing to take any active part in the erection of the temple, but are willing that the people should do as they please in regard to the matter.

He positively refuses to receive any money cellency of that which He personally is, into in return for the benefits he is supposed to confer. A kind of self-appointed committees called to give an account of your it is runged are collecting brick, timbers, and other articles needed in building, from the blood of all men? —Acts 26: 26. 10 the office. Kingship, too, was associated with the priesthood of Melchisesibly for the purpose of erecting a temple for him or to his honor. One of the mission raise, on the occasion referred to, engaged as a term of the long-surface, on the occasion referred to, engaged in the mission in conversation with him, charging him with in conversation with him, charging him with is a many conversation with him, charging him with is a many conversation with him, charging him with is a many conversation with him, charging him with is a many conversation with him, charging him with is a many conversation with him, charging him with is a many conversation with him, charging him with is a many conversation with him, charging him with in return for him or to his board of the case of Immanuel, where you called to give an account of your strungle every elstating the called to give an account of your strungle every elstating the case of Immanuel, the present propriety of the was account of your strungle every elstating the case of Immanuel, the present propriety of the wholed of of our delimity to the office. Kingship, too, was an action in supineness, to evoke for the strungle every elstation from the blood of all men? —Acts 26: 26. On the case of Immanuel, the present propriety of the winded on our revolutionary histories of other those days the same hold upon the constraint the religious condition of our countered through the present was an action of the whave in mind when we speak of the soul. Science may give the idea of law and government. At least, its cannot give those days in supiness of the order of what is strungle ever in return for the benefits he is supposed to the offices which He assumes. In human

THUR PHILADELPHIA,

give effect to that which, as a priest, he knew. It is meet that one who has all knowledge of God, should be invested with all power to act and to rule for God; and such an one, God to the acc typically (but only typically), was Melchise and most benign dek. He was king of righteousness and the last survivir peace. King of righteousness was not his the greatest title, but his name. Anti-typically, it directs been those people to the Person of Him who, having, by His service for us on earth, secured for us a original inquirestanding in everlasting righteousness before God, still maintains and gives effect to the and have labor principles of God's holiness; taking care and the lives of

that none of those principles should be tar- to. In the mid nished, and yet protecting us, and securing in the days of to us everlasting peace. Accordingly, Melchisedek, the king of righteousness, ruled in and from Salem, the city of peace. Thence, victions and how in the power of righteousness, and of peace, as one typically eternal and typically divine, its dreariness. he came forth, the priest of the Most High the holy daring God, to bless Abraham, saying, "Blessed be Abraham of the Most High God, possessor of heaven and earth." And after having and the tale of thus blessed Abraham, he ministered to him mystics, warm "bread," the symbol of that which giveth native, but int strength; and "wine," the symbol of that And the humbl which giveth joy; and Abraham, on his to his sacred du part, recognized the giver of these blessings from the word of as typically divine, for he gave him tithes who did most of all.—Christian Treasury.

threads in the whirlwind of passion, or When the Protectant shrivel like tow before the fire of temptation. their independence, as The sea of life is covered with dreadful fight of persecution, a The sea of life is covered with dreadful wrecks of character, where everything conspired to insure a prosperous voyage, save true religious principle. I care not who or what a man may be, if he goes away from God I will not warrant that he shall not be guilty of the foulest crimes, or sink to the lowest point of moral degradation. The sad and sickening proofs are around us on every side; and though every sinner does not go to the extremest length in his wanderings from God and right, yet he may do it. There is no certainty where he will stop when once he enters on the downward road.

And even if a man is kept by the restraining grace of God, to which, and not to say superiority of nature, he owes it that he does

The sea of life is covered with dreadful fight of persecution, at from the necessity of anitatin, at from the necessity of paintain their existing anitatin their existing anitatin their existing deficiency, they sank into indolence, as if their waste in dolence, as if their remained of faithful followers he rested at Bahurim; at three tended death to true religion. At the fect convulsion, which to true religion has been suspended, was not the light of the convulsion, which to true religion has been suspended, was needed to rouse them from their indolence in God was still unshaken. "I laid me down and slept, I awaked; for the Lord sustained me; I will not be afraid of ten thousands of people, that have set themselves against me round about."

And may we not cherish for ourselves, in faith in the success of his cause that we do not possess? Was that rebellion of Absalom any more unrighteous or wicked than that which is now deluging our country with blead?

not become utterly depraved and degraded, yet all sin implies degradation. It takes a man from his true sphere, and lowers him from his normal position. A Crossus or an Alexander, a Laplace or a Hume, a Rousseau or a Byron, a Franklin or a Humboldt, are none of them the highest style of man. To reach the loftiest prizes of wealth, and secure the best rewards of ambition—to wear the greenest bays of the scholar, and achieve the most distinguished honors of the philosopher or the poet, may all be consistent with what involves moral degradation in the sight of angels and in the estimation of God. That soul which is filled with anything less than the glories and achievements of eternity is a degraded soul, though it may strut its brief hour upon the steep of life. he best rewards of ambition—to wear the hour upon the stage of life, arrayed in the tinsel of every distinction that belongs to time.—E. P. Rogers.

children, whose education he was anxious to exacting of intellectual esources in the serter, not immediately against her, she resolved to forsake his house, and did so at once, seekto forsake his house, and did so at once, seeking from door to door for employment. She was soon taken in, and at no great distance from her former home. But a few weeks had elapsed before her place of service was known, and the master urged her return. She utterly and the master urged her return. She utterly refused. After the passage of several months the master, of his own notion, made months the master, of his own notion, made out her emancipation papers, and gave them away. Every servant of thrist, as such, posout her emancipation papers, and gave them to her. Years were away, and when about twenty-five years of age this sable child was his way to discovery smost open and discov and knew herself a child of God. She stood fast in her liberty for the space of fifty years, during all which time she walked with the material, and the great the variety for the handling of enterprise. people called Methodists, joying and rejoicing in their order. Serving with Martha's careful hands through all her threescore and among his pupils, and the minister in his conten years, she provided things honest in the gregation, has the best of for his labor, and a place for her weary body among the rich thing in nature which is cally generative of at her death. Many were the foretastes of her heavenly

oliss which she enjoyed with many friends of Jesus still living in this city. To two of these she had intrusted the management of her savings as she labored on, careful meantime Review forcibly present some of the points to do her part for the cause of goodness. A of resemblance between baslom's rebellion, further remunerating service, entitled to about says on the subject. \$9,300 in the hands of her faithful friends.

devised to the Missionary Society some \$1,-200, and distributed the balance of her proper-has finally come, almost so our own hearth-

CHRISTIAN reader, are you faithful? Are

) INTERPRISE. SANCTE Sanctified

terprise, here and there cere, that alone relieved deel with interest upon the shiftering, and achieved le tar reaching influences le tar reaching influence

nigher civilizati

It was the

burches had secured were freed from the from the necessity

God calls for our ergies, for our progress in knowledge, at righteousness, and the exercise of ingenty, invention, every faculty, in his service and grants his grace according as that service is rendered.

which is blood?

It was David points according as that service is rendered. On a large scale has his truth been illustrated, in the spiritual resperity of the enterprising early churc in the cold worldly-mindedness which be lit when settled in

of the world expressed themselves in prohibition. Many of thosobstacles are now removed, and the state of the world generally is that of invitation to labor for advance-ALL ONE IN CHRIST JESUS.

OR, A PEARL IN AN AFRICAN SETTING.

The following narrative may gladden many hearts, and awaken praise to the Father of mercies. C. J. was born in the Island of Santa Cruz, in a state of slavery; at fourteen years of age her master brought her to this country in company with several of his own children, whose education he was anxious to

THE TWO BELLIONS.

results endlessly new .- rinceton Review.

A WRITER in the Probyterian Quarterly

In her case, here was a striking illustration of that which is written: "The blessing of the Lord maketh rich and addeth no sorrow."

This war—the repend of a son against David—heretofore at so great a distant e from us as to be by us comparatively lit e felt, save as our sympathies were awaken d for the fallen, or sympathies were awaken d for the fallen, or This war—the rebell n of a son against

> OUR NATION'S FEST DUTY. And doubtless the firs

not always through the instrumentality of second causes that Jehovah employs His has been blessed of efficiency? It would be no more vain for a is ment of the greatest sinner to sit down in spiritual idleness, and loss upon society. Since expect that God would irrespective of his ste departed from time, own activities, interpose for his salvation,

JAY, DECEMBER 4 1862

own activities, interpose for his salvation, than for this nation to hope that Absalom would be defeated and slain, while yet David did not summon to his aid the armies of Istacle. It is indeed well for us in these troublest the church's desolation, the confiding faith, "The Lord is our refuge and strength," but neither the feeling, or the prise, here and there are that alone relieved

ore are the way for the is this or that going to affect me? "the politician with a sharp eye to the future position epries of Wyckliffe which of his party, the merchant to his contracts, the money holder to his property, the milita-RELIGIOUS PRINCIPLE THE TRUEST
SAFEGUARD.

RELIGIOUS principle is the only moral safeguard of man. Every other influence will be only like the green withs with which the treacherous Delilah endeavored to bind the Hebrew giant. They will snap like threads in the whirlwind of passion, or

GROUNDS OF SUCCESS. But let us turn to the analogies of hope our theme suggests. Unfavorable as to all

which is now deluging our country with

It was a falsehood for Absalom to say that David perverted judgment in Judea; and it is equally false for any portion of this land to affirm that a single one of its constitutional rights were ever denied it. The great producing cause of both these rebellions was the lust of power. It was all ambition for place. Let the reins of this government have always remained in the bands that now seek its overthrow, and let them have been permitted to drive it wheresoever they listed, and they would never have lifted one finger against it. And with a dissimilation that cannot fail to suggest, the obsequiousness of Absalom, in kissing every man in Judea that came to make obeisance to him; has this revoltin our land been promoted. The possession of power under the Federal government was largely used for its overthrow, and with loud professions of an earnest wish for compromises, secret efforts were made to secure their defeat.

Nor is this all. There is in this American rebellion one feature—in our apprehension supremely unrighteous and wicked-that had no place in the rebellion in Judea. We refer, of course, to the avowed purpose of conserving and perpetuating an institution, for clinging to which the hosts of Pharoah were overwhelmed in the Red Sea; and complete. For some wrong-doing of the masboth North and South, were wont to weep. And now a rebellion thus conceived and promoted, will God prosper it? A government with such a corner-stone—a corner-stone laid in the falsehood that denies human equality, and personal liberty,—will it ever be established? We cannot believe it. As well think of Absalom's sitting down upon David's throne, and wearing David's purple, as such a possibility in this land. [Reference

> The article then proceeds as follows: GOD DOES NOT INTEND OUR RUIN.

But David had, as we have seen, a still firmer and surer ground for his confidence in the overthrow of Absalom's rebellion. sight of men, and laid up for herself in store, both a good foundation against the time to come, and with commendable forecast procured a lot in Greenwood, and adorned it as that her present affliction could not be intended for her destruction, but was only disciplinary. And are we not right in cherishing precisely the same views of our land in her present sorrow? Like Israel of old, we are, indeed, a wicked people. Our sins are many and aggravated, and they are continually crying to heaven against us. We are proud. We are ever saying to the nations of marvellous feature in the life of this woman was, that although never rising above the condition of a house-servant, her frugality and care found her when disabled by disease from ders. It does not embase all our author gain, practical materialists, ever pampering gain, practical materialists, ever pampering the body and starying the soul. We are a remarkably intemperate people. Drunkenness is a vice, perhaps to bre prevalent with us than any other people in the world, either civilized or barbarous. And, to complete the catalogue of our iniquities, we should add many other things equally displeasing to God. But after saying all this, and everything else that can in this direction be said, 200, and distributed the parameter property to other charities and personal friends, and she herself has gone to the sight of her Redeemer and the society of those who have washed their robes and made them white in the first land of old that man of the data second Barran in the constitutes a truly religious people, we have, as a nation, been gradually advantaged. national life? I know, indeed, that there are many who say, "that the former days you earnest—in season and out of season? And doubtless the first luty of this nation, were better than these," but if this is not to Were you called to give an account of your

never once implore upon their proceedings ed it.
the divine blessing, as that Convention did, Hov the divine blessing, as that Convention did, which in 1787 framed our Federal Constitution which in 1787 framed our Federal Constitution with the souls! Who would starve his body if abun-

all its sessions.* deep consciousness of sin—that for our in-iquities, God has, in this rebellion, come out ipon us in wrath, and that He is about to consign us, as a nation, to remediless destruction. We, indeed, recognise our national sins, and the connection that exists between them and our present sorrow: but the connection is not, we believe, one of judgement and retribution, but of discipline and says: "Israel has not been forgotten by purification. The passage of Holy Writ that the Government. The Emperor has lately we think most aptly applies to this nation, is not those words of the old prophet of doom: worship, respecting the age and mode of Behold the eyes of the Lord God are upon electing the rabbis, the formation of the this sinful kingdom, and I will destroy it consistories, the list of electors," etc. from off the face of the earth; but rather Efficiency of Protestant labors. those sweet words of comfort that Christ spake to His own people: "Every branch that beareth fruit, He purgeth it that it may bring forth more fruit." Our reading of the purpose of God toward this people, in this laboured, and has succeeded in insuring regterrible rebellion, is all summed up in the ular opportunities of meeting for Diving words-" Chastened, but not killed." "Chastened, but not killed."

A PURIFIED NATION.

The discipline may, indeed, be long and severe. God may need to hold us in the furnace for many weary months. Physical defeats may be necessary, to secure moral victories, in the future, as they have been in the past. Clinging very firmly to our sins, we may have to be brought still lower in the valley of humility, before we will forsake to build various churches and schools. "The plough-share of affliction may have to make a deeper furrow, to reach the out the remnants of the ancient Protestant hard subsoil of our self-devotion." Our material wealth as a nation may need to be ism will supplant selfishness and party-spi-Hugenot Bible is not seldom found, and some rit. But finally, the process ended, and the tradition connected therewith, which warms nation purged of those great sins which have so long pelluted her fair fame, liberty and Divine greats it for the seed of the blessings of brotherhood, secured to all Divine grace. who wear the form and possess the attributes of man, we doubt not but that the darts of nigh doubled its charitable exertions and insome modern Joab will be thrust through the heart of this Absalom, and the trumpet of David be heard, calling back to their homes our pursuing hosts.

night of gloom, is it not sweet to think of from 4 to 16. that coming day of glory; aye, more, to see, even now, breaking over the distant hill-tops, its first bright morning beams? This beautiful land, physically, "the glory of all lands," with its Northern mountains, and Western prairies, and Southern savannahs; and, intellectually, the home of a race, whose character, formed by the commingling of almost all European nationalities, is like, Corinthian brass, for that very reason the more was married by proxy to the King of Portuprecious: such a land, emerging from this gal, and most of the cities of Italy sent her errible baptism of blood, purified from all the dross of sin, and thus starting out upon a new career of blessing; will not that be a spectacle that angels will delight to behold? May God hasten it, in our time, and all the praise shall be His forever and ever. Amen.

*As statements directly at variance with this have hould here distinctly state what the facts were. The Convention which framed our Federal Consti-tution, met in Philadelphia, May 25th, 1787. On tution, met in Philadelphia, May 25th, 1787. On the 28th of June—more than four weeks after the opening of the Convention—Dr. Franklin made, and Roger Sherman seconded the motion, that, "henceforth prayers, imploring the assistance of heaven, and its blessing on our deliberations, be held in this Assembly every morning." Mr. Hamilton and several others expressed their apprehensions that however proper such a resolution might have been at the beginning of the Convention, it might, at this late day, bring on it some disagreeable animadversions. Dr. Franklin and Mr. Sherman answered, that the past omission of duty could not justify a further omission, etc. Mr. Randolph proposed, in order to give a favorable aspect to the measure, that a Sermon be preached, at the reproposed, in order to give a rayorable aspect to the measure, that a Sermon be preached, at the request of the Convention on the 4th of July, and thenceforward prayers. Dr. Franklin seconded this motion. It was not carried however, and the original motion of Dr. Franklin was lost by a very decided

A STARVING SOUL.

An able writer asks, "Is not your soul as likely to starve from selfishness as the beg- 14th October:—"I received last week a gar's body for want of food?" A man may most excellent letter from the delegate of feast his body and starve his soul. He proourse the richest food. He partakes of it in
abundance. It gives vigor to his body. The
rounded muscle and the well filled veins show
Rut while

most excellent letter from the delegate of
police in Morbengo, Valtellina, begging me
to go to that city and preach the gospelw
Several gentlemen, the syndic, the judge, a
marquis, etc., etc., after having bought the the care bestowed upon the body. But while Bible from one of our colporteurs, desire to this process is going on, the soul may be pihear the preaching of a minister, and say ning for lack of nourishment. Its nourishment is truth—spiritual truth—truth relating to duty. If this truth be withheld, the soul is in ignorance with respect to the great end of existence. Its powers cannot be developed. It cannot grow. It is star-

The body is strengthened by exercise. Nourishing food gives strength for exercise, and exercise increases strength. So with the soul. Knowledge of duty is a condition of the exercise which promotes its growth.

There can be no performance of duty with There can be no performance of duty without the knowledge of duty. Hence the soul cannot, without spiritual knowledge, avail itself of exercise as a means of growth, any their head, actually heaped faggots of wool more than the body can, without food, avail

ment, but not of a moral law and moral gov- terer, calls his vices by soft names, or misernment. At least, it cannot give those ideas takes them for virtues; and deems his conwith a clearness that shall exert any consid- duct, justifiable, perhaps meritorious, when in

single institution of higher learning in our | shall promote the growth of the soul, the deland, that is not under its direction, were they not then, to a great extent, either indifferent or hostile to Christianity? An ag-gressive religion—a religion that seeks by This can be done only through the agency its gifts, both of men and money, to evan-gelize the darkest portions of the world—is not so much as learn whether there be any not that something that has quite recently Holy Spirit. From the Bible alone can we appeared in our land? Are not all the great | derive that knowledge. Pardon must be enevolent institutions of our land, of com- had, and a perfect righteousness. Science paratively recent date? And then, as to the can give no assurance of pardon, and is silent public recognition of Christianity; would it as to the mode by which it may be secured. pe possible now for any Convention or As- From the Bible alone can we derive that sembly of men, to meet day by day, and knowledge. The soul must starve if the month by month, anywhere in this land, and truth contained in the Bible be not furnish.

tion? There was not one single prayer in dance of food was spread out before him? Why will men take better care of their dying We cannot feel; then even with all our bodies than of their undying souls? - Sunday School Times.

RELIGIOUS WORLD ABROAD.

FRANCE.

The Jews and the Emperor.—The Paris correspondent of the News of the Churches,

Efficiency of Protestant labors.—The northern section of the Central Protestant Scciety of Evangelization, also of the Reformed Church, lately held its twentieth anniversary at Lille. It has perseveringly worship to the disseminated Protestants in its field of six departments, besides answering repeated and pressing calls to establish Protestant service among Roman Catholics. Thirty-one places of worship thus opened are frequented by about 3000 persons. Its indirect influence has also been such, that it is partly owing to its exertions that the

This, with kindred societies, is seeking merged into Roman Catholic circles, or live tradition connected therewith, which warms

The Reformed Church in Paris has wellbute was 48,000 francs, it is now above And oh, amidst all the darkness of this 80,000; the number of schools has increased

Royal Marriage Fee forfeited.—The Italian priests perpetrated an act of effrontery to their Sovereign's family lately, which was but lightly punished by the pecuniary loss they subjected themselves to. In the month of September, the Princess Pia youngest daughter of the King of Italy, valuable bridal presents. The clergy of the Cathedral of Turin refused to allow the in reality out of hatred to the present state' of things; and the ceremony took place accordingly in the private chapel ot the Royal Palace. They claimed the fee, however. amounting to 20,000 piasters, presenting an order for the king's signature; but Victor Emmanuel drew his pen through it, and peremptorily refused, as he considered the refusal to celebrate the marriage in the Cathedral as an insult to himself.

The Waldensian Seminary.-At the end of September, the second annual examination of the students attending the Waldensian Theological College, since its removal to Florence, took place, when seven students presented themselves, and passed through a severe ordeal of three days' continuance with great credit.

During the last two weeks five candidates for ordination to the holy ministry have been under examination by the Theological Commission, and they have all acquitted themselves creditably under examinations of See Sparks' Franklin, vol. 1, pp. 514, 515, and great length and severity. One of these vol. 5, pp. 153, 155, also Madisons Journal, in loco. was an ex-priest, named Peccininni, who has been labouring as an evangelist for a year at-Porto Ferraio, in the island of Elba.

Hopeful Indications .- M. Turin, Waldensian pastor at Milan, writes thus, under date they await my arrival with anxiety.'

The little church at Rio is a very interesting one. It had its origin in a visit paid by one or two seamen belonging to the village of Nice, several years ago, when Francesco Madiai resided there. He gave them some copies of the Scriptures and religious books, and the study of these, with the teaching of the Holy Spirit of God, wrought many real conversions. They have been exposed to Last year the persecution was carried so far, that when the first evangelist came to preach round the house to burn it down; and to save A man may feast his intellect, and at the pants, the evangelist had to make a flight by same time starve his soul. Truths of science may occasion that intellectual exercise which

THE wicked man, not only disguises his we have in mind when we speak of the soul. crimes or intentions from others: but through Science may give the idea of law and govern- excess of self-love he becomes his own flatfact it is a hateful compound of impiety, in-Revealed truth, truths contained in the justice, and malevolence; and will very soon