Poetry

The Return of Youth.

My friend, thou sorrowest for thy golden prime, For thy fair youthful years, too swift of flight; Thou musest, with wet eyes, upon the time Of cheerful hopes that filled the world with Years when thy heart was bold, thy hand was

And quick the thought that moved thy tongue

Summoned the sudden crimson to thy cheek. Thou lookest forward on the coming days,

Shuddering to feel their shadow o'er thee

oreep; A path, thick-set with changes and decays, Slopes downward to the place of common sleep; hears the soul's voice responding to all his And they who walked with thee in life's first charges and giving terrible contradiction to stage.

Leave one by one thy side, and weiting near the soul's voice responding to all his charges and giving terrible contradiction to our outward, audible advocacy of sin. But

Thou seest the sad companions of thy age,— Dull love of rest, and weariness and fear. Yet grieve thou not, nor think thy youth is gone. Nor deem that glorious season e'er could die.

Thy pleasant youth, a little while withdrawn,
Waits on the horizon of a brighter sky;
Waits, like the morn, that folds her wing and Till the slow stars bring back her dawning pain, that tortures with fear. An innocent

Her own sweet time to waken bud and flower.

There shall he welcome thee, when thou shalt On his bright morning hills, with smiles more

Than when at first he took thee by the hand, . Through the fair earth to lead thy tender feet. He shall bring back, but brighter, broader still,

Hast thou not glimpses, in the twilight here, Of mountains where immortal morn prevails? Comes there not, through the silence, to thine

A gentle rustling of the morning gales; A murmur, wafted from that glorious shore, Of streams, that water banks forever fair, And voices of the loved ones gone before, More musical in that celestial air?

CHRIST OUR GUEST.

AN INCIDENT IN FALK'S ORPHANS' HOME.

When one of the boys had said the pious grace, Come, Lord Jesus, be our guest, and bless what Thou hast provided, a little fellow looked up, and said.— "Do tell me why the Lord Jesus never solemn thought and prayer, that it is my comes? We ask Him every day to sit with

be sure He will come, for He does not despise our invitation."

low; and just then there was a knock at the pray for peace. Immediate and decisive door. A poor, frozen apprentice entered, begging a night's lodging. He was made ernment is already begun, and the only alter-welcome; the chair stood empty for him; native is, either to maintain the government every child wanted him to have his plate; and one was lamenting that his bed was too small for the stranger, who was quite touched by such uncommon attentions. The little one had been thinking hard all the time: "Jesus could not come, and so He sent

this poor man in His place; is that it!" "Yes, dear child, that is just it. Every piece of bread and every drink of water that we give to the poor or the sick or the prisoners for Jesus' sake, we give to Him. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto

The children sang a hymn of the love of God to their guest before they parted for the night, and neither he nor they were likely to forget this simple Bible comment.—Praying and Working.

WAR AND OHRISTIAN CHARITIES.

This connexion of charitable Christian works with the plague of war that was desolating Europe was by no means uncommon at that time. It was the war that drew Pestalozzi to the orphan children of Stanz; it was the war that made Falk the builder of author, but especially because it is a model the Lutherhof; it was the war that gave the of Christian consecration to the country. It first practical impulse to the noble band of speaks a spirit unselfish and self-sacrificing, German deaconnesses; and from the Crimea we ourselves have received a like legacy, in the gentle and wise nursing of our sick, and the rightful ministry of our devoted women. The connexion is more than casual, and must be understood as part of that wider system by which the evil of this world is ever being redressed by good, and the very outbreak of wrong in one direction is meant to suggest a remedy for it in another. At every point of trial it would seem God has some servant waiting, with kindly offices and sympathy; fied a character of great amiability, and and the blows by which nations inflict horror calm inflexibility in pursuit of right.

He came to Philadelphia to learn the art chastisement which yields, in nations as well as individuals, the peaceable fruit of right-cousness. And while the evil is local, and while time obliterates its traces one by one, while time obliterates its traces one by one, the good that has sprung from it abides and changed his membership to Rev. T. J. Shep-

WHEN a man is admitted among the servants of Christ, he is often employed in such he had painfully apprehended the issue of services as disappoint all his own schemes. temptation to many professedly Christian Not being wholly weaned from "leaning to soldiers, he had never trembled for Diament. his own understanding," he is sometimes re- He felt safe respecting him. luctant to renounce his favorite plan, even after he has been praying for directions respecting the will of God.—Dr. T. Scott.

of battle, he stood with his open Testament
in his hand. While waiting the expected

I see there is no help for it, says Baxter, such passages as befitted the solemn moment, but we must offend wicked men. It is im- so that if he should fail and the book be repossible to avoid it but by our silence and covered, his friends might know what thoughts their patience. Silent-we cannot be, be- last employed his mind on earth. A regicause the Word of God commands us to ment of such soldiers, with leaders of corre-

What an account will that be, when God shall one day reproach oppressors and ty-rants with the tears of crushed innocence! -Tholuck.

Correspondence.

JONAH SELF-DOOED.

"TAKE me up and cast me forth into the sea." Thus answered the prophet when the shipmen asked him, "What shall we do unto thee that the sea may be calm unto us?" The sinner carries in his bosom the deci-sion of divine justice. It is a part of our moral definition that we know ourselves to to speak,
And willing faith was thine, and scorn of wrong of law. We are obliged to admit our guilt. We sit in judgment on our own character, and tell the Judge what shall be done with us; and that too when our lips utter words of justification and self defence. When we inveigh against justice and against God, he Leave one by one thy side, and, waiting near, for this, no fire of vengeance could touch the soul. There is not a pit dark enough, nor a prison deep and strong enough, nor an eter-nity sufficiently dreadful, to render the innocent mind wretched. It could live rapturously in the smoke of the bottomless pit. It could meet the fallen torturers in Hades without a shudder. It could look into the blazing eye of justice. It is guilt that gives

Waits, like the vanished spring, that slumbering in the den of lions. Even the fiends would lie down at his feet. He could weave the very flames into a garland of victory. It is guilt that darkens the sky, and blights the earth,-that scathes and burns into the soul. "The sting of death is sin, and the strength of sin is the law." The sinner is self-doomed. His inward conviction coincides with the Divine procedure. It shall be so in the He shall bring back, but brighter, product som,
Life's early glory to thine eyes again,
Shall clothe the spirit with new strength and fill
The leaping heart with warmer love than then.

soul could not enter heaven, even it the gates were thrown open, and angels of light and purity beckoned it there. It would recoil from "the glory and the gladness." It would shrink from the songs and happy felfinal day. With sin loved, unpardoned, the lowship, and be happier even in hell, with the impure, the abandoned, and the doomed. Its language would be,—"Cast me into the flame. There is my refuge from the splen-

EDWARD Y. DIAMENT, THE CHRISTIAN SOLDIER.

dors of holiness and of heaven."

ent war, a young man wrote to his father as

"Philadelphia, April 22, 1861. "Dear Father: I will write you a few hasty lines in relation to a very serious matter. I have come to the conclusion, after now giving their services for no less a cause "Dear child, only believe, and you may than to defend their own homes from devastation and ruin. The crisis has come. This is no time to mourn over the dreadful state "I shall set Him a seat," said the little fel- of things. It is no time to shed tears and action is demanded. War against our govand crush out rebellion, or to stand by and see anarchy and ruin come over the country. With instant action on the part of the united

North, the country will be saved. "Last evening I heard Rev. Geo. Duffield, Jr., preach a sermon on the subject. It went to prove, first, that defensive war is right and consistent with the principles of Christianity; second, that the present is emphatically a defensive war; and lastly, it being a defensive and righteous war, it is the duty especially of Christian men to give themselves—their lives, if need be—for the defence of their country.

"Men are needed now: why should not I go? It would be a sacrifice; but hundreds have sacrificed immensely more than I should. I am the only one in our family that can go. Would you and mother and all the dear brothers and sisters be willing that our family should do nothing in this time of our country's peril? I am willing to give my life, if necessary, to this cause. Please write me as soon as possible, and tell me to go with a father's blessing.

"E. Y. DIAMENT."

I have copied liberally from this letter, partly because it so well daguerreotypes the calm, conscientious, and removed into the higher regions of patriotism by worthier liftings than the carnal incitements of the re-

cruiting station. EDWARD YOUNG DIAMENT, at the date of the above letter, was about twenty years of age. The parents whom he addressed reside in Cedarville, N. J. There was the home of his childhood, and there, in the year 1855,

of jewelry, under the instruction of Mr. N. deepens, and is spread over the globe.— herd's Church, where, as a Bible-class scholar, a Sabbath-school teacher, and a laborer in a mission school, he grew in spirituality and self-consecration. His Pastor's estimate of him was spoken in the remark that, while

When his company was drawn up in line in his hand. While waiting the expected order for action, he marked with a pencil speak; and patient they cannot be, because sponding temper, might, for readiness and sin has the dominion in their hearts.

Speak; and patient they cannot be, because sponding temper, might, for readiness and sexceedingly reluctant to enforce that for by the preacher himse in this discourse is rather tricky.

The Government anxiously labored he quotes at great length in this discourse by the preacher himse in the Church. They are a re-

Gosswer learned the English language at Shepherd's church, on a mission of mercy, fort to succeed. Disasters to the National terian minister in the when he was upwards of eighty.

The sufferings of the Redeemer's soul armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies and successes of the rebellion have sing the state of thing armies are state of the rebellion have sing the state of the rebellion have sing the state of thing

PHILADELPHIA,

ton to the Upper Potomac, at the time of he was soon after transferred to the hospital in Newark, with little hope of recovery. His anxiety was now great to be permitted to go home to his parents; and theirs was equally earnest to receive and nourish him. But military regulations, generally inexorable and sometimes unfeeling, forbid him that

A letter was handed in, announcing that his remains would arrive that evening. On the afternoon of the previous day he had come, under the escort of his sister, as far as Philadelphia. There, under the roof of his devoted friends, Mr. and Mrs. Bennett, he was laid comfortably in bed, feeling more refreshed than fatigued by the ride, and hoping that a refreshing sleep might strengthen him to reach home. And so it did. At 6 o'clock the next morning he was translated.

The reader would know his feelings under the common case with them in all acts of charity and new in the with them in all acts of charity and new in the listory of the world listory of the world is something new in the listory of the world law of thy Gcd; and the law of the judgment be executed speedily upon him, whether it be unto death, or to confiscation of goods, or to imprison-national family.*

Rev. Robert Cusin who visited New England in 1621, and more that was ever han here, thus describes the country:—"It is liked New England because of the resent need that is in it of under the common to the law of thy Gcd; and the law of the sing, let judgment be executed speedily upon him, whether it be unto death, or to confiscation of goods, or to imprison-national family.*

Rev. Robert Cusin who visited New as our own part, and we frankly state it as our own personal opinion, thirty years since maturely adopted; and publicly stated, we think there is much of fallacy in the plea urged against the destruction of the proper-

are not to be sorrowed for as those sorrow as England is. But incipally, so far as it a boon, and means of enrichment rather who have no hope; and the exhortation, "Wherefore comfort one another with these words." To this he added, "Should this be the last letter you ever receive from me, let that be your comfort, as it is now mine."

Gentle brother, farewell! Thy heart and thy flesh were failing that God was the solution. The solution of the solution of the solution of the solution of the solution. The solution of the solution of the solution of the solution of the solution. The solution of the

Selections.

THANKSGIVING SENTIMENTS.

BELOW we give some brief extracts from published, and have recently come into and the work has but our hands. The first from Dr. Nelson of England is not an islan St. Louis, is interesting as presenting the be "cut out" or set views of a Missouri Pastor on

GOD'S VENGEANCE AGAINST THE SLAVE POLI-CY; AND THE INEVITABLE DOWNFALL OF

In nothing does it seem to me more evient that God is dealing with us in vengeance against our sinful inventions, yet in mercy ready to forgive and reclaim us, than in repect to the enormous evil out of which this

the sin of only that part of the nation now in mental idea is that the ruled in the national councils—it has shaped the skin has anything the national policy—it has corrupted the ject over whom the national conscience—it has hardened the national heart. The want of religious principle in our politics has made it easy for slavery to shape political issues, and hold them in subserviency to its ambitious purposes. treads to reach it. to the national jurisdiction, but too exten- gle of to day has this the meaning shall sively, in all parts of the country, have the people assented to slavery's abominable lord it over the poor loctrine of human chattel-hood, abetted its rich against the poor. schemes of aggrandizement and cherished in war. Here is wealth

Even the opposition to slavery, which has slave.

Its theory concern for the welfare of the slaves; too capital ought to own la often has shown a contemptuous disregard of ought to be in the pow them—and even yet too generally refuses to his employer. It ope acknowledge humane concern for them among chosen advocates that How wonderfully has God ordered the is-

sues of this war, so as to compel the nation to array all its vast power against slavery.

Its own mad war against the Government States, January 4th, forfeited all its constitutional guaranties; yet Read, D.D., pastor of were both the Government, and the people rian Church, Richmon The welcox and his saints."

A certain hospital incident speaks the strength of his religious principle amid scenes which have blackened so many holy professions. Several months since, a lady of Mr. Shepherd's church, on a mission of imercy, passed through the wards of one of the militial passed through the wards of one of the man of the church. They are a remain many men in the Church. They are a remain many men in the Church. They are a remain many men in the Church. They are a remain many men in the Church. They are a remain many men in the Church. They are a remain many men in the Church. They are a remain many men in the Church. They are a remain many men in the Church. They are a remain many men in the Church. They are a remain many men in the Church. They are a remain many men in the Church. They are a remain many men in the Church. They are a remain many men in the Church. They are a remain many men in the Church. They are a remain many men in the Church. They are a remain many men in the Church. They are a remain many men in the Church. They are a remain many m

of a sick soldier respecting the moral experiences of his camp-life. He told a sad story for himself, but deprecated blame on the score of the almost impossibility of leading a religious life in the army. Yet he admitted the thing could be done. "There," said he, pointing to a bed a little way off,—there is a Christian who carries his religion wherever he goes—into the camp and everywhere." The lady went to the bed indicated, and there, to her surprise, looked upon the pale but well-known face of her fellow-communicant, Diament.

He had been sent to this hospital, sick, from the earmy in Virginia. Partially recovering, he was too soon recalled into active service. In the forced march from Washing ton to the Upper Potomac, at the time of the service of the repell-into the camp of the loyal people of the country between princes and beggars. If labor is destroyed. The surprise are constantly increasing. Society is divided between princes and beggars. If labor is destroyed. The surprise are princes and beggars. If labor is destroyed. The surprise are living to the minds of the loyal people of the country between princes and beggars. If labor is destroyed. The surprise are living to the minds of the loyal people of the country between princes and beggars. If labor is destroyed. The surprise are living to the minds of the loyal people of the country between princes and beggars. If labor is destroyed. The surprise are living to the minds of the loyal people of the country between princes and beggars. If labor is destroyed. The surprise are living to the minds of the loyal people of the country between princes and beggars. If labor is destroyed. The surprise are living to the minds of the loyal people of the country wast five the destroyed. The surprise constantly increasing. Solicity is divided between princes and beggars. If labor is destroyed. The surprise constantly increasing. Solicity is divided between princes and beggars. If labor is destroyed. The surprise constantly increasing. Solicity and between princes an

THURSDAY, DECEMBER 25, 1862

AS A GROUND OF

d it. and with refer-All the world ma little to tinge the chee zen with shame. Mos of the nations of an-tiquity had their rise ad history in rapacity now seeks to destroy this Government. God however provided for him a relief from the unpleasantness of a hospital confinement. A kind family in Newark, in their visits to the establishment, made his acquaintance. Won by his amiability and goodness, they obtained permission to remove him to their own home. There too ke was joined by a beloved sister, whose presence gave to his asylum as much of the air of home, as could belong to any place that was not home. But home and father and mother had become the goal of his earthly desires and hopes, and he anxiously awaited an expected official discharge. The proper autrelegated in their rise is dhistory in rapacity and shestory in rapacity, and bistory in rapacity, where constitutions in graphing his best by in the rapacity and bistory in rapacity, where constitutions in graphing his best belong to the stream bistory in rapacity, where constitutions in graphing his best by on the stream bistory in rapacity. It was to destroy this Gody in the stream bis

not home. But home and father and mother had become the goal of his earthly desires and hopes, and he anxiously awaited an expected official discharge. The proper authority had already ordered such a discharge, but it was delayed day after day, waiting the cruel tardiness of red tape formalities.

On the 9th instant, the writer, then on a short visit at Cedarville, spent a part of the morning with his parents. The mother had wrought her expectations to the point of his return that day. Intimations of his immediate discharge had been received; the day was bright and the atmosphere genial; and something within her said, He will come.

Alas for this cheerful forecast! It was true, and yet not true. The event of the day

—"Kept the word of promise to the ear, But broke it to the hope."

A letter was handed in, announcing that his remains would arrive that evening. On the comment of the care, and something within arrive that evening. On the comment of the care, and we have a peaced by the people, who canter the to find a refuge from tyranny and by testion. They were a peaced by the people, who canter the to find a refuge from tyranny and by the people, who canter the proper and power. Loc at the settlement of the care of the day was bright and the atmosphere genial; and something within her said, He will come.

Alas for this cheerful forecast! It was true, and yet not true. The event of the of humanity, and the sessense of justice is here witnessed that p saded all their public and private acts. Set with the primary were a peacean of the people, who canter the form tyranny and by testion. They were a peacean of the people, who canter the form tyranny and our own little State. They were a peacean of the people, who canter the proper of the people, who canter the proper of the people, who canter the proper of the people of the fast day appointed by the people of Michigan, in the First Church, Detroit, November 14th, contains a passage on the refuse and our own proper of the people of the fast day appointed by the peop

and so try what terri it." Great discoverie made since good Mr. 0 velous secrets and co

States very soon. Wilmington, gives us

and facts under the he

What is the power upon us, which seeks b to destroy our govern express it in a word? s aristocracy of a gain. It will not do for us to think of slavery as few lording it over the is a war of the

> Its theory is and its avowal is that al the property of says through its normal state of things. I hold in my hand,

ment adequate for his support? The only the late stirring events in Maryland, he sunk Rev. G. F. Wasve, of Central Church, way in which it can be done, as a permanent exhausted, and, as a New Jersey volunteer, Wilmington, thus presents arrangement, is by converting the laborer (sic) into capital; that is, by giving the employer a right of property in the labor employed; IN OTHER WORDS BY SLAVERY." Thus far Dr. Thornwell endored by Read. Such words nt e of it, there is very have, I know, a strange sound in the ears of men who have known the dignity of labor,

The reader would know his feelings under because of the research are revealed in a letter to his parents. He being much the same in heat and cold in of slaveholders, by emancipation. It may copied out from the language of Paul in 1 summer and winter—being champaigne be made such; but it is not necessarily so. Thessalonians, iv. 13-18, the promise of ground, but no high centains, somewhat For there is possible, and easy too, such an resurrection to the immortal life for those like the soil in Kent an Essex; full of dales exercise of wisdom, by a well devised and who sleep in Jesus; the admonition that they and meadow ground, right and sweet springs, guarded system of emancipation, as to make

Gentle brother, farewell! Thy heart and up northwest and by st, and goeth out apiece. Estimated in dollars and cents, this thy flesh were failing, but God was the either into the south ser into the bay of strength of thy heart, and is thy portion for Canada. The certain whereof and secrets \$50,000. Admit that the slaveholder can sell of which we have not so found, as that, them for that round sum. You say to emanas eye witnesses, we make narration cipate them by law, proclamation, or any thereof, but if God give me and means, we other way, would be to inflict on him the loss shall ere long discove with the extent of of just that amount. We say, not necessarithat river, together with the secrets thereof, ly so. For, suppose the planter voluntarily es, habitations or disposes of them himself, and puts that commodities may be for either in or about amount into his pocket. It is true, he may ndeed have been remove, and carry that amount with him, if man's day. Mar- he can favorably sell his lands, and quit the pdities have been country. But suppose now—which supposiuch Thanksgiving Sermons as have been found and brought for or the uses of man, tion meets the cases most numerous, and ust begun. New most in point,—that this planter, who has and is not likely to sold his 100 slaves, must, or wills to, live on from the United his estate, and work it, for his support and enrichment, as he has ever done; he must go Rev. Wm. Aikman, of mover St. Church, at once into market, and as his 100 slaves be startling views were needed, buy just that amount of others, at the market rates; and what has he gained by the operation? Nothing but a change of laborers. Not a dollar has he really added to his cash capital. Of necessity, it has been reinvested as before, and the change is at? how shall we just as likely to have proved a loss as a

But now, suppose that the laws of his State, the enlightened, and some wise and equitable system of emanarms against the Government. The spirit of the refined have a right rule over the few. cipation, enable him to retain these slaves, slavery has possessed the nation—it has They mistake who support that the color of not as slaves, but as laborers, so that, while do with the sub- conceding to them the freedom of their perbrity is claimed. sons, families, and homes, and instituting a t even more than judicious benignant tenantry, he employs and ey may make the gets their labor for wages, without any oblidespot walks, but gation of other support from him, then he upon which he has not only secured the amount of necessary this aristocracy labor, he had before, to be even better and Not merely has the nation refrained, as it which now has arrayed million warriors more cheerfully rendered, but he has actualought, from exerting its power against sla- against us. It is this a tracy which seeks ly created, to some extent, a market at his very in the States, where it was not subject to crush us all beneath to the strug- own door, for what had previously been consumed and wasted, at his expense. Emanciy, shall the rich pation on the soil will thus be rendered the means of economy and thrift. Such has been is the poor man's the working of emancipation, actually, where aristocracy hurl- wisdom and benevolence have planned and their own hearts a cruel contempt for its vic- ing their armed million on the advocates carried it out, in other lands; and that too, tims, in flagrant contradiction alike of the of labor and equality of them to be tri- the more quickly and certainly, just as the principles of the Gospel and of our own great umphant would be to every man who laborer, dependent on his employer, has seen earns his bread by the prof his hands a or been convinced, that his landlord is his friend and guardian.

GODWARD AND MANWARD.

"Is Mr. Jones good?" said a bank-officer is the true and to a director, the other day. "That depends on whether you mean God-ward or manscourse delivered ward," was the answer. "God-ward," conof the United man in our church is sounder in the faith, by Rev. C. H. or prays oftener in our meetings, or is more United Presbyte | benevolent, according to his means. But "ginia," sent me manward, I am sorry to say that Mr. Jones

TWO THEORIES SUBSTANTIAL AGRET LENT OF THE PARTIES. ONE of the most aportant apparent dif-

ing that he endured the proper penalty of all, it is rather to refresh and cherish the the law for us; while the other helds that he old Presbytery of England than to import suffered, not the exact penalty, but a full our own. There is an important aspect in equivalent; one that meets all the ends of which our presence here tends to the represjustice, and the demands of the divine law sion of schism among Presbyterians themand government, as well. Now here would selves. We have divided beyond the Tweed seem to be a wide and important difference; on questions pertaining to Scotland, and hapone from which most of the other differences pily the occasions of strife are non-existent flow; but when we come to sift and scrutin-here; or possess only a doubtful and shadowy ize it, we find that it is little more than a being. So that we find ourselves favourably difference in terms. What is the penalty of situated for dropping differences and seeking God's holy law? The scriptures call it identity But all this you may say, is Presdeath, "the second death," and by necessar byterianism, and breathes exclusiveness to death, "the second death," and by necessary by terianism, and breathes exclusiveness to ry implication, eternal death—the opposite of eternal life. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." It is the same, for substance, which was inflicted on the rebel substance, which was inflicted on the rebel angels when they similed. They were "cast down to hell," being "reserved in everlast deal in common with them; and that even increases under declarates unto the judging chains, under darkness, unto the judg- our differences may sometimes fit into each ment of the great day." It is the same other, like dovetailing in carpentry, by which which will be inflicted on the wicked in the projections fill cavities, and different sides day of judgment, when they will "depart ac- become associated in symmetrical structures, cursed into everlasting fire, prepared for the devil and his angels." It is a positive and definite punishment, which God has sufficient
Nonconformity? I suspect we are quite as ly described in his word, and which he has near to the old Nonconformists as the present inflicted in the case of the rebel angels, thus Nonconformists' themselves. And if any showing conclusively what it is. It involves, Congregationalists contest this pretension, I in respect to those of our race who die in sin, the eternal destruction of both body and soul for with them about Union, on the single and in hell. Such, then, is the penalty of the divine law, as God has explained it, and as we understand it. Now did Christ suffer all all pleasantry, I think that we and the Conthis, when he died upon the cross? Did he gregationalists have ample material for apsuffer it millions of times over,—as many proximating, and by so much as we come times as there are individuals to be saved by his blood? Did he suffer it, in his own person, also coalesce in action, and reciprocate that even once? Dr. Beman says, no; and we say charity which is the bond of perfection. And the same; and, strange as it may seem, the what of the Church of England? Some may Princeton reviewers say the same. "The think that all I have said looks frowningly

did suffer the penalty of the broken law. a vigorous Evangelical Presbyterianism What, then, do they understand by the pen- alongside of it would do more to advance its alty of the law? "Not any specific kind or prosperity than any decree of convocation degree of suffering." Not remorse, or des within its pale. Its best writers make the pair, or eternal banishment from God." largest concessions to our principles. Its 168e things enter not esse penalty of the law.". "All that our stand- which, like ours, maintain their own worship, ards say on this point, they say wisely, viz. and engage the laity, along with the clergy, that our Saviour endured the miseries of this in works of faith and labours of love. If we life, the wrath of God, the accursed death of get a few sheep from their flock, as they the cross, and continued under the power of death for a time. This was the penalty of the law" (p. 107). Very well; according to this description of the penalty, we say that vival, and beneficence will result from our Christ endured it. And Dr. B. would say stimulus. Thus dissent from the Establishthe same. As we describe the penalty of the ment will re-act on it favourably; fidelity in law, and as we think the scriptures describe either will promote like fidelity in the other. it, the reviewers agree with us in saying that Christ did not suffer it. He could not have suffered it. Considering the dignity of his person, it was not necessary. And as they describe the penalty of the law, we agree with them in saying that Christ may have suffered it. We suppose he did suffer it. Our difference on this point; therefore, is merely verbal, and vanishes just so soon as the terms are explained And so the subject is regardthat Christ suffered, for us, the penalty of the law. They do not mean the full and prea full equivalent—one which, considering the Redeemer did not endure eternal death," but lasting sufferings of all who shall be finally of the law for sinners, sums up his meaning in the following terms: "Considering the infinite dignity of his person, his sufferings were equivalent to the eternal damnation of such worms as we." And again: "The infinite dignity of his Son causes those sufferings which he bore in our room and stead, to be as bright a display of the divine holiness and justice, as if all the human race had, for their sin, been cast into a lake of fire and fer in this contest, is not for ourselves alone, brimstone, and the smoke of their torment but for the ages and generations of the human had ascended up forever and ever." The

us from the course of the law, Christ was made a curse for us, we are constrained to conclude that his sufferings were a substantial execution of the law; a real endurance to the ends of government, it was as though the course of the law had been endured literally."—Bib. Sacra.

PRESBYTERIANISM IN ENGLAND.

THE late Dr. Cunningham once drily remarked, that "the greatest obstacle to the progress of Presbyterianism in England was its invisibility." Peter Bayne's excellent paper recently started in London, the Week- into loud weeping; all were so moved on one ly Review, is doing much to remove that ob-stacle. And while the terrible want of evangelical influences in the nominal Christian off look, and when roused up he said, "I for-Church of England is also fast losing its in-visibility, it is well that our Presbyterian got that I was here, and could not help think-ing over the past." Two brothers fell into brethren in that country are pressing for- each other's arms, and were so overcome that ward vigorously to supply the want. It may Wichern had to send them into the garden; yet appear that the revival of Presbyterian- the thought of their unfortunate mother was sm now going on there, is in a high degree too keen to be borne. "We cannot stand it." providential and timely. May our brethren be the boys used to say; it makes us think so like the men of Issachar that came to Hebron of what we were." The singing seemed to to espouse the cause of David; men that penetrate the hardest with soft and blessed had understanding of the times, to

"Of course, we think our principles good. or we would not hold them, and we feel that we owe to England all the good it is in our power to do her. She has done much for us. erences between the two theories of the Her Westminster Assembly has given us our atonement, relates to the nature of Christ's confessions and catechisms; and so far as sufferings and death, the one party affirm we come here in the service of Presbytery at sufferings of Christ were unutterably great; at the Establishment, and that, if I have not still:

the transient sufferings one man would not be equivalent to the sufferings due to the sins of men."

And yet these reviewers insist that Christ

The think that all 1 have 100Ks frowningly at the Establishment, and that, if I have not solute devotee for dissent. My reply is, that, dissenter though T be, I wish well to the Church of England, and that, in my opinion,

OUR WAR A PART OF THE WORLD'S FORWARD MOVEMENT.

Let every one promptly and gladly take the place assigned him in the grand march of events, by which Providence is now in this land, with fearful swiftness and with mighty instrumentalities, working out the progress ed by most theologians, who say in terms of nations and the redemption of the world. Let every one have faith enough to believe that there is a Divine Commander on the field. cise penalty, as we understand it, and as God has explained it in his word, but rather millions of mankind is to be determined. With infinite wisdom and sovereign authority dignity and glory of Christ's person and his He assigns to nations their periods of trial ineffable nearness to the Father, answers all and of conflict, of prosperity and of repose, in the purposes of law, and justice, and govern- such order as best to secure the ultimate ment, as well. Thus a writer in the late Dr? triumph of righteousness and truth. The Green's Christian Advocate says: "The great world-wide contest is ever going on, not always with the sword, but always with rethe infinite dignity of his person imparted sources of vast extent, and with weapons of his temporary sufferings a value that made mighty power. Other nations were wasted them a fair and full equivalent for the ever—with its fury, while we were permitted to lasting sufferings of all who shall be finally stand as peaceful spectators of the strife. saved." Dr. Bellamy, too, after having said We fondly supposed ourselves to have adrepeatedly that Christ endured the penalty vanced so far in Christian civilization as never ourselves to add another page to the bloodstained annals of war.

But the active conflict which the powers of darkness are ever waging for the possession of this world, has at last rolled toward that quarter of the field where the Divine Commander has assigned us our station. And we must take our turn in resisting the attack, considering that what we do and suffamily in all the future. We must never forlate Dr. Dana says: "Inasmuch as the scrip- get that it is the evil power of darkness which tures expressly declare that, in redeeming gives greatness, cunning, and malignancy to the enemies of peace, truth, righteousness, and liberty in this land, and in all the earth. And it is just to contend, and honorable to suffer, in conflict with such a power, because of the penalty, so far as the nature of the it is the enemy of the human race, against case admitted or required." So Dr. Woods, which Christ himself contends, and which he speaking of the penalty of the law, says: came to destroy. The dignity, the righteons-Christ suffered it virtually. He suffered ness, the infinite worth of the cause, which that which had a like effect, or which had a we are called to support, and for which we like value, in God's moral government. As should be willing to suffer, can be rightly estimated only when we consider that it is the cause for which the good and the faithful have contended, and the martyrs have suffered. –Rev. Daniel March.

SINGING AMONG THE INMATES OF THE

During the morning worship several of the elder boys and even the youngest broke out know thoughts, and to lay hold on the tenderest