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Diligence and Delight.

"I don't see what comfort of his life Mr. Harrison takes," said Joseph to his father; "he is always at work. He never takes any time to rest."
"He sleeps at night, don't he?" said Mr. Armstrong.
"Yes, sir, I suppose he does; but I never saw him resting in the daytime."
"He is a very strong man, and does not need much rest during the day."
"I should think he would want to enjoy himself sometimes."
"I presume he finds his enjoyment in exertion. A man who loves his work, and is diligent in it, finds pleasure in it. There is a great deal more enjoyment found in exertion than there is in rest."
"The time that enjoyment is found in rest is not at all in accordance with human experience. The most active men voluntarily active, are the most happy men. I know that many an active man has looked forward to a time of rest as the time of enjoyment; but when that time of rest has come, he has found that he was less happy than he was in the days of exertion. God has so made the human mind, that it finds its happiness in healthful activity."
"The same law holds true with respect to the religious life. A life of retirement, meditation and prayer is thought by many to bring the greatest amount of enjoyment. Retirement, meditation and prayer are pleasant; but when they form the whole of life, the highest religious enjoyment is reached. To this activity in doing good is necessary. No man liveth unto himself. Retirement, rest, may conduce to peace, but diligence is necessary to delight. The diligence of Edwards, of Martyn, and of Ayres, contributed to their intense religious enjoyment—their delight in sacred things."
"Instead of seeking for enjoyment directly, let us seek for diligence in duty. Diligence lies in the way to delight."
LIFE.

EUROPEAN CORRESPONDENCE.

SPECIAL PRAYER IN THE NEW ORLEANS—MRS. MARRAS AND HER PROPHETIC—DEPARTURE OF WAR—THE GIBRALTAR—AND THE FARM—SOCIAL REFORM AND DUTY FOR WORKING MEN—RAGGED SCHOOLS AND RAGGED COLLECTORS—WYLLIFFE AND LOLLARDY—THE GREAT AND COVENANTANT—THE ARMY—AND THE FIRST ENGLISH BISHOP—WYLLIFFE'S "ARMS"—AND THE LATTER—A FAREWELL VISIT TO LUTTERWORTH—THE OLD CHURCH—THE "RECTOR"—AND THE CHURCH ATTENDANCE—PITTSBURGH.

LONDON, Dec. 7, 1861.
SPECIAL PRAYER is being offered in connection with the Anglo-American crisis. "To our knowledge," says the Record, of Monday last, "it was anticipated in some of the metropolitan churches, yesterday, and we cannot doubt that it will awaken a response in the hearts of the multitude." Miss Marsh had previously addressed to the Record, the following letter:
"Sir.—At this moment when a war with America is imminent, will you not call upon the praying people of the land to beseech of God yet to avert the curse of war—a double curse when it falls between kindred nations of kindred faith."
"I am, Sir, your obedient servant."
"THE AUTHOR OF THE MEMOIR—'AS OF CAPTAIN HEDLEY VICARS.'"
It certainly is a special duty and privilege at such a crisis, to repair to the throne of Infinite Wisdom, to the Mercy Seat, over which sits in his glory, the Governor of Nations. How many the true children of God are on either side of the Atlantic, who are earnestly desiring the mediation of them as by European birth, place, and Scottish, Ulster or English blood! And then how, if they share, as both parties naturally do, more or less of the chafed spirit of irritation which, as it were, fills the air around them, how it tends to bring into the mind, the feelings, the bearing, the condition of mind and soul of the "debtors," to justice themselves, and needing a free pardon from the Great Absolver, they say to "Our common Father which art in heaven, forgive us our debts even as we forgive our debtors." May that spirit reign and rule! May it find enlarged and enlarged utterance in the words of the Concert for prayer, which American missionaries were the first to propose. And may the answer come—such as the real friends of Evangelical truth and Protestant strength, would and ought most earnestly to desire and long for.

The conviction prevails here that our Government does not wish a conflict, and also that President Lincoln is of the same mind, and likely to disavow the proceedings of an officer, who, if it is now clear, acted without orders, and whose proceedings, whether legal or illegal, not only exasperates many, but also damages even the Federal case both politically and morally, which our Law officers consider the law of the question, namely, that the *Bent* ought to have been taken into port. Alas, if it be true that the *Daily Telegraph* says of the issue of negotiations: "Those who know best, hope least; and we may talk of this coming conflict with only too slight a heart," that our talking will have been a waste of time. I trust and hope that this will prove an unwarranted foreboding.

A DEPLORABLE CALAMITY has occurred at Edinburgh. Upwards of ninety persons have perished by the sudden fall of one of those old and lofty houses of the High Street, which have arrested the eye of every American visitor. What great historic scenes and personages have been identified with that ancient pathway of the Scottish past. There stood and stood the house of John Knox, to whose uppermost story I have penetrated ere the Free Church purchased it, and placed a church by its side, now filled with living worshippers, and the voice of that "blessed Evangelist" which Knox loved to proclaim. Up that street went great Royal, Ecclesiastical, and noble palaces, and there were seen the dancing pavilion, and the kilted bands of the Pretender and his followers, in his short-lived possession of Edinburgh, in 1745. The strength of those houses, with their thick walls, must have been great to have endured so long. But now a wondrous ruin, and by those ghastly, manly, suffocated ones—whose corpses, seen by Dr. Guthrie, furnished the great preacher with an awfully

awakening appeal, soon after, to a crowded congregation, and a solemn call to be "ready." Dr. Begg, who is very much religiously, of a Tribune of the people, and who as a Social Reformer, has been making righteously upon the "moralizing" both to system, prevalent on footpaths, and to pasture grounds, has taken advantage of the Edinburgh calamity, to lift up his voice in earnest protest on the over-crowding of the population, and on the necessity of providing the working classes with proper dwellings.

"THE RAG-COLLECTING BRIGADE"—such is a new development of the Ragged School system. The Shoe-black Brigade began with twenty-four boys, but its numbers for the year ending February last, were three hundred and thirty-one, and their year's earnings were £4,447, from shoes and boots blacked at 1d. each pair on London streets. The new movement will begin with January, 1862. During the month of October last, no less than 1,650 bags of rags were auctioned at Lutterworth, alone. The rags in London itself, clippings, &c., must be immense. There is a class of dealers in them, who keep "Marine Stores," so called, and where store weights are often used, and their proprietors often tempt servants to rob their masters. Now we shall have the fine line of an ideal and moral reform, calling for our doors for rags, bones, kitchen stuff, waste paper, horns and broken metal, &c. They will have covered trucks, scales, weights, and receipt books, and pay ready money for their purchases. An adult superintendent will, for the first few months, be appointed, and the Brigade itself will be established, and no boy will be raised to the position of collector, and intrusted with the money for the daily trading payments, till he has at his credit in this bank, a sum sufficient to guarantee the amount of his daily dealings. Store rooms will be obtained, where under skilled management the boys will sort and prepare the stuff for sale, and this movement will be introduced with great advantage into American towns and cities.

"WYLLIFFE AND LOLLARDY" was this week the subject of a very able lecture before the Young Men's Association, at Exeter Hall. The lecturer is an eminently useful and Evangelical preacher in the Established Church, well versed in, or rather deeply imbued with, peculiar views in theology, and was called to address awakening or edifying discourses of rare excellence to a very numerous and deeply attached congregation in Holloway, London. The lecture—although it lasted two hours—was long but not lengthy, and in the middle of it a hymn was sung by the vast audience, to the swelling diapason of the great organ. The first part of the lecture gave a pictorial and historically faithful sketch of the social and moral condition of the people of England in the age when Wycliffe appeared, as well as that immediately preceding. The base King John and the terrible Papal Interdict, by which the whole Kingdom was put under a ban, and left untaught, and the dying untaught and unshriven; the character and reign of Edward V.; the wealth and luxury of the regular clergy; the sudden rise of the Dominican Friars, their immediate popularity, and their selling (in connection with preaching at Fairs and the exhibition of holy relics), of "pious" and their great and covetousness, and then their denunciation by Wycliffe, his circulation in MS. of small treatises among the people, showing that pardon must come from God alone, and through the merits of Jesus Christ; the spread of the leaven of Lollardy especially in Kent; the danger Luther from the enraged bishops; his appearance at old St. Paul's; his protection by great nobles espousing his cause; his parish labors at Lutterworth, in Leicestershire; and above all, his *magnam opus*, the first translation of the Bible into the English tongue—finally, his death and burial in the tower of St. Marston, and the burning and burning of his bones by Papal zealots; "his ashes," as ship Fuller hath it, being "cast into the Swift, thence into the Severn, thence into the Narrow seas, and so passing, like his own doctrine, all round the world."

A visit to Lutterworth had been made by myself, in the discharge of public duty, the week preceding this lecture in Exeter Hall. This coupled with my personal acquaintance with Mr. Mackenzie, made me feel the more deeply interested. Let me try to take your readers with me to Lutterworth. "We have got to a railway station nearest to myself, in the distance of about a mile and a half, on the railway. We must walk those four miles. Well, let it be so. We are on the broad highway, with almost as broad an untended margin, quick set hedges on either side, and far as the eye can see, green fields, (although November is almost at its last breath), on which are herds of cattle and flocks of sheep. These are among the broad pastures in all England, and these old ditches that divided them—just like those at Kenilworth and in the neighborhood—can be little changed since Wycliffe's days. The associations are entirely agricultural; and that from a small market town, in the midst of such a peaceful, bright, and happy life, as that taken every day, that should awake to rage the Vatican, and almost convulse it with terror, and at the same time should draw forth (for the benefit of millions unborn), from dusky seclusion, the Scriptures of Truth, this is hard to realize. Thus fell L. 1,000, in the midst of such a peaceful, bright, and happy life, as that taken every day, that should awake to rage the Vatican, and almost convulse it with terror, and at the same time should draw forth (for the benefit of millions unborn), from dusky seclusion, the Scriptures of Truth, this is hard to realize. 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