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PAY YOUR PREACHERS PROMPTLY.

"An Outside Observer," in the *Presbyterian Herald*, invites attention to a matter which is, we fear, much neglected. His remarks are somewhat *homely*, but they are pointed and adapted to utility. He says:

It is a lamentable fact, that even here, in this blue grass region, there are many delinquents. Do you, who omit to pay your subscriptions for two, four, or six months after they are due, ever think how seriously you may be effecting the credit and character of your minister? You can think of your own interests; why not be charitable enough to give a thought to one of God's agents with whom you have covenanted? When you execute your note at four months, payable at the Northern Bank, you meet that promptly—that don't go to protest. Oh, no; you may want a favor some time from the bank, and it would not do to have the record against you. But you pay your minister when you get money that you can't find any other use for.

Suppose some one, hard up for ready money, comes along with a lot of calves, a bunch of sheep, or a mule colt, and offers them very low for cash, leaving a margin for twenty or forty dollars, don't you think you could raise the needful somewhere? I rather think you would. Another thing you should remember, and that is, that it is much easier for each subscriber to raise his subscription than it would be for a poor preacher to raise the sum total. You know full well that your minister can't buy his goods payable when your subscriptions are paid, but must get them on six months, as the rest of you do, which he does, and agrees to pay, calculating, from your obligations to pay him semi-annually, which not being done, he is subject to the merchant's harrassing dun. And if (when the account is finally settled, and it is agreed between the merchant and minister that he may open another,) you could be behind the curtain in the counting-room, you might hear the merchant say, "Clerk, we can't afford to sell this reverend gentleman goods at the same prices that we do to men who pay promptly, so you must add about ten in regular prices to him, and if we can't make our own in this way we will, after his term, close the account." See now the condition of your minister. And when you have been the cause of his credit being ruined, you, in all probability, will join in with the world and say, preachers ought to be honest, and not obligate themselves to do what they cannot.

Hoping that you will not forget that ministers are mortal, and have to live as do other people, I leave you, with the promise to call again if you don't do better.

For the Presbyterian Banner.

Bible Wisdom.

Be a man, and God will take care of your circumstances. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." That is Bible wisdom, and it is high wisdom. A true man will preserve his honor, though he live in a hovel; his truthfulness, though he beg his bread from door to door; his integrity, though he wear out his life in a dungeon cell. How such a man prizes honesty, truthfulness, integrity; more to him than diamonds—more than life—nay, these are life. To be honest, true, and upright, is to live!

I have, somewhere, read of a diamond cutter, who, with a sick wife, an insane mother, and seven or eight starving children, was compelled to work *twenty* hours out of the twenty-four, living in a garret, benched with hunger, and shivering with cold. A single *false* diamond, substituted for a *real* one—a change which no one could detect—would relieve him in a moment. Cases of diamonds, worth thousands, were sparkling on his table. A single stroke of his chisel would clothe his wife, furnish his room, and put bread in his children's mouths! But did he do that? No! There was a jewel in his heart worth more than all earthly comforts—he was a *man*, and could n't *cheat*, even though to save his children from starving, and his wife from shame. He would n't barter his soul for anything in the world. He would be true to God, and then trust him, come what would. It was a grand thing to be *true* anyhow. Even that was better than to be a king and wear a crown. He would have the "kingdom of God" in some shape, though not one other thing be added." That one thing possessed, he was as richer than Cræsus. So it was with Polycarp. He had a faith to hold, and the holding of that faith had brought him to the stake. Here was the stake, there was the heathen altar, and here a handful of incense. All he had to do was cast the incense on the altar, and "swear by the name of Cæsar," for his life to be spared. But did the old man hesitate? Not one moment. He had two lives—one of his body, which would last but for a little; another of his soul, which would last *forever;* which shall he sacrifice? He did not hesitate. To renounce the faith of Jesus would be to renounce his own integrity before God. He could n't do that. He refused life at the price of infamy. So did Stephen, the first Christian martyr. So did all the Apostles but John. So did millions of Christians, under the persecutions of Pagan and Papal Rome. So did Freeman, Johnson, and McMullen, in India. It is a grand thing to see a human soul thus, in its uprightness, battling with adversity. Here it stands like a rock of granite; nothing can move it. It holds its integrity over its head, and tramples everything else in the dust—wealth, honor, life, even. O that we had more of this moral heroism, which trusts God and shrinks from nothing but contamination! More of this high *principle*, which braves poverty, prison, fire, and faggot, for the sake of integrity, truthfulness, uprightness! More of this noble wisdom, which makes it a great thing to be a *man*, but a very small thing, in comparison, to be a *rich* man, or a *flattered* man, in places of trust, or on the high wave of prosperity.

Young man, *be a man*, first of all, and let circumstances take care of themselves. Seek first—not riches and honor—but "the kingdom of God and his righteousness, and all these things shall be added unto you." H.

For the Presbyterian Banner.

First Sabbath School in the United States.

CINCINNATI, August 11, 1860.

EDITORS BANNER:—The question, to which State of the Union belongs the honor of having organized the first Sabbath School in the United States, after being long and persistently claimed by Philadelphia, on behalf of your State, was disputed by your "Eastern Summary" of the 21st ult. It is therein stated that Patterson, N. J., established one in 1794, and that the Norwich *Packet*, of April 29th, 1791, states that "a Sunday School has just been established in Boston, by the proprietors of the Dutch (?) manufactory, for the benefit of the young daughters of industry employed in that factory."

It is, however, a recorded fact that the first Sabbath School in the United States, probably, was established in Ohio. This was gathered by a Mrs. Archibald Lake, in the stockade at Marietta, in March, 1791.

She was grieved to see the children of the garrison spending the Sabbath afternoons in frivilous amusements; and she collected them together in her own dwelling, where she taught them the Westminster Catechism, and lessons from the Bible. Her scholars, about twenty in number, and consisting only of the younger children, were much interested in listening to her simple and affectionate instruction. Mrs. Lake continued her school for four or five years, while the war lasted, after which she removed to Rainbow, on the Muskingum, and her school was broken up. It is not a little singular, that one among the very first, perhaps the first Sabbath School, that was ever established in America, should have been found in these Western wilds, far beyond the bounds of civilization, in a garrison, surrounded by hostile Indians, and continued through all the sufferings and privations of that war.

Several of the present church members at Marietta were taught in this school.

§

The Tendency of Theological Opinion.

God rules and over-rules; yet there are two things obvious to the view of candid minds, especially to be regretted: One is the naturally downward tendency in the course of theological opinion and speculation. The other, the extreme sensitiveness of those who perhaps unconsciously to themselves, have partaken of this tendency, in having the fact pointed out.

We propose, in a brief article, to refer to these two matters or phenomena, the one almost inevitably inseparable from the other. For where this recoil or exceeding sensitiveness is manifest in the public mind, it is a sure and unmistakable index of the disease or tendency in question; as when the flesh recoils from the touch of the probe or finger, it shows that disease and inflammation are there. So, when the religious mind has begun to wander from the Scriptural and doctrinal standards, it is prone to love that wandering; it loves the relaxation from the high Scriptural restraints and standards. It is proud of its speculation and supposed attainments, or is pleased with the lull of feeling and of fear.

We will glance very briefly at both of these tendencies. It is not strange that these tendencies should exist; that there should naturally be the same proneness in the depraved mind to swerve from the true standard of *doctrine* that there is to depart from the true standard of morals. The same propensities of the depraved nature at best but partially sanctified, that would tend to a departure from high and pure principles of morality, whether national or individual, would tend also to an insensible departure from sound doctrine and a pure faith.

And the Scriptures as frequently warn us against a departure from sound faith as from good works. The inspired writers in both Testaments appear to have this tendency fully in view. Their most terrible denunciations are against false prophets and false prophesyings; and those who bring in damnable heresies. Why these terrible warnings, if the Christian world is not subject to the tendency here had in view? The Scriptures do not deal with imaginary evils, or fictitious tendencies. Where we find the inspired writers, on almost every page, exhorting and counseling against certain errors and evils, we are forced to infer that those errors and evils are real, and that the Church, in all ages, is liable to fall into them.

And then, the fact that all corruption in the Church and world follows from perverse opinions, from a defective or erroneous faith, accounts for the warning above referred to. We do not deny, no one denies, that the wicked *heart* is the fountain of all iniquity. But false notions and theories of doctrines and morals—give a mighty force and momentum to the current of wickedness within; nay, to change the figure, these become the powerful chemistry or fermentation in the soul—that generates this fountain and overwhelming stream of transgression in the life.

And in farther illustration of this point we refer to historical facts. The history of the Church is a history of the tendencies to defection from a pure faith. We pass over the Old Testamant times; for it will occur to every careful reader of the Scriptures how perpetually the Jewish people verged toward the idolatry and corruption of the heathen. Half of the Old Testament is devoted to a history of these deviations and departures and consequent corruptions, and to admonitions and warnings against them.

But how soon the Christian Church fell away from the simplicity of the Gospel! Who can read the Apostles and then the Christian Fathers, and fail to be convinced of this fact! Or who can read the Christian Fathers and then turn forward to the writers two or three centuries later, when the sceptre of empire had fallen into the hands of the Church, and not feel the full force of this fact!

Take then the area of the Reformation, and we find another illustration of this tendency. There was a regeneration of doctrinal views as well of Christian morals and simplicity at this age. But leaving the great Reformers of France, and Switzerland, and Germany, as we pass into the next century, we find the streams flowing from these fountains corrupt and turbid.

This downward tendency was arrested, however, by the Reformation under the Puritans in England and Holland; and more subsequently the same under Wesley, Whitefield, and Edwards, in Great Britain and this country; and the same still more recently by the era of revivals and thorough theological investigation, leading to a separation of the Orthodox from the Unitarian in New-England. We have not space to expand these specifications, nor have we need to do it. The tendency above referred to as marked by the several eras of Church history, will be freely admitted by all.

But we encounter public sentiment and perhaps opprobrium, when we affirm that *the same fearful tendencies exist now.* No age is fully conscious at the time, of its own tendencies. Theological writers, daring speculators and theorists in religion, do not seem to be aware of this thing; that they are drifting against the current of Scriptures and the old standards and canons of faith. That they are ascending downward, and swelling into littleness, nothingness.

This tendency is seen in the disparagement of the standard institutions, and doctrines of Christianity; in the feeble hold that the vital principle of the Covenant with believers, on the part of their households as comprehending the children, has on the heart and practice of the Church. This good old doctrine is falling into decay. Its hold on the ministry and Church is slight. It is feebly and infrequently enforced. Children are thrown far too much on their own responsibility, both morally and religiously and doctrinally.

This tendency is seen also in the prominence that mere *humanitarian* sentiments are assuming in the Church and ministry, and also in the theological and Christian literature of the day. The body first, the soul next, seem to be the order. Tears for present pain, carelessness for endless sufferings! Mourning over physical evils, negligence of spiritual woes. Deep interest as touching temporal bondage, and corresponding apathy relating to the bondage of the soul and its interminable doom! Now while the sentiments of humanity are healthful when held subordinate and secondary to the higher wants and the eternal interests of men, they are pernicious when allowed to overshadow these. And as a consequence of these errors, religious writings and the preaching of the pulpit are too ready to compromise the matter of sound doctrine, and let down the spiritual standards, in order to throw the arm or mantle of charity around those who rush in the direction of mere humanity and latitudinarian views.

And then, the jet of Germanism let in upon our theological literature and interpretations has ruled them, so that they have well nigh ceased—in some respects—to reflect the pure heavens. And we have here as a consequence tendencies toward Universalism, an intermediate probation, annihilation, transcendentalism, naturalism, and the like; which ought to cause deep anxiety in the Christian mind, and does cause deep anxiety.

We are not croakers. Though honored for an honest conservatism often, we have rarely been accused of heresy-hunting. We say these things not from a *habit* of saying them, not because we *love* to say them, nor because we believe there is general *defection* in the Christian ministry or in the Christian Church, but becouse we see or think we see a *tendency* in a downward direction; and as faithful journalists we will lift our word of warning. We fear, we respect no threats. As to the second point, the bitter *sensitiveness* so often manifested toward those that see these things, and say these things, demonstrating most clearly their existence, we have but a word to say in conclusion. A man writes a book or an article, or preaches a sermon, or his personal friend and sympathiser does—he makes sad havoc in his speculation of the Christian scheme, or dashes in pieces some favorite doctrine of Christ. A Christian editor or author or minister, takes this thing in hand, and defends the good old faith; rights up the wavering standards, and exposes the speculation. He cries at once, hands off! heresy-hunter! dogmatism! despotism! and a thousand other opprobrious and terrifying epithets. The cry is, "Freedom of thought; liberty of conscience; independence of opinion, emancipation from the thraldom of superannuated errors and traditions." As if it were innocent to attack the foundations, but deepest and blackest guilt to defend them. But they that do these things sin against the generation of God's people. For if the foundations are destroyed, what shall the righteous do?—*Christian Mirror.*

EUROPEAN CORRESPONDENCE.

COAST DEFENCES—LORD PALMERSTON'S SPEECH, AND ITS IMPORTANCE—OPINIONS OF THE PRESS—OUR RELATIONS WITH FRANCE—FRENCH INTERVENTION IN SYRIA—RUMORS OF DIFFERENCES, AND OF A PROTEST BY THE SULTAN—THE QUARREL BETWEEN THE DRUSES AND THE MARONITES—THE CORRUPT CHRISTIANITY OF THE EAST—MUSSULMAN CRUELTY AND FANATICISM—GARIBALDI AND NAPLES—THE RETURNED IRISH RECRUITS AND THEIR EVIL REPORT—A PRIESTLY BRIGADE PROPOSED—LETTER OF THANKS FROM DR. MURRAY AND MR. STUART—SABBATH SCHOOL STATISTICS—REVIVAL IN ULSTER, AND ITS FRUITS—ITS INFLUENCE ON THE ESTABLISHED CHURCH.

July 26, 1860.

COAST DEFENCES have come up before the country in the formidable shape of a money vote of nine millions sterling. Lord Palmerston in a most able and statesmanlike manner, expounded the real condition of our relations to France. Few men could so dexterously unite prudence, candor, and courage, in touching on a theme so delicate. He is the personal friend of Louis Napoleon; he endorsed the *coup d'etat* of 1850, and has held fast to the French Alliance to this hour. But he is a patriot and a Briton, and therefore he is not the man to trust to the mercy of any neighboring Sovereign, or to ignore the known fickleness, restlessness, and love of war and conquest of the people of France. He showed that an army of six hundred thousand men, and a navy little inferior to our own, were matters not to be despised, and he demanded money to make safe at once and forever our exposed dockyards and arsenals. He said nothing of the defence of the capital as such. It is pretty plain that the millions voted for the coast defences will be swollen ere long, by an increase of the regular army. Powerful and important as is the volunteer force—growing stronger daily, and enthusiastically lauded last week by Palmerston, at a Lord Mayor's banquet—yet in the case of an attempted invasion, we must depend largely on veteran troops.

There is a "chronic distrust" in England as to the Emperor and his designs. The *Scottish Guardian* is publishing a series of able articles, endeavoring to prove that he means no harm to England. But there is an instinctive apprehension of the man and of the army which is at his back. And thus it is, that as the *Morning Chronicle* has it, "uneasiness," both in the House and out of it, *not* panic, has been excited by Lord Palmerston's speech. The other papers speak out also on the subject. The *Post* says the speech ought to explain to Europe the exact attitude of England toward foreign States in regard to the possibilities of the future, and it ought to restrain within the limits of reason and probability, the invasion panic among our countrymen.

The *Times* points out that fortifications are the regular and appointed means for enabling a few to do the work of many; skill to do duty, for strength; and men unaccustomed to war or unequal to its hardships, to count for thorough soldiers and seasoned veterans. Of course, ramparts will not dispense with armies, nor batteries work without artillerymen. The material will not supersede the men, it will only economize them.

FRENCH INTERVENTION IN SYRIA, as proposed by the Emperor, and, after deliberation, sanctioned by the British Cabinet, has a very serious aspect. The *Morning Post*, Lord Palmerston's organ, strongly opposes foreign intervention in Syria. It says that a Turkish force of sixty thousand under the order of the Minister of Foreign Affairs in person, is already between Beyrout and Damascus. If we are to have a French military occupation in Syria, why not also in case of religious quarrels, which are prophetically predicted, may we not have a Russian military occupation on the Danube, and an Austrian occupation in Servia or Montenegro? When we come to this, it may be fairly asked, why should not Turkey be partitioned at once.

Rumors of a treaty between the Druses and the Maronites, first circulated by the *Post*, have been flying about, and the *Constitutionel* deprecates any thing of the kind, hoping that "Europe will not allow a sponge to be passed over the blood of Christians, and suffer all that is passed, thus to be hushed up." Undoubtedly France has something more than the claims of humanity in view, in her proposed landing of troops and marching them into the interior. Is the secret understanding with Russia for the breaking up of the Turkish Empire now about to be developed in action? Are these things the precursors of a fearful and general storm, involving both the East and the West?

A protest by the Sultan against the French expedition, has been strongly affirmed, and rumors as to a misunderstanding between the French and English Cabinets on the same subject, have influenced the *Bourse* of Paris. Certain it is that great wisdom is needed by our Statesmen at this moment, and for "all in authority," Christians need to offer prayers and supplications continually.

THE QUARREL between the Maronites and the Druses, is hereditary in its character. Its recent and bloody issues are to be traced in their origin to the native Christians themselves. I formerly intimated from the reports of a recent visitor to Mount Lebanon, what a degraded and unworthy people they were. In truth their moral condition and their superstitions are of the lowest order, and illustrate the thorough corruption of the Eastern Churches. A conspiracy to destroy the Druses was discovered by the latter. Hence their arming, their onset, their pitiless fury. The priests of Rome were privy to it. Many of them have perished, and much of the property of the Church has been ruthlessly destroyed. The *Daily News* has an admirable article on the subject, which I submit to the careful study of your readers. It is wise, truthful, and weighty:

It is now known that the Maronites provoked the present quarrel; and when it is considered that the Maronites are from one hundred and fifteen to one hundred and forty thousand in number, while the Druses are not above thirty thousand, we cannot wonder at the outcry on the spot against the Christians; and we must admit the necessity of warning European society against sympathising with the Christians as if they were disciples of a religion of peace and good will. But, of the five hundred Christians slain at Damascus, and the Christian residents at Beyrout, Aleppo, Jerusalem, and other places now in peril, there must be many whom we may heartily sympathise with, and feel eager to acknowledge as brethren in the faith. The practical questions then are—first, how they can be most quickly rescued from peril; and next, what must be done about these Holy Lands which are for ever steeped in blood in the name of religion. It is so entirely agreed upon that the Sovereign of those countries must be compelled by his allies and supporters to keep his subjects in order, at any necessary cost of his dignity and independence, that there need be no time lost in disputing that point. If the Sultan cannot keep the peace in a case where so many interests are involved, his supporters must do it and settle the matter with him afterwards. Every day costs many lives, and the slaughter must be stopped, in the first place, by any power which can do it—of any faith and any nationality. Any demonstrations that the Mussulman is not to extirpate the Christians just at present will break the force of the immediate superstition, will cow the Druses, and check the treachery of the Turks. But it is another thing for a single European power to say that, without asking whether the Sultan is able to fulfil his promise to restore order and justice in the Lebanon, it will send its own troops into Turkish territories. We are not to be blinded by the allegation of a self-assumed "mission of humanity" to the dangers of precipitate intermeddling. It was not very humane of the Czar to bring on the Crimean war, and yet his intervention had deliverance from oppression as its avowed object. The Christian nations of Europe cannot remain indifferent to the massacres lately perpetrated in the East, but they are bound so to act as not to bring on the cataclysm which it has been the study of all wise statesmen to avert. Even in England there has been too little looking to consequences in the public discussions which have taken place; but the French Government, which announces an intention to intervene in Syria, irrespective of the action of the other Powers, pursues a course which naturally excites suspicion. The declaration that the Emperor is resolved on sending an armed expedition to Syria is not recommended by being connected with alarming reports from the French consuls in that country, for the consular agents of France have for years been inflaming the Christian population, and preparing them for the advent of a French army. The policy now proclaimed will impose duties on us, for Syria can never be entrusted to any power which has agitated its population. By whatever machinery those lands may be henceforth ruled, it must be ordained for the welfare of the inhabitants, and not for the furtherance of any European ambition.

The conduct of the Turkish soldiers all over Syria, has been fanatically brutal and abominable. They killed more in some places in cold blood, than did the infuriated Druses in the heat of their wrath. The outrages perpetrated on innocent women, were scandalous and detestable. If these wretches are not decimated by Fuad Pasha, the new Turkish General, Europe will know that from Turkey as a power, there is no real redress to be found against Mohammedan savagery and cruelty. The Koran rules the masses; at Constantinople only, are liberal ideas to be found.

The *Daily News* suggests that a fine of three millions sterling in the form of compensation to sufferers, should be imposed upon the parties who have provoked the war, or failed in the engagement to keep the peace. "When religious persecution is regarded as a duty, and felt as a pleasure, the only way is to make it expensive; and the cost in this case is only a small part of a really natural retribution."

GARIBALDI is master of the whole of Sicily, Messina being evacuated by the Royal troops. The King of Sardinia begs that he will not attack Naples, but it is believed that he will. That he *ought* to do so is clear, and the *Times* urges that no quarter be given to the son of the treacherous Bomba.

THE IRISH RECRUITS are beginning to return from Italy, disgusted and disappointed. Sixty of them appeared in Dublin last Lord's day, in a wretched plight. They gathered together in front of the office of the *Morning News*, that organ of Dr. Cullen, which had stimulated the emigrant's movement to the uttermost. The wretched men wanted to see "the agent" who had hired them, but he was *non inventus*, of course. They gave, after a period of shamefaced or stubborn silence, a melancholy account of the hardships they endured, and the dishonor put upon them in Italy. If it were possible to have an enforced *conscription of priestly recruits, including Maynooth students*, and transport them to Civita Vecchia, thence to be taken into the Pope's army—doffing the cowl for the "Pope's own" uniform, and exchanging the sacerdotal "whip," used in fairs and faction fights, and at times applied to the shoulders of a poor convert to Protestantism—it would be at once a glorious deliverance for old Ireland, and a beautiful and practical illustration of the law of righteous retribution. These priests have tempted these poor dupes to go forth into a service which exposes them to the hatred of the Italians, to the tyranny of officers, and to semi-starvation. *All* the recent moves of the advisers of the Papacy both at home and abroad, have ended in disgrace, and the Ultramontane policy of Ireland is at this moment the laughing-stock of all that is enlightened and free throughout the world.

TRUE PATRIOTISM, as brought out in the visit to Ireland, and in the recent extended tour of Christian and benevolent activity of Dr. Murray and George H. Stuart, strikingly contrasts with that which is spurious, because it is Romish. These gentlemen are about to return to the United States, and have addressed the following warm-hearted and characteristic letter to Dr. Edgar, of Belfast:

DEAR DR. EDGAR.—As our mission to Britain is ended, and the objects of our coming are attained, we cannot take our departure for our American home without some expression of gratitude for the kind reception and attention we have everywhere enjoyed. This we do through you, our kind host in Belfast, the companion of most of our travels and labors in Ireland, and whose unceasing attentions to us have been more than brotherly, and have made impressions on our hearts never to be effaced.

From the day we landed in Britain until now we have received nothing but kindness and Christian courtesy from all. In London, Edinburgh, Glasgow, Liverpool, and Manchester, ways of usefulness and of information were freely opened to us, and we were made the subjects of the most generous hospitality by Christian ministers of every name and by Christian men of every rank. But in Ireland we spent the most time, performed the most labor, and received the most unbounded kindness. From the morning of May 26th, when we were taken home by you from the steamer, until the evening of the 9th of July, when we left your house and Ireland for England, we met with nothing but the most noble and generous treatment. In Belfast, Dublin, Limerick, Galway, in Ballymena, Ballymoney, Portrush, Derry—in city and country—from ministers, gentry, and, indeed, from all—we received only the most distinguished tokens of esteem and affection. Especially have we been impressed with the warm and generous reception we met in the bounds of the Athlone Presbytery, not merely from the gentlemen who so generously entertained us, but from the beloved and devoted ministers who compose it, and who, amid so many difficulties, are doing so much and so nobly for the future of Ireland. We hope that our American benefactions may be meted out to them and their brethren of the mission with a generous hand. Through you, dear Doctor Edgar, we desire to express to all our kind friends, our sincerest thanks and heartfelt farewell.

If all this kindness was meant as a return for any supposed service in connection with our deputation on their recent visit to America, you will permit us to say that we have been repaid manifold. We owe to Ireland, as our native land, all we have done, and we did it cheerfully, looking for no reward. If, hereafter, the General Assembly should need more assistance to aid in the prosecution of its work of missions among Roman Catholics, we shall strive to do more than ever for any deputation they may send us, especially if composed of such men as Edgar, S. M. Dill, and David Wilson.

May God bless Ireland; may it be prevaded by the blessed work of revival until all its people are brought out from the darkness of Popery into the light of the Gospel, is the prayer of

Yours, most affectionately,
N. MURRAY.
GEO. H. STUART.

London, July 24, 1850.

In my present visit to Belfast, I find that very deep and powerful impressions were made by Mr. Stuart's memorable address to the assembled crowd of Sabbath School teachers in Linen Hall Street Presbyterian church. One practical result likely to follow is the increased fervor and devotedness of a class already zealous and active, and another the collection of annual statistics by the General Assembly, of the strength and numbers of teachers and pupils in the Sunday Schools throughout its boundaries.

REVIVAL, in the sense of increased prayerfulness, spirituality, zeal, liberality, and brotherly love, still indicates its presence and power in Ulster. I was present on Wednesday last, at the weekly prayer-meeting, in the Music Hall, Belfast, and while the Assembly was not so numerous as at the corresponding period of last year, there was a spirit of deep devotion manifest. A short account of the present state and prospects of religion in the metropolis was made, at the request of the Rev. Charles Seaver, and a more enlarged statement will be given, D. V., at Fisherwick Place church, on next Lord's day.

The fruits of the Awakening in Ulster, are apparent in many different regions and aspects. One special indication is the increased sobriety of the population. Returning last week from an open air commemorative meeting at Boardmills, I met very many farmers and their servants or children returning from Belfast market. Many of them were hurrying homeward to be present at the *evening* (*a second*) commemorative Revival meeting, and the general aspect was strikingly different from that of market days in the olden times. In like manner, on Wednesday evening, I preached to a large number of persons gathered in a new improvised and temporary Presbyterian church, at Dunmurry, remarkable for their seriousness and earnestness. The Maze Races were being held on that day. Cars containing the dregs of the population of Belfast were driving homewards, and a number of spectators were gathered at the wayside. But in spite of the excitement, here was a numerous band of serious worshippers, all brought together within twelve months, and about to choose a pastor for themselves. Dr. Montgomery does not like this Assembly of orthodox Presbyterians at his doors. Nevertheless the Spirit of God has put dishonor on the wretched system of which he has been the champion, and the truth grows mightily, and prevails.

Episcopacy in Ireland has experienced the blessing in Ulster just so far, and no farther, as it has heartily endorsed and coöperated with the Awakening. The Bishop of the Diocese has acted a nobly catholic part throughout. Had a man of another spirit been in the See of Down and Connor, the issues would have been very different. On the 20th of the last month, the "Results and present position of the Revival movement," were brought out very strikingly as to its effects on the Established Church of this Diocese, at an Anniversary Union Prayer-Meeting, held at the Music Hall. These results have been published by my friend, the Rev. C. Seaver, Incumbent of St. John's, Belfast. In his introduction, he dwells on the leading features of the work—the most characteristic being *prayer*, nothing but prayer, "as bringing the blessing down," while "in former revivals of religion, at home and abroad, there had been much preaching, learning, and worldly influence brought to help forward the work."

One hopeful assurance of the continuance of the work, is the love for religious books, and especially for the Word of God, elicited. More than thirty thousand Bibles were sold or given away in Ulster, during the Summer of last year; and this, be it remembered, in a district which *already* had been well supplied. And "not only were the Bibles received, but they were read and studied; many old people learning to read for the sole purpose of being able to read the Bible."

Mr. Seaver gives at length the reports of a considerable number of clergymen of the diocese, as to the marked social and spiritual results in their respective charges. It is really delightful to read these well-weighed and trustworthy testimonies. "I have now," writes one, "been thirty-eight years in the ministry, but *never* knew of any movement so remarkable. * * Our congregations are more than doubled, and our regular communicants increased more than four-fold." Another says: "Family worship is now almost universal. Dances and drinking parties seem to be quite given up." The Rev. Mr. Trench, an experienced clergyman, after visiting a number of districts in the counties of Cavan and Louth, reports a marvellous and unusual "steadfastness in the newly-born churches, and in many instances a tropical growth in those who gave evidence of being rooted in Christ."

One very affecting case of conversion was that of a deaf and dumb youth. He was alarmed, and the Rector wrote down a prayer on a slate, and both kneeled down and prayed together. The Bible was opened at the same time, and the text placed before him, "Him that cometh," &c. "The book and the slate lay both before him, and it was truly affecting to see that dumb young man with uplifted hands and eyes filled with tears, engaged in earnest prayer for pardon through a Saviour's blood. The simple prayer written down was, 'O, Lord Jesus, I come to thee for the pardon of all my sins through thy precious blood, now, Lord, thou hast said, 'Him that cometh unto me, I will in no wise cast out.' 'Lord, I come, and I know thou wilt not cast me out.' He then continued in prayer for some time. I asked, 'Have you prayed it all?' pointing to the slate. 'Yes, sir.' 'Now, are you happy?' 'Yes, now.' 'Then thank Jesus, and love him.' And again he covered his face with his hands, his eyes still filled with tears, and lifted up his heart to the Lord. I left him rejoicing. I have visited him since, and found him enjoying the fullest assurance of acceptance with God; and his parents bear decided testimony to the marked change in his deportment since."

As to the Presbyterian Church, space is wanting to give a summary of results, many of which are already known in America. Upwards of £3,000 more than in the preceding year have been received for its missions, and as the result of a movement which began several years since, the standard of ministerial support is increased £5,000 per annum. J.W.

[Selected.]

Childlike Submission.

BY PAUL GERHARDT—1653.

What pleases God, O pious soul,
Accept with joy, though thunders roll,
And tempests lower on every side,
Thou knowest naught can thee betide,
But pleases God.

The best will is our Father's will,
And we may rest there calm and still;
Oh, make it hour by hour thine own,
And wish for naught but that alone
Which pleases God.

His thought is aye the wisest thought;
How oft man's wisdom comes to nought;
Mistake or weakness in it lurks,
It brings forth ill, and seldom works
What pleases God.

His mind is aye the gentlest mind,
His will and deeds are ever kind:
He blesses, when against us speaks
The evil world, that rarely speaks
What pleases God.

His heart is aye the truest heart,
He bids all woe and harm depart:
Defending, shielding day and night
The man who knows and loves aright
What pleases God.

He governs all things here below,
In him lie all our weal and woe:
He bears the world within his hand,
And so to us bear sea and land
What pleases God.

And o'er his little flock he yearns,
And when to evil ways it turns,
The Father's rod oft smiteth sore,
Until it learns to do once more
What pleases God.

What most would profit us he knows,
And ne'er denies ought good to those
Who with their utmost strength pursue
The right, and only care to do
What pleases God.

If this be so, then, World, from me
Keep, if thou wilt, what pleases thee;
But thou, my soul, be well content
With God and all things he hath sent,
As pleases God.

And must thou suffer here and there,
Cling but the firmer to his care;
For all things are beneath his sway,
And must in every truth obey
What pleases God.

True faith will grasp his mercy fast,
And hope bring patience to the last;
Then both within thy heart enshrine,
So shall the heritage be thine
That pleases God.

To thee forever shall be given
A kingdom and a throne in Heaven;
And there shall be fulfilled in thee,
And thou shalt taste and hear and see
What pleases God.

The Rage for Gymnastics.

"Muscular Christianity" is becoming a fashionable phrase, and the development of muscle, by gymnastic exercises, rowing, boxing, handling the dumb-bells, leaping, wrestling and bowling, is almost constantly urged as a duty as imperative as prayer, or as salutary as the offering of sacred praise.

We doubt not, that there has been among our American professional and business men, a lack of attention to the best means of physical exercise and development, the prevalence of the spare thin habit, the lantern jaws, the excess of the white tissues, giving to adults generally a pale, sallow look; the excessive weariness, after only moderate exertion, and the prevalence of throat diseases and pulmonary affections, are all in part attributable to this. But errors in diet have quite as much to do with this degeneracy of the physical system, as want of exercise. When the brain is working at its highest intensity, what can be worse than the practice of our business men to step out of their stores, and at a speed little short of running, enter the nearest restaurant, bolt down a slice or two of ham, the most indigestible of all meats, or something nearly as solid, follow it with a slice of plum pudding, and washing the whole down with one or two mugs of ale or lager beer, get back to their stores in fifteen minutes from the time of starting. The stomach of an elephant could not digest such a meal, and the effort to digest it throws the blood upon the stomach, brain, and lungs, and the imperfectly assimilated food, passing into the system, furnishes no suitable supply to repair the daily waste.

Too many of our professional men, too, follow a similar plan, and at five or six o'clock overload the stomach with a rich, hearty, indigestible dinner, which drives away sleep from the already overheated brain, and soon breaks down the constitution. Now, all the gymnasia in the world will not make a man healthy and vigorous, if this system is persisted in.

It is not necessary, nor desirable, that every clergyman, lawyer, physician, or literary man, should be a giant in bodily stature, a Samson in muscular strength, or a Blondin in acrobatic skill. Such attainments may well enough be left to men who make their living by them; the blacksmith, the machinist, the sailor, require great muscular power, and their callings tend to give it; but the professional man is none the better for highly muscular development. He requires a sound body, not dyspeptic, but lithe, agile, free from aches and pains, and ready to act as the servant of a healthy and vigorous intellect.

Will he attain such a condition of body, by acrobatic feats; by muscular exertions far beyond his strength, and which only weary and exhaust the system? Will a couple of hours' use of the hundred pound dumb-bells, which make every muscle of the body ache, and endanger the rupture of a blood vessel, fit him to write a better sermon, to make a better plea, to investigate more successfully a difficult and occult disease? Will he not rather, by this violent exertion, be rendered languid and unfit for mental exertion?

But you would not interdict exercise to the student? By no means; but let it be such as will be adapted to his condition. Let his diet be light, nutritious, and easily digestible. His severest mental efforts be made in the morning, his exercise regular, not violent, and of such a character as to involve amusement and interest—bowling, but not with heavy balls, is good; 1* * * * and exercise in the saddle, with an easy-going horse, best of all, especially if it can be made to serve the double purpose of simple exercise and of amusement. The rides should be varied, now investigating some objects of natural history, now exploring beautiful scenery, now visiting some place of interest, or ministering to some sufferer. The object to be effected in all these forms of exercise, is to call off the mind from the trains of thought in which it has been engaged, to call into action a new set of mental muscles—and so this is attained, any mode of exercise, not too violent, is well. One thing more is necessary to the health of the professional man. He should not study at night, and he should not keep late hours. The brain, heated by night labor, will not permit refreshing repose, and without good sleep there can be no sound health.—*Examiner.*

Small Prayer Meetings.

BY REV. DR. HUMPHREY.

It is unhappily the case in times of religious declension, and as one of the evidences consequent of it, that the weekly prayer meetings become small, and are sometimes almost deserted, to the great discouragement of the few who are always punctual. And it is hard for them to refrain from speaking of it in the meetings, and complaining that so few attend. It is very trying to witness this, among other proofs, that "the love of many who did run well is waxing cold." Under these circumstances, it is unquestionably the duty of the more zealous members of the church, privately to exhort their brethren to come in and fill up the seats. But when this is unavailing or neglected (as I am afraid it often is,) is it best to consume much of the precious time of the prayer meeting in talking about it, as if a blessing could not be expected—as if the prayers of the few could avail little in the absence of the many?

Is there not a more excellent way? The more I think of it, the more I am convinced there is. While the Scriptures enjoin social prayer, and it is the duty of all the members of the church, as well as the few, to attend the stated meetings, I do not find that the Bible anywhere speaks of large gatherings as essential in order to bring down spiritual refreshings from the infinite fountain above.

On the contrary, I find that blessed assurance of our Lord, in Matthew xviii: 20: "Where two or three are met together in my name, there am I in the midst of them." Two or three; yes, if there are *but* two, or three. Such is the promise. And for what purpose does Christ meet with them? Is it not to encourage them? Is it not to increase their faith? Is it not to hear and answer their petitions? Is it not to encourage them to pray always and not to faint?

"Where are our brethren? Why are they not here? We can't have a revival till they wake up and fill the places," is often the desponding lamentation of the few; and it is well, if they do not, by this unbelieving indulgence, drive away the spirit of prayer from their own boso