

Correspondence.

LETTER FROM EAST TENNESSEE.

Reply to many Letters—Papers Bearing False Witness—Quiet of East Tennessee—Too Much Ardor for Comfort or Safety—Movement to Organize East Tennessee into a Separate State—Cumberland Revivals—Rebel Views of Ecclesiastical Desolation—Rebel Elder Handsomely Flanked—Rumored Programme—Tennessee Papers, &c.

MARYVILLE E. TENN., March 20, 1866. MR. EDITOR:—I have received many letters from persons in the Northwest and from other parts of the country, making inquiries about the safety and quiet they would enjoy should they move their families to East Tennessee. The writers were manifestly laboring under a misapprehension of the actual condition of things among us. Turning to several numbers of what Rev. J. S. Craig calls the un-Christian Observer, and to a few other rebel papers, I found so many misrepresentations and false statements about the whole region from Washington County to Hamilton, that I felt no longer surprised that such inquiries should be made. If all knew how "unreliable" Dr. Converse is, his fabrications would not disturb them.

The truth is, that East Tennessee is more quiet than any other part of the State. Military forces are all withdrawn from us, and civil authority has resumed its sway in every county. Colored testimony is allowed without question; the Freedmen's Bureau has need to assert but a very limited jurisdiction; colored schools, day-schools and Sabbath-schools, are springing up from Taylorsville to Chattanooga, and move on without interruption; remarkable revivals of religion are prevailing, and if quiet industry and good behavior will secure general prosperity, in spite of croakers and those who bear false witness, we may confidently look for a good time coming.

Many feel as the New Market people resolved a few days ago, that the President has been pardoning too many of the leading traitors and pardoning them much too fast, and as the masses in this end of the State are determined never to be ruled by traitors, there is quite a strong movement in favor of erecting East Tennessee into a separate State, in full sympathy with Congress and the nation. A public meeting has just been called at the Court House in Blount County, to take some action with reference to this matter. The disloyal press is working at its old trade of 1860 and 1861 to mislead the people and to stir them up to sectional hatred and sectional strife, and the ministers of the Macon Assembly and the Southern Methodist Conferences may foment difficulties as much as they can, to justify themselves for their Confederate schism, but the masses will have as little fear of the term "radical," as they had of the term Lincolnite, in the earlier stages of the war. Northern bayonets helped bring deliverance from Southern despotism, and any represented by those bayonets may find an asylum and a happy home in East Tennessee. We are slow to denounce the Congress that stood so grandly by the army and navy through the four long years of bloody strife.

The Cumberland Presbyterian Church, the Methodist Episcopal Church, and many of the Baptist Church, stand solid with us on loyal ground. The Cumberland churches in Greene County have been having wonderful revivals. Over five hundred persons have been converted within a few months at their meetings, conducted by Rev. Mr. Holsinger and Rev. Mr. Dobson, so that their churches there were never so prosperous as now. The Methodists at Knoxville are enjoying a precious revival while I am writing. It surpasses anything witnessed since the commencement of the war.

A writer in a Richmond paper speaks of the desolate condition of the churches in the Synod of Tennessee. This desolate condition arises from the fact that none of them are willing to be served by a rebel preacher. Whether we look at Holston, Union, or Kingston Presbytery, we will find that the principal part of the churches are supplied by ministers of their own choice, and ministers, too, who are very acceptable because of their piety and efficiency. Take the whole field over, and I believe, all things considered, the people are giving more in proportion to their means for the support of the Gospel than ever before. Their Christianity is becoming more active and pervasive. Prayer-meetings are being more generally attended. Sabbath-schools are growing in number and in usefulness; the lecture-room is thronged with more listeners, and increasing multitudes attend the Sabbath services. I have no doubt that each of these statements will be confirmed at the spring meeting of our Presbyteries. Kingston Presbytery will meet at Cleveland the first Thursday of April; Holston, the second Friday, at Jonesboro; and Union, the third Friday, at Maryville, and we look for representatives from all the churches. Good judges state, looking over all East Tennessee, that ten times as many people attend religious services as at any time from 1862 to the surrender of Lee's army. If the revival of Sabbath-schools, the reorganizing of prayer-meetings, the gathering of congregations, the supply of the pulpit with godly men, as rebel preachers withdraw from the field, and genuine revivals of religion, may be called desolation, let the good work go on.

The same writer just referred to, speaks of the Northern minister at Knoxville as having abandoned the ground after nine months' trial. Had he known how much the fact, that the minister spoken of suffered himself to be chosen Moderator of a rebel Presbytery, had to do with his leaving, he might possibly have had another argument to support his rebel view of the ineradicable loyalty of this great missionary field.

An attempt was made, some time ago, on the part of a returned rebel elder, to run off one of our churches to the Macon Confederate Assembly; but he was caught in the act, and his strategy failed. Commending him for his enterprise, we hold him up to the charitable sympathies of those who have reason to know him. It is stated here, by those who profess to be confidential relations with the Executive, that the Congressional test oath is to be broken down—that the rebel States will then march their representatives to Washington; that if they are held at bay, Andrew Johnson will be the candidate for the President, and Wm. H. Seward for Vice-President, (as he and Thurlow Weed, of the New York Times, owe a grudge to the Union men for their disappointment at Chicago), and that if, counting the Northern Democrats and the electors of the seceded States, they have a majority, the President will seat himself with the sword. I give you the programme merely for what it is worth. Whatever may be thought of the unhappy speech of February 22d, many here, who voted for Mr. Johnson, will be slow to believe that he will lend himself to any such desperate undertaking. Still, it must be conceded that some who, in former years, voted against him, have their misgivings.

We have now thirty papers in the State, and six of them are set down as uncompromisingly loyal. The opinion is often expressed that the public good would have been greatly promoted if the President, in his amnesty proclamation, had excepted rebel editors. As few of the Old School ministers South feel like returning to the National General Assembly, and thus try to "bring forth fruits meet for repentance," some of our people are inquiring what effect this may have upon the reunion of all loyal Presbyterians throughout the community, into one grand body. The great gathering at St. Louis may not consummate matters, and yet there may be a tendency in that direction. Rejoicing that Christ Jesus is head over all things for the good of the church, I am yours very truly, SAMUEL SAWYER.

LETTER FROM AUGUSTA, GA.

This is one of the few cities of the South that was not ravaged by war. In Sherman's grand march to the sea, Augusta was spared, while Atlanta was destroyed. In Atlanta there is loyalty, in Augusta comparatively none. Those that have suffered least seem to be the most bitter enemies of the North. The most satisfactory conversations with Southern people that I have had, were soldiers in the Confederate army. Knowing the horrors of war they heartily desire peace, although accepting with seeming reluctance the terms offered. But the clergy, I am sorry to say, are much less favorable toward the North.

Their spirit is illustrated by the following incident. Last December the Rev. Mr. Martindale, of Cleveland, Ohio, duly appointed a missionary by the General Assembly of the O. S. Presbyterian Church, was sent to this city to engage in missionary labors without respect to persons or color. Coldly received by his white brethren, and by them denied all fellowship, he was obliged to commence his labors among the freedmen, who were grateful and hungry for the word of life. A colored church, which did not number a congregation of a dozen persons, invited him to occupy their pulpit. His labors were greatly blessed, the house was soon crowded and a deep religious interest awakened.

At this juncture, the Presbyterian white church, being the owners of the building in which this congregation worshipped, ordered the doors closed, and thus ended Mr. Martindale's labors with the people. Mr. Martindale has returned to the North, and is now laboring in Cleveland.

In this State there are six thousand five hundred children and adults in the Freedmen's schools. Mr. Eberhart, the State Superintendent, informs me that he hopes before the close of the year to establish schools in all the principal towns of the State. In one of the schools, which I visited, I saw sitting beside the smaller children, an old man trying to spell out his first reading lesson. "How old are you?" I asked, with much interest. "Seventy-six years," was the reply. "Do you think you are a Christian?" I continued. "I hope I am; I have tried to serve Jesus for forty-two years." "Why are you so anxious to learn to read?" "Because the Bible is the bread of life to my hungry soul." Did not the Master say, Feed my lambs, feed my sheep? Why has this old man, for forty years been starving for the word of life? Because slavery said for the negro, "ignorance is bliss."

I heard a Presbyterian clergyman say, "the war has not changed my views in regard to slavery. I believe it is a divine institution." I need not add that he bitterly denounced the Bureau and the Freedmen's Schools. Yet I have been often told by Southern people, the North should entrust the education of the Freedmen to their former masters, who understand the negro character.

Having lived with him and been his protectors, they are better qualified to educate him for the new sphere in which freedom has placed him.

While riding in the cars a few days ago, a Southern gentleman with much eloquence and earnestness tried to convince the writer that the North should leave the Freedmen to their care, claiming that we do not understand his character, that they were his only true friends. A few moments after, turning in my seat, I saw sitting behind me a Freedman, whose wretched appearance excited my sympathy, scarcely covered with a few rags, with head and feet bare, he lay in his seat soundly sleeping; my companion, with whom I had this conversation, seeing me viewing him with commiseration, hissed in my ear, "Don't be look more like a monkey than a man." Need I say that this heartless remark proved how false were his professions of friendship for the colored man? The ex-slaveholder regards him more a brute than a man; while we, knowing him less as an animal and believing him made in the image of God—look upon him as a man. Then who should be entrusted with his education? There can be but one answer—those that recognize his manhood. E. H. H.

THE SABBATH QUESTION IN DETROIT.

The authorities of Detroit have been tinkering with and relaxing the Sunday Law of that city. We have received the following copy of a remonstrance addressed to them:—

To the Hon. the Common Council of the City of Detroit.

We, the citizens of Detroit, loyal to its best interests, sensitive to its honor, and anxious for the preservation of its good name, do respectfully, in the exercise of our civil and legal rights, present this our remonstrance against the action of a majority of the Aldermen, in a recent attempt by what is called the new amended Sunday Ordinance, to legalize the desecration of the Sabbath. We object to it because,

1st. We feel that it is a direct insult offered to the Christian portion of the community in all evangelical denominations whose religious and conscientious convictions, hitherto sustained and honored by the authorities of this City and State, it puts to scorn.

2d. Because it reflects contempt upon the memory and characters of the wise and good, the early settlers of these United States, our ancestors in generations past, who valued the Sabbath and sought to preserve it by laws which it is proposed to set aside by this hasty, ill-advised and highly inexcusable amendment.

3d. Because it has not been asked for by the law-abiding, tax-paying citizens,—nor has it been proved to be unjust, or injurious to the public good, to enforce the Sunday Ordinance of the city, and the State Ordinances bequeathed to us by a former generation; but it is especially offensive from the fact so obvious to all that the recent dangerous procedure has been instigated, prosecuted and now attempted to be initiated to meet the wishes and interests of a faction that have enjoyed the asylum afforded them freely and generously known to be hostile to the restraints of Christianity, and seeking to subvert its institutions.

4th. Because we believe it to be unjust and unequal, tending, if not designed, to make the whole community subservient to the interests of the liquor dealers, and those whose vocations debase our youth, engender misery and vice, and are so corrupting and injurious as to need the restraints and penalties of criminal justice rather than the patronage of the masses for which the so-called amendment provides.

5th. Because the Sabbath is the day for rest, and the whole of it is needed by the laboring, whether in mind or body, for the health of their bodies and improvement of their minds, in and by means of the repose of this sacred day, and the use of its privileges, and not by insisting on prolonged excitement and scenes of revelry and debauchery, by which many are robbed of their hard earned wages, and disqualified more or less during a season for industrial employment.

6th. Because the tendency and inevitable result of this innovation, if carried out, will be to promote intemperance and crime, and invite to lawlessness and depredation, destroying peace and good order of society, and increase enormously the burden of our taxes already sufficiently onerous.

7th. Because the history of the rise and progress of this movement proves that it is part and parcel of the attempt made to neutralize and subvert the system of police which the State has organized for the necessary ends of criminal justice, and without which we should be in danger night and day from the hands of the burglar, the pickpocket, the murderer, the incendiary, the lawless and violent.

8th. Because it conflicts directly with the laws of the State, and is therefore unconstitutional, being under a false pretext of regulating the observance of Sunday, amounting to rebellion by arraying the municipal authority against the State authority, as did the Confederate rebels the State against the Federal Government.

9th. Because it is in itself and its provisions contradictory; and anti-Democratic, being an attempt to imitate the regulations by foreign monarchical Governments over what neither man nor God has given them authority; and bears also falsely upon the face of it; for while claiming to regulate the observance of Sunday, it furnishes a license to desecrate the greatest part of the Sabbath, and to maintain a traffic which both the law and the constitution of the State prohibit.

10th. Because we feel that the good sense and Christian virtue of the community have been outraged by those who have drafted this amended ordinance, and carried it through the Council. We enter this our solemn remonstrance against this covert attempt to destroy the Sabbath, and we pray to be protected from the cupidity, selfishness and lawlessness which would sacrifice the public good, the morals of youth, and the peace of our city to private interests embarked in illegal and monstrous traffic, by "framing iniquity into a law."

received the merited condemnation of many of his own party and all moral and religious persons. The liquor dealers, combining with an infidel, atheistic faction, have for years been trying to break down the restraints of the Sabbath. The example of the Council in Detroit has been quickly copied by that of Monroe. The liquor dealers are jubilant. But an organization auxiliary to the American National Temperance has been formed. The protest above is being circulated, and strong hopes are entertained that the triumph of the wicked will be short, and iniquity shall not be framed into a law.

Guitar's Cible.

LIVINGSTONE'S ZAMBESI.

NARRATIVE of an Expedition to the Zambesi and its Tributaries; and of the Discovery of the Lakes Shirra and Nyassa 1858-1864. By David and Charles Livingstone. With Map and Illustrations. New York: Harper & Bros. 8vo., pp. 638. \$5.00.

There is an unusual combination of attractions attending the narratives of Dr. Livingstone's travels, in which every class of readers share. The lovers of adventure, of indomitable courage, of strange people, scenes, and objects; the man of science, and the geographer; the Christian, desirous of the extension of Christ's kingdom; and the philanthropist, bewailing the woes of his fellow-man under the scourge of human rapacity, slavery, superstition, and war, all find in the Christian traveler Livingstone a meeting-point of interest. High above all other attractions to us, is the true manliness, which appears everywhere in these journals, which raises the noble traveler above all selfish considerations, which animates him in his persevering attacks upon the wicked oppressors of the African race, and which enables him to recognize excellence, and to desecrate openings for usefulness wherever they appear. A heart warm with Christian principles and feelings beats in his manly bosom, and communicates its impulses of indignation and of hope to the reader.

It is impossible to do more than give the most general account of the contents of this volume in the present notice. During the time covered, six years, Dr. Livingstone and his associates, explored two large rivers penetrating the heart of Africa from the East, discovered some of the most remarkable natural scenery on the globe—especially the extraordinary falls of Zambesi, and the deep zigzag channels through which it winds, and amid which its stupendous cataracts pour their perpendicular floods,—they brought to the knowledge of the civilized world a great lake, the Nyassa, two hundred miles long and from twelve to fifty wide, and one hundred fathoms deep, nearly as large as our Ontario, with terrible storms raging on its waters, and dashing the surf wildly on the shores, surrounded with mountainous table-lands, and with a dense and interesting population; they helped to plant the University Mission near another lake (Shire)—which, however, proved a failure from the death of Bishop Mackenzie—they discovered beds of coal on the Zambesi; proved the capacity of the country for cotton-growing; disclosed many curious customs and prejudices of the natives; added strength to the favorable opinion of the native tribes already largely prevalent; dispelled utterly the low prejudices in favor of Mahomedanism, in preference to Christianity as a religious power in Africa, which Captain Burton attempted to foster; and above all, traced the Portuguese slave trade to its remotest point of influence and its last direful results upon the social life of the interior tribes. We are indebted to Dr. Livingstone, as to no man living, for the thorough exposure of this horrible iniquity in all its ramifications. He and the good Bishop Mackenzie struck the shackles from scores of the unfortunate captives whom they met in the interior, in the earlier parts of their journey towards life-long bondage to the so-called Christian white man.

So great is the odium which he has justly turned against the Portuguese, who alone are responsible for these barbarities on the east coast of Africa, that since the publication of his statements, high officials of that government have made clumsy and ineffectual attempts to ward off in whole, or in part, the charges of the traveler, and even to circulate a tract, containing counter-statements, in England. When Portugal abolishes slavery in her dominions as the king has promised, we shall be ready to listen to her protestations of innocence as to slave trade in Africa. Till then, she runs some risk of becoming the object of some concentrated measures on the part of the freer nations of Christendom, with a view to restrict her noxious influence.

Dr. Livingstone has a kind word for our country in its trials; and a very kind word for the American missionaries in Africa. "The Americans make capital missionaries, and it is only a bare act of justice to say that their labors and success on the West coast are above all praise," and so on. The book is handsomely illustrated with many full page engravings. The bird's eye view of the falls of the Zambesi, covering two pages, is especially interesting.

RELIGIOUS BOOKS.

ALFORD. How to Study the New Testament; the Gospels and the Acts of the Apostles. By Henry Alford, D.D., Dean of Canterbury. A. Strahan: London and New York, 12mo., pp. 355. Price \$2. Smith, English & Co., Philadelphia.

To invest the gospels with the freshness of a modern study; to present them in such an aspect to the educated youth of our times, as well as our cultivated men of leisure, as to win their interest; to strip them of the useless formalities, which a too great reverence for the letter of the English translation has thrown around them, and open the way for a more intimate acquaintance with their letter and spirit among all, are the commendable objects proposed to himself by the accomplished Alford in this work. The effort must be pronounced a success; and the consideration of it is well worth the while of any instructor of the intelligent classes from the pulpit, in the Sabbath-school, or from the professor's chair. There is a fine appreciation of persons, characters, and situations in the writer that enables him to throw surprising light upon various parts of his theme. The Dean, in all his works, illustrates in large measure that combination of faith and philosophy which is such a great desideratum of the times.

PLUMPTRE. Theology and Life. Sermons chiefly on Special Occasions. By E. H. Plumptre, Professor and Chaplain in King's College, London. Strahan: London and New York, 12mo., pp. 436. \$2. Smith, English & Co.: Philadelphia. A striking list of topics. Invention, freedom and breadth of view, fine scholarship and good style characterize these sermons. They embrace such themes as the Ministry of Great Cities, Anathema from Christ, Aiming at Completeness, Music in Worship and in Life, the Theology and Social Ethics of the Book of Proverbs, Self-Knowledge dependent on Obedience, the Ordinary and the Marvellous in the Religious Life, Dangers of the Religious Temperament, &c. Besides its sermons there is an appendix on the authorship of the book of Job. We miss in these sermons, not indeed evangelical elements, but the strong, clear, healthful grasp upon them, which of all things we wish to see in the preacher of the gospel in these times.

SWEDENBORG. Life of Emanuel Swedenborg. Together with a Brief Synopsis of his Writings both Philosophical and Theological. By Wm. White, with an Introduction by E. A. Barrett. First American edition. Philadelphia: J. B. Lippincott & Co. 12mo., pp. 272.

This handsome volume is another admonition of the activity of errorists in the use of the press in our day. That it is brought out in the interest of proselytism, and not simply for general information, is manifest from the tone in which it is introduced. The author says in the preface, "By and by, we may expect a general acknowledgment of the fact, that Swedenborg was, without exception, the most gifted and extraordinary man that ever lived!" And Mr. Barrett, whom we have learned to know as a zealous opponent of the Sabbath laws of our State, and of the enviable repose of our city on the day of rest, and as a proponent of that high moral institution of our city, the Sunday Press, tells us in the introduction that there are no writings with which he is acquainted "which will so richly repay the earnest seeker after truth as the writings of Swedenborg; none that solve so many difficult and perplexing problems," &c. This extravagant declaration he feels it necessary to corroborate by quotations from all those erratic and unsteady, but brilliant, thinkers, who have been captivated by the powerful imagination and the half-mystical, half-philosophical speculations of the Swede. Among them is what professes to be the testimony of R. W. Emerson, whose opinion indeed on these subjects is of little consequence to us, but as it is valued by Swedenborgians, the whole of it would doubtless have been given, were it not for the great damage inflicted by other parts of the testimony upon the claims of their idol to common sense or even ordinary soundness of mind. The extravagant commendations of Emerson die away at last into an ill-disguised sneer, which, of course, we cannot expect Mr. Barrett to quote in a book designed as a Swedenborgian missionary tract.

No more can we expect to find in the body of the volume a fair presentation of the odious and immoral speculations which make up part of the system. On page 200 it is expressly admitted that the time has not yet come for a proper appreciation of these views. Those who feel curious to know what Swedenborgians of the present day would wish to have us believe of their idol may learn it from the book before us. Those who would know the thing itself must seek other sources of information. There are doubtless individual Swedenborgians of estimable character. But we regard the tendency of the doctrines and the system as essentially hostile to the Christian religion, and dangerous to sound morals.

CHERRY AND VIOLET. A Tale of the Great Plague. By the author of "Mary Powell." New York: M. W. Dodd. 16mo., pp. 239. For sale at the Presbyterian House. \$1.75.

The stirring incidents of the time of God's greatest judgment upon London are here narrated in vivid terms. The language being that of a participant in all the dread reality and romance of that period gives it additional interest. True piety reigns and receives bright illustration amid scenes so well calculated to test and develop it. There is a charming quaintness in the style, and altogether the book is well fitted to meet the expectations of those who remember the sweet historical romance by the same gifted author: "The Maiden and Married Life of Mary Powell."

Other works by the author of this volume, among which may be named "Household of Sir Thomas More," "Colloquies of Edward Osborn," etc., will follow at short intervals. "The Maiden and Married Life of Mary Powell" will be next in order, and will appear in April.

THE OLD MANOR HOUSE. From the Sunday Magazine, London. Boston: Henry Hoyt. 16mo., pp. 330.

A story of the times of Henry VIII. and the Lollards of Great Britain. The silent power of God's truth, joined with his Providence, in a family at first wholly under the influence of the priests, or given over to worldliness, is well described and traced through incidents of great and touching pathos. A valuable addition to our sterling Sabbath-school literature.

SCIENCE.

AGASSIZ. Geological Sketches. By L. Agassiz. Boston: Ticknor & Fields. 16mo., pp. 311. For sale by J. B. Lippincott & Co.

There is perhaps since the death of Arago, no writer who so successfully renders into popular style and brings within general comprehension the truths of his department of science, as does Agassiz. These sketches, with their simple blackboard illustrations, are really entertaining. They present some of the broader views of geology, yet they enter, at times, with little if any loss of interest, upon less familiar and more minute discussions—as in those pertaining to the glaciers forming the latter part of the volume. The topics are:—America the Old World; The Silurian Beech; The Fern Forests of the Carboniferous Period; Mountains and their Origin; Growth of Continents; The Geological Middle-Age; The Tertiary Age and its Characteristic Animals; The Formation, Internal Structure, Progression, and External Structure of Glaciers. A fine portrait adorns the volume.

DRAPER, JOHN C. A Text Book on Anatomy, Physiology, and Hygiene. For the use of Schools and Families. By John C. Draper, M.D., Professor in the Free Academy and in the University of New York. With one hundred and seventy illustrations. New York: Harper & Bros. 8vo., pp. 300. With Index.

A very complete and handsome apparatus for the teacher in the three departments of Natural Science named. Noticeable throughout the volume is the free use of the microscope, the remarkable results of which, as applied to every portion of the human form, appear in a very large proportion of the beautiful engravings. The general views interspersed through the volume betray no great profundity and point to none of the higher relations of the subject which so naturally suggest themselves. In this respect our author differs from such savans and teachers as Hooker, Dana, and Agassiz, whose writings cultivate at once the moral and the intellectual faculties of their readers.

The book goes so fully into the details of anatomy and physiology as to be unsuitable to any but students of quite mature years. The typography and paper border on the luxurious. Many of the illustrations occupy full pages, and are specimens of extraordinary skill and delicacy. DRAPER, HENRY. A Text Book on Chemistry for the use of Schools and Colleges. By Henry Draper, M.D., Professor Adjunct in the University of New York. With over three hundred illustrations. New York: Harper & Bros. 12mo., pp. 507, with Index.

It seems needless to say more of this very complete and luminous text book than that it is virtually the reissue, with needed improvements, of one which has gone through forty editions since 1846.

THE SOULS OF STRANGERS.

A noble Christian woman upon her death-bed used the following language:—"In looking over my past life," she said, "I feel that I have neglected souls in a degree truly criminal. For my children, my friends and my servants, I have labored and prayed; but there I rested. The Apostle Paul did not cease his labors at the point where the world's etiquette requires it. But this I have not done; and to-night I feel pressing upon my heart lost opportunities in which I might have won souls for Christ, who should also have been stars in my own crown. Were I to raise from this bed with the view I now have of the value of one soul, I should never dare to walk these streets without asking those I met if their peace were made with God. The world, no doubt, would call me 'crazed'; but the world's judgment seems of small account to-night. I have overlooked the soul of the stranger; and, with heaven now bright before me, I am filled with anguish by my unfaithfulness. It is now too late to redeem the time, and I can only add this to the long list of sins to be washed away in the all-atoning blood. But O, for a few days to tell of Jesus to the strangers I have neglected!"—Macedonian.

A PUNGENT SERMON.

St. Jerome, in one of his sermons, gave a rebuke to the women of his day, which has seemed to be so apropos to our own, that it is circulated just now in Paris quite universally:—

"Ah! I shall tell you who are the women that scandalize Christians. They are those who daub their cheeks with red, and their eyes with black—those who plaster faces, too white to be human, reminding us of idols—those who cannot shed a tear without its tracing a furrow on the painted surface of their faces—those whose ripe years fail to teach them that they are growing old—those whose head-dresses are made up of other people's hair—those who chalk wrinkles into the counterfeited presentment of youth, and those who effect the demeanor of bashful maidens in the presence of troops of grandchildren."