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[Selected.]

What I Live For.

BY G. LINNÆUS BANKS.

I live for those who love me,
Whose hearts are kind and true;
For the heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story,
Who 've suffered for my sake;
To emulate their glory,
And follow in their wake:
Bards, patriots, martyrs, sages,
The noble of all ages,
Whose deeds crown History's pages,
And Time's great volume make.

I live to hold communion
With all that is Divine;
To feel there is a union
'Twixt Nature's heart and mine;
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction,
And fulfil each grand design.

I live to hail that season,
By gifted minds foretold,
When man shall live by reason,
And not alone by gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

For the Presbyterian Banner.

A New Life.

"I will not spend this year as I have spent the last one." Thus has many a soul resolved at the commencement of a new year. In how many instances has the resolution been kept?

Christian reader, will you spend the year upon which you have entered as you spent the last year? Do you not need a new life for the new year? Will you not resolve, by the help of God's Spirit, to lead a new life?

Does not God require it of you? Does he not require you to seek first the kingdom of God and his righteousness? Have you, during the entire year that is past, sought first the kingdom of God? Has it been your aim every day and every hour to become holy? Have you at all times, and in every action, sought to please God? Have you been as earnest in your efforts to make others happy, and to promote their salvation, as Christ would have you to be? Have you prayed as much and as fervently as it has been your privilege and duty to do? Have you made all possible progress in the divine life?

If not, then you need to enter upon a different course of action—upon a new life. God requires it of you; and that is a reason which ought to have the greatest possible weight with you.

Your profession of attachment to Christ requires it. By becoming a member of the Church, you have professed to give yourself wholly to Christ. You have professed to recognize the truth of the Divine declaration, "Ye are not your own, ye are bought with a price." Has there not been, during the past year, a great want of consistency between your profession and your practice? Has there been, in your conversation, in your mode of transacting business, in your general bearing, that which would lead men to recognize you as Christ's man? as one who was doing his work? Has any one said of you, on seeing you at the communion table, "I did not know that he was a professor of religion?" Have you neglected the meeting for social prayer? Have you left your pastor to do the work of the Lord alone?

The answer you may be constrained to give to some of these questions may show that your profession of attachment to Christ requires you to enter upon a new life.

Again, your past life may not have been satisfactory to you. Has there been an alacrity in doing duty which has rendered your life joyous? Have you had that peace of mind, that confidence in God, that looking forward to your "happy home," that consciousness of the love of God shed abroad in the soul, which the Bible speaks of, and which you know some Christians experience? If not, your life has been far from satisfactory to yourself, and has come far short of pleasing God. You need to enter upon a new life.

It is possible for you to enter upon a new life. The means of so doing are still within your reach. Christ is waiting for you to do so. The Holy Spirit will aid you. Form the solemn, life-influencing, life-enduring resolution, to enter upon a new life with the now year.

From week to week we will endeavor, with God's blessing, to furnish some suggestions which may aid you in living a new life.

For the Presbyterian Banner.

To the Soldiers, on Preserving Health.

Every patriot and philanthropist will rejoice at every effort to preserve your lives. From fatigue, and exposure, and climate, you are especially liable to disease. Such of you as may read the following suggestions, will *lend* them to your comrades. You will particularly remember the *poor* soldier, who may not have friends to send some little comforts for the body, nor anything for his mind.

Let me tell you, noble soldier, that almost all diseases are caused by a check of perspiration and want of action on the skin to which you are peculiarly liable. Attention to prevent this, may not overcome excesses in eating and drinking, and wrong indulgences; but if you *will* deny yourself of these, and if you *can* attend to outward heat and action on the skin, you will ordinarily, by the blessing of Providence, escape sickness.

1. Then let your body, and especially your back, be well rubbed with a rough cloth, morning and evening, preceded occasionally by water applications; but always leave it dry, and red with heat.

2. If overtaken with chilliness, hasten to this operation, and to heating yourself and lying with the feet to the fire or furnace. If costive, a piece of rhubarb in the root, as large as a bean; or gentle physic may by next day set you right. If there is a coated tongue and fever, if you can, call your surgeon; but not without using outward means, *frequently*. A large number of physicians make the stomach the *only* battle-ground against disease.

3. If you are afflicted with diarrhea or dysentary, destroy the *immediate* cause of it, by using one-fourth of a tea-spoonful or more of good soda, in water; or, if it is not at hand, take your best wood-ashes and pour on hot water, and drink the lye off in half-teacupfulls *frequently*, and sufficiently strong to taste it. If there is a tendency toward typhoid fever, or continued dysentery, which you can partly tell by the dryness of the tongue and disorder of the head, with some sourness of the stomach, often known as *heart-burn*, still use the soda or lye, with the outward means, and keep quiet and lie with something warm to your feet, *whatever else may be done*. You might have sent you, in a letter, to have on hand in case of absence from a physician; *five grains* of Sulphate of Morphia, which, though appearing small, would make twenty doses when divided. One, or two, or three of these, four hours apart, might stop the bowel complaint and ease pain. Use it no longer than is necessary, and be careful not to *shut up* bilious and acrid matter. By a pill or two of *blue mass*, or two or three doses of calomel, a few hours apart, *each two grains*, which would be about the size of a small pill, (and with which should be combined the one-quarter of a grain of Morphia, if the bowel complaint continues,) you may carry off fetid matter; also, by using, some hours afterwards, *about* a tablespoonful of magnesia, or that much of castor oil. But much physic will bring back the distress. In such a case your drinks should be *warm*, and made of slippery elm, sassafras pith, barley or rice water. In the absence of ground mustard, you can have applied to your stomach and bowels, hot ashes, salt, or flannel. The cleansing of the tongue will show that calomel is no longer necessary. After the disease is removed, the stomach may be strengthened by the use of wild cherry tree bark water, and may still be sweetened with soda or weak lye; but avoid the sutler's pies, and other indigestible food, or you will soon be worse than ever.

4. Colds and coughs should be early intercepted by using the outward means mentioned, and if bilious, a little gentle physic. Your fellow-soldiers can scatter a pleurisy by *continued* rubbing before the fire. If you have liquor, *only* use it on the *outside*, by heating it in a little cup, and then set it on fire and stand over it, surrounded with nothing but your blanket, till you begin to sweat. If you sweat much, at any time, remember to have your skin dried and excited before you rise or go out. Adapt your clothing to the changes of the weather. Do not stand, or sit, in a draft of wind after sickness or sweating.

5. Officers and cavalry soldiers can protect their feet from frost and cold rains by using the wooden stirrup with strong leather tacked over it, so as to screen the toes above and below. The forepart of a large overshoe sewed and attached to the stirrup also prevents the foot from remaining in it in case of accident.

6. The celebrated Boerhaave spoke of *three* things as essential to health—a cool head, regular digestion, and warm feet. I add another—"godliness." It has "the promise of the life that now is," by controlling the appetites and passions, and giving an intelligent, cheerful mind while seeking to maintain the life of the nation and to secure benefits for posterity. It will enable the soldier to die in peace for his country, as did the Scotchman at the battle of Waterloo. Being mortally wounded, he asked to have his finger placed on the text, John xiv: 27—"Peace I leave with you; my peace I give unto you;" &c.—and he departed in peace.

In conclusion, let me add that Dr. Hall has published, at 42 Irving Place, New-York, a little volume for soldiers—teaching how to guard against prevalent diseases; containing a system of camp cookery; with devotional reading, information of State affairs, &c.—for 25 cents, post paid, and as low as 10 cents where a number are taken. By all means send for it, for I know the author to be every way worthy, as an instructor in his profession. S.C.J.

P. S.—Obtain from the Presbyterian Board, at Philadelphia, No. 821 Chestnut Street, the "Soldiers' Series," for 10 cents.

EUROPEAN CORRESPONDENCE.

INCREASING HOPES OF INTERNATIONAL PEACE—PRAYER MEETING IN EXETER HALL—THE PREMIER, LORD RUSSEL, AND MR. ADAMS—"THE LONDON AMERICAN"—PRESSURE ON THE LABORING CLASSES—A LONDON CATTLE SHOW—"CHRISTMAS IS COMING"—PREPARATION—THE NONCONFORMIST CELEBRATION OF THE ENGLISH EJECTED MINISTERS OF 1662—DR. VAUGHAN'S ADDRESS ANALYZED—BAPTIST MOVEMENT—THE LACK OF THEOLOGICAL EDUCATION IN THE ENGLISH UNIVERSITIES—PARTIAL EXEMPTIONS—DANGEROUS THEOLOGICAL SCHOOLS IN ENGLAND—THE SCOTCH UNIVERSITIES AND REFORM—ULSTER AND ITS ACADEMIC AND THEOLOGICAL PRIVILEGES—POSTSCRIPT.

LONDON, Dec. 12, 1861.

MORE CHEERFULNESS as to the preservation of international peace has been felt during the present week, even although it is impossible for us to know, for at least a fortnight, what reception has been given by President Lincoln to the request of the English Cabinet. If the great middle-class—the religious, thoughtful, earnest men, who do not in America seek or take seats in the United States Legislature, because they will not stoop to flatter the lowest of the population in great towns—were to decide this matter, it is felt and believed here, there would be but one issue. The *Times'* correspondent at Washington says that General M'Clellan undoubtedly disapproved of the seizure of the "Commissioners," so-called. But he thinks that if the Lincoln Cabinet yield, it will break up the Republican party. Nevertheless the funds and shares have experienced an upward rebound, and *time* itself, under a merciful Providence, will, I trust, lead to the effectual healing of breaches, without the terrible resort to the sword. The *threats* of the party represented by the New-York *Herald* have compelled the Government here to take measures for the strengthening of Canada, so that all this week and last, preparations have been active, and the *Persia* and *Australasia*, with three other vessels, clear speedily with soldiers of the line, artillery, men, large guns, and also with a great number of *sledges*, for conveying men over the ice, if required. For myself, I am no prophet; but while greatly cast down at first, I now cheerfully anticipate a happy deliverance to both countries from the awful gulf into which they seemed about to be plunged. Depend upon it, neither Lords Palmerston nor Russel desired war; and a great commercial nation, that has already suffered so much from the American crisis in matters of trade, shrank back from the dread alternative of a struggle, the end of which would be destructive to very many, as to their earthly substance.

A prayer meeting has been held in Exeter Hall—convened by the Evangelical Alliance, to ask from Almighty God the blessing of continued peace. It is believed that about the time united and earnest supplications were ascending, the news from England would reach Washington. God grant that all our fears may be averted, and that marvellous things, which we knew not of, may *unexpectedly* appear for the reestablishment of peace in America, the arrest of the terrible waste of war, and the downfall of oppression over any portion, however despised or degraded, of the human family! I am well persuaded that the American Ambassador here is regarded with the greatest respect and esteem, and that he is in the kindly interchange of frank and daily communication with Earl Russel. There is a new paper published here, called *The London American*, which, I grieve to say, indulges very much in the style of the *Herald*, and endorses the violent letters and speeches of Mr. George Francis Train, whose street railway system has been partially introduced amongst us. Those who preach violent measures at such a crisis, are deeply responsible. Our prayer should ever be, "Scatter Thou the people who delight in war!" The contagion of war feeling spreads quickly and widely; and it all the more behooves Christian men to be gentle in their utterances, and fervent in their supplications.

The pressure on the manufacturing population increases in the North and Midland counties. It is a great mercy that the weather has been comparatively mild; but even with this, hunger and cold, from lack of wages, visit large numbers—especially in Liverpool, and in Lancashire and other counties. The *Manchester Guardian* last week presented a tabular statement of the condition of employment in the cotton districts. The returns are from 1,233 mills, ordinarily employing 266,507 operatives, and the result shown is a reduction of 34 per cent. in the working hours. The total number of employed is 266,507; of unemployed, 26,094. At Christmas, it is said, the rate of employment will decrease fifty per cent. Indeed, many firms contemplated stopping for a clear month. Others will limit the cessation to a week.

A CATTLE SHOW on a vast scale has been held this week at the Baker Street Bazaar. The stands provided this year amounted to nearly one thousand. Among the competitors for prizes are the Prince Consort, and the Prince of Wales. This is an *annual* exhibition at this season of the year. The cattle, sheep, hogs, &c., come from all parts of Great Britain. The show is something marvellous—in enormously fat oxen and swine especially. Thousands pay their shillings for three successive days, to view the great collection of *living* creatures which within the next fortnight will be all gobbled up in the Christmas festivities of London and its suburbs. Next week we shall see the dead meat hung up at butchers' doors, adorned with ribbons, and the amount of prize money (where ox or sheep has been bought and killed,) duly ticketed thereon. Now also sets in the stream of turkeys, geese, and other poultry, from rural districts—all in preparation for the approaching holidays.

THE NONCONFORMISTS are making special preparations to celebrate the Bicentenary day of the ejectment of two thousand ministers (by the passing of the Act of Uniformity,) from the Church of England. I have been lately reading a "History of the Church of England," by the Rev. Dr. Short. It was written when he was Rector of the Parish of Bloomsburg, London. He is now the aged Bishop of St. Asaph, in Wales. He is a candid writer, and plainly and honestly acknowledges the wickedness of the conduct of the Churchmen of the seventeenth century, in that they made *stringent* requirements for the purpose of driving out the Puritan clergy. At the Autumnal meeting of the Congregational Union, held in October, at Birmingham, a resolution was passed to the effect that the 24th of August, 1862, was "deemed a most suitable opportunity for commemorating the zeal, self-denial, and consistency of those noble men to whom the Nonconformity of this, and every subsequent age is, and will be, indebted, and in magnifying the grace of God in their high, conscientious attachment to truth and freedom." The Union also recommended that due preparation should be made for the observance of the day; that sermons shall be preached in all the places of worship; that efforts should be made in the parishes formerly occupied by ejected ministers, to gather up such particulars of their histories as are likely to be instrumental in reviving the spirit which they displayed. It was also agreed to, that attempts be made, by prompt and timely measures, to originate new and additional chapels in the midst of large populations, to perpetuate the memories of men who, by their sufferings and zeal, secured to their descendants the liberties now so happily enjoyed.

The Congregational Union also contemplates, besides the raising of funds to build fifty new chapels, to make a special effort to raise a large additional sum to that "Pastors' Retiring Fund" which was originated two or three years ago. It is also urged that *the standard of ministerial income* should be raised, if not by a common Sustentation Fund, at least by other united action, so as to secure a decent competence to the humblest pastor. I should rejoice with all my heart if this last were indeed accomplished. The condition of some Dissenting pastors is truly lamentable.

DR. VAUGHAN, late Principal of the Independent College at Manchester, and editor of "The British Quarterly"—a man of great talents and learning—delivered a noble address at the Birmingham meeting of the Congregational Union. Calmness, force, dignity, solemnity, and masculine eloquence, distinguish this speech. It produced a profound impression. In reference to the tyranny that led to the ejection of 1662, he referred to the warning of Cromwell to disputing sects: "If you wrangle, you will be thrust to the wall. Charles Stuart will come back, and you will all be left to feed upon your little crotchets as you best may, and very sorry provender you will find it, I warrant you." As to the course of oppression by the ecclesiastical rulers and the politicians of the same school, in power, Dr. Vaughan said:

"What was the course they did take? They not only decided that all which had been most objectionable to the Puritan Ministers under Elizabeth and James, should be retained, but amidst the many little changes introduced, nearly everything was on the Anti-Puritan side. Nor was it enough that these things should be retained, and presented so as to be enforced. Men were requested not simply to promise that they would observe the things prescribed, but to express opinions concerning them. I suppose we all of us have, more or less, to conform to things which we should not ourselves have originated. I apprehend that when a thoughtful man connects himself with any religious body, he finds some things there which he would not have placed there. But he takes his ground from a regard to the great principles which he finds there, and which he really approves. And so the Church of his choice is such, not because it is, in all respects, just such as he would have shaped, but because it comes nearest to his impression of what a New Testament Church should be.

But the pious men of 1662 were not allowed to make any distinction of that sort. They were required to give their unfeigned assent and consent, to all and everything contained in the Book of Common Prayer. What was this, but to call upon those men to unsay the controversies of a whole age. It was to require them to write themselves apostates from principles which they had avowed and proclaimed times immemorable, as of the greatest significance. But they were to do this, or to become homeless and penniless—a disowned and proscribed class. It was a cruel alternative—what is worse, every shade of the cruelty in it was a designed inhumanity. The intention was, that these pious men should be converted into knaves or outcasts; that they should either remain in the church of England *minus* their character, or go out, *minus* the means of subsistence for themselves and their families. A courtier of that time said to one of those men—'You have made the door so strait that I fear very few of those who have scruples on such matters, will enter in.' The Episcopal answer was—'If we thought that many would enter in, we would have done our best to make it straiter still.'"

Dr. Vaughan points to the result of that noble day of sacrifice to principle and conscience, that "at this day half the people of England can no longer be accounted members of the English Church." He then goes on to contrast with this nobility of conduct, the Semi-Rationalist clergy, Maurice, and the Essayists—"who can bring themselves to do what those good men dared not do, and to profess belief in what they really do not believe. He then adds—"What shall we say of certain ministers in the Established Church, who have lately been at such pains to show not only how lightly they hold the matters included in its ritual, but that they account even the Book, on which the Church is professedly founded, to be a book more disfigured than almost any other ancient book, by false science, false history, and false teaching, of nearly all kinds. What shall be said when we look at men like Baxter and Howe, and bring them face to face, with Doctor Williams and Mr. Wilson? Baxter and Howe believed nearly all the teaching of the Church of England; their exceptions were restricted to parts of the Ritual. But these men seem to believe in scarcely any of the things which their Church was designed to teach. Baxter and Howe could not conform, while Williams and Wilson are dressed in the trappings of the Anglican priesthood, stand at the altars of the English Church, and avail themselves of all the influence as teachers, which that 'status' has given them. What a difference in consciences!"

Dr. Vaughan in this admirable discourse, while paying a marked tribute of respect to the Erskines of the last century, and the leaders of the Scottish Disruption in 1843, as he had previously done to the protesting bishops whom James III. sent to the Tower, gives the higher honor to the Puritan ejected clergy of 1662. "For," says he, "they were faithful in the face of trials and losses such as were not known to English bishops, and Scotch Presbyterians. O yes bye departed spirits, here as in your presence, partakers we trust of your faith and feeling, in thankfulness to that Father in heaven who bestowed on you the gifts that were yours. To Him also do we look, who himself was made perfect through suffering; who has long since made you perfect through suffering; and the prayer bursting from the depths of our spirit is this, that it may be given to us if we have to suffer like you, to suffer and be strong; to live, while we live, as you lived, to die when we die as you died!"

The Baptist ministers of London and its vicinity, have this week held a meeting with kindred objects in view, to those contemplated by the Congregationalists. So that next year will doubtless originate a mighty Evangelical and aggressive Home Missionary movement in England, under very noble inspirations, and to the everlasting benefit of myriads unborn. The longer and the more closely I examine the condition of the English population both in town and country, the more I am satisfied of the value of English Nonconformity as light in darkness, and as in connexion with Wesleyanism, the only source of blessing to the people in many parishes, where "dead men" are the incumbents.

THE WANT OF THEOLOGICAL TRAINING in the English Universities is truly deplorable. *Clerical* education at Cambridge and Oxford is almost unknown. The only Theological education which Cambridge affords is confined to the Greek Testament and Paley's Evidences. And Cambridge supplies rather more than one-half of the recently ordained clergy. Oxford sends one fourth, and the remaining fourth are supplied by the Durham and other provincial Theological Colleges; with the exception of a few literates, that is, self-taught and privately educated persons, in "theology."

For the examination required in the Cambridge system, no preparing lectures are given by college tutors to the students. They must read up the subjects for themselves, how they can, and when they can. The results are very unsatisfactory. The University sends out from thirty to forty wranglers, and nearly as many *first-class* men in classics, every year; and yet, last year, *not one* Commencing Bachelor could be found, worthy of being recognized as *first-class* in Theology!

And *such* Theology! On the paper, for instance, in a recent examination on "The Liturgy," consisting of thirteen questions, the tenth is this: "Explain the terms Rubric, Quinquagesima Sunday, Octave Reading, Saying Vigil, Dominica in abis, Rogation Days, Chrism, Chrisom."

"Is this," says the honest *Christian Observer*, (an Evangelical Church monthly,) "Is this Theology? Are these things worthy of a University in which Reformers once taught, and Whitgift and Cartwright once disputed?"

The paper also, on "The Reformation in England," contained the following question, one of six: "Mention some of the books which were the precursors of the Reformation. Make observations on "The Bishop's Book, and Pole's Book, 'De Unitat Ecclesiæ?'"

As to *partizanship* in this examination, the *Observer* sternly says: "Nor do we quite like the tone of the questions on 'The Liturgy.' In one of them, the candidate is required to show the *futility* of the objections made at the Savoy Conference, by the Nonconformists, to certain expressions in the Marriage, Burial, and other services. *This is not so easily done.* Many, if not most of the passages, are in themselves objectionable. They are felt by the great body of the clergy who have had long experience, to be *a constant source of disquiet to honest minds.* They are the blots which disfigure our Book of Common Prayer. They might have been conceded without the slightest inconvenience; and this trouble they have never ceased to give; and the mischief they have done, we can regard only as a wholesome rebuke to the pride of obstinacy; and a caution descending from age to age against the repetition of *such a breach of the law of charity.*"

A Cambridge examiner lately sent an experienced clergyman a bundle of examination (so-called theological) papers, with a request to know his opinion of them: "I am glad," was the significant reply, "that I am not obliged to undergo your 'volentary' examination, for I am sure you would *pluck me*; and if this be a specimen of your theology, I am glad that you are not a candidate for my curacy, for I am afraid I should be obliged to *pluck you.*"

Trinity College, Dublin, requires two courses of Theological study, and hence the Irish clergy—not forgetting the national warmth of their temperament, their frankness of manner, their preaching *not* unstudiedly, but yet *extempore*, (apparently,) and also their clear statement of truth—are infinitely superior as a class in the pulpit, to their English brethren.

There are local colleges in connexion with the Church of England, which profess to give theological training, but which I fear exercise a very mischievous influence. Such is that of St. Augustine, at Canterbury; that at Cuddesdin, near Oxford—where something like monastic discipline prevails, and where Dr. Wilberforce is the animating soul of a throughly High Church movement, if not of something worse and something more. It is probable that increased efforts will be made to increase the means of theological education, both in and out of the Church. The authorities of Scotch Universities—especially Aberdeen—are exerting themselves to rise to a lofty standard in *all* departments. The number of Scotch students who study for degrees is greatly increased. At Belfast, the advantages to the Presbyterian youth of Ulster at the Queen's College for science, classics and philosophy, and from the prelections (subsequent to the completion of an undergraduate course) at the Theological Hall of the General Assembly—are of incalculable value. J.W.

P.S.—Earl Russel is said to be engaged in writing a work entitled, "The Political History of England."

Major General Sabine, an eminent *savan*, has been selected for President of the Royal Society.

Mazzini is said to be dangerously ill.

Don Juan, the Spanish Pretender, is in the London money market, asking for a loan, the money to be repaid by Royal demesnes—when he gets them.

The Vicar of Scarborough has withdrawn his support from the Mechanics' Institute, in that town, because the large room has been let to the Congregational Dissenters.

The occupation of Rome since 1848 has cost the French Government nearly one hundred and seventy millions of francs.

In the recent Prussian elections, the feudal party suffered great defeat and loss; but Von Schlenctz, the leader of the Liberal opposition, and Bethunana Von Hollweg, Minister of Public Worship—both Christian men—have failed in being elected.

Large sums of money have been recently recovered by the divers, from the wreck of the *Royal Charter*.

Deerfoot, the American Indian, has won a fresh footrace at Norwich. He finds *one* opponent who is almost his equal—a man called Brighton, who is but five feet four inches high.

Nearly 15,000 persons were present at the funeral of Father Lacordaire, at Paris.

The crew of an American ship, at Cardoff, has been handed over to the American authorities, charged with murdering the the mate and a seaman.

The *Lady Franklin*, an American ship, took fire in Plymouth Harbor, last week, and considerable damage was done. It is suspected that the fire was willful, several of the crew being Southerners. Eight of the men have absconded.

The Peninsula and Oriental Navigation Company has a splendid fleet of 83,885 tons, and horse power, 17,771. The year's revenue up to September, was upward of ten millions and a half of dollars. The shareholders receive nearly 10 per cent.

Mr. Charles Dickens' success in the Provinces is greater than ever. His "Readings" are wonderfully popular. Next year he will read frequently in London to the millions of strangers who are to be our guests.

The *Illustrated Times* writer, who signs himself, a "Lounger at the Clubs," says of the Prime Minister and America: "I have faith in Palmerston. He knows what war is, which many of us do not; for so long back as 1809 he was Secretary at War. In that office he continued till long after the peace of 1815. And Earl Russel, too, is old and experienced, and not likely to be thrown off his balances. Indeed, we could hardly be in better hands." The writer also says of certain American papers, that "they by no means represent the solid opinions of the wisest and best men of the States."

Hours.

Tripping lightly through the sunshine,
Creeping 'mid the shadows gray,
Ever swiftly flitting, flitting,
Speed the golden hours away.
Laden they with joy or sorrow,
Pain or pleasure, smiles or tears,
All are under sailing orders
Down the ebbing tide of years.

Hours are golden censers, bearing
Incense offering ever more;
Shining coils, undoing swiftly,
Till they reach the other shore.
Some among the links there may be
Rusted o'er with bitter tears;
Light and shade are deftly woven
In the canopy of years.

Sheen and shadow intermingle,
And the hours, so sweet and fair,
Change full oft to weary ages,
Through the weight of woe they bear.
Yet the cup of cruel bitter
May be to us for healing given,
And our funeral lamps be watch-fires
On the outer walls of heaven.

Happy hours! O, words can never
Half their depth of meaning give;
How their benediction brightens
All the world in which we live!
Golden hours! like shining headlands
Jutting o'er the tide of Time;
Rising o'er the wrecks of sorrow,
Crown'd with majesty sublime.

Gems from John Mason.

BORN 1630—DIED 1694.

1. It is not talking, but walking with God that gives a man the denomination of a Christian.

2. The gate which leads to life is a strait gate, therefore we should fear; it is an open gate, therefore we should hope.

3. God repented that he made man, but never repented that he redeemed man.

4. Nothing grieves Christ more than to have his love slighted; nothing pleaseth him more than to have it accepted.

5. If believers are condemned *by* the world, let them remember that they shall not be condemned *with* the world. Sin may live in a believer, but a believer canot live in sin. It may lose its dominion, though not leave its habitation.

6. A child of God had rather ten thousand times suffer for Christ, than that Christ should suffer by him.

7. Reliance is the essence of faith, Christ is the object, the Word is the food, and obedience is the proof; so that true faith is a depending upon Christ for salvation in a way of obedience as he is offered in the Word.

8. God will either keep his saints from temptations by his preventing mercy, or in temptations by his supporting mercy, or find a way of escape by his delivering mercy.

9. As Christ came out of his father's bosom, so the promises came out of Christ's side.

10. Prayer doth not consist in gifted expressions and a volubility of speech, but in a brokenness of heart.

11. They are the safest who are most in their closets; who pray, not to be seen of men, but to be heard of God.

12. Inherent righteousness is the evidence of our salvation; imputed righteousness the foundation of it.

13. Let no day pass without a review of God's carriage toward you, and of yours toward him: of mercies and afflictions—of duties and your frame of heart to do them—of your sins and inclinations to sin. And let God have the glory of what is good.

14. God doth sometimes on purpose show us the creatures' emptiness, that we may go to his fullness. He makes us see the creatures to be broken cisterns, that we may know him to be the fountain.

Endless Punishment.

We are aware that the words which we have just penned, involve the most solemn and awful mysteries of our faith, and furnish the profoundest themes of human speculation. None but a bigot or a fool, can dogmatize, with flippant levity, over the difficulties which beset either the affirmation or the denial of the doctrine of endless sin and endless misery under the government of a wise and beneficent Moral Ruler. Trusting to our *a priori* reasoning and spontaneous convictions, the problem seems easily disposed of. God is a benevolent and gracious Father, and as such cannot but ultimately make all his creatures happy. He is absolutely good, and must desire their happiness; he is absolutely wise, and can devise methods to secure it; he is absolutely powerful, and able to execute all that his goodness prompts and his wisdom plans. That under the reign of such a Being moral evil should be endless, that sin and misery, to which his whole nature is absolutely opposed, should find an eternal shelter within the precincts of his dominion, is a fact from which our natural reasonings instinctively recoil, and to the belief of which only the sternest and most indubitable evidence can reconcile us.

True, the opposers of this doctrine have first to encounter the seemingly express and decisive testimony of the Scripture. No where does the Scripture intimate that the ultimate and utter extirpation of evil is any part of the plan, or is essential to the honor of Jehovah. Going away into everlasting punishment, and that, from the ordeal of the last judgment; shall not see life, for the wrath of God abideth on them; hath never forgiveness, neither in this world nor in that which is to come; punished with everlasting destruction from the presence of the Lord; such are among the numerous declarations by which the Scripture seems to put effectually to rest all doubts upon this question. And while such is the testimony of Scripture, theologians have not found it difficult to vindicate the rightfulness of the Divine proceeding in this matter. The voluntariness of sin, the consistency of punishment, not only with justice, but even with benevolence, the perfect right of God to deal in strict justice with incorrigible rebels against his authority—all this has been argued with a force and clearness which meet all the demands of the logical understanding.

All this, however, fails with many to be satisfactory. They place over against the declarations of Scripture, and the considerations of mere right, the deeper demands of their reason. Admitting that on technical grounds of right and justice God may punish sin eternally, and allow the everlasting existence of evil in the universe, yet is such a system, on the whole, consistent with the attributes of Infinite Wisdom and Benevolence? Evil is abhorrent to his nature; virtue and happiness are his sole and supreme delight; his resources are infinite; he can do away and utterly destroy evil; may we not confidently anticipate that he will, and that the time will come when only good will prevail throughout his broad dominions?

Now few, doubtless, have thought deeply, without struggling to come to such a conclusion to escape from the horrors involved in the endless existence of moral evil. But this reasoning encounters yet one other serious objection, and one which must forever prevent its advocates from relying implicitly upon it. It wrecks itself against the *fact* that sin and misery, moral and physical evil in a thousand forms, *are* actually in the universe *now*. To the allegation that supreme wisdom and goodness will not tolerate evil hereafter, we are forced to reply that supreme wisdom and goodness does tolerate them now. If moral evil may exist in the universe to-day, we know no reason why it may not be allowed to exist to-morrow; and that which may exist to-day and to-morrow, without conflicting with the attributes of Divine wisdom and love, may, for aught we can see to the contrary, exist forever. We know no argument which can lie against the continuance of moral evil in the universe, which would not have lain against its original admission. It surely must have been as *easy* for God to have prevented it from getting a foothold within his dominions, as to expel or destroy it when once established; and any moral considerations lying in the nature of his attributes, which would prevent his allowing it to be perpetuated, would seem equally valid against its being allowed to exist at all.

If it be said that the idea of eternity introduces a new and essentially different element into the case, we answer that we do not see it. On grounds of mere expediency, indeed, what is admitted to-day may be abrogated to-morrow. But as a matter of fundamental right and intrinsic fitness, that which a Being may allow or do to-day, he may allow or do always. The true point of view is this: that which God does or permits at any one time, he may, for aught we can see, do or permit at any other time. There is no intrinsic or necessary superiority of the future over the present. Every present moment was once future; every future moment will be at some time present; and that which the all-wise and unscrutable providence of God allows to exist, or causes to exist at this present moment, he may, without derogation from his righteous character, allow, or cause to exist, at any of the future present moments which make up infinite duration.

We do not give this as a positive argument in proof of the endlessness of moral evil; but as a negative argument, we believe it decisive against those who, on "*a priori*" grounds would reject the testimony of the Scriptures on this point. They have got not only to encounter the testimony of Scripture, but the testimony of fact. Reasoning *a priori*, we should have decided unhesitatingly that moral evil would never have been admitted within the dominions of a Being absolute alike in goodness and resources. But our reasonings would have deceived us. Evil has been admitted, and has been permitted to rage to an extent utterly inconsistent with the doctrine of those who find in God nothing but a mere tender Father. With these facts before them, they may well be modest in their reasonings upon the necessary demands of the Divine nature, and be slow to reject the positive testimony of the Word of God. The Scripture asserts the existence of sin and suffering hereafter; it has, at least, in its support, the fact of sin and suffering now; and with this before him, no honest-minded man but will think deeply and hesitate long, before he comes to the conclusion that the Word of God is mistaken. He may, and probably will, shrink from the awful doctrine of endless sin and endless punishment; he may try to find some means of doing away with the apparently decisive testimony of Scripture, but with his eye open to the solemn *facts* of human existence, to the prevalence of sin and suffering, and death, all around him, he will feel that in these facts the Scripture doctrine finds a support which no reasonings can effectually shake. He may doubt, and speculate, and struggle, but, after all, here is the Word of God, which informs him that moral evil will exist hereafter; and when he turns away his skeptical eye, it is met by the solemn confirmatory fact, in the book of Nature and Providence, that moral evil exists *now*. Better, then, infinitely better, to accept the facts, and the conclusions which, solemn and awful, as they are, spring necessarily from them, than ignoring those facts, and throwing ourselves back upon the deductions of our reason, to run the chance of making an awful and an irretrievable mistake.—*Examiner.*

The Saviour's Triumph.

"After these things, I heard a great voice of much people in heaven, saying, Alleluiah; salvation and glory and honor and power unto the Lord our God; for true and righteous are his judgments."

When the prophetic writer beheld this glorious vision, little of the work of the Gospel among men had been perfected, and its victories could hardly have been considered as begun. He was himself a prisoner in the island of Patmos, "for the Word of God, and the testimony of Jesus Christ." Doubtless, myriads had then been washed in the blood of the Lamb, and had found in Jesus their glorious King. But the whole influence of the Gospel on earth was but the handful of corn on the top of the mountains. Not yet like Lebanon had its glorious fruit begun to shake; not yet had the converted inhabitants of the cities begun to appear like grass on the earth. Its whole work was a mission in a foreign world just established; its laborers were few; its professors were the single cases of heathen—generally, perhaps, in the lower orders of men—just emerging from darkness, and lying to the rising beams of the light of life. Had one asked the members of a respectable synagogue, in that day, their opinion of the prospects of this new mission, or consulted the wisdom of the most calm and intelligent of philosophers in regard to its actual influence and probable success, how likely would have been an utter ignorance of the whole subject! how unlikely the smallest respect for this strange teaching, as an element of power in the earth! The prospect of its triumph was the work of faith. The assurance on which it rested, was simply the accepted word of an unseen God. Conceding the fact of this testimony, doubtless, the assurance was adequate, and its accomplishment was certain. But it involved all the elements of Divine power, it warred with all the conclusions and just hostility of human reason, it was opposed by all the appetites and habits of the world. Every step must be a contest, and every attainment must be a victory.—*Protestant Churchman.*

The Beautiful.

"Out of the ground the Lord made every tree that is pleasant to the sight."

On this earth God has given us a beautiful world to live in, and he has fitted for us a *home* above, on a most grand and magnificent plan.

The soul of man in all climes, and under all circumstances, pays involuntary homage at the shrine of beauty.

Education and the peculiar habits of a mind, have much to do with the perception and appreciation of the beautiful. A sculptor will pause in utter unconsciousness of surrounding scenes, satisfied with the beauties of the Apollo Belvidere and Venus de Medici; while an artisan will be equally enchanted with the beauty of a finely wrought pillar.

The naturalist will become enraptured with the charms of a spider, the botanist with those of a flower, the geologist with the very dust beneath his feet. The artist will lose himself in the contemplation of beautiful landscape, and will grow enthusiastic over the soft tint of the distant hills, the graceful windings of the silvery stream, and the lights and shadows of a pleasant forest.

That there is and always has been a love for the beautiful we may infer from the fact that certain objects, such as flowers, the sun, moon, and stars have always been admired and considered beautiful.

Children love beautiful things. The tiniest little thing will grasp after the fair flower, listen with delight to the song of the gay bird, and watch the glad sunshine with joy, and the little boy will deposit his bunch of wild flowers upon the lap of his mother with a look of proud satisfaction.

We love beauty, with a love that is almost adoration, and we glory in that worship, since we believe God to be the realization of beauty's great ideal.—*Free Nation.*

When Zwingle, the Swiss Reformer, began to feel his need of the wisdom which cometh from above, and to search the Scriptures that he might find it, he tells us, that, "