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Woetry.

Use Me.

BY DR. BONAR. MAKE use of me, my God! Let me be not forgot; A broken vessel cast aside-One whom thou needest not.

I am thy creature, Lord, And made by hands divine : And I am part, however mean, Of this great world of thine.

Thou usest all thy works-The weakest things that be; Each has a service of its own, For all things wait on thee

Thou usest the high stars, The tiny drops of dew. The giant peak and little hill; My God, oh, use me too!

Thou usest tree and flower, The rivers vast and small The eagle great, the little bird That sings upon the wall.

Thou usest the wide sen, The little hidden lake, The pine upon the Alpine cliff, The lily in the brake:

The huge rock in the vale, The sand grain by the sea,
The thunder of the rolling cloud,
The murmur of the bee.

All things do serve thee here-All creatures, great and small Make use of me, of me, my God, The weakest of them all.

Correspondence.

THE CHURCH IN THE WOODS.

JUST at the entrance of a beautiful forest. near our house, there stands a little old-fash- | member the day when it was so. I rememioned church. Beside it, the grand old trees, ber the time that when any man would not keep constant guard, and on the green space swear and would not drink, and who held around it, bloom many sweet and delicate family worship, and would talk to a man wild flowers. Far from the noise and bustle, about his soul, and rebuke a man for his of the world, in the deep hush of the woods, | fault-I say, I remember the time when such a few Christians meet here, on alternate a man was sheered at as a seceder. I rememgood Methodist pastor has several churches of Kilsyth, that he was once traveling in a upon his circuit, yet he comes on the appoint- stage coach north of Aberdeen, when he ened day, fresh and earnest, to speak to the countered a farmer, who it turned out, was people. The most attentive and sometimes on the way to see his minister about baptism. the largest part of the congregation is com- Dr. Burns seized the opportunity of putting posed of soldiers, who come from the Parole in a word into the man's ear, and speaking Camp. Upon the last Sabbath, I saw two to him about the importance of the ordinance, in tears, while the preacher spoke from the whereupon the man looked at him astonish words, "Will a man rob God?" As we left ed, and said, "Ye'll be a Sinceder man" and the church, a tall fine looking young man when Dr. Burns repudiated the connection addressed himself to the children in our and told him that he was mistaken, that, so

Indiana,"

I inquired. been in many battles, and have seen a good fact is, if the lairds are guid to us, we dinna many hardships of the original number of fash oursels about the ministers." I will my company, only nine are remaining and I here add another case from my own experi-

ing your life and health." remarked one of between Dundee and that place, a man came. the ladies: "I am glad that you try to spend up upon the vehicle who was pretty drunk. the Sabbath aright, and I hope you look to He was not drunk in the old definition of God for his blessing."

wish and hope, to live till the war is over, began swearing immensely, and while I was and see my father and mother, and sisters thinking how I should close up the blaspheand brothers in the west again.

May God bless all the brave boys, who would not be like casting pearls before swine, amidst the manifold temptations of camp and his neighbor on the other side of the coach field, are sincerely trying to do their duty. turned round to him, and solemnly and affec-May He lead them to rest on the perfect tionately rebuked him; whereupon, with his atomement of our Saviour.

Selections.

ther accounts of the great discussion in the that the day has gone by for such remarks OUR readers will be interested with fur-Free Church Assembly, on Union. We give as this, and the seceders have no longer the below a large part of the fervent and cha- exclusive right to be reproached in that way racteristic appeal of Rev. Dr. Guthrie, in for godliness. I hope that will make the

favor of the measure: before proceeding further, there is another them. That being the state of matters, I confession perhaps I should make, and it is say I don't believe the descendants of those confession perhaps I should make, and it is seceders, so far as I know them, have for the Seceders. It is a possible thing that love may blind my judgment; but I would rather any day be blinded by love than hatred. I am thankful for the disposition—if I possess it—to think too well of people, rather than too ill of them. But my regard for the seceders—if I may be allowed to very gallantly to defend it. The war was called to a personal metter—I would not allude to a personal matter-I would not very gallantly to defend it. The war was refer to it except in so far as it bears upon very hot, and as shell and shot were going, this question now before us—I say, my regard for seceders is not a causeless prejudice, but is founded upon a better, knowledge of that holy than many in this Harmany in this that body than many in this House have. One of sir, that my wounds were healed long ago. my parents, sir, was a seceder, a holy and The fact is, I have, a good constitution, and sainted mother; and how she would have sores. My wounds, I say, are not only all other two members of my family felt them selves constrained by the same se selves constrained, by the thrusting in of an tablishments as long as we thought them unpopular minister into the collegiate charge in consequence of the accommodation in the curious thing that all those, with hardly any parish church being rather deficient, when exception who defended Establishments in we were young we were all seceders. We were sent to the secession church, and until turn, and left them never thinking of return-I came to college I was in the regular habit of sitting in the Burgher church; and until of sitting in the Burgher church; and until day. Well, I say that the whole question of the time when I came to belong to the Free Church endowment, so far it is a practical Unurch, and was otherwise engaged, i gene-rally worshipped on the Sabbath evenings in the Burgher church of Brechin. I do not the Burgher church of Brechin. I do not me with Von The Sabbath evenings in must not get up that old ghost to frighten the Burgher church of Brechin. 1 do not me with. You may as well insist upon a think, sir, that I lost anything by that. With my mother's 'milk I drank in an about the stronger's and it' was at the knees of patronage; and it' was at the knees of that mother that I first learned to form a reverence for the Bible as the inspired Word of God, ere I was yet very old; that I learned the sanctity of the Sabbath; ed to regard the sanctity of the Sabbath; that I learned the peculiarities of Scotch religion; and that I learned the peculiarities of continuous liberty which have made me hate oppression, whether which have made me hate oppression, whether which have made me hate oppression, whether with the sanctinuous liberty of the sanctinuous liberty will be man of the orest to receive those of love; and whom he time the grace of love; and when met in this House, perhaps that united Assembly shall raise the Psalm with weariness, reproach and indignities of all weariness, reproach and indignities of weariness, reproach and indignities of an other than the would be come to save! Glorious Saviour woulded, which we began to-day—

"A the clock strikes the hour, how often we say," and that I learned the peculiarities of could libe the continuous liberty which we began to-day my mother's milk I drank in an abnorrence questions. If you are going to start all man-of patronage; and it was at the knees of ner of theoretical guestions.

it appears in the shape of a Pope, or a pre-late, or a patron, or an ecclesiastical demagogue. Sir, I have been behind the scenes of the secession body. I have seen them outside in and inside out. I know more of that body than a very large number of those here, and I say, sir, that the name of a Seceder is dear to me; it sounds in my ear like music, and has won my heart. While saying this, however, let me remark that I don't say they were perfect—I don't know anybody that is perfect but my friend there (Professor Gibson), who has nothing to confess at all. Let no man say he will not change. Burghers and anti-Burghers, Lifters and anti-Lifters, have changed immensely since the olden time, with their aversions in times past to paraphrases and hymns, to gowns and bands, to a cross on the outside of the church or any ornament whatever in the inside, and there is no denying that our friends were a little narrow. There are more things however, in the world than narrowness, though we are told that the way of life is narrow. There are jots and tittles in the Word of God-there are pins as well as pillars in the tabernacle; and while I am not a man of points, but a man of principles, and points and principles are as far asunder as the two poles, nevertheless, I have lived long enough to see that broad things may be more dangerous than narrow, and that a broad Church may be more unsafe for a man to be in than a narrow one.

It is said that my friends the seceders were narrow and gnarled, but I say that if they were so, they were a gnarled oak, sound to the core, and firmly fixed in the ground, and they possessed the temper, above all others, out of which men like to build ships in which they are to fight battles or ride out the storm. I know the old seceders well. Perhaps we may find that there was not so much difference between the old seceders and us now as there used to be, and this may not be because the old seceders have come down to us, but because we have risen up to them. I do not think that they have now any right to the exclusive honor of having their name made a reproach because of their piety, but I refar from being a seceder, he was a minister "You remind me of my little sisters in of the Established Church—the man was more astonished still, and said to him, "If "How long have you been in the service?" | yer no a seceder, then ye'll be frac the South." He added, "We dinna trouble our-"Two years;" he replied, "and I have sels much about these things here. The ence. I was going down once to my own "God has been very kind to you; in spar- village of Arbirlot, upon the coach, when, the term, for he could both speak, and in a "Yes," said the boy, "I always try to measure he could walk. This man had no keep the Sabbath, and do as I ought—I sooner got on the top of the coach than he

eyes rolling in his head, and his speech thick in his mouth, and a fiendish sneer mantling. his cheeks, he looked round to the man who had rebuked him, and said: "Ye'll doubtless be a seceder." In this case the drunken man uttered a truth. I knew that the gen-DR. GUTHRIE ON PRESBYTERIAN UNION. tleman who had rebuked him was a secession friends who are sitting in this House to-day, I shall not detain the House long, nor do peat the seceders have not come down to us.

mer's mouth, and whether such an attempt

what? We did our duty, sir. It is a very nk, sir, that I lost anything by that. With community of sentiment in regard to many mother's milk I drank in an abhorrence

was in the position of having no living soul these is charity." to worship with him, except his housekeeper; and when his housekeeper died he was left,

But supposing I had to face the question as to whether Government would wish us again to go back and form the Established Church—I say it is a most unlikely supposition—but supposing, I say, that the State were to come to our door here, with their representative, and should say to us as the the medal that commemorates the massacre of St. Bartholomew. If, however, any man would push me into such a corner, and say, "I insist upon a direct answer to my question," I am prepared to give an answer to it in this way: "If the State offers us everything that we demanded in 1848—if she offers us spiritual independence, the abolition of patronage, protection from the Court of Session—if, in fact, she offers us everything we want, on the understanding that we take it and restore the union between the Church and State, and the question were then put and State, and the question were then put pagan adversaries. ders, I would say I would not take it. And I mpending dissolution of the State, paganism I will tell you the reason. I would not refuse to take it so much on account of any theoretical idea I may have—although I have no hesitation in saying that I now, as minister of Free St. John's, see the connection between Church and State from a different stand point than I are it when I world are not in the condition to entertain that question. Bring them, you say? Well I think it will be time enough to consider the questions when they come up to that point; but I repeat, they are not in that position which would warrant the union of Church and State, but rather in the condition which makes Paul forbid, the hours and say "Re" we are not responsible for the inevitable in this manifestation itself becomes a cause. These journals and reviews are read; but how are they read? Is it in a serious and active frame, judging gravely of the thoughts which pass before the eye of the mind? Do we enter into these bazaars of the intellect with the firm purpose to prove all things, and hold fast only that which is good? Such, makes Paul forbid, the hours and say "Re" we are not responsible for the inevitable in

a proposition. But then why should we hear put up the empire at auction. anything about it? Our friends, the United and that we would see no more of them, but tal from Brennus?"

of Christian duty." Now, that is the question here, and with one Confession, one Catechism, and one mode of worship, and one mode of discipline, and one form of government, and one attachment to the principles of

Churches of Christendom to individuality, heaven to listen to music like the music of tomb, from the cradle to the cross, thy whole and bring us all into the condition of the the spheres, and recalling to his own recolulife should be a continued martyrdom! That most worthy, pious, able, and, as he thought, lection that blessed sentence, "Now abideth thou shouldst be content to be born among logical man, Dr. Stewart. This worthy man faith, hope, and charity, but the greatest of beasts, live among murderers, and die among

AUGUSTINE'S DEFENCE OF CHRISTIAN-

WHEN Rome was being taken by the Goths, the disaster was imputed to the apostacy

Moreover, I turn up the page of history, lace by providing them food, games, races, but are read as a pleasant recreation.

old woman said about the minister's papers. vaunted mistress of the world, whose fall are passing from the writings of a Christian And I venture to say, from what I know of closes a long career of superstition and sin, to those of a deist, or from the writings of a seceders, that there are no men in all Scot- there shall arise the City of God. The pu- deist to those of an atheist. The result of land or Great Britain, who will stand more rifying fire of the Barbarians shall remove this, be assured, is a great unsettling of all firmly to the great principles of the Confes- her heathenish defilements, and make her fit belief. Formed in a school like this, the

sion.

An appeal has been made to the Sustentation Fund fears. I am sorry for that, and ded the cause of the new religion; St. Augus.

Note that the second receive the habit of hearing with indifference the holiest truths affirmed and deducted the cause of the new religion; St. Augus.

Note that the second receive the habit of hearing with indifference the holiest truths affirmed and deducted the cause of the new religion; St. Augus. I will tell you how. There, were appeals tine was the chief. In his great work, The opinions, they learn to listen to those who made to our ministers about their livings City of God, which may be regarded as the tell them that firm belief is a mark of ignorbefore the Disruption, and, to the honor of ablest specimen of the early Christian litera- ance and folly, and that the proof of superiour ministers; they said, "The livings! mo-ture, he pursues his theme; if not in the land ority of mind and elevation of thought is to ney is not the question here; it is the princi- guage, at least in the spirit here presented, wander freely in the world of intellect withple: it is a Divine principle: it is a matter and through a copious detail of many books.

THE LOVE OF CHRIST.

"O the love of Christ that passeth know annihilate this corrupt and mercenary press, the Disruption, and one opinion as to the spiritual independence of the Church and the liberties of Christ's people, I for myself—I give full credit to others—but I could not but I tould n support this union with these views I could thou levedst us first, and that when there It is necessary that a stable opinion should not oppose it, unless through pride, or passion, was no eye to pity; thou tookest not on be formed and prominently brought forward, or prejudice. Now, I don't say I am above thee "the nature of angels, but the seed of so as to carry with it the writers who occupy the influence of such feelings—we are all Abraham;" they are bound with chains of the place of organs and directors of public liable to errand others may be under the darkness whilst thou art drawing us with thought. Without any proper call or authoriinfluence of them also; but I just hope and cords of love. Yea, thou lovedst us when ty the door must no longer be carelessly trust that this House, by the decision to enemies. To have spared our lives had been opened to articles which one day glorify God which it will come, will show that she can unexpected, undeserved mercy; for "who and the next day deny. Him, which one rise above fears connected with the Disruption. We did a magnanimous act that day;
and I have no hesitation in saying, that if, in seeking to unite with another Church, we hand was lifted up against thee, thine arms times, the Greek Carneades secured the shall rise above passion, and prejudice, and have been open to embrace me. Nay, thou applause of the Roman youth by pronounpride, we shall again crown ourselves with as hast opened thy very heart to lodge thy prorich and noble honors as on the day when, fessed enemies who have trodden thee under and afterward demonstrating with similar rising above the fear of our families, parting with our homes, ward them that cruelly pierced it. "Here Elder demanded that this dangerous man parting with all our cherished affections, we in Christ hath commended his love to us, should be immediately expelled from the city.

made all that sacrifice, not for the sake of that while we were sinners Christ died for Many of our journals are like Carneades, but unity, but for the sake of separation. That us." O astonishing love! that the general the Catos among their subscribers are few. day saw faith and hope most illustriously should die for the soldier, the physician for exemplified by an act that brought to men's the patient, the master for the servant, the minds the olden times, when our forefathers shepherd for the sheep, the innocent for the went down the Bow, and sang their last guilty, the just for the unjust, the prince for STATED BIBLE READING.—I had for many Psalm in the Grass market, and laid down the rebel, the Lord of glory for the children years made it a practice to read through the their life for Christ's Crown and Covenant. of disobedience! He that was without all Bible once a year. My custom is to read And, Moderator, if, taking all precautions—sin, for him that was without all righteous—four or five chapters every morning immeif, doing the thing slowly, and well, and ness; yea, the Creator for the creature, diately after rising from my bed. It emwisely—we shall come to unite with our God for man, the righteous Judge to put ploys about an hour of my time, and seems to friends of the United Presbyterian Church himself in the malefactor's clothes and me the most suitable manner of beginning as one brotherhood, one Church, one in room, and suffer death for him! For the the day. In what light soever we regard Christ, and one before the world, we shall blessed Son of God to interpose his own the Bible whether with reference to revelaillustrate a yet nobler grace than faith and innocent breast to receive those mortal tion, to history, or to morality, it is an invalu--we shall illustrate the grace of love; wounds due to us! Behold God all suffi- able and inexhaustible mine of knowledge and

thieves; and all to obtain a place among the blessed for us! O the unfathomable love of Jesus! His name is love, his nature is love, his words were love, and his actions were love - Willison's Sacramental Directory.

THE LATITUDINARIAN TENDENCY OF MODERN JOURNALISM:

representative, and should say to us as the Free Church; "Come back on your own conditions; we will grant you all that you ask," I for one would be very much inclined to answer them according to the Scotch fashion, asking another question, and it would be this: "When did the State ever do anything of the kind?" I believe the State will do that when his Holiness the Pope will destroy the medal that commemorates the massacre of St. Barthelman. The horover are respectively and empire. It became necessary for the Church to meet this accusation.

Catholicism, a defense of Protestant princito us, "Will you unite with the Seceders or with the State?" I would prefer the seceders. I would say I would not take it. And impending dissolution of the State, paganism theses of atheism and the doctrines of nihilferent stand-point than I saw it when I was minister of Old St. John's; but I would not take it for this reaction, the land it for this reaction is to the stand point than I saw it when I was not profusion, extravagance, dissipation, the take it for this reason, that the States of this necessary consequences of conquest? Was this manifestation itself becomes a cause. makes Paul forbid the banns, and say, "Be not unequally yoked together with unbelievers."

We did not crowd Italy with slaves.

We are not responsible for the inevitable insurrections, poisonings; assassinations, vengeance. We did not demoralize the population of some, at least, at certain indeed, is the disposition of some, at least, at certain indeed, is the disposition of some, at least, at certain indeed, is the disposition of some, at least, at certain indeed, is the disposition of some, at least, at certain indeed, is the disposition of some, at least, at certain indeed, is the disposition of some, at least, at certain indeed, is the disposition of some, at least, at certain indeed, is the disposition of some, at least, at certain indeed, is the disposition of some, at least, at certain indeed, is the disposition of some, at least, at certain indeed, is the disposition of some, at least, at certain indeed, is the disposition of some, at least, at certain indeed, is the disposition of some, at least, at certain indeed, is the disposition of some. and I find that the State has never kept theatres; we have been persecuted because open the newspaper at the breakfast table, faith with the Church in any age. Age after we would not set our feet in a theatre. We we cast our eyes over it hastily before going age, and by act after act, and in spite of the most solemn obligations, they have tried to restrain the liberties of the Church of Christ.

I can now walk on my own feet, and when the State comes and offers me a pair of Christianity; you will not surely say that crutches. I say to her bear them to restrain the liberties of the Church of Christianity; you will not surely say that crutches. I say to her bear them to restrain the liberties of the Church of Christianity; you will not surely say that crutches. I say to her bear them to restrain the liberties of the Church of Christianity; you will not surely say that yery well as regards the restrain the liberties of the characteristics. crutches, I say to her, keep them to yourself. We were the inciters of the usurpations of the very well as regards the passing politics of For the moment I take the crutches, become Casars? What have we to do with the army, the day, the local news, or the harmless accustomed to them, and lose the power of that engine of violence, which in ninety-two effusions of the imagination. But moral and my own limbs, she comes to me, knocks the years gave you thirty-two emperors and religious questions occupy a daily increasing crutches from beneath me, and I fall a slave twenty-seven pretenders to the throne? We at her feet. I therefore say I decline such did not suggest to the Prætorian Guards to great subjects of God himself, of the soul. and of its destiny, we find, in the same "Can you really wonder that all this journal, the most contradictory opinions Presbyterians say, "We are quite willing to should come to an end? We do not wonder; under the deceptive unity of the same sheet make this an open question." Why, did we on the contrary we thank God for it. The or of the same cover: When I close the not make the descending obligations of the sighing of the prisoner, the prayer of the volumes of Pascal or Bossuet to open those Covenant an open question with the Old captive are heard at last. Yet the judgment of Voltaire, I am well aware that I am pass-Lights? We left the Old Lights to hold has been tempered with mercy. Had the ing from one region of the intellectual world their opinion, and the Old Lights left some pagan Radogast taken Rome, not a life into a region wholly different. If I read the of us who did not believe about the descend- would have been spared. The Christian newspaper of one party after the newspaper ing obligations of the Covenant. That is the Alaric, though a Goth, respects his Christian of the party opposed to it, I am not ignorant very thing which our United Presbyterian brethren, and for their sakes you are sayed. that I have listened to the advocates of opfriends propose to do. One would suppose, As to the gods, those demons in whom you posite principles. But in the present state from the speeches that have been delivered, that they have been asking us to give up our principles and our Confession of Faith, Was it a goose or a god that saved the capifrom this carelessness, and who are not warnthat they would be "down the water," as the line the place of this earthly city, this ed by any exterior circumstances, that they

> out ever being steady to anything. This is one of the serious dangers of our time, and points out to us a great duty. I propose to you, gentlemen, a work which I know to be difficult; but when was it ever easy to accomplish anything great? We must labor to

THE MOST WONDERFUL BOOK!

ceeding antiquity. It is wonderful in its republic security and happiness they enjoy, is velation of the being of God, and its declarations concerning the attributes of this al when disaster and ruin overtake them, it is mighty Spirit. It is wonderful for its pro-fessed revelation of the creation of the uni-windicating His insulted majesty. "When verse, the formation of a man, the origin of He giveth quietness, who then can make evil, man's fall from innocence, and his trouble? And when He hideth His face, restoration to happiness. It is wonderful for who then can behold Him, whether it be its daring chronology, its positive history, done against a nation, or a man only?" its prophetic declarations. It is wonderful on account of its sublime philosophy, its exquisite poetry, its magnificent figures, its overwhelming language of description. It is wonderful for the diversity of its writers, liverse in their attainments, countries, languages, and education. It is wonderful for ts boldness in the use of illustrations, meta- undersigned, share in your views, we rejoice phors, figures drawn from every department in your zeal, and we are thankful for your of human knowledge, from natural history, exhortations. It is honorable to France, and from meteorology, from optics, from astronomy. It is wonderful for the superior conceptions of its writers of the grandeur and which makes four millions of negroes wretchnagnificence of the physical universe. It is ed, debases their masters, has been a vast wonderful that it has exposed itself to attack | calamity to a great Protestant nation, and and destruction at every point of time, by dishonors Christ, by whose professed ser-eyery discovery of man, by the revelations vants it is upheld. of geology, chronology, history, ancient remains disemboweled from the earth, by asronomy, by the discoveries of natural history, and above all, by the non-fulfilment of its power to discourage those who are seeking historical predictions. And it is most of all to found an empire on their degradation; wonderful, that up to the present time, in the and we wish success to all just and humane pinion of hundreds of thousands of the judi- measures for their deliverance. ious, reflecting, and reasoning among earth's inhabitants, during three thousand years you, that, following where you have so nobly since its first book was written, it has main taken the lead, we shall do what we can to tained its high authority, and has retained accomplish those benevolent objects to which n all this vast lapse of time a powerful sway you invite our attention.

ver the human mind. It has not escaped overthrow for lack of enemies. It has been assailed at every point Jesus Christ our Lord. -its history, its theology, its chronology its Baptist W. Noel, London. cosmogony, its astronomy, its geology, all Thomas Guthrie, D.D., Edinburgh. Newman Hall, LL.B., London. he cultivators of science, and by the onward | J. Burns, D.D., London. novement and development of each succeedng age: All else dies, while the Bible surrives. Even the nation from whence it sprang, the languages in which it was com- Wm. Arthur, London osed, the countries of its birth, scarcely J Curwin, Plaistow, London. exist but in its marvellous pages. If indeed W. Dorling, London. t-be the word of the ever-living God, then is ndeed the mystery is revealed; but if this J. C. Street, Manchester igh claim cannot be maintained, he who GoodwynBarmby, Westgate Parsonage, Wakefield. disbelieves must frame a theory by which the M. Bowie, D.D., Kinghorn Manse. resent facts may be reasonably explained. | Marmaduke Miller, Darlington. -Prof. O. M. Mitchell.

PIOUS MEN THE NATION'S HOPE.

Such is the title of an able and timely ermon from the pen of Dr. G. B. Ide of the T. Pulsford, Exeter. First Baptist Church, Springfield, Massachuetts. The rebellion has had the effect of eading Christian men to examine more narrowly than ever before into the character of our Constitution and Government, and to test hem by the supreme standard-God's law. And the examination has not proved satisto ignore the law and authority of God. Though here is not that distinct recognition of the

the truth is partially reached. "In nothing, perhaps, is the spirit of pracviews which are generally entertained recollective capacity, as in his individual condition and character.

"If we would know the extent to which this denial of God as the Supreme Ruler actually prevails, we have but to cast our eyes over Christendom, to perceive everywhere the proofs of its mournful and guilty predomiperly speaking, a Christian government on a lower state would crush them. earth. Whatever the profession they make, or the name they bear, they are all deeply pervaded by an impious disregard of the Divine authority and superintendence. The whole world has revolted from its rightful King; and nations, no less than individuals, finds by experience that he cannot cultivate have conspired to break His bands asun-'der, and cast His cords from them.'

"And yet Revelation most clearly teaches that Jehovah is the absolute Disposer of national welfare, and the immediate Arbiter of national conduct. 'The Most High ruleth in the kingdoms of men.' 'He is Governor among the nations.' 'He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him, And yet Revelation most clearly teaches

What doest Thou?' His supervision extends to the whole human family, alike in THE most wonderful volume in existence its separate members, and in its aggregate is, beyond a doubt, the Bible. It is wonder-bodies. 'He hath determined their times ful for its high pretensions, for its almost in and the bounds of their habitation.' Whatcredible claims to divine origin, for its ex- ever of civil freedom, of social advantage, of

Answer of the English Clergymen to the Address of the French Protestant Pastors.

Dear Brethren: -We, whose names are

Like yourselves, we feel a deep compassion for the slaves, who are a part of the human family; we wish by all means in our

With these sentiments, we beg to assure

Accept our fraternal wishes that you may enjoy the favor and blessing of God, through

J. J. Taylor, B.A., London. J. Bayley, M.A., Ph. Dr., London. J. W. Massie, D.D., LL.D., London.

J. H. Rylance, A.K.C., London.

Thomas Raffies, D.D., LL.D., Liverpool Alexander Thomas, M.A., Manchester. C. M. Birrell, Liverpool.

S. D. Waddy, D.D., London Robert B. Drummond, B.A., Edinburgh. H. Gale, B.C.L., Near Taunton. W. Walters, Newcastle.

And nearly FOUR THOUSAND MORE.

GRACE WITHOUT SENSIBLE COMFORT

Many are apt to think nothing is a feast unless they get smiles from God, joy, peace factory. The eyes of many have been open and sensible manifestations of his love; but d to the moral defects of both. Dr. Ide, at there may be great bounty shown to us withhe beginning of his sermon, makes the follout these; particularly if you have got any lowing wholesome remarks in regard to the more sense of sin's evil, or concern for the prevalent disposition of human governments hardness of your hearts; if you have got any higher esteem of Christ, and of the contrivance of salvation through his mediation; kingship of Jesus which we would like, yet if you have any more hunger and thirst after Christ, and more love to holiness and the ways of Christ, any more desire after his tical infidelity more manifest, than in the presence in duties and ordinances, any more sense of your need of the fountain of his specting the connection of God with human blood; then all these are gracious tokens of governments. By many the very idea of his bounty to your soul, for which you have any such connection, involving as it does the cause to bless and magnify the Lord. We fact of His immediate control over them, and may enjoy the saving influences of the Spiconsequently of their public and absolute ac- rit, when we do not feel his more abundant countability to Him, is derided as the off- consolations. God may graciously accept spring of fanaticism or of folly. Multitudes; of us, though he do not testify it by giving who acknowledge the existence of a great us extraordinary joys. The truest commu-First Cause—the Maker and Upholder of nion with God is to enjoy communion with the universe—virtually repudiate the truth him in his graces, whereby our souls are that He superintends the affairs of nations, made conformable unto God, and are stampsetting up one and putting down another, ed with his image. Well, if you have got and dispensing to all their appointed desti- any more grace, be thankful to God, though nies. Even those who admit the personal you have got no more comfort. Though you responsibility under which He has placed do not enjoy much of God in the ordinances them, and recognize His law as the rule by which they are now to live, and by which they are hereafter to be judged, seem, in numer- God above. The kindness of God must not ous instances, to forget that He exercises the be overlooked, nor the day of small things same sovereign authority over man in his despised; but the least crumb of grace is to be noticed and received with thankfulness and this is the way to get more. - Willison's Sacramental Directory.

THE HIGHER EXPERIENCE.

A person may be lifted up into such a nance. On the lands so denominated has sympathy with God, and elevated into such shone the light of a dispensation that is full a moral state, that he shall know how to of God, and which sets Him forth as the clasp an evil and wear it. So it was with the emniscient Inspector and Judge of human apostle. God sent him a thorn in the flesh, conduct. In the hands of their population where it rankled, and gave him extreme s found that inspired Volume, in which the pain. Thrice he besought God to remove it; Almighty has declared His will, and asser- but God's reply to him was, "My grace is ted His sovereignty; and by many of them sufficient for thee." He asked that the Christianity, in a form more or less corrupt, thorn might be taken away, and his prayer is vauntingly proclaimed as the religion of was answered; but it was answered by a the State. But where shall we look for the better method than removing the evil-by evidence that its power is felt and its pre- making him willing and able to bear it. For cepts obeyed? Where is the government I tell you that trouble which we can bear that is either founded and administered on joyfully, is better treated than trouble that is principles strictly Christian? Of what na- taken away. There is under it more manhood, tion can we pronounce, that in its structure, its institutions, its legislation, its internal And so God hears the prayers of those that polity, its foreign relations, in a word, its importune Him, and then lifts them up into whole official character, it recognizes God as such sympathy with Himself, and such nearits Author and Defender, and bows with holy ness to eternal things, that in a high state fear to His supremacy? There is not, pro- of mind they learn to bear troubles which in

> THE unrestricted development of all our faculties the inferior as well as the more elevated, is the highest attainment, yet he who certain faculties—the artistic for example without injury to his holiest feelings, must renounce their cultivation, and first of all