

Madame Guyon's Hymn.

Direct all letters to

| Written during her ten years' imprisonment in the Bastile.

A little bird I am, Shut from the fields of air : And in my cage I sit and sing To him who placed me there: Well pleased a prisoner to be. Because, my God, it pleases thee !

Naught have I else to do ; I sing the whole day long, And he whom most I love to please Doth listen to my song; He caught and bound my wandering wing, But still he bends to hear me sing.

Thou hast an ear to hear, A heart to love and bless, And though my notes were e'er so rude. Thou wouldst not hear the less; Because thou knowest, as they fall, That love; sweet love, inspires them all.

My cage confines me round, Abroad I cannot fly; But though my wing is closely bound, My heart's at liberty ; My prison walls cannot control The flight, the freedom of my soul.

Oh! it is good to soar These bolts and bars above, To him whose purpose I adore, Whose providence I love; And in thy mighty will to find The joy, the freedom of the mind.

> For the Presbyterian Banner "Little acts of kindness, Little deeds of love."

Ah, yes I These are the little rays of sunshine which, coming in on the darkness of the sorrowing, broken heart, make the suffering one look out from the thick darkness which seems to surround the present and future, and see that the cloud, though very heavy, has a silver lining; and that there may yet be happier days before. Why are we so slow to do little acts of kindness, and to speak loving, sympathizing words, when everywhere there is so much need of it? Perhaps the homely adage is true, " One half of the world does not know how the other half lives."

Away in the upper part of the city, where the houses are so small and so close together, up an alley so narrow that but one can walk at one place, in a little house of only two rooms, lives a poor old German

meditate on the works of providence: Providence is a vast system--it is God's government of his creatures and their a:tions, and extends over all his works; and events often appear dark to us because we cannot see their relation to the whole. In providence great events often depend abon trifling circumstances<sup>20</sup> great effects flow from little causes. And in providence, while God governs all; and accomplishes all his purposes, his creatures are perfectly free. This is a great mystery, and yet it is a manifest fact, for all feel that they are perfectly free in all they do. Providence combines liberty, with certainty, and hence de-

serves serious and devout meditation. We should also meditate on the work of address be presented by the House of Com-mons, requesting her Majesty to take imredemption. It is a Divine plan, Divinely. executed, by which justice is satisfied and mediate steps, in concert with other Powers, man forgiven and saved; and this by the substitution of Jesus Christ in the sinner's ito "recognize" the Southern Confederacy stead. He took our place and obeyed the Previous to this debate, Messrs, Roebuck law and endured its penalty for us. On and Lyndsay had gone to Paris; had asked him was laid the iniquity of us all. He for an interview with the Emperor; and, nim was hald the iniquity of us all. the for an interview with the humperor, and, persweet and cartes. Ligsgon versation of a was made a carse for us. And the redemp-tion thus purchased is applied by the Holy him of his continued and decided desire study to me. The more you examine and Spirit, who works faith in us and so maites for such "friendly" interference as might listen, you find how closely the Scottish. was made a carse for us. And the redemp-tion thus purchased is applied by the Holy him of his continued and decided desire us to Christ. And what love is there in put a stop to the war, and in the direction redemption 1. God so loved the world that he gaye his only begotten Son. And he has so loved us as to send his Spirit to re-new our hearts and make us his children. What manner of love that we should be rumored, changed his opinion as to the decalled the sons of God ! Yes, we should sirableness, and duty of intervention only in meditate on all God has done for us; he, the sense just indicated. Before, however, made us, he preserves us, he redeemed us, the debate came on, (on Tuesday last,) a and adopted us into his family as children. paragraph appeared in the *Times*, stating by that Baron Gross, the French Ambassador So we cry, Abba, Father I But why should we meditate? Why? at London, had officially denied that he had

That we may know more of God, that we received any authority to make a proposal may be more like him ; that we may know for intervention to the British Cabinet. our duty, as in verse 8; that we may do his will, as in verse 10; and it will make us submissive; it will make us grateful; it will make us prayerful; it will make us use/ul in life and fit us for death and heaven dress. He has been a disappointed man--make us always ready for the coming of, the Son of man. Then let us meditate on, all his works. ean insurrectionary party. The Times

For the Presbyterian Banner. Letter From a Chaplain. to the United States.

CAMP BIG SPRINGS; near Winchester, Tenn., Army of the Cumberland, July 10, 1863. EDITORS BANNER :-- [ believe myelast. etter to the Binner was written in February, from Carthage, Tenn. Our brigade remained at that place until May, strongly good sense and sound logic. fortifying it, nothing, however, of a military character of any special importance soccurwitness the ravages of disease and death of our number passed away, and we interred their remains in the village burying ground, to await the summons that shall call earth's teeming millions to the judgment seat of Christ. with a with the aged balance of Oasthe Sthere in May Lawas wordered to Ohio to convey money for the regiment. Although in very feeble health, this was a pleasant visit, and after remaining at home short-time, Larejoined my regiment at Musfreesboro, too which place it had re-moved during myabsence. Hereit was my leasure to meet the noble young men of he Christian Commission, engaged in their great work will Here, walso, wenched whe advantage of the Chaplains' Association, which met every Monday morning. It these things, but your space would not permit. I will say, however, that whatever may have been the success of Eastern chaplains, those in the Army of the Cumberland have toiled in their Master's name. and have not labored in vain. . Could you. Messrs. Editors, have attended one of those meetings, you would have felt that you stood among a band of independent working men, vho had sacrifized everything to follow the army with the Gospel. A function of the These advantages, to us, were soon to end. Unexpectedly, on the 23d of June, we received marching orders, amidst the shoutings of many thousands of glad hearts. The morning of the 24th came, calm, clear, Gap. Our regiment was in the engagemont at the latter place, which lasted until the evening of the 25th. As you have learned the particulars of these movements from other sources. I will not enlarge. Chough in the midst of death, still I live.

EUROPEAN CORRESPONDENCE. in those regions. I was greatly interested Debate on Intervention-Roebuck, Lyndsay, and the Emperor-Assertions and Denials-Roebuck's in listening to the conversation of the at-tendants of my Scottish host-especially as Speech-Lord R. Montague-The Chancellor of the Exchequer-Mr. Forster and Mr. Bright-Visit. sat in a boat, on a fine Summer day, on to the South of Scotland-Border Scenes and Pop-Lochinvar, a dake romantically connected, country Parish-Teinds and Lairds-The People and Their Lost Privileges-Clerical Farmers-The "Preparation" Sabbath-The Annual "Sabra-ment."-The Sermon and the Congregation-Dur house of Graham of Netherby, yet frowned , on by the parents, entered the Hall as the ment."—The Sermon and the Congregation—Dum-freshire and Moderation—A Clerical Oddity—A Divinity Student—A Stewartry Man, a Federal bridal was about to be celebrated, and car-Soldier. Ser margare

ried away his lady love on a steed, so swift as to baffie all his purguers. My host, and one of the gamekeepers at Lochinvar, were throwing their lines, and tempting, by the LONDON, July 4; 1868. A DEBATE has been going on this week on the motion of the fiery Roebuck, that an partificial fly the trout that abound in the water. A favorite relaxation in Summertime, is this fishing ; Dr. Guthrie ofttimes, thus spends days amid the solitudes of the mountains, far from scenes where the brain must work; and amid a vsublimer asilence. which is only interrupted by the cry of the

dialect, in many of its words, follows the German's sol same to specific all lo trings ALA SABBATH Was spent in a country Sebt tish parish, and with my host, Iarepaired to the parish-kirk, about-five miles distant : from his house. He is one of the "heri-tors," or landed proprietors, who by law, make up to the pariel clergyman his legal strpend. The people do not pay for their sittings; they have a right to accommodation, on the Lord's day. But the working to of this system has been bad; the people have only the power of "objecting" to a candidate before the Presbytery, and the Presbytery, if "Moderate" in its views, is pretty sure to give little indorsements to the popular feeling, and to stand by the patron-the very man, it may be, who has i presented more than one of themselves with their "Hvings." Besides, the people are absolutely shut out from the duty and prive ilege of supporting, according to their abilindicates that he brings the bitter feeling

ity; the Gospel ministry, The duty is too plainly enjoined by apostolic authority "Let him that is taught in the Word," %Cet head any comment." The only way of a borderer into his addresses with regard The motion of Roebuck was met by a in which they can give is to put their halfcounter-resolution, moved by Lord Robert Montague—son of the late Dake of Man-chester—who discoursed against any inter-ference with the combatant parties, with good sense and sound logic of an Establishment. T U 1.001 The clergyman of the parish of B

The Chancellor of the Exchequer rose, ing. It was my sad duty, however, to early in the debate, and spoke with a calmis the Rev. Mr. M. y. Heris about ness and ability worthy of so grave a theme. I fifty syears, of, age, is rammane of some among the noble men of my regiment. Notwithstanding his opinion as to the issue culture, but is, also a scultivator, of the among the noble men of my regiment. During our stay in that place; about sixty of our number passed away, and we interred their remains in the village burying ground. Notwithstanding his opinion as to the issue of the struggle, he certainly endorses the soil, as a large and wealthy farmer, to the Union by every legitimate means, and to interfere with this pastoral. claimed for them the sympathy of his audi- Indeed, mine ears have been filled, if not dience in their natural desire to preserve a great State and Country from being disor-ganized. Qandor-not affected is one of by each marrying "the lass with the Gladstone's characteristics. Hence his tocher," and of one who is proximate heir, moral weight as contrasted with such a by marriage, to the thereditary estate of man as D'Israeli, who has this week been Kenmure. This one was made a D. D. harauguing, in his own style, a large dinner some years ago, and also Moderator of the party of Tory Peers and Commoners. He General Assembly-not on account of his theological attainments, but from his being tries to raise a cloud of mystery; he uses words as the disguise of his thoughts ; the so highly connected. "The manses and necessities of his position, and the want of glebes of these South of Scotland elergyheart, together make him more or less in- men are very valuable, and coupled with sincere: And so I have once, at least, seen their secured and legal stipend, and their how Gladstone's real, felt sincerity; his quiet mode of life, make them quite indewould be pleasant to speak at length of lofty scorn of aught that is mean; his habpendent. This class of men formed the itually ethicalatone and speech, together main stay of the obstructives, before the with a mastery both of sence, logic, elo. Disruption, against the new and onward quence, and point, have fairly overwhelmed life-march and assault on patronage and and utterly exploded the crafty D'Israeli. its evils, led by Cunningham, Candlish, life-march and assault on patronage and A section of the Tory-Party are strong and others. Almost to a man, the Modfor "frecognition"; but Lord Derby hither-to has declared against it. The Times at never flourished in the Southern counties; first-seemed to hesitate, but is now preach- a sleepy, pinguine, bucolic peasantry and ingreaution, while yet bitter and scoffing in people kept up the forms as they, do now, its tone. Mr. Forster one of those "pious and they held, as now, their one Sacrament men "at whom the Fimes sneers, and re-markable for his ability, took the Northern of Dumfries, only four ministers, and one side in the debate, in the sense that he be- of these not a parish clergyman, joined the lieves that it is only the success of the Free Charch. Nevertheless, the latter oc-Federals that can be looked to, as probably casionally penetrates these rural parishes, leading to the downfall of slavery, whereas as in the case of that of the Rey. Mr. Deautiful. At 6 A. M., the army moved. Thomas in the centre; M'Cook on the right; Crittenden on the left. It was a grand sight: Strange to say, it soon comthe South is impenitent on that question. M\_\_\_\_y, and has churches of its own. menged raining; and every day since, we again it is affirmed that if the South subteachings, counsels; &c., as to the celebramit to the North, it will have all its slaveknown in this country. God's hand is in it. You have already learned that we met the enemy on the 21th, at Lib. tion of the Lord's Supper, swhich (once a year,) was to take place on the next Sabbath, together with an invitation for newly erty Gap, Guyis: Gap, and Hoover's an emancipation feeling has made immense "intending communicants" to visite the minister at his house ; and also theyanprogress in the North, and believe that nouncement of services in the church on the following Thursday and Saturday, as also on the Monday after the Communion Providence has been reading lessons not in vain, that it is his will that the oppressed shall go free. The debate has been adwhich last is followed up by a feast to' the journed. . . . . . . . . . . . . . . . officiating clergy," (three, including/ the pastor.) at the house of one of the lairds of the parish, and it is understood that Scotch THE SOUTH OF SCOTLAND was visited Nothing: of any, special importance not, ourged, except it wore the terrible rains, mud, camping and sleeping in swamps, &c., in ourged, except it wore the terrible rains, mud, camping and sleeping in swamps, &c., in orden d, and part of Northumberland, I these occasions, even as it<sup>3</sup> has done<sup>2</sup> for mud, camping and sleeping iniswamps, co., more and part is a landed proprietor in generations. until we came to Manchester, and took it went on a visit to a landed proprietor in generations. difficulty and fing the Star Line Stewartry of Kircudbright. Leaving The congregation is the very opposite of until we came to Manchester, and took it went on a visit to a land proprese in generation. without any difficulty, and flung the Star the Stewartry of Kircudbright. Leaving Spangled Banner from the Court House, to beautiful Windermere (from whence my wave once more in triumph. All expected the great struggle would Carlisle, and thence for about eleven miles family, it is made up of, farmers, their ske place at Tullahoma. We arrived at I was suddenly borne by train over that ruddy sons, daughters, and farm servants. that noted place, and to our utter amaze- river Esk, which is the old dividing line, Many have come to church four of five that noted place, and to our utter amaze river is, which were England and Scotland. miles ; some in gigs, most on foot. Bronzed ment found the great Bragg had hastily, and so to speak; between England and Scotland. miles ; some in gigs, most on foot. Bronzed and antiving great fright, retreated. Since It was amongst the Scotlish peasantry, on with the sun, and farrowed by toil; yet that time we have sloply advanced. The then North of the Est;) that Walter South healthy and vigorous, is the people's aspect. truth is, we cannot advance. We are mud- gathered up from the lips of aged men and They behave decorously, sit in singing, rise bound. The sun is shining, and soon, it women that Border ballad poetry, which and stand at prayer. When the Scriptures will be, Forward ! The army has the ut has such a historic as well as romantic in- are read, or the text announced, the fusiting most confidence in Gen. Bosecrans, who terest, and which, but for his exertions, of the leaves of the Book, which so struck moves with us in the centre. We do not would have been irreparably lost. Whitefield when preaching in Scotland,

gether with certain peculiarities domiciled | Time will show what weight is to be at | thoroughly and to the core, in all the many tached to this statement of opinion.

DUGALD STEWART, the celebrated Professor of Moral Philosophy in Edinburgh, had a favorite pupil-named Dugald Stewart Williamson-who afterwards became parish minister of Longland, in the Stewartry of Kircudbright, in the Southwest of Scotland. He was a man of rare attainments, and of great scholarship also, especially in shis command of the Latin language. Hei was avery eccentric. He was very silent in presence of those who, the might sconsider would misunderstand and misrepresent him: But with his intifast: He held little or no intercourse latpeerweet and curlew. The gonversation of a atively young, and in his will be expressed. the following wishes : That a post mortem should be made, and a copy thereof be hand-

be left uncovered in setouts (lacing) boots be placed on his offeet, and his favorite walking staffebe laid by his side.

He was a literary man! ? The subjects of his pen were curious also , one book was on "The Revelations of John the Divine; another; a treatise on salmon fish whose habits he had observed most closely. He engaged very leartily in innocent sports, such as fishing, and especially in curling, a Tamous Scottish amusement on the ice in Winter time, in which smooth, round. stones are thrown along the ice, by competitors, each of whom, after the measurement of forty-two yards, with a marked "T wat each extremity, endeavors to cause." the stone to come nearest this letter. Each curler is supplied with two curling stones. The average of each stone is from thirtytwo to forty two pounds weight. A piece of level and strong ice is of course selected. "Mr." Williamson" was most enthusiastic in.

outbranching paths of their mental and moral nature. They are Christians only occasionally and superficially. They are not altogether without some deep convic tions on the subject of religion; they have some experiences of the power of the truth as it is in Jesus; they take a certain pleasure in the offices of worship; are liberal sometimes in supporting the Church and schemes of benevolence; but in their "ipper man," in that part of them into which the eye of God alone can penetrate, there is emptiness and confusion-a few vague impressions and beliefs-but no tematerfriendsche was remarkable for his wit: nacious faith, no decision of purpose, no and humornes He was social in his habits i glowing love, nor strength, and might, by sharp or sbrewd remarks flew thick and the spirit of Christ. Their convictions and feelings move along the outer circumferterly withe his ministerial brethren, and ence of their spiritual life, and do not penefrom irritability of temperiand consequent Hence it is that we see solamany inconcontroversies: He died of disease compar-Church, and helps to the scorning world in its unbelief and carnality. We encounter many, who though in name the followers of ed toleach of his children ; and as a favorite the Saviour? are guilty of neglects them daughter had died befören himsche desired selves, and suffer them in those over whom that her remains should be takenout of the they have control and influence, which are grave placed within the parished furch, the plainly in violation of the simplest dictates grave to be recepted, and then that his of Christian duty. There is often a lovity own confit being lowered first, here should and carelesness in their behavior, which show they have not yet truly felt the awful he also gave directions thatithere should be solemnity of this life, and of the truth which cause they tre bot trying to follow the Lord "fally; they (loiter about the outer courts,

instead of penetrating to the sanctuary within ; they do not seek to put themselves into direct, communication with the Saviour and so they fall short of making those ad-vancements which would have accrued to them if they had made it the constant object of their endeavors and prayers, to receive strength from that source from which comes all enduring refreshment and vigor.

This half heartedness and feebleness on the part of the members of the Church, goes far, if it is not the chief reason, to account for its slow progress, its weakness in num-bers and influence. If every member were filled with the true spirit of Christian faith. and were aiming energetically at thoroughness in religious attainments, the Church would not go begging for means and men its members would not have to be entreated and coaxed to be about the Master's work : while making all allowance for his eccen-tricity and genius, it is not exactly that west of reclaimed souls be gathered in. We the lives of Christians, bringing shame upon their Lord's name, and sadness to his heart. The Church would go forth with new powers, animated with a new spirit. inspired with a zeal which would surmount obstacles that now seem insuperable. What the Church needs to increase its efficiency in reclaiming the world from sin, is not more nor abler preaching, nor more eccle-siastical machinery, but a higher standard of holiness among its members; a fresh outpouring of the Holy Spirit; a more inrigorated piety and Christ-inspired activity. No enterprise could languish, no ene-my successfully oppose, if the army of the Redeemer, instead of loitering in the camp, hsould strike its tents and go, out to meet the foe. God's truth must conquer, Christ's mind. enemies must yield, if his followers will but set un their banners in his name. To each individual Christian, as well as to ministers, and missionary societies, is the duty assigned and the great grace given, that he shall become a minister (servant) for spreading abroad the blessings of the Gospel, and helping along the cause of jus-tice and love to their final triumph in the millennial kinzdom.-Moravian.

told me not to be afraid : she said God would take care of me, and no one and nothing could hurt me if I were on the path of duty." "Good," said the woodman ; "perhaps she told you the text, . Who is he that shall harm you, if ye be followers of that which is good?" " Yes," said Agnes, "those were her true words." "But you, my boy, did I not hear you cry, just now?" "Yes," said Ernest, and his voice was very faint; and if it had not been dark, the woodman would have seen him blush. "But, do not those words comfort you, child ?" "Nein, nein," said the boy; but his sho, 107" was very different from that of Agnes. "And why not?" "Because," whispered Ernest, "I was not following that which is gord. I came to town instead of going to school, to buy gunpowder, which my father forbade my doing " "Oh, bad, very bad !" said the woodman; "throw it into the ditch, my boy, and tell your father the truth when your get home?" "I will," said Erdest. The little bag of powder was hurled away, and Inthink he never forgot that walk in that dark night, nor the terrors of his conscience; as he felt he could not ask God to protect him, because he was disobeying

Dear children, let every fear be hushed in your hearts by the question, "Who is he that shall harm you; if ye be followers of that which is good?"- Geldart.

The Most Wonderful Book.

The most wonderful volume in existence is, beyond a doubt, the Bible. It is wonder-ful for its high pretensions, for its atmost incredible claims to Divine origin, for its exceeding antiquity. It is wonderful in its revelation of the being of God, and its declarations concerning the attributes of this almighty Spirit. It is wonderful for its professed revelation of the creation of the universe, the formation of many the origin of evil, man's, fall, from finnocence, and his restoration to happiness. It is wonderful for its daring chronology, its positive history, its prophetic declarations. It is wonderful on account of its sublime philosophy; its exquisite speetry, its mag-nificent figures, its ove whelming language of description. It is wonderful, for the diversity of its writers, diverse in their at-tainments, countries, languages, and education. It is wonderful for its boldness in the use of illustrations, metaphors, figures drawn, from every department of human knowledge, from natural history, from meteorology, from optics, from astronomy. It is wonderful for the superior conceptions of its writers of the grandeur and magni cence of the physical universe. It is wondenful that it has exposed itself; to attack and destruction at every point of time, by every discovery of man, by the revelations of geology, chronology, history, ancient re-main's disemboweled from the earth, by astronomy, by the discoveries of natural history, and above all, by the fulfilment of its historical predictions. And it is most of all wonderful, that up to the present time, in the opinion of hundreds of thousands of the judicious, reflecting, and reasoning among earth's inhabitants during three thousand years since its first book was written, it has maintained its high authority, and has retained in all this vast lapse of time a powerful sway over the human mindplate as despessive the set of a set a enemies. It has been assailed at every point-its history, its theology, its chronology, its cosmogony, its astronomy, its geol-ogy, all these in their turn have been attacked by the cultivators of science, and by othe on ward movement and developments of each succeeding age. All else dies, while the Bible survives. Even the nation from whence it sprang, the languages in which it was composed, the countries of its birth, scarcely exist but in its marvellous pages. If indeed it be the Word of the ever living God, then indeed the mystery is revealed; but if this high claim cannot be maintained, he who disbelieves must frame a theory by which the present facts may be reasonably explained .- Professor 1000M.

woman : poor, but a Christian for all that. Listen to her story: "I had two girls, but they are both dead. My husband died a long time ago. I had two boys in the army; one is home now, the other I have not heard from for so long. I am looking for a letter every day. This is Henry; he works 'most all day, and stays with me when he can?' She was lame and sick, not able to sit up. The room in which she was, was kitchen, parlor, and chamber in one, and very poor and uncomfortable looking.

I was reading the 14th chapter of John to her, when she said : "Oh! that is a good chapter; it makes me feel better. Mrs. ---- " (baming the wife of one who is known far over the country,) "came to see me, and read to me, and prayed with me. She is a good woman. I will never forget her kindness. Have you seen her lately? How is she ?"

While she was eating an orange, one of the neighbors sent in some cherries. "They are always sending me something," said she; "I don't know what I would do if people were not so kind." And a happier expression came over the thin, wrinkled face. God will not forget those poor, but kind neighbors. No one is too poor to do good to others.

There is another whom I wish to show you. Come up stairs into this room, which, though it looks poor, is neat and comfortable. Here is one who, for many long months and years oh I how long they have been to her-has been lying on that bed, never free from pain, often suffering what would seem almost unendurable pain, yet see how patient the face; no marks of repining or impatience are there, though it is often weary and sad-looking. No father, mother, brother or sister to minister to her, or soothe her when almost worn out by long-continued suffering. Ask her what she would do without some one to come and talk with her, and show her in many ways how much they sympathize with her. She will tell you what it is worth to her. It is a blessed privilege, not a tiresome duty, to sit by her and bithe her head, when it is tortured by pain ; to hold the hands when convulsed with agony; or, when she feels easier, to read to her for hours at a time. Then, see how her face brightens when you enter the room. It is a privilege to go day after day and repeat the same thing over and over. Little do we know, when well, how long the days and hours are to these suffering ones. Let us try in whatever way we can, to make the time move on lighter wings, and to make the way easier, happier than it now is. We pity those who never see, or try to help, such sorrow. They miss one of the greatest lessons in life-one they cathearn in no other way.

The little every-day troubles we meet with, and which, the more we think about them, grow the heavier, are certain to vanish if you can only see some one whose sufferiogs are real. I advise you, whenever you feel that you are really an afflicted person, and have so much trouble, to go out and see if perchance there is not another case, in comparison to which, yours is a

happy lot. Very often I have imagined I was miserable, and so unhappy, and wondered why I had so much trouble, when suddenly would start off to see, one of the afflicted ones I spoke of, and really, when I returned, I would try to recollect what it was, had troubled me so; but the elements of my cup of misery were so weak and scattered that I could not collect them again if I would. Thus you see, these " little deeds of love," like the sword of Damascus, work well on both sides.

wave once more in triumph. evidently in great fright, retreated. Since It was amongst the Scottish pessantry, on march on the Sabbath. We have preach- a These were the scenes on either side — sounded to me like a strain of music. ing and other exercises each Sabbath. I of hold forays for cattle and "plunder," Here and there you might see a weary and have never seen the army so healthy and and many of the families high in position tweek worn hind or laborer, nodding during cheerful:

and Lee's overthrow, but have no particul carrying off the belongings lof the "Ang-lars. We believe God is with us. We lishers," whom they regarded as their nat-are greatly encouraged, and trust it will not ural enemies. "Wilson's Tales of the Borare greatly encouraged, and trust it will not be long until we shall return to our homes and enjoy the blessings for which we have sacrifieed so much, that we might hand them down to coming generations. W. MORRIE GRIMES,

Dr. Channing and the Skeptic - A skeptic part of a day at Dumfries, and had converse with an eminent Free Church minister. He will fortify himself against reproof, and ness beyond what; even two centuries ago, hurl back foul charges in the face of his ac-was almost inconceivable. For the Presbyterian Banner. true life of the soul. Rarely do we find a to town " said Agnes, "to take some food He is not very sanguine as to the early or uuri uaus ion one the some cortain accomplishment of a union between cuser. Yet, guilty and hardened as he may As to the borderers on either side, some certain accomplishment of a union between Meditation. man in, whose being there are not, found for mother to her sick sister ; L took her, Ps. OXLEIF: D. \_1 meditate on all thy cuser. 10, guilty and naturated as in may hold that they were neither English, nor the Free and United Presbyterian Churches. Seem, he may be melted to tears by agentle hold that they were neither English, nor the Free and United Presbyterian Churches. In one place he says, My meditation of voice. Whoso, therefore, can restrain his Scottish, but an intermixture of both from the obstacle, to him at least, and under these two divisions, but who merges it into too, my Bible, which she had long wished PS. OXLIII : 5.--- I meditate on all thy one integral, consistent, harmonious whole. for, and which I could spare, for father has voice. w noso, instructione, can intermarriage. There is a striking resem- his impressions, is very serions. Ile gave In the spiritual as in the intellectual man, still another Bible, and poor Aunt had

now look back to border chiefs who, like the service ;, but on the whole, the attitude we have heard of the fall of Vicksburg, the "toold Buccleugh" were freebooters, of the people was reverent. The uniform-ad Lee's overthrow, but have no particu-ins. We believe God is with us. We dishers?" whom they regarded as their nat-Presbyterians particularly struck myself.

be remembered; when his name and memory: were recalled after his death. He was a man by himself." Upon one occasion, when a curling match was going on, being tem-porarily lame, he could not stand, but had a chair furnished him at his own request, to sit and watch, and even direct the game. He was tall in stature, and well proportioned, and ruddy in complexion. In rural districts of Scotland one see

occasionally the children even of farmers going to and from school without sboes. Even an Established minister's son T saw thus repairing to the feet of the parish Diminie' Thithe wild region of Lochinvar, Lifirst, met: a barefooted mountain nymph-the daughter of a shepherd, who has grown rich; for besides caring for the large flocks of the proprietor of a vast district, he has a flock of his own. This girl was in every other respect well dressed. she told me that her brother was a Divinity student. A few minutes, after, I met this brother. He had been at Dumfries, preaching, the previous" Lord's day. The apparition that drew near was a curious one It ireminded me of the pictures, drawn from the life, of what Edward Irving was in his youthful days. Here was a man

about twenty-seven years of age, of gigantic stature, striding onward over the halfbeaten path on the grassy margin of Lochnyara He carried on his shoulder a travelling bag, strapped on his back, and in his left hand he bore a pair of shoes of enormous proportions. Ex pede Herculem ! His feet were bare, and yet he was not at all embarrassed in meeting a stranger. He conversed very sensibly. He was the joy of his mother, and the pride of his family. But it was impossible not to smile, as he walked away barefoot, and yet with the precision of a soldier on the march.

A Stewartry man in the Federal army, in sending some newspapers, describes him-self as "a Union man, a true Gallovidian, self as "a Union man, a true Gallovidian, by birth a Borgue man, once a wee boy about the Cally Mains, and now asoldier of the Cumberland, Tennessee." "Scotia's sons," he adds, "are to be found every-where with sword in hand when liberty is the prize, and there are lots of them in this TW J. W. army.' P. S.-Lord Palmerston is unwell. Earl

Russell has presented a petition from eminent members of the University of Oxford, how great a matter a little fire kindleth I praying for the abolition of the Statute requiring all persons taking the degree of M. A., to subscribe the Thirty-nine Articles. The Bishop of London supported the petition. Lord Derby and the Bishop of Oxford opposed it is shine channel

## Following the Lord Fally.

at all times a most needful thing, but more especially is it demanded and, its necessity to be remembered in such times as these, bearing on her arm a heavy basket, which, to be remembered in such times, as these, bearing on her arm a heavy basket, which, when the enterprises of the Church are as she returned from town, she was often likely to suffer from the many-sided per-forced to set down, for her back and arms turbations which the war has occasioned, and when the individual Christian is in danger of yielding go much of his atten-tion and interest to this subject, which now knew sometimes bears were discovered, and absorbs the public mind, that he will not every little noise they heard they fancied to "Christian path one of thorns." He cannot give sufficient heed to the advancement of be the howling of some savage bear. ... The his own soul in the life of faith and love, and to the task of bringing Christian printiples to the settlement of the various ques- drew on than the weak little girl. ions now presenting themselves for answer

to this people. An analysis of our own spiritual life, whom the children knew, overtook them ;

A Great River From a Little Bill.

A Welsh clergyman asked a little girl for the text of his last sermon. The child gave no answer, she only wept. He ascer-tained that she had no Bible in which to look for the text; and this led him to inquire whether her parents and neighbors. had a Bible ; and this led to that meeting in London, in 1804, of a few devoted Christians to devise means to supply the poor in Wales with the Bible, the grand ssue of which was the formation of the British and Foreign Society-a Society

which has already distributed more than 15,000,000 copies of the Bible, its issue now, reaching nearly 1,500,000 annually. This mighty river, so deep, so broad, so far-reaching in its many branches, we may trace back to that little girl. "Behold -Read's Hand of God in History.

## A Good Conscience.

"Who is he that will harm you; if ye be fol lowers of that which is good?"-1 Par. iii: 13. Two children were abroad one Winter's afternoon. They were both going to a neighboring town, and as they both lived in hecome entangled in them there? ached, and she seemed weary. The village was alvillage in Prussia, near some great

be the howing of some savage bear. And we have stepped outside the Christian way, and the week little girl. And the week l old woodman, whose name was Herman? and

and any observations of that of others, dis hand it was very well, for poor Ernest, the Scottish borders ... Certainly the "former them, is just what many of your derival Chaplain 92d Ohio. and can observation of that of others, dis-covers to us, the existence, so to speak, of two distinct circles or spheres of thought and feeling. The one is the daily round in which we for the most part live; the other includes within itself the secret and you little folks out at this hour ?" "I went -Wutchman and Reflecton. and other readers have seen in childhood's times" were. not , better than the present. and England and Scotland welded together days. As I returned, home, I passed the greater Two Keys. No man is ever brought to repentance by and forming one nation, have risen in the angry words-by bitter, scornful reproaches scale not only of political but moral great-

They are unmistakably the same people,

Mitchell. ets wer sense sensity entitions denti-

## sier Ontside the Path. dettn 2 ods

An incident is related in the "Life"it of the late President Smith of the Vermont University, showing his manner of reproof, which illustrates a truth well worth knowing, for the benefit of others than the readers of the memoir.

About I ton bi lieve."

Outside the path 1 Liet the world hy in indi cd man, whose attention is instdinately En-grossed in his toils and gains, strivento serve both God and mammou, and he will, doubtless, find thorns in his path ever whoking the good seed of truthe . other of

soy Self-interest may conflict with right and in his perplexity he may consider the Chris-tian path a thorny one. But whence spring the thorns? Are they in the narrow Chris-tian path, or has he wandered outside, and

The young Christian who has been a lover of the world and its pleasures, may find a struggle in the heart on giving up former scenes and associations for Christ, and unless watchful, as well-as prayerful, may find himself, if not as fully partaking, still feeling interested in the wanities of the world. His devotions, now grow less fervid, webjoy the world as of old, and yet has not

given an uneasy conscience?" They are not n wisdom's ways, for st her ways ares ways of pleasantness; and all her paths are peace."

visited the late Rev. Dr. William E. Channing, and told him that he could not recon-cile the terrible denunciations in the tweety third chapter of Matthew, with the meekness and compassion of the Saviour wollet I meditate on, all thy works. It is good I meditate on all thy works. It is good to meditate on God, and good to medi-tate on the works of *breation*, their num-tate on the works of *breation*, their num-ber, their magnitude, their is an estanged the states in your word find the window, powers and good nees displayed in them. Weightaid good nees displayed in them. We