## Woetry.

### The Wild Dead Leaves.

EDDYING, whirling all around Flying over the dusty ground, Reeling now in a reckless flight, Chasing each other out of sight. Back again with a sudden gust Of shricking wind and a cloud of dust,
Up in the air with a sudden spring,
See how they mimic the swallow's wing.
Whirled in a column, dispersed like a train Of startled birds, they are off again; Then with a swoop they flock to the ground. In a weird witch-dance they circle round. This year's leaflet is greening the trees, Last year's leaves are away on the breeze; This year's leaflet shrinks from the blast, Last year's leaves on the winds ride fast; This year's leaf is a living thing, Last year's leaves are the ghosts of spring.
This year's hopes—ah! how faint they start,
Last year's hopes lie dead in the heart;
But a sigh can stir them, they move with

And they dance like the dead leaves—a dance of

## How to Live.

HE liveth long who liveth well!
All other life is short and vain. He liveth longest who can tell Of living most for heavenly gain,

He liveth long who liveth well! All else is being flung away; He liveth longest who can tell Of true things truly done each day.

Waste not thy being; back to Him Who freely gave it, freely give; Else is that being but a dream; 'T is but to be, and not to live.

Be wise and use thy wisdom well; Who wisdom speaks, must live it too; He is the wisest who can tell How first he lived, then spoke, the true,

Be what thou seemest! live thy creed! Hold up to earth the torch divine: Be what thou prayest to be made: Let the great Master's steps be thine.

Fill up each hour with what will last: Buy up the moments as they go; The life above, when this is past, Is the ripe fruit of life below.

Sow truth, if thou the true wouldst reap Who sows the false shall reap the vain; Erect and sound thy conscience keep; From hollow words and deeds refrain.

# Correspondence.

# OUR FOREIGN LETTER.

THE LANCASHIRE SUFFERERS. THE Lancashire distress is the absorbing question of the time. It occupies a prominmeditation. It has brought to light many played any part in the drama of real life, illustrious examples of extensive self-denial but were mere mythical personages, dressed and unmurmuring patience under heavy suf- up in certain characters by historical roferings. It has also elicited an amount of cha- mances! ritable contributions from rich and poor in The notorious Cardross case has come up other places, which has seldom, if ever, been again in the law courts on the same grounds equalled. While the Peer gives his £5000, as formerly, but the defendant, the Free as Lord Derby did at a late meeting in Man-Church, is brought into court in a somewhat chester, the peasant gives his sixpence or shildifferent form. This re-introduction of the ling with as much good-will—and in doing case declares, as plainly as anything could, so, perhaps he makes a greater sacrifice than that other interests, than Mr. McMillan's, the aristocratic donor. All denominations are involved, and being tried. The degrahave taken up the matter heartily, and given ded minister of Cardross is but a stalking substantial expressions of sympathy. The horse in the hands of Erastianism to aid in Roman Catholics kept aloof for a time; but the overthrow of the independence, in spiritnow they are forward with their gift. At ual matters, of the Free Kirk which acknowlthe Manchester meeting already referred to, edges no king but Jesus. If it lower a man the munificent sum of £70,000 was subscrib—and nothing does so more thoroughly—to ed on the spot. But what is this among so allow himself to be made the tool of a party, many—431,395 persons who are relieved Mr. McMillan is now as low as he can get; weekly by twenty-seven Unions and seventy- and we feel confident all those he is acting eight Voluntary Committees? At the present rate of disbursement, it would last little much above his present level. Now, as in more than two weeks—the weekly expendibly-gone days, the Lord will defend the right, ture being £83,545, which gives about nine and the prey shall be snatched from the teen pence per week to each of the distressed. grasp of Erastian intolerance. These statistics have been supplied by a special Government Commissioner; and they may, therefore, be relied on. As far as practicable, girls who used to work in the Emly, alluded to in my last letter, have been factories, are employed in sewing, by which they earn a trifle; but there is nothing for the factory men to do. It is to be borne in olds shaking hands under solemn pledge mind that, in addition to the Lancashire operatives thrown out of work and wages by the want of cotton, there are many others—clerks and porters—who were employed in connection with other departments of the scriptural instructions, contained in his late trade, and who are now without the means of support. Something must eventually be quiet the bloody factionists than all the done for them; for they cannot live on air. masses, and relics and images the Redemp-It is greatly to be regretted that some are torists sold. I believe many of the Roman taking advantage of the charity of their Catholics of Ireland would gladly receive the countrymen, preferring to live on it, in idle- Word, if they had confidence in the messen-

# GAROTTING IN LONDON.

God, are to be dealt with.

ranks—and at all hours—have been abused pains and penalties, being Protestants in and robbed by these villains who should have fact, though not in form. been sent from their country for her good, pursuing, in granting a ticket-of-leave to conpursion of punishment has victs, before their period of punishment has expired. An old book for which some of our expired. An old book for which some of our expired. An old book for which some of our expired. An old book for which some of our expired. An old book for which some of our expired. An old book for which some of our expired. An old book for which some of our expired. The pebbles in our gath weary us, and make ing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy, or possessing a disposition to denote is a perpetual motion—never backing our enemy of the perpetual motion—never ba

modern reformers have very little respect, says, the law is "for the lawless and disobedient;" and, on its authority, we hold it to be wrong, however well meant, to act towards certain convicts as the Government is now doing.

### COLENSO'S BOOK, ETC.

Critics of all capacities and of many churches, are trying their hand at Dr. Colenso's book on the Pentateuch. I suppose the reviews already published, would make a good volume, if they were collected; and yet they do not expose all the mitred author's errors and absurdities. His lordship who seems to have a kind of monomania for arithmetic, finds his chief difficulties in what may be termed the arithmetic of the books of Moses. The rapid increase of the Israelites in Egypt, the ordering of such a multitude, as left that land, for marching, and the arrangements of the camp do not tally with his views, and of course they must be wrong -not he! Both its contents and style will render it a more popular book, than the Essays and Reviews which have done very little harm, compared with the noise they made.

Dr. Lushington, Judge in the Court of Arches, has delivered sentence in the cases of Dr. Rowland Williams and Mr. Wilson, two of the leading Essavists and Reviewers. These Rationalistic worthies are to be suspended for one year ab officio et beneficio!! Of course in 1864 they shall be restored to their places in the Church, to teach what be the first principles of infidelity, and to urge their hearers on unto perfection-blank atheism. Both gentlemen have appealed to the Privy Council whose hands are so tied by its decision in the celebrated Gosham case, that it is highly probable Dr. Lushington's sentence shall remain intact.

EVANGELICAL AGENCIES—THE WIGTON MAR-TYRS-CARDROSS CASE.

The various evangelical agencies are prosecuting their winter work in London and the other large cities, with their usual vigor. and though the number of conversions recorded, be not so large, there is every reason to believe that the cause of truth and righteousness is making steady progress. There is much land to be possessed; for home hea-thenism prevails to an alarming extent, and calls to the Church, "work while it is called to-day." O that Christians responded according to their responsibility, and according to the importance of the work!

While men of learning and professed ligion in England are directing all their energies against the Bible, men of a similar class in Scotland have been making singular and strenuous endeavors to disprove the history of the "Wigton Martyrs," those two Christian heroines who were hardy enough to avow the principles of the Covenanters, for which they were condemned by the Laird of Lagg. There is not a more authentic record in history than this, and yet preju-diced men would remorselessly out it out of its page; because, for sooth! it awakens unpleasant memories of blood unjustly shed, in the sacred name of religion. The next thing ent place in newspapers, sermons, public we shall hear in this age of scepticism shall meetings, private conversations, and personal be that Queen Mary and John Knox never

The faction fights in the Irish parish of ness, to accepting good wages for honest gers. Unfortunately strong party feeling work. Cases of this kind—and they are not has so long existed in Ireland that Romanfew-being brought before the public, will ists have learned to look on Protestant minhave the effect of stopping the flow of cha- isters, especially missionaries, as a kind of rity, though they are to be expected, whereever sinners, not subjects of the grace of in view, than to swell their numbers, at the expense of Mother Church.

The Archbishop of Tuam, the incarnation of ultramontanism in Ireland, has threaten-Perhaps next to the Lancashire distress, ed to oppose the O'Connel statue, unless all garotting in London engages the largest allusion to civil and religious liberty be with-share of popular attention. This is a species drawn from the inscription. His Grace of criminal amusement carried on at mid- awoke in time to save himself from a glaring night or mid-day, as is convenient for the inconsistency; but he shall not be able to performers, by ticket-of-leave men—convicts carry with him the advanced liberals of his who are let loose on society before their time Church, who are breathing more freely every of punishment has expired. Persons of all year, and becoming less afraid of spiritual

The Presbyterian mission to Romanists, or shut up from society for her good and and open air preaching have lost some of their own. Never did a morbid philanthro- their best human friends in the removal, by py make a greater blunder, than to suppose death, of the Rev. Dr. E. M. Dill, and Dr. that she shall reform confirmed criminals by Johnston. The former was personally known pampering them. Justice and charity alike to many Christians in America, having visiemand that the lawless shall be punished, ted that country almost thirteen years ago; and not suffered to go at large to the peril of the life and property of peaceable citizens. The proverb—more true than beautiful— open air preaching, all of which he lived to The proverb—more true than peautiful— open an preacting, an of which he lived to "save a thief from the gallows, and he will cut your throat," should teach our rulers the cut your throat," should teach our rulers the folly and danger of the course they are now pursuing, in granting a ticket-of-leave to conpursuing, in granting a ticket-of-leave to condend the prophet does, and his work shall never stand still for want of agents. Proving our enemy, or possessing a disposition to dence is a perpetual motion—never back-

#### THINGS IN ITALY.

The same event is contemplated with very

of intense gratification to the priests who of life. would cling to the Pope at all hazards. In From spite of Napoleon's tortuous policy, the cause of United Italy is making progress; and we er is the crash in which hoary, but unright-eous institutions shall be broken to pieces, never to be reared again. After all the

Reader, God's kingdom is advancing in the world, though a dark cloud rests on it in your land at present—a cloud which we trust and pray shall soon pass from your sky, that in the brightness of peace the mighty energies of American churches may be fully given to the diffusion of Christianity. Has the kingdom of Christ come into your heart, kind reader. The close of another year is a very suitable time for the work of self-examination. I would urge you to make an earnest endeavor to ascertain how you stand with God, and not to rest till you known the true state of your case. If you have hithreligion, having a form of godliness, but denying the power thereof, you must either abandon your refuge of lies, or perish forever, and that soon with the unbelieving and abominable in the lake of fire, where you shall live the ndestructible victim of torment which none out of hell can have any conception of, and which no thinker, or writer, or speaker can possibly exaggerate. Leaving the outer court, and entering into the holy of holies of Christianity, or worshipping God in spirit you shall be safe and happy on earth, and, in God's good time, be transported to heaven, where his peace. sorrow is unknown, because sin cannot enter, and where altitude after altitude of bliss, like the many peaks of a mountain range, shall rise enchantingly before you, sending down to you, in musical whispers, the invitation, "Come up hither." If you are a new creature in Christ Jesus, I wish you, with all my heart, "a merry Christmas and a happy New Year." If you are still in your sins, it would only be a mockery to express such a wish. O that the beginning of another year may find all the readers of the Banner of the Covenant in covenant with God, and setting up their banners in His name!

## LESSONS OF WAR. NUMBER XXV.

# THE ADVANTAGES OF A PEACEABLE DISPOSI-

It is an eminent mark of skill in the practice of war, to know how to permit an needless opposition; to exercise the good things that are doing well enough, and to be willing to owe the accomplishment of our desires to the quiet progress of events, without the colat of sanguinary victories. Few men in the hour of victory over the enemy and than Louis XI of France. During the protracted, though sometimes disguised, hostilities that existed between him and Charles, the wilderness, on the battle-field, at the Duke of Burgundy, his conduct upon one occoronation, and near the tomb. They have casion is thus commented upon by De Comines: "The King" says he "was a greater enemy to him in not opposing him openly, than if he had declared open war against him; for, upon such a declaration, the duke would have abandoned his rash enterprises spirits to Paradise. and designs, and that would not have occurred, which happened to him afterwards."

Indeed, a man is commonly his own greatest enemy; and frequently he will, when left alone, soonest complete his own destruction, A man corrupted by vice, and infatuated by pride and undeserved success, needs no assistance in bringing about the day of caution to an imprudent enemy, and sugcounterfeiting virtue.

Most men exercise so little just concern or their own welfare, that, if left to themselves, they will desert, without a thought, the most important interests of their lives; and yet they would meet death in defence of these, if any one should attempt to force them out of their hands.

There are few men so weak, that they cannot find on some side the means of inflicting serious injury upon those who have given a wound to their pride, or awakened their from the spurrings of their own dislike. Vice neighbors.

from which many more are shortly to spring its students for soldiers.

# friends of the late Dr. Campbell who fell at his post in India, having "served his own generation by the will of God." mischiefs, that may annoy as as long as we live. If, on the other hand, we generously overlook his offence, we keep ourselves in overlook his offence, we keep ourselves in the way of reaping the advantage of what-ever good will he may feel toward us, and of

PHILADELPHIA, THURSDAY, JANUARY 15, 1863.

and clerical, within the Italian Church, earlier gerly bent on political referm cannot be silenced or turned aside by a negation or a sham. The more such men are curbed, the more resolute do they become, and when they do put forth their united power, they hurry on from reform to revolution, as much to their own astonishment, as to their opponent's confusion and loss. Hope for Italy, humanly speaking, lies within the Church of Rome. The greater the internal dissatisfaction of her members, and the more Napoleonic policy it into flame, by supplying angry passions. Like Robespierre, between whom and Land members, and the more Napoleonic policy it into flame, by supplying angry passions, Like Robespierre, between whom and Laud does to increase that dissatisfaction, the near-where the want of a better principle of at-there was in several things a close resemtachment began to be felt. When any of their number, especially those of greatest is this character, in which temperament plays French Emperor is little more than a negaaroused in their defence, by the spirit of par- commands success. Bishop Williams-aman tive quantity in the present Italian struggle, being what a Secession minister of the last were the authors of their advancement, or brilliant, genial, eloquent, versatile; who, century was described to be—a protesting who are committed as their admirers, are when he brought Laud to James, had probabwards them the tokens of their affection, and to supply, or the sake of consistency, what is wanting, in their devotion. They will continue to uphold in their charity, the men for whom they no longer feel their former admiration; and, as it happens when a leader falls in battle, they will defend their lifeless little doctor, whose beauty of holiness is only bedies with greater spirit than ever they the anotheosis of formalism. In that famous

# JONAH AND THE PSALMS.

# BY REV. E. E. ADAMS.

his condition; "when the billows and the Peter Bayne in the Weekly Review. waves rolled over him, and the sea-weed was wrapped about his head.'

He had committed those words of inspiration to memory, and found them full of consolation in his sorrow. One of the chief beauties of a prayer is the appropriate use of sacred phrases; of the Spirit's words; and the Psalms are suited to all moods of the Christian soul. In their language he can pray or praise; can utter words of comfort or of condemnation; express sorrow or joy. Those Divine compositions are vehicles of loftiest devotion. They have been employed by godly souls nearly three thousand years. The poor have uttered them and felt rich. The opulent have spoken them, and found nemy to reap the fruits of his own folly, true poverty of soul. The broken-hearted vithout diverting him, by an ill-timed or have breathed them in solitude, and found healing. Souls new-born have shouted them sense and patience, to leave to themselves in the rapture of love. They have trembled on dying lips which felt in return the touch ever understood better this kind of warfare, over sin, and gone up as on angel-wings in filled the cabin of the slave with prophetic voices, and made the palace tuneful when crowns pressed heavily, and sceptres were only symbols of weakness. They are heaven's chariots bearing living, and departing

# Selections.

# COLLEGE STUDENTS IN THE ARMY.

If half is true that is published, Mr. Buckle's his calamity. Any interference, on the part of others, will but delay his fall, by teaching war will receive but little confirmation in the United States. According to a calculation gesting to a wicked one the necessity of in the last number of the Independent, the Western Colleges generally have furnished soldiers at the rate of about seventy from each, graduates and students. Indeed, the correspondent thinks this would probably be too small, on the average; and yet these institutions are all of them comparatively young, and some of them have hardly any alumni. Hillsdale College, Indiana, eightyalumni. Hinsuan college, Michigan, forty-three students; Adrian College, Michigan, forty-eight; Marietta College, sixty-one, besides quite a number who had been students, but a completed their course. Wabash Coltege, and break in pieces the oppression and deliver the needy when he crieth, whose days displeasure. They gather confidence from lege has sent off seventy-six from their studmeeting with respectable opposition, and an unnatural degree of strength and spirit, graduating class has been reduced from from the spurrings of their own dislike. Vice is possessed of a barbarian nature, and is more perfect in the arts of war than of ates and fifty-one under graduates, while of peace; of conquest, than of self-preservation. those who have been students one hundred It will spend its rage upon itself, if permitand sixty-six in all have gone. Beloit Col-It will spend its rage upon itself, if permitted to confine itself within its own deserts, but will not fail to spread boundless devastation, if it find its way, through unwise provocation, into the fairer territory of its neighbors.

It is strange that the experience of so many ages should not make us judge more solidly of the present and of the future, so as to take proper measures in the one for the other. We dote upon this world as if it were never neighbors. will hardly be questioned. Indeed, there is to have an end, and we neglect the next as if To revenge an injury, is to sow the seed hardly a College but has furnished some of it were never to have a beginning.

## ARCHBISHOP LAUD.

He had a sincere faith in the externals of religion; he attached infinite importance to ever good will he may feel toward us, and of making clean the outside of the cup and platan unbroken friendship with him, should he ter. He died with this affirmation on his lip, different feelings by different individuals, ever become a better man. The best way to and, beyond question, it was true: "Ever compensate ourselves for any act of unkindiscipled in place," he said before his late appointment of a new French Foreign minister has exasperated the Italian people toward him that we may fairly look for many the external public worship of God, too much considerably, while it has been the occasion acts of kindness from him, during the course slighted in most parts of the kingdom, might of life.

be preserved." Neglect of externals had, he rom these observations it appears to be averred, "almost cast a damp upon the true the part of a prudent man, to leave injurious and inward worship of God; which, while we people to themselves, as far as this is possi-ble. It is his wisest course too, when num-little enough to keep it in any vigour." would not think it strange, if imperial Ma- ble. It is his wisest course too, when num- little enough to keep it in any vigour." chiavelism should be taken in its own craftiles have conspired against his prosperity. This was Laud's idea of the beauty of holiless, and become the helper of the power of When such men are not bound together by ness. He conceived that, in seemly and imwished to hinder: A large number, both lay great interests which they have in common, posing externals of worship, there lay a mysand clerical, within the Italian Church, ear or by respect for remarkable virtues which tic power to win the heart to religion. It posing externals of worship, there lay a mys-

> influence among them, are assailed, all are as important a part as mental capacity, that compelled by this attack, in order to justify ly never conceived the possibility of his be-the part they have taken to multiply to

bodies with greater spirit than ever they the apotheosis of formalism. In that famous followed them in the career of their success. consecration of the Church of St. Catherine, From these observations it appears, that the in London, by the archbishop, we find, with most effectual weapon any one can employ some amazement, that the ceremonial consisin self-defence, against his unjust opposers, ted mainly in regulated; antics-bowings, is a meek and forgiving spirit. And these re- steppings, jumpings backward and forward, erto been a worshipper at the outer court of that the precepts of our Saviour upon this any discernible principle of beauty or immarks are made for the purpose of showing, according to number and measure, without subject, which they enjoin everything that pressiveness. "As he approached the comis supremely lovely and good, are at the munion-table," thus proceeded the consecrasame time the flower of essential and contion at its most solemn part; "he made several summate wisdom." Whatever he has incul- low bowings; and, coming up to the side of cated as a duty, in this and all other retthe table; where the bread and wine were spects, is found invariably to be as well a covered, he bowed seven times; and then, strong and prudent measure; and that tem- after the reading of many prayers, he came per of mind and course of action, that flow near the bread, and gently lifted up a corner from a simple desire to please him, are the of the napkin wherein the bread was laid; keenest sword any one can draw, the most and, when he beheld the bread, he laid it down impenetrable armor he can put on, against again, flew back a step or two, bowed three every enemy that may threaten to disturb several times towards it; then he drew near again, and, lifting the cover of the cup, looked into it, and, seeing the wine, let fall the cover again, retired back, and bowed as before." We calculate that Laud, the little, red-faced, mean-looking man, bowed here some two dozen times, with interspersed skippings and pacings. Can anything be con-JONAH in his prayer quoted portions of the 16th and 42nd Psalms. They were fitted to ceived more grotesque than the whole affair?

# AN ELOQUENT APPEAL.

America is now undergoing severe disci-

oline. It is not my habit to link suffering

with sin, and trace a divine judgment in eve-

ry calamity. But we must be blind if we do

not see how, by the operation of natural causes. God is punishing, chiefly the South as the perpetrator of the wickedness, but al so the North for long and guilty connivance. There has been wicked compromise. To uphold a constitution of man's devising God's laws have been set at naught. Slavery has been sanctioned and guaranteed in order to preserve the Union, and now by that very slavery the Union is broken up. There must be no compromise in duty. This is the lesson sternly taught by the war. But let England sympathize with and pray for America. They beyond the sea are our brethren and kinsmen. They read the same Bible and sing the same hymns, and reverence the same holy heroic names. Their forefathers lie the day of mighty hope. They have been sung in the Temple, by the quiet hearth, in have but recently exchanged an English for the battle fold at the buried in our ancient churchyards. Multian American home. Their missionaries with our own go forth throughout the world to preach the Gospel of universal freedom. We must not, we can not be alienated from one another. Our mutual mistakes will soon be corrected. Meanwhile, let Christian congregations send over to them assurances of sympathy. Let the voice of the people be heard in public meetings throughout the land. Especially let prayers ascend to the Prince of Peace-the great Liberator of humanitythat the sword may soon be sheathed and the fetter broken—that America may come forth from the furnace seven times purified -that the eldest daughter of Britain, cleansed from the foul spot, which, indeed, she derived from her mother, may emerge from this cloud of trial the admiration of the world -that the parent, not jealous of, but rejoicing in, the growth of the child, and without any airs of arrogant superiority; that the child, with no childish willfulness or freefulness-that thus mother and child, or if they prefer it, the elder and younger born daughters of Freedom, may go forth hand in hand diffusing among the nations the blessings of civilization, peace, liberty, and religion; and

of peace so long as the moon endureth.'

and him that hath no helper, in whose days

the righteous shall flourish, and abundance

-Rev. Newman Hall.

# THE ATHEIST IN THE PRAYER-MEET-

"I came into this meeting one year ago.
I came here an atheist—an atheist of no common order—but made such by science, falsely so called. I was honest and earnest not intelligible words, and the earnest petition went up from his struggling soul to heaven, "O Lord, give me Scotland," or I die!" Then a pause of hushed stillness, when again the petition broke forth; "O Lord, I was right. Leame into this Fulton street prayer-meeting because I had heard much of it, and because I suppose I should here see another phase of the human mind. And, moreover, I wished to judge for myself. I die!" And God gave him Scotland, in spite of Mary and her Cardinal Beaton; a

fore my mind became deeply impressed with the conviction that there was something true and real in these things, which was above my So Luther, when Germany and the Reforknowledge—something in what was said and mation seemed to be lost, and human help one—but more in that which had no voice, but was hid in the recesses of these hearts, of second Moses went and laid down at the foot which I was entirely ignorant. I looked upon of the eternal throne. "O God, Almighty these faces all intelligent—faces evidently God everlasting! how dreadful is this world! of business men, and I said to myself, 'Why behold how its mouth opens to swallow me up, do these men come here, in the middle of the and how small is my faith in thee! If I am brief, flying hours allotted to business, the to depend upon any strength of the world, all din and roar of which is in all ears? What is over. The knell is struck. Sentence is rings these men here?'

philosopher, I was bound to answer. Here world. Thou shouldst do this. The work was an effect, for which I was bound to find the real and adequate cause. What could it be? I had to say to myself, 'I am unable to essentiate the real and the wisdom of the world. Thou shouldst do this. The work is not mine, but thine. I have no business the real and adequate cause. What could it and well as the cause is thine, and it is righteous and everlasting. O Lord, helpme. O faithto assign that cause.'

"I came again and again, and was a silent and most attentive listner. I had to admit, to my own mind, that there was an unseen power operating upon all these minds -a mind above these minds, and that must be God. I confess that a conviction, stronger than any external evidence, of the nature of the highest kind of evidence, seized upon my mind, that God was here, or what was here, as the moving power, must be God. When that was settled, I said to myself, 'What these men pray for, I ought to pray for; what they feel, I ought to feel; and what they need, I need as much as they.'
I inquired, 'Is this religion?' My heart answered, 'It is religion.' My conscience said 'You ought to only said 'You ought' on 'You ought' said, You ought to embrace it.' My desbrace it. How long and how diligently I ever. Amen! OGod, send help! Amen!"

sought, yet how blindly, I need not say.

That is need. pairing heart said, 'Oh! that I might em-That is past.

"My friends," and his voice was in a tremor of deep emotion as he stood struggling for voice to speak, "I am here, just a year after my first coming into this room as an atheist, to tell you what a precious Saviour I have found—humbly yet joyfully to acknowledge what he has done for a sinner like

He held a small Bible in his hand, and continued: "I have found Him of whom Moses and the prophets did write—Jesus ex-alted a friend and a Saviour to give repentance and remission of sin." This," said he, age and livery and hire of the state. Perholding up his Bible, "is the warrant of all meating and interpenetrating the membermy hopes. I fold this Bible to my heart, ship and citizensship of the state, she is yet, which I so long rejected as having no author- in her laws, spirit, and constituency distinct. ity—I fold it to my heart as a revelation to She is, in some sense, alien to all civil rule. my soul of all I hope for and all I enjoy. She has "another King, one Jesus." But, Oh! the glad hour when Jesus washed my on the other hand, the state needs a morality. sins away. As a little child, I have received She cannot, as a republic, with any consistenthe kingdom of heaven.' I knew nothing, cy, refuse to recognize the morality which the and God has taught me. I understand now majority of her citizens consider as the true and who inspires these prayers. I understand the divine. That morality, in the Christain now why these business men come here to system, is a portion—a vital portion indeed pray at the middle of the day-hour of all | -but not the entirety of the Christian reli-

the day the best." He then said that he had a father and mother for whom he asked prayer. They had never taught him the Scriptures when he was young—never teaching him even that religion was a reality. He wished we would earneetly pray for them. He urged reasons why we should not be faithless in regard to them, but believing. "Oh! do pray— pray," said he, "for my poor father and mother." And he sat down amid flowing

On the ensuing day he appeared again, and renewed his request for prayer for his dear father and mother. He said they were intelligent, at ease in worldly circumstances, surrounded with comforts; but since the change in his views, their comforts and ease had departed. He had tried to be faithful. He was praying and hoping that they would become Christians. What it had cost him to openly write FOOL on all his former boasted knowledge and opinions, no mortal mind could know-no language could describe. Again he held that precious little Bible up Here are the treasures of wisdom and

# 'This is the Judge that ends the strife, Where wit and reason fall; Our Guide to everlasting life, Through all this gloomy vale.

"Oh! that I had been instructed in this blessed book when I was a child. Then, perhaps, my life would not have been a blank, so far as all good doing is concerned, up to been hitherto inferior to that of any Eurothis late day. Then, perhaps, I should have pean State, the South has produced no litebeen saved from the sad influences which I rature at all. It is true that Edgar Allen have been under, and which I have exerted. Poe was a Virginian, but all the other poets Oh! teach the blessed words which this book whom we shall have occasion to mention, by contains, to your children, that even while birth, and he himself by adoption, with all young they may lay hold on eternal life."-S. the great prose writers of America. belong

rating into ASIA on all sides. The Gospel is making real progress among the old and gazine of Education, Literature and Science. decayed churches of Turkey, Northern Persia, and Syria; whilst its prospects in India, with its more than one hundred and fifty millions of souls, are truly encouraging. A great beginning has been made, and more than five hundred Missionaries are at work. In the hundred Missionaries are at work. In the portion of Burmah not included in India, and in Siam a good work is doing. So too in China, the door is open, and a goodly number of Missionaries—Presbyterians, Congregationalists, Baptists, Episcopalians, Reformed Dutch, Methodists—are laboring with decided hopes of soccess. A great and good beginning has thus been made in the "Celestial Empire" And at length the door great and solve the following account of the examination of a negro who was a candidate for admission to the church: "What is the ground of your hope?" "Jesus Christ," was the reply. "Do you think yourself worthy to be saved?" "Not at all! Jesus worthy." "Do you want to be baptized?" "I do." "Why, will that save you?" "No; Jesus Save. He tell me to believe and be baptized." Empire." And at length the door seems to

ASIA.—The light of Christianity is pene-

# HOW KNOX AND LUTHER PRAYED.

DURING the troublous times of Scotland. In the Fulton street prayer-meeting, in when the Popish court, and aristocracy were New-York, a gentleman arose, and stood a arming themselves to suppress the Reforma-moment deeply affected. He was in the tion in that land, and the cause of Protestant middle lecture-room, and the hour for the Christianity was in eminent peril, late on a meeting was about half gone ... All eyes were certain night, John Knox was seen to leave turned upon him, for he was a stranger. He his study, and to pass from the house down had a fine, intellectual face, and a marble, into an inclosure to the rear of it. He was polished brow. All indicated that he was a followed by a friend; when after a few moman of high intelligence and culture. He ments of silence, his voice was heard as if in prayer. In another moment the accepts wished to be a witness of the meeting. spite of Mary and her Cardinal Beaton; a land and a church of noble Christian loyalty to Christ and his crown. How could it be otherwise?

So Luther, when Germany and the Reforwas none; this was the prayer which that gone forth. O God! O God! O thou my
"I had started a question, which as a God! help me against all the wisdom of the ful and unchangeable God! I lean not on man. My God, my God, dost thou not hear? My God, art thou no longer living? Nay, thou canst not die. Thou dost not hide thyself. Thou hast chosen me for this work. I know it. Therefore, O God, accomplish thine own will. Forsake me not, for the sake of thy well-beloved Son, Jesus Christ, my defense, my buckler, and my stronghold." But he had not done. Once more the tide of emotion and importunity burst forth, "Lord where art thou? My God, where art thon? Come, I pray thee; I am ready. Behold me thine own Word to assure me of it. My soul belongs to thee, and will abide with thee for

tion of human souls hitherto is the history of such praying as this, in spirit, if not in these or any uttered words. Such holy earnestness and familiarity never offends the Father of our Lord Jesus Christ, who through him is the God of all grace and consolation.—The Family Treasury.

# THE REPUBLIC NEEDS CHRIST.

THE Church of the living God, in her own

gion. The state, as a state, taker for its seriage contract, to give a distant nod of recognition to religion, as furnishing the requisite sanctions of this morality. But while the state in mass, stops short with the mor-ality, the several citizens of the state, in their individual immortality, and in their accountability beyond the bounds of this world, have larger and more lasting wants than the collective state; they need personally, and of free conviction, to adopt the religion. And without a large active, prayerful, and resolute body of such citizens, so holding individually the religion, the morality of the state will not be kept in working order. The state may indeed have no conscience of her own; but unless her citizens many of them keep a conscience, she is lost. Christ does not need the republic, but the republic needs Christ, as the base and bond of her morality, without which she cannot shape or keep her political life. And every man, woman, and child in the republic needs Christ, as the Ruler, Owner, and Redeemer of the soul for both worlds, and for all days, here and beyond. And He, the Thrice Blessed, invites them to his salvation .- Rev. Dr. Wm. R.

BRITISH IGNORANCE.—It is a remarkable fact that while the literature of the North has to the Northern States. To the names of Longfellow, Lowell, Hawthorne, Irving, and Emerson, the Carolinas can only oppose the genius of their one great orator, Daniel Webster .- The Museum : A Quarterly Ma-

Williams.

JESUS CHRIST ALL IN ALL. A Baptist minister, who has been some time at Hilton Head, and had charge of an African church there, gives the following account of the ex-