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## Poetry.

### Jesus Only.

Jesus only! name most precious,  
Sweetest music, deepest mine;  
Perfect fullness in its meaning,  
Rich as clusters from the vine.

Jesus only! sinners' Saviour!  
All my hopes are built on Thee,  
And I know that thou wilt surely  
Bear me o'er life's troubled sea.

Jesus only! Open fountain!  
Where the leper may be clean;  
Wash me in thy healing waters,  
Till no spot of sin be seen.

Jesus only! Robe of whiteness!  
Wrought Calvary's bleeding tree:  
As the thorn by snow is mantled,  
Do Thou clothe and cover me.

Jesus only! Heavenly manna!  
Bread of Life! for pilgrim's way,  
Sustain this hungry spirit,  
Feed my soul from day to day.

Jesus only! Living water!  
Quenching in unending tide;  
Quench my thirst at this pure river,  
Lead me ever by its side.

Jesus only! Loving Shepherd!  
Dying for his chosen sheep;  
With Thy flock, O'er guide me,  
In Thy fold me ever keep.

Jesus only! Powerful conqueror!  
Over every form of foe;  
Be my shield, defence, and buckler,  
All this checked journey through.

Jesus only! None but Jesus!  
Every blessing is in Thee,  
Fill me with Thy perfect fulness,  
Dwell in me eternally.

—Dancer of the Covenant.

## Editorial.

### THE LIBERTIES OF GENEVA.

FIRST PAPER.

GENEVA, "the most remote town of the Alps, upon the confines of the Helvetians," as Caesar describes it, early received the Gospel, and for centuries has been the centre of varying struggles between the principles of liberty and despotism. It is known that Caesar constructed immense works around the city, and it may be that he or his successors conferred upon it municipal rights also. Certain it is, that long before the time of Calvin, the city had an independent existence, and struggled manfully to retain its right of self-government, which neighboring tyrants strove hard again and again to wrest from its grasp. In the beginning of the sixteenth century the Genevese claimed to have been free so long that the memory of man runneth not to the contrary. History has not a more instructive or interesting chapter than the one hitherto almost utterly unknown, but now brought to light, in the earlier portion of D'Aubigne's new volumes on the Reformation in the time of Calvin. These are occupied with a recital of the persevering, crafty, and well-nigh successful attempts of the dukes of Savoy, aided by the Bishops of Geneva, to possess themselves of the supreme power of the city, and of the steady, and at last triumphant opposition offered by the patriots to these usurpations, not a few of whom became martyrs to the cause of liberty rather than yield. Providence seemed in a wonderful manner to interpose and preserve this little city, as an asylum, and a centre of operations for the Reformation in France. These in turn communicated to its free institutions those elements of stability and order which are found in the Gospel alone, and made Geneva doubly famous and honorable, as the fountain-head of Christian republicanism in the world.

"Calvin," says D'Aubigne, "was the founder of the greatest of Republics. The pilgrims who left their country in the reign of James I., and landing on the barren shores of New England, founded populous and mighty colonies; as his sons, his direct and legitimate heirs; and that American nation which we have seen growing so rapidly, boasts as its father the humble reformer on the shores of the Leman."

Only barren outlines of the remote history of Geneva are known. Its territory was under Roman jurisdiction as early as 122 B. C. The martyrs of Lyons and Vienna, fleeing from the relentless cruelty of their heathen persecutors, found an asylum in Geneva, for which they gave the highest possible return—their knowledge of the Gospel. This was A. D. 177. So "other refugees, coming also from Gaul, and also fleeing their persecutors, were fourteen centuries later to bring the Reformation." Not until after two centuries, A. D. 881, do we hear of a bishop of Geneva: hence it is likely the people received the Gospel in its purity through these martyrs. In the fourth century, Geneva had become a city; and from the earliest times the city possessed rights and liberties which guaranteed the citizens against the despotism of its feudal lord. In the fifth century came the interruption of the Burgundians, from the banks of the Oder and the Vistula into the basin of the Rhone; and a spirit of independence, issuing from the distant forests of the North, breathed on the shores of the Leman lake. King Gondobald, —uncle of Clovis, who married Clovis, the founder of the French monarchy, and converted him to Christianity,—assembled his counsellors and "drew up the Burgundian laws, which defended small and great alike, and protected the life and honor of man against injury."

Seven hundred years pass away before those struggles commence which have imparted such peculiar interest to the history of this city. But through all those long years, the seeds of liberty and municipal law, planted by Romans and Burgundians, survived, and waited for the final conflict, in which, being opportunely reinforced by the principles of the Reformation, they were to achieve such an illustrious triumph. The Bishop of Geneva, by agreement with the Count or feudal lord, becomes temporal ruler of the city in 1174. As, however, the Bishop was elected by the people, and even took an oath of fidelity to the people, this change

would not in itself prove unfavorable to their liberties; it was only by constant intrigues that ambitious prelates endeavored to gather the reins of power more completely into their hands.

But it was the house of Savoy, a neighboring but foreign power, that, joining with the bishops of Geneva, most effectively aided in the unholy work of crushing the liberties of this brave little city. They had no color for their hostile designs. It was a mere greed of territory, coupled with a natural dislike of free institutions, which impelled these fitful rulers of the middle ages in their various enterprises against Geneva. Sometimes they used force, and sometimes fraud. Sometimes they appeared as the friends of the liberties of the city, as against usurping bishops, sometimes as partisans of the bishops, or even seeking the post of executive officer of the bishop, *vice domini, or vidame*, as he was called, kindly offering thus to relieve the bishop of the duty of shedding blood, which it was unlawful for him to do.

In 1418, Pope Martin V, alarmed at the attachment of the Genevese to the principles of popular government, took into his own hands the appointment of their prime bishop, thus usurping the highest function of their government, robbing them of their freedom, and opening the way for endless intrigues on the part of their jealous and grasping neighbors, the dukes of Savoy. Duke Amadeus VIII, having abdicated, became hermit, and being elected Pope by a council, elected himself bishop of Geneva in 1454. Although his election as Pope was set aside, he retained his office as bishop. Under this man and his successors of the same family, Geneva grew weaker, while Savoy increased until its princes were among the most powerful in Europe. "The poor little city was quite lost in the midst of these wide provinces, bristling with castles; and its territory was so small that, as they said, there were more Savoyards than Genevese who heard the bell." The Genevese, however, were not without spirit to attempt it, though with inadequate force, and with manifest danger of losing all.

His, however, is not the only instance of this kind of impudence. Many similar examples are met with in history. And any one, who is accustomed to reflect, will, perhaps, recognize here a picture of his own motives and conduct, in some of the lamented passages of his life. It is certain that the greatest evils of the most despotic monarchs are made to suffer, are not so much the direct result of imprudent actions and unfavorable events, as of adopting forced and precipitate measures for recovering their power, when it had become in some degree impaired. They most frequently rise from a blind and spurting desire to brush out at once, by extraordinary means, the painful impressions already made, or from a rash and impatient impulse to ascertain, by pushing experiment to the utmost, whether all indeed is lost, and whether there may not be, as they fondly hope, something good and fortunate yet remaining at the bottom of their cup.

Men who are by no means destitute of wisdom, are sometimes guilty of placing themselves a second time in situations that had already been fruitful of embarrassment and grief, and of putting themselves again in the power of people who had but lately given them keen and abundant evidence, that they were not worthy of so delicate a trust. The account to be given of this matter is, that, their feelings having suffered a practical shock, the very wound that should have admonished them to proceed no farther in so ominous a direction, operated in the opposite way, and impelled them to push forward, in order to penetrate the heart of the transaction, under the suspicion that perhaps the harm had risen from want of enterprise and decision on their parts, or from some misapprehension of the disposition of the persons concerned, and of the nature of the business in hand, and that if bolder resolutions were taken, a better aspect might be given to their affairs. This sort of argument men are ever ready to use when they find themselves involved in unforeseen difficulties, interpreting every phenomenon, however unfavorable, in such a manner as to encourage themselves in the course they have already entered, and which their passions incline them to pursue. It is, however, a mode of reasoning that is likely to lead to erroneous and fatal counsels; for, notwithstanding the contradictory character often observed in human affairs, it will commonly be found that those things which legitimate fruits are evil at the beginning, will produce fruit of the same kind in greater abundance at the latter end; and that persons who are capable of deceiving, and who show an unscrupulous readiness to twist every circumstance will do the same under all circumstances that furnish them with an occasion or a motive to do so. And this heading desire,—so common to men when things begin to go against their wishes,—of knowing the worst, and bringing the matter to some conclusion, however unhappy, betrays a want of that equanimity by which a man should be able to pause in the face of danger, calmly to weigh his interests, and to preserve what remains, with as much diligence and vigor as if nothing had been lost. It is a poor remedy for the evils one has already suffered, to plunge into the heart of all the calamities it is possible in his situation to encounter. It is the excess of weakness and pusillanimity to give up all the grounds of happiness, because a part has been taken away, and loudly to call down upon ourselves an overpowering and lasting weight of affliction, from a want of fortitude to resist during the limited period, and in the mild and temperate degrees, in which a benevolent Providence has been pleased to send it.

The course that wisdom manifestly points out, when a man's affairs begin to look with a threatening aspect, is instantly to pause, retrace his steps, and wait for the assistance and developments of time. Wonderful are the opportunities a few days or weeks bring along with them, and the unexpected sources of solace and deliverance they open in our favor. Time is the best friend of the distressed, if he will wait upon his sure and noiseless benefactions. It ever brings in its hands, to the good and humble, a fund of adequate relief. It is rich in resources, and will not fail under any circumstances, gradually to disclose and confer the means of escape. The way of safety under the fall of weighty and unexpected calamity, is the same as that of true piety at all times, to possess the soul in patience, to have faith in

God, to keep with stern adherence the path of duty, and to nerve the spirit to endure what is painful in present circumstances, till reason has regained her authority, and our new condition grown tolerable with time. Then if our former happiness is capable of being recovered, we are in a fitting state of mind to attempt it by safe and rational means; if not, our condition is not miserable; but may involve, in the end, an infinitely higher form of welfare, than that of which we have been deprived.

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## Correspondence.

### FOLLY OF RASHNESS UNDER DISAPPOINTMENT.

When the fortunes of Charles, the last Duke of Burgundy, after a long season of prosperity, had begun to decline, he at the same time began to display a want of prudence, and a rashness of spirit in plunging into danger, that had not been discovered in him before. After his army had been repeatedly routed, and when his men were broken in spirit, and greatly reduced in number, he, instead of prolonging the campaign, and industriously avoiding a meeting with the enemy till his forces were brought into a better condition, contrary to the advice of his most experienced officers, hurried to meet the Duke of Lorraine, who offered him battle at the head of a victorious army, and was in consequence defeated and slain before the walls of Nancy.

What surprised the reader of this piece of history is that this warlike Duke, as if it were not a great enough misfortune to have his power reduced, and to be brought into a state of comparative weakness, by the temporary defeat of his arms, is obstinately bent on placing himself in circumstances in which that weakness could do him the greatest harm, and was likely to be the cause of his destruction; that at a time when, from the condition of his affairs, it was plainly advisable to decline a decisive engagement, he should seek the battle with such eager determination, as if desirous to hasten the misfortune that began to overtake him, and to bring to an speedy end as possible his life, with all the ambitious projects of his heart. The explanation of his conduct upon this occasion is, that being stung by his late reverse, he could not wait upon the relief that time might bring, and the slow operation of reasonable means for retrieving what he had lost; and is impelled, by a painful recollection of spirit to attempt it, though with inadequate force, and with manifest danger of losing all.

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## Selections.

### NATIONALITY AND GRANDURE OF THE HEBREW POETRY.

THE poetry of Palestine is not epic—there is no exaltation of the individual; no vast Achilles strides over the plain; no Agamemnon, or Prometheus, that most epic character, although in tragic and dramatic poetry—but the incidents which meet us in the historical narrative, they are altogether epic, and the characters have an epic grandeur which stirs the soul to read. Somebody said to Joanna Bailey: "Do you call Massey's lay poetry?" and she said: "Yes, if you element the second of the trumpet music. So also the histories of the Old Testament, they too are poetry, such poetry as there is in the trumpet. They stir and they startle the spirit. Every part of the Old Testament abounds with them. We read them until they lose their wondrous magnificence of tone; even as the wind becomes a common wind, and the rush and the roar of the tempest of the waves a common sound. Are not the stories of the Hittites, and Odysseus, and Æneas, famous compared with these? How much more human is their reading—how much more kindling—while so much nearer to us. What battle-fields are like those along the passes and heights of Benjamin? Is it possible to read the story of the battle of Beth-horon without feeling the stir of the times of old? What record might have been given in the book of Jasher, we know not; how far that ancient story might have been amplified, we know not; but do we remember the man of Gibeon sent unto Joshua," and said: "Slack not thine hand from thy servants; come up to us quickly, and save us, and help us; for all the kings of the Amorites that dwell in the mountains are gathered together against us," that immediate response of the warrior when Joshua "came unto them suddenly, and went up from Gilegal all night?" Prompt captain and commander-in-chief he, with his dauntless host. Did you ever realize that mighty panic, when the shout of the trumpet, the shout of the army of Joshua, rose to the ear of the startled Canaanite? As the sun rose behind him, he climbed the heights at whose foot the kings lay all encamped; and then was given the word, "not to fear, not to be dismayed, but to be strong in the Lord, and of good courage, for the Lord had delivered their enemies into their hands. The Canaanites fled before them, for the Lord dispersed the Amorites, and chased them from the way that goeth up to Beth-horon." And then, as they fled, "the Lord cast down great stones from heaven upon them"—one of those fearful tempests of the land burst upon the disordered army—and "they were more which died with hail-stones than they whom the children of Israel slew with the sword." But then comes the last sublime touch of this picture. The Lord had advanced that the sun stood still, and the moon stood, and the crash of those trumpets, the great yells of Aijalon; behind him, the mountains of Gibeon. Over those hills stood high the sun. The faint figure of the moon was visible standing over from the sea. Was the enemy to escape? No. There He stood, the hand outstretched grasping the spear; and then He spoke, and said in the sight of Israel: "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Aijalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies."

What stories of battles! the harp of Deborah, and the hand of Barak. Again the storm of sleet and hail burst over the Canaanites; and the rains descended, and the winds blew, and the flood and the torrents swept them away. What other hero in uninspired story reaches the dimensions of Gibeon, the valley of Zebah and Zalmunak? The shrill blast of those trumpets, the crash of those pitchers! How the tradition stirs us now. One of the most glowing and glorious enchantments of Hebrew poetry is its nationality. The surge of Hebrew song brought on every wave the thought, "God is with us." This, in all ages, gave the ecstasy and the passion to their mighty tones of triumph. And how, as they all sang, the thought of the God who And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies."

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there not many husbands and wives, many brothers and sisters, who never interchange a word upon the highest, and holiest, and noblest themes? Are there not comparatively few who can say, "We take sweet counsel together, and walk to the house of God as friends?" Have not we, alas! not only been backward in leading to holy converse, but do we not feel on our shame that we have damped it, and often been the means of extinguishing it?

And by so doing we have suffered loss, the heat which comes from the friction of mind with mind, has never kindled into a flame; the power of sympathy, which is as great in spiritual as in temporal things, has had no opportunity of gathering, and of putting forth its energies; mind has not been drawn out to mind, and souls have lost that strengthening and comfort, which had they gone forth together to a common object, might have been theirs. See what a oneness exists between the parents of children, from the very fact, that the father and mother have a common interest, and talk about it as well as about it. Instantly they become knit into each other; their own love is drawn out towards each other, while they are spending and being spent upon the common object of their affections. They do not love their children with this design; they do not act together with the view of producing this result; it comes naturally; and just so, when those who dwell together, love the Lord, and talk of Him, their hearts burn within them, as they journey on the road of life; and they are joined together by a peculiar bond; they feel that their interests for eternity are one, that they love the one Saviour, and are travelling on to a common home. May the Lord enable us, henceforth, to sanctify more and more the converse of home! That blessed word will be invested with new and more sacred associations; it will have a fresh halo of light thrown around it, if Jesus occupy his true place in it, as the relation above all others; as the ONE who, with self-existing light, walks amid earth's lesser lights, from the grandeur, whose exhausted flame is glimmering in the socket, down to the last-born child whose feeble life is like the taper that has been just lit. The familiar household words of home will be all the more precious, if our home be Jesus' home, and His be the most familiar name, He the most frequent theme; for wherever He is admitted, He diffuses a fragrance which perfume all within its reach; whatever He touches He anoints with an oil which forbids the rust to eat, and the heavy wheels of life's daily work to creak.

Oh, I can easily understand how in a household where Jesus is a well-known name, life's weary work is made light, and much of its hard pressure is removed, and much of what must else have proved bitterness, is made sweet. If Jesus enter into the thoughts and converse of daily life, the servant will not be afraid of profaning His holy name by encouraging a fellow-servant to do that day's work to Him; and the husband will not forget to soothe the anxieties, and to hush the cares, and still the woman's fears, of the one who looks to him for support and counsel, and bringing into their conversations that well-known name, the name of Him who is touched with a feeling of our infirmities, and whose heart is so soft, that it takes the impression of every line of our sorrow; and so responsive, that it echoes every sigh we breathe; and she will be to him, even as he has been to her, and, having been counselled in the name of God, will, by the re-active law, counsel in the same name again; and having been strengthened in His name, will in that name repay, by strengthening in return; and parents will not forget to make Jesus the subject of their teachings to their children, and it may be, that children as they talk of Him, may, in so doing, unwittingly fulfil the great re-active law, and ask some question which will lead the parent into some new, and hitherto undreamed of truth. Thus may Jesus be in our homes on earth, for thus, assuredly will He be in our home in heaven.—Power.

REV. DR. TWEEDIE.

THIS eminent minister of the Scotch Free Church has recently been summoned away by death, being about 60 years old. He was a prominent actor in the proceedings which led to the disruption of the National Church, and has always been regarded as one of the ablest and most efficient supporters of the Free Church organization. His funeral was attended on the 28th of March. The *Weekly Review* says:

It was in the year 1832 that Dr. Tweedie was first called to the pastoral office, when he had been appointed minister of the Scotch Church, London-wall. Four years later he was translated to the South Church in Aberdeen. While there, he ministered with much acceptance to one of the largest congregations in connection with the Establishment. During his settlement in Aberdeen, the charge of North Leith, to which was attached the second largest stipend in the Church, fell vacant, and it was placed within his acceptance. He, however, declined it. At a subsequent period, the charge of the Tolbooth congregation in Edinburgh was rendered vacant in consequence of the secession of the Rev. Mr. Marshall to the Episcopal Church. Dr. Tweedie's ability as a preacher at once marked him out to the congregation as a fitting successor to that gentleman; and in 1842 he was presented to the vacancy by the Town Council, his settlement speedily following. His removal to Edinburgh had taken place in the year 1841. The Non-intrusion controversy was at its height; and Dr. Tweedie, who had all along been a strenuous upholder of the rights of the Christian people, was not slow in taking up his position. Both at Aberdeen and in Edinburgh he entered heartily into the struggle; and perhaps no greater proof could be given of the attachment which subsisted between him and the congregation to whom he ministered, than the striking fact that, when the day of trial came, in leaving the Establishment, he was followed by the whole of his elders and the great bulk of the Tolbooth congregation, although his connection with them was of comparatively recent date.

The Free Church of Scotland, and the Church of Christ generally lie under an amount of obligation, the extent of which will never be fully known, to Dr. Tweedie, for his services in the cause of Missions. His whole heart was in the work,

while his practical mind, courteous and gentlemanly demeanour, and ready pen, made him a model Convener of the Foreign Mission Committee, a position he held for many years. It was the privilege of the writer of this notice to be associated with him as a member of the committee, and it may be stated without fear of contradiction, that his management of its affairs, involving a vast amount of correspondence, and the adjustment of matters requiring most judicious and delicate handling, was thoroughly and entirely successful.

Although his name was not prominent in public or ecclesiastical matters, Dr. Tweedie was no ordinary man. As a minister of the Gospel (and this he ever regarded as his pre-eminence), he was faithful in the discharge alike of pulpit and of pastoral duties. His style of preaching was precise, condensed, accurate; evangelical, Scriptural. Full of well-considered matter, it was no less full of burning desire that the word might not return void. And so he urged, with an affectionateness which he introduced who ever heard him, the acceptance of CHRIST, the only and sufficient ground of a sinner's hope.

The families of his flock were all known to him, and he was no stranger in their homes. Ready to sympathize in their joys and sorrows, he was the friend and counsellor as well as the pastor of his people. He possessed a rare and invaluable aptitude of personal dealing with the young. We remember as well one of his elders, since departed, telling how he introduced his son, who had returned from abroad, to Dr. Tweedie. Entering, with all the intelligence and liveliness which was peculiar to him, into the young man's history and business, he shook hands with him as if leaving; and then, turning again to the youth, he pressed his hand warmly, and said—"But seek CHRIST, seek CHRIST." The young man's eyes filled, and he said to his father afterwards, "I can never forget what happened today, when we saw Dr. Tweedie." This trifling incident was thoroughly characteristic. He was always, like his Master, "about his Father's business," and never missed an opportunity of speaking a word in season.

Among the volumes which he has published are the following:—"Calvin and Servetus," "Seed-Time and Harvest," "The Early Church," "The Lamp and the Path," and, within the last few months, "The Life and Work of Earnest Men." These volumes display extensive reading. History, biography, and the arts and sciences, have all been read by him, and from the rich treasures thus obtained, Dr. Tweedie has with great skill deduced lessons all designed to commend the Gospel scheme. No later than Sabbath the 8th inst., he occupied his own pulpit in the Free Tolbooth. On that occasion he preached both forenoon and afternoon, with all his accustomed energy, impressiveness, and power. On the forenoon of that day he spoke as his text that portion of the Decalogue which refers to the fourth commandment; and, after briefly noticing the attempts now making in so many quarters to undermine the Sabbath, set before his hearers the warning example of Continental countries, where, as he had himself seen, the holy day was devoted either to riotous pleasure, or to enslavement of the industrial classes. For his estimable partner and his family,—two sons and three daughters, all of whom are grown up,—great sympathy is felt. Both the sons are at present in India, the elder being an officer in our Indian army, and the younger a member of the civil service.

He was buried in close proximity to the graves of Chalmers, Cunningham and Hugh Miller.

### SKILL IN SOUL-SAVING.

A proud, passionate sinner once moved into the neighborhood of a devoted minister, and began a career of sin which grieved the good and increased the corruption of the wicked. His avowed purpose to insult any clergyman who should presume to address him, kept the minister from calling upon him at once, but did not prevent him from prayerfully watching for an opportunity.

"This name comes rather to expect than to be surprised," said the minister. "I will see him," said the minister.

"If you do he will insult you," said the friend who had informed him of the man's sickness.

"I will see him, nevertheless, and look to God for guidance and blessing," replied the minister.

Accordingly he called, and was shown into a parlour, where he found the sick man lying on an ornate sofa. With great kindness he asked after his health, and received curt, almost unwill replies. Then, without saying one word of his own respecting religion, he opened his Bible and said:

"If you please I will read to you?"

Without waiting for a reply, he proceeded to read the words of Jesus in the fifteenth chapter of Luke, after which he offered a short, simple prayer, bade the man farewell, and left.

The next day he called again, read the fifty-third chapter of Isaiah, prayed and left as before. This was repeated several days. Kindness, appropriate selections from the Word of God, prayer, in which the minister cheerfully clasped himself with the sick man as needing mercy, and secret prayer for God's blessing, were the only weapons he employed. Now mark the result!

After two weeks the sick man broke down, grasped the minister's hands, wept, confessed himself a sinner, and said he was a wretched sinner, and that he was a wretched sinner.

"It is God," replied the minister; "I have not spoken a word. God has spoken. He has done this."

"Yes," said the man, "I see it now. If you had spoken a single word of your own to me when first you came, or for some time after, I would not have borne it. Weak as I was, I should have tried to turn you out of my house. I was astonished at your daring to come to me. You took me by surprise. I could not be angry when you asked with such kind voice after my health.—You read me those beautiful words. I knew they were not your own words, but God's own words, and I was silent. You shut the book, and I thought you would begin to reproach me and tell me what a sinful wretch I was, and then would be my time to speak; but I looked up and saw you on your knees, and heard you praying for me, and then,

without another word, you were gone."

It is enough to add that this Anakin among sinners was soon after converted, and after a few weeks of beautiful devotedness to Jesus, passed through the gates of the grave crying victory through the blood of the Lamb.

That this sinner was pulled out of the burning by the skill, as well as the fidelity of the minister, is placed beyond all doubt by the testimony of the man himself.—Faithfulness alone would not have succeeded, but faithfulness joined to skill did the work. Let the worker for souls study this fact carefully, as illustrating the philosophy of soul-saving. Perhaps it may give him light on the cause of his own lack of success. He has, it may be, a desire to do good; he labors with sinners patiently, he utters truth in his ears, he depends on the Spirit for success, but he has no evidences of his success. Why? He lacks skill, tact, wisdom. He is not wise to win souls. He needs to study human nature more closely. Give him skill in addition to his present qualities, and he would "slay his thousands" for the Lord.

Look well to this point, dear fellow-laborer for Christ, and may the Holy Ghost make you "wise to win souls."—*Zion's Herald*.

### PASTORAL VISITS.

The ideas of the visitor, and visited, are perhaps very different; the former is anxious to do good; it is, perhaps, entirely in a ministerial point of view he pays his visit; but in nine cases out of ten, he can soon see that this is not the idea of the person on whom he calls. If there be a sick person in the house, then, so far as that individual is concerned, a religious aspect may be put upon the visit; but for all others are concerned. Inside the walls of a place of worship, is, in their idea, the place where the minister ought to speak religion; but not in their houses, and not upon a week day. If the minister do not go, he is thought a man that neglects his duty; and many worldly people are piqued at not being paid the compliment of a call. If he do go, they are perhaps offended at his endeavors to do good; they have certainly done what in them lies, to save his time; if not to make him as great a trader as themselves. This was sorely felt by the excellent James Hervey, who for some years before his death visited very few of the principal persons in the neighborhood. Being once asked why he so seldom went to see the gentlemen, who yet showed him all possible esteem and respect, he answered, "I can hardly name a polite man, where the conversation ever turns up the thing of God. I hear much frothy and worldly chit-chat, but not a word of Christ; and I am determined not to visit those companies where there is not room for my Master as well as for myself." It often happens, that a minister cannot think what has happened to untune his mind, to blunt the fine edge of his spiritual thoughts, and to bring about such like evils; it he turned his attention to this direction, he would sometimes find out whence and how the evil came.—Power.

### AN ANGLO-INDIAN VIEW OF OUR STRUGGLE.

EFFECT OF THE EMANCIPATION POLICY.

The *Times of India*, published in Bombay, under date of Feb 28th, contains an Editorial on the rebellion in this country, in which it is shown that the aim of the South was to extend and perpetuate Slavery; and that the North in resisting this purpose, and latterly in avowing the policy of emancipation, as a war measure, have justice and right on their side. In proof of the purpose of the South, as above described, the utterances of Drs. Palmer and Thorne well are quoted. The recent measures of our Government are enumerated and commented on as follows:

"The acts of the Federal Government place its position beyond all controversy. Its hearty assent to the Treaty for the better suppression of the slave trade; its recognition of *Hayti* and *Liberia*; its abolition of Slavery in the District of Columbia; its prohibition of it in all the territories, the common national domain outside of limits of existing States; its offer to compensate loyal citizens and States for emancipated slaves; and last of all, this proclamation declaring free all the slaves in the rebel States—surely here is a ample proof that both the South and the North understand that slavery is the true issue between them. President Lincoln's late message was interpreted by many, as indicating a retreat from his former position. But he has shown himself a man of fixed purpose, as well as of integrity. The strict measures of our Government are enumerated and commented on as follows:

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