

Correspondence.

OUR LONDON LETTER.

LONDON, March, 1866. MY DEAR SIR:—The two great and all engrossing topics of the past month have been the cattle plague and Fenianism. The former still rages; and all attempts seem vain to arrest it. The Government declined to appoint a day for national fasting, and the consequence is, that some of the Bishops have recommended one day and some another through their own dioceses; but in England there will be no national fast. In Scotland it will be otherwise. The Commission of Free and Established Assemblies held their quarterly meeting last week in Edinburgh, and by both of them a day, towards the close of this month, was fixed as a day of fasting, humiliation, and prayer; the United Presbyterian Church join in the appointment, so the day will be universally kept in Scotland. True to their old moderate traditions, Principal Tulloch and Dr. Lee were for naming a Sabbath day for the purpose, thereby saving a day, but the good sense of their less moderate brethren carried it over them; driven out of that, they were for holding it on "Good Friday" as that was a bank holiday, but they were driven out of that too; and were told pertinently by Dr. McRae, of Hawick, that there was already too much trucking to Episcopacy in their Church. Fenianism lies without my line of things; suffice it for me to say, that it forms a common topic of conversation in all circles. It is not found to be so trifling a thing as it was at first supposed to be. The suspension of the habeas corpus act in Ireland shows how important the Government feels it to be.

PROGRESS OF PRESBYTERIANISM.

You are always anxious to know of the progress of Presbyterianism. I am sorry to say my duties are light in chronicling facts of that sort. But since I last wrote I have preached in Nottingham, a most important and thriving town in the midland counties, where we have started a new congregation, with every prospect of complete success. A few Scotchmen were gathered; they took a large and central chapel which happened to be let; they had the church opened by the Rev. Dr. Blaikie, of Edinburgh, and on the following Sabbath I went down to preach to them. The congregations were most encouraging, both morning and evening. In the evening, the church was nearly full. Since then they have been supplied by some of our leading ministers, and the report is, that it promises to be a complete success.

I have not the slightest doubt that, if we only had the men and the means, we might easily double ourselves in a year or two. There are at least fifteen large English towns, of from 50,000 to 100,000 inhabitants, in every one of which are many Scotch and Irish Presbyterians who want to be gathered together, have a man set over them, and helped for a short time, to become large and established congregations. Besides this, there are about fifty towns, with from 20,000 to 50,000 inhabitants, where the same process might be repeated, in none of which we have at present a representative. Our Scotch population, when it migrates South, if it goes anywhere to church, finds its way to the Baptists, Independents, Wesleyans, or the Established Church. I have never been once preaching in an independent chapel without having met a Scotch deacon. Of Scotchmen, born in Scotland, there are no fewer in England than 170,000. Of these, upwards of 40,000 are to be found in and around London. If we add the many English people who, from various reasons, are members of our churches, it would not be very great exaggeration to say that we ought to have in London alone at least forty churches. But in fact, the English Presbyterian body, which is the largest by far of the three bodies in London, has only thirty charges and twenty-eight ministers to them, in the whole Presbytery of London. This includes a congregation at Brighton, another at Southampton, another at Lewes, Bournemouth, Tiverton, Maidstone, Chatham, Portsmouth, Woolwich, Greenwich.

Still we are making progress. Take this fact:—in 1855 the English Church had in the London Presbytery fourteen churches and thirteen ministers; now we have thirty churches and twenty-eight ministers. In the Presbytery of Lancashire, in 1855 we had twenty-one charges and seventeen ministers; now twenty-six charges and twenty-five ministers. In Lancashire and Cheshire there were, by the census of 1861 of native born Scotch, 42,656. In all England, 169,202. In 1865 there were of churches connected with the English Presbyterian Church, 105, connected with the United Presbyterians 91, and with the Established Church of Scotland 23. The total attendance at these three Churches was, respectively 30,000, 23,000, and 7000. Take another fact:—the river Thames divides London into two parts; not halves, but not very unequal parts, if you add the suburbs, which, to the south, now spread as far as to include Croydon. On this whole south side, from Wandsworth down by Battersea, and on as far as to Greenwich, and Woolwich, there are only of all denominations five Presbyterian churches. There ought to be, and might be, fifty at the least. The native English Presbyterians, Englishmen by birth, are chiefly found in the Northern counties, where,

with 100 churches, they are reckoned on good authority to be no fewer than 100,000.

Take a fact or two more:—within the last two years, a sum of £25,000 has been subscribed by the English Presbyterian Church for Debt Extinction and Church Erection. That fund has wrought wonders. Judiciously managed, it has already nearly extinguished our debt. And it aids mightily the efforts of struggling congregations who would fain build but cannot. In London; too, the Presbytery is on the *qui vive*. They have raised a fund specially to plant new charges, and supply adequate stipends for the first few years to first-class men, to take the work of gathering people together, in hand, from which great things are to be expected. The United Presbyterians have set a noble example in this way. Within the last few years they have built three splendid edifices in London, and have sent up three of their best men to fill them—Dr. King, Dr. Edmonds, and Dr. Macfarlane. The Established Church of Scotland is not strong in London. Dr. Cummings has a splendid congregation; but it is composed of all sorts and conditions of people. No other living man could keep it together. So soon as he gives it up, it will sink. All their other congregations in London are struggling for bare existence. Lately they had a good congregation in the very centre of the most fashionable part of the West End, in a street leading into Belgrave Square. The lease of the Church was somehow the private property of the minister of it, the Rev. Dr. Macbeth. He fell into ill-health; the property came into the market; the Established Church people could not purchase it, and it was bought the other day for about £4000, by a congregation of the English Presbyterian Church, which has been for many years worshipping in Chelsea, in a chapel, the lease of which expires in a year. The Established Church have now, therefore, no place of worship in all the West End of London, and the English Presbyterian Church has secured one of the very best sites in all London. The congregation that takes possession of this new acquisition has for pastor the Rev. T. Alexander, M.A., who has for sixteen years presided over it, and we observe that it has been notified in the usual way that Mr. Alexander is, this year, to be chosen as Moderator of the Synod, invited to meet in April, in Dr. Hamilton's Church, Regent Square, London.

One fact more: the missions of the English Presbyterian Church are carried on by seven clerical and two medical missionaries in China, and one native minister educated in the Free Church College, Edinburgh, who labors in India. The other two bodies have no foreign missionaries of their own. The United Presbyterians in England contribute to the missions of their own Church in Scotland; and so do the churches of the Established Church here. The English Presbyterians alone have a college. They educate their own students theologically—a college being pretty fully endowed by the munificence of one individual who died recently, Mr. W. Brownley.

If your readers are not tired, I may tell one other bit of good news. The Free Church of Scotland, alive to the importance of our position here, have determined to give us a collection this year, through all their churches, for our Church Extension work. We are sending down deputations this month to all parts of Scotland, to gather in this harvest, and are anticipating great results. I wish you, dear Presbyterian brethren in America, would go and do likewise, and send us a whole lot of dollars. Here, in England, we ought to be the strongest, the most numerous, the best equipped in every way—we are the very least of all the thousands of Israel.

UNITARIANS PLAYING THE SAME GAME IN OLD AS IN NEW ENGLAND.

Our enemies, the Unitarians, have flitched first our property—for they hold nearly all our old endowments; and second, they have flitched away our more precious thing, our good name. You can hardly find a town in England in which there is not a Unitarian minister, calling himself a Presbyterian, and eating our bread by authority of law. The very meaning of the word Presbyterian is lost to the great bulk of the English people. But men's eyes are slowly beginning to open to the real state of the fact. I suppose you know that the chapel of the good, wise Matthew Henry, the Presbyterian Commentator, in Chester, is now occupied by a Unitarian. By his will, Matthew left a small sum to preserve forever a copy of his Commentary in the vestry of his chapel, for the use of the poor—any poor reader who might wish to come and consult it there. The Commentary is there, kept there religiously still; but locked up in the cupboard!

All readers of dear old Isaac Walton know Tottenham. It is now a suburb of London. A few years ago, an independent congregation there petitioned the Presbytery of the English Presbyterian Church to admit them into their body, which was done. They have now a minister settled over them, and have built an elegant new church which will be opened in a few weeks.

"CATHOLIC CHURCH CONGRESS."

In my last, I gave you an account of a drawing-room meeting at Mr. Arthur Kinnaird's. A meeting of a similar sort was held last week at the mansion of Mr. Robert Haubury, M.P. It was the largest meeting of the kind I ever attended. Representative men from all denominations were there in crowds.

The meeting was called for the purpose of discussing the feasibility of a "Catholic Church Congress." The project seems rather visionary. As Mr. Thomas Carlyle said to me the other day: "Sir, we have too much talk and too little work in these times." It is too true. As an old divine remarks, "there is a book in the Bible called the Acts of the Apostles; there is no book of their resolutions."

DR. WHEWELL AND HIS SUCCESSOR.

A great man has fallen, and is being buried as I write—Dr. William (Whevell, Master of Trinity College, Cambridge. Few of your readers will need to be told who and what he was, or what he did. His death was the result of an accidental fall from his horse. All the papers have a biographical sketch of him, the usual tribute to a great man. He was the son of a carpenter in Yorkshire. It is rumored that the Rev. Dr. Vaughan, Vicar of Doncaster, is to be called to the Mastership. If so, he will worthily fill the seat vacated by his predecessor. Dr. Vaughan was long Head Master of Harrow School; and retired from the post, as he felt that it was one which needed the fullest vigor for its effective discharge. He was offered a Bishopric, and after mature deliberation, firmly and respectfully, without reason assigned, declined to accept the office. He was, after some time, during which he labored in a West End London congregation, presented to the Vicarage of Doncaster, where he has since labored with much acceptance. His work is very numerous; his theology, if popular, is far from profound; but he is, from his thorough knowledge of classics, throws much light on many difficult passages of the Word.

THE PSALMODY DISCUSSION.

Another bone of contention has just been thrown down in Scotland. The people of the Scotch Presbyterian churches are all much attached to what is called the Scotch metrical version of the Psalms. They look on them with nearly as much reverence as the authorized version of the Bible itself. Lately, however, agitation has been rife for the introduction of a hymn book into the Free Church. Hitherto, the opposition has been so strong, that the question may hardly be said to have got the length of a discussion in the Free Church Assembly. But the Hymnologists are pertinacious and persevering; and I observed that Dr. Candlish, yielding, presume, to the pressure from without, gave notice of an overture in the last meeting of the Presbytery of Edinburgh to the effect that twenty-five well-known and generally loved hymns receive the sanction of the Church. He indicated the class of hymns he meant as those of the same sort as that well-known one, "There is a fountain filled with blood." This overture will likely meet stern opposition; and the Assembly, if it gets that length, will not agree to the proposal without much unpleasant discussion and angry and bitter feeling. The United Presbyterian Church have had a hymn-book for some years; so also have the Established Church of Scotland.

I am, sir, yours very truly, PHILADELPHOS.

THE RADICAL SENTIMENT AMONG NATIVE EAST TENNESSEANS.

[We are permitted to publish the principal part of a recent letter from REV. WM. H. LYLE, of Mt. Horeb, East Tennessee, to a friend now in this part of the country. It is doubly interesting from the facts and spirit it exhibits, and from the author's position as a native and constant resident of that region. We commend it to timorous Conservatives in the North. It opens with a more particular account of the revival in Mt. Horeb Church, which has already been mentioned in our columns.]

Our meeting at Horeb was one of very deep interest. It continued for eleven days, with an interval of two days. The result of the meeting was sixty-five professions and fifty-one additions to the Church.

The majority of the rebels attended and took part in the meeting. Indeed, they all came out except — and —. They are still obstinate; but — is very friendly with me when I meet with him. The — are all co-operating with us except —. — came before the Session and confessed that the rebellion was wrong. The Church has been greatly strengthened. The few rebels who are still obstinate, have but little influence on the Church. Mt. Horeb, I suppose, is now the strongest Presbyterian Church in E. Tennessee. The last report she made to Presbytery showed a membership of 207. "I think her membership will now exceed that."

A MIXED SCHOOL.

The exciting topic among us now is schools. I am teaching a mixed school of blacks and whites. I told the people here, if they wished me to teach for them, I would do so on certain conditions. Those conditions were, that the school be opened to all colors alike. I did not feel that it would stand the test of the great day, to prohibit a part of the human family from obtaining an education, simply because their skin was black. Hence, I said to the people here, if they were going to adopt such a system of iniquity as this, they would have to get some one to head it besides me. Taking this very positive ground, I went to work, and was immediately sustained by the best and most intelligent part of the Union people of this neighborhood. The rebels at first made some opposition, but the best part of them gave in, and

are now sustaining the school. The families are all sending, and everything is working harmoniously in the school. I have no fears about the thing working in this neighborhood, provided there should be no legal obstacles in the way.

The idea is, to do right to all men. "Thou shalt love thy neighbor as thyself." "All things whatsoever ye would that men should do to you, do ye even so to them."

I meet with a good deal of opposition in other neighborhoods. One says, you are disgracing yourself. The answer is: Suppose I go to Africa and spend forty years, and an instrumental in educating and saving a thousand poor Africans, would that disgrace me? Any man of any brains and any goodness of heart, knows that that would be one of the most noble of Christian acts. So, if I can be the means of educating and saving a few poor Africans in this country, it is a Christian act.

Another says, you are becoming unpopular as a minister. I tell them, Let me do right if the heavens fall. I have done enough wrong in the past. I am sorry for it; let me do right in the future. I care but little for popularity when God's truth is at stake.

Another says, you are making the black man equal to the white man. The answer is, if the white man is really better than the black, it would be accomplishing some good to make the latter equal to the former.

Another says, I do not think that it is proper for black children to be in the same room and learn along with white children. The answer is, that "the quality" of this country, before the war, as soon as their children were born, placed them in the bosoms of negro women, and there raised them. Indeed, they would let "the darkey" come into their houses and do anything on the face of the earth to gratify their laziness or make them a dime.

Another says, my children cannot go where black children attend. The answer is, it is a free country, and you can just keep them at home and I will educate the darkey.

I think this the best plan for educating the masses of the South. I know there is a great objection against it, but my honest conviction is that it is all prejudice and abominable folly. I have been in the school-room for two weeks with blacks and whites, and can see no harm or impropriety in it. I can see no other way of reaching all successfully. For instance, suppose that Tennessee passes a law that the white and blacks shall not be schooled together, how would it work? In every neighborhood, then, where the blacks were in the minority, and were not able to get up a school for themselves, they would be deprived of the benefit of education. This would be the case in our neighborhood, where some fifteen or twenty black children would go without learning. (This would be so, more or less, throughout the South.)

If Congress does not take this matter into hand, you may rest assured that the rebel States will legislate to the detriment of the black man. I hope Congress will do something on this subject, and take the ground that none of these States be restored to the privileges of the Union until they give the black man equal rights with the white man in every respect.

Our Presbytery ought to take some action on the subject at the next meeting.

I rather fear a division of the Union party in East Tennessee, on the negro question. The former slave-holding part of Union men, and some of the most ignorant Union men, are likely to unite with the unregenerate part of the rebels, and form a party whose object shall be to prevent the negro from having any rights or privileges; while the converted rebels will unite with the best part of the Union men to form a party in favor of giving the negro his rights.

I desire your counsels and prayers in this great matter. Yours truly, W. H. LYLE.

REV. DR. SEISS ON THE APOCALYPSE.

DEAR EDITOR:—On Sabbath evening, the 4th instant, having seen a notice of an expected discourse on the Apocalypse, by Dr. Seiss, we took a seat in his pleasant church in Race Street. Every seat in the body of the house and the spacious gallery was filled. The appearance of the audience was remarkable. We could see no more than half a dozen very young persons in the assemblage; and a more intelligent, reverent and attentive congregation we never beheld. The singing was congregational, and, of course, appropriate and delightful praise.

For an hour, the preacher held the unwearied attention of the people, while he discoursed upon the Seven Churches of Asia. His aim was, to show that they represented the Christian Church through the ages of the present dispensation. That, as they were corrupt and ever backsliding, so would the whole Church be, till Christ came to purify and reign over it. It was a bold, eloquent, and evidently an intensely sincere announcement and defence of the millenarian views, as held by Dr. Cumming of England, Dr. Tyng, ex-President Lord, of Dartmouth College, and others in this country.

Dr. Seiss remarked, not long since, we are told, that every morning he rose and found the Saviour had not come, he was disappointed. It is undoubtedly true, whatever the fact may foreshadow, that the new theory of the millenarians is gaining ground in Evangelical Churches. H.

THE JEW VS. THE GREEK, OR THE UNITY OF THE RACE.

What an ordeal of moral systems is time; or rather, how does God's providence sift the systems, and establish the truth, as the eternal hills! When Paul stood before the august Areopagus, he was, in the estimation of his own countrymen, but a perverted Jew—a despised and adherent of "hanged" malefactor; and in the view of each Athenian, but the fanatic "babbler" of a detested sect. And yet to-day the moral and theological systems of the polished Greeks nowhere control mankind; while we unity of God, and the unity of man, the two precepts advanced by the apostle on that occasion, combine now, like a Divine force, to sweep falsehood and tyranny from the face of the earth. Neither the study of occult mysteries by the dreamy Hindus, the metaphysical subtleties of the intellectual Greeks, nor the manly virtues of the early Romans, could (by "feeling after") find out the unity of God, nor by reason discover and enforce the unity of man.

Mohammedanism says, there is one God, and Mahomet is his prophet; Christianity says there is one God of infinite power, wisdom, justice, and truth, who made and sustains all things in being; and universal mankind are brethren and His children, cared for by Him alike.

These are the doctrines which, though consonant with right reason, have been practically denied by "the rulers of this world."

The unity of the human race is the question of questions throughout America at this hour. The Bible affirms that, at the beginning, God created a human pair, and by necessary generation, all the races have sprung from them. If this Biblical fact is true, then all men are brethren, as Paul asserted on Mars Hill; if the human race is not one, then the Bible is false, for so it affirms. The Southern oppressor maintains that the black is not "of one blood" with us; or if he be, his peculiarity of conformation, or color, is a sufficient warrant for degrading him into an hereditary "hever of wood, and drawer of water." He practically denies the unity of the race, because of color, just as the Brahmin does, on the ground of condition, or the appointment of the gods. Eradicate the doctrine of the unity of the race, and there is no other adequate basis of human rights whatever. A common destiny and a general judgment bring all our claims and pretensions before the tribunal of God. Neither the Greeks nor Romans had any just idea of political rights. In all their theology and jurisprudence, might was right. A common Father, a common Saviour, a unity of mankind, and a universal judgment, are the doctrines that bind us to the throne of God and make us brethren. "The rulers of this world, exercise dominion," said our Lord, "but it shall not be so among you; but whoever will be chief among you, let him be your servant." This is the doctrine that is to destroy the Dagon of caste and the Moloch of oppression, now so prevalent over the earth. M. A.

PATIENT IN TRIBULATION.

Miss Muloch has lately added to the list of her excellent works, "A Noble Life." It is a noble book, and a bright addition to the Christian literature of the age. Few who read it, but will rise from its rapt perusal, with truer aims in life, with intenser purpose to struggle with the highest good, deeper sympathy with sorrow and fonder love for the only beautiful, the true. Many of the pages will provoke tears; but, unlike the tears shed over most novels, they will leave the heart refreshed, and more alive to pity the real griefs that meet the eye from day to day.

In the Earl of Cairnsforth, the author has drawn the picture of one more sadly marred and tried than men often are, even in a world like ours. But from childhood to maturer years, and even to the stormy night, when amid raving winds and wild crash of elements, the strong, brave soul left the feeble body, and soared to a happy home among the glorified, he was always calm and contented—patient in tribulation.

"In the world, ye shall have tribulation," said the Saviour to his mourning disciples; "but be of good cheer, I have overcome the world." Triumphant message of the Master! How it rings on the ear through the din of ages! How it lifts the weary heart up, up, almost till the songs of the seraphim breathe their sweet music through the tempests of earth. How it carries the heart back to the green slopes of Judaea, where the Holy One walked, to the stony mount of crucifixion, where he overcame for his own.

Many lives float on so tranquilly, that there seem to be no winds of sorrow or temptation in store for them. Day after day rises clear and beautiful, the blue sky has never a cloud, the harp of life hath ever a sweet tone. Night after night is pillowed on down, and the starlit orb above is not brighter than the dreams of the favored ones below. To them, the words seem not applicable—patient in tribulation. But God's ways are not alike with all. To few in this world does he give a life all sunshine. There are storms to come, crosses to bear, dark days to endure, and deserts to pass, ere the happy home is reached.

And there are some who bear suffering and make no sign. Every day sees a round of duty well and patiently done. Every day, the same little cares, the same little pleasures, the same loving,

mindful, as for every one; and, particularly: it is a mother, no one dreams that she is bearing a cross. It may be a hidden disease gnawing at life's core, while still the step is firm, and the eye is bright. It may be a disappointed hope—some cherished plan that has withered in a night; it may be a child out of Christ; it may be the sin that doth most easily beset. Whatever it is, it is tribulation, and of such, as well as of greater things, Christ spoke, when he said "I have overcome."

But there are days of tribulation for many, that cannot be hidden. A little voice hushed! a little grave opened! a whole world of memories suddenly hidden by a dark pall! a golden chain of years dropped out of life—and in its stead, bitterness—bitterness, that refuses all comfort, and lying low in the dust, makes its moan.

Then, in the hour of man's extremity, comes the Saviour with his healing balm, and teaches how to be patient in tribulation. M. E. M.

GOD'S PLAN IN GEOGRAPHY.

The physical geographer now claims that the particular arrangement of seas, continents, mountains, and rivers which the earth has received, is the very best that could be given for the purpose to which the earth is destined. As the Divine wisdom is manifested in the order and adaptation of the parts of the human body, of animals, and of plants, so there is an object in the particular shape the continents have been made to assume. Everything works in harmony with a Divine plan, which we claim to be beginning to comprehend.

Change the position of Asia and Europe, and you would have ruin and death. Ireland, now always green, would have the climate of Labrador. Compare the British Isles, Norway, and Sweden, with the corresponding latitudes upon our own coasts, and we see the dreadful consequences. Take away the Andes, which arrest the rain-clouds, and South America, that most wonderfully watered continent, would be a desert. Take away the Rocky Mountains, or change their direction to East and West, and we have our own fertile country ruined. Elevate our Southern coast, so as to change the direction of the Mississippi, and what mischief would ensue!

There is literally a face to nature, as there is a face to man. As we have our circulation of the blood, so there is the circulation of the earth's great heart of fire, the circulation of the waters, and the ventilation of the air. We have yet to consider these varied shades of nature in their relations to each other, and to man and animal life. But we are not to stop here. The physical geographer claims that the influences bearing upon the intellect of man can be explained by the peculiar arrangement of the earth's surface. We know that civilization has marched from East to West, from Asia to Europe, and even across the Atlantic to the New World—growing and expanding in its course. We can see what has been developed in Asia and Europe, and may predict something for America.—Prof. Doremus.

THE PYRAMIDS.

The age of the Pyramids is indeed by no means a settled matter. But there is sufficient evidence to bring the oldest of them within the post-diluvian historic period. One writer presents a theory which is peculiarly interesting. It supposes the Pyramid of Cheops, so called, to have been erected by a king who was a worshipper of the true God, before idolatry was known in Egypt. In support of this, he cites the total absence of idolatrous inscriptions, so common on all other Egyptian monuments; the traditions of all priests that they were built by a race of "accursed" kings who despised the gods; the name Saphis (Cheops), which Eratosthenes translates "the hairy"—indicating a Phœnician, and not an Egyptian; and various other noteworthy suggestions. It has been frequently remarked that the Pyramids are not mentioned in the Bible; yet it is not improbable that in Job the allusion to "desolate places," which kings and counsellors of the earth had built for themselves, and in which they were "at rest," refers to the Pyramids and other Egyptian tombs. The idea that among the splendid remains of Egyptian idolatry that are lying shattered and broken along the Nile banks, these silent, solemn monuments are the remains of an older and purer faith, which stands firm on the rock as of old, outlasting the decay of temples and altars to false gods, is an idea worth considering for its very grandeur.

TRUE FEELING.

It is beautiful to observe the boundaries which nature has affixed to the ridiculous, and to notice how soon it is swallowed up by the more illustrious feelings of our minds. Where is the heart so hard that could bear to see the awkward resources and contrivance of the poor turned into ridicule? Who could laugh at the fractured, ruined body of a soldier? Who is so wicked as to amuse himself with the infirmities of extreme old age, or to find subject for humor in the weakness of a perishing, dissolving body? Who is there that does not feel himself disposed to overlook the little peculiarities of the truly great and wise, and to throw a veil over that ridicule which they have redeemed by the magnitude of their talents, and the splendor of their virtues? Who ever thinks of turning into ridicule our great and ardent hope of a world to come? Whenever the man of humor meddles with these things, he is astonished to find that, in all the great feelings of their nature, the mass of mankind always think and act aright; that they are ready enough to laugh, but that they are quite as ready to drive away, with indignation and contempt, the light fool who comes with the feather of wit to crumble the balwarks of truth, and to break down the temples of God.—Sidney Smith.

THE WILL OF GOD.—God sometimes calls us to stand still, when we are most anxious to proceed; this is mortifying, but we generally find it is to see his salvation.