

Selected Articles.

ARE THE CHILDREN AT HOME.

Each day when the glow of sunset
Fades in the western sky,
And the wee ones tired of playing
Go tripping lightly by,
I stand away from my husband,
Asleep in his easy chair,
And watch from the open doorway
Their faces fresh and fair.

Alone in the dear old homestead
That once was full of life,
Mingling with girlish laughter,
Echoing boyish strife,
We two are waiting together;
And oft as the shadows come,
With tremulous voice he calls me,
"It is night! are the children home?"

"Yes, love! I answer him gently,
"They're all home long ago."—
And I sing in my quivering treble
A song so soft and low,
Till the old man drops to slumber,
With his head upon his hand,
And I tell to myself the number
Home in a better land.

Sometimes in the dusk of evening,
I only shut my eyes,
And the children are all about me,
A vision from the skies:
The babe whose dimpled fingers
Lest the way to my breast,
And the beautiful ones, the angels,
Passed to the world of the blest.

With never a cloud upon them,
I see their radiant brows;
My boys that I gave to freedom—
The red sword sealed their vows
In a tangled Southern force—
Twin brothers bold and brave,
They fell: and the flag they died for,
Thank God! floats o'er their grave.

And still as the summer sunset
Fades away in the west,
And wee ones, tired of playing,
Go tripping home to rest,
My husband calls from his corner,
"Yes, love! have the children come?"
And I answer with eyes uplifted,
"Yes, dear! they are all at home!"

DR. CUYLER'S LETTERS.

BELFAST, IRELAND, June 10. '72.

"You will find many warm hearts over there, and some of the queerest brains." So wrote a brilliant Scotchman to me on my arrival in Ireland. I have indeed encountered some very quaint people; and had a hearty laugh over some of the Hibernian oddities which have issued from certain irrepressible people in the General Assembly. But the Irish heart would keep a man warm in Spitzbergen. And the impulsiveness of the people is something perfectly delightful. Nowhere does the national character come out more strikingly than in the General Assembly. And I have had no small opportunity for studying some of these characteristics in the late exciting debate on allowing instrumental music in the churches. The battle about the organ has been as fierce as the battle in Scotland over reunion. In each case the Assembly-room was densely thronged; and in each case the debate raged on until after midnight! The vote on the resolution to exclude organs and harmoniums was not reached until three o'clock in the morning; and the Assembly did not adjourn until long after sunrise! During all this protracted and exciting discussion, the utmost good-feeling prevailed; the audience often breaking out into roars of laughter and storms of applause; and the eloquence of some of the speakers was quite worthy of the countrymen of Curran and of Cooke.

The battle opened with a resolution in favor of excluding all instruments of music from the sanctuary. The ablest speeches in advocacy of this stringent resolution were made by Rev. Mr. Pettigrew, of Faughanvale; Rev. Mr. Robb, of Clogher; Rev. Mr. Robinson, of Broughshane, and Rev. Mr. Shanks, of Broadmills. The latter gentleman is an original. He made some telling hits—especially when he said that "organs came in with Popery, and went out with Popery"—and this declaration was received with a tempest of applause. To a genuine Ulster-man the very name of "Popery" has about the same effect as the shaking of a red flag before a Spanish bull. And the association of musical instruments with the hateful memories of the Popish domination, has had no small influence in keeping them under the ban.

Against the resolution, and in favor of allowing each congregation to decide the music-question for themselves, the strongest speeches were made by Prof. Watts, Prof. Wallace, and Mr. Thomas Sinclair, an elder from Belfast. The speech of Mr. Sinclair, who is one of the rising men of the Irish Church, was exceedingly brilliant. After two days of debate, the vote was practically a tie; and the Moderator (Mr. Johnston, of Belfast), declined to give a casting vote provided that no musical instruments should be introduced and none excluded during the next year. To this happy compromise both parties cordially assented, and the fiery controversy ended with perfect good feeling all round.

The Moderator presides admirably, and some of his replies to the foreign deputations equalled anything of the kind to which I have ever listened. He also spoke with manly eloquence at a breakfast given by the temperance men on Saturday morning in the Clarence Hall. Mr. Johnston is one of the leading men in the "Total Abstinence

Society of the Presbyterian Church," a noble body of earnest reformers. Their secretary is Rev. Mr. Harkness, of Stewartstown.

On Thursday evening the American deputation were received before a densely thronged audience. Mr. Thomas Sinclair, who introduced us, asked the Assembly to "give us a real Irish welcome." This was accordingly done by the whole Assembly's rising to their feet, and cheering for several seconds. It was an easy work to talk to such an audience as that; and the mention of such names as Dr. Hodge, President McCosh and Dr. John Hall was received with heartiest applause. George H. Stuart, too, came in for "a bumper." The Moderator, having once visited our country, was enabled to reply with peculiarly felicitous local allusions. An invitation to Dr. Hodge to visit Ireland next year, passed with great unanimity. We have been kept pretty busy in addressing public breakfasts and Sabbath-schools. At the breakfast of the General Assembly in Ulster Hall on Friday morning, eight hundred being present, a collection was taken up for the fund for educating the children of ministers. The first man to hand in his gold sovereign was our excellent elder, E. S. Wells, who gave it "in the name of Chicago," and the chairman, Sir Edward Coey, welcomed it as a peculiarly happy beginning. Brother Wells has proved an admirable representative of our working eldership.

One of the best speeches I have heard was made by the Rev. Wm. Fleming Stevenson, of Christ Church, Dublin, on the subject of Foreign Missions. Mr. Stevenson is a man of fine powers and culture; and is likely to visit our country next year as a delegate to the Evangelical Alliance. He is an eminent hymnologist, too; and is now preparing a collection of "Hymns for Public Worship." When once introduced, the people will never be willing to go back to a monopoly of David's Psalms. It is about time that they began to sing the New Testament as well as the Old. From Dr. Stevenson I learn that the hymn on *Christ the Healer*, and beginning,

"At even when the sun was set,"

was written by the Rev. Henry Twelles, the rector of Waltham, in Leicestershire. He is a man of about fifty, and wrote that exquisite hymn in 1866. I published it in *The Evangelist* last Autumn. I also learn that our beautiful revival hymn, "Lord, I hear of showers of blessing," was composed by a Mrs. Elizabeth Codner, of England. Of her, little is known except her name; but she has set to sweet poetry the yearnings of many a devout heart.

Yesterday was one of the traditional Irish rainy days. In the morning I preached in Dr. Morgan's church in Fisherwick Place. The venerable man does not often occupy the pulpit now. Like Dr. Caudlish, of Edinburgh, he is in shattered health, and his life-work is about over. His younger colleague, Rev. Mr. Williamson, is a man of ability and no little fervor. In the evening I occupied the pulpit of "Duncairn" church (Rev. Mr. Killins'), Bro. Dunn preached for the Moderator, and also in Clifton street. Among the deputies in attendance upon the Assembly is the Rev. J. O. Dykes, the successor of the celebrated and beloved Dr. James Hamilton. His associate-deputy is a young barrister, somewhat noted as the author of "Ginx's Baby." He is the son of a former pastor of our Calvary Church, Philadelphia, (Rev. Mr. Jenkins,) and made a very clever speech before the Assembly.

We are just off for the Giant's Causeway. On every side lie tempting scenes of poetry and history—Ireland's greenness and glory. But from all the e we must break away reluctantly—bearing the memory of a week of rare happiness with the whole-souled Presbyterians of Belfast.

LITTLE-FAITH.

Once inconvenience of "little-faith" is that while it is always sure of heaven, it every seldom thinks so. Little-faith is quite as secure for heaven as Great-faith. When Jesus Christ counts up his jewels at the last day, he will take to himself the little pearls as well as the great ones. If a diamond be never so small, yet it is precious because it is a diamond. So faith, be it never so little, if it be true faith, is "like precious" with that which apostles obtained. Christ will never lose even the smallest jewel of his crown. Little-faith is always secure in heaven, because the name of Little-faith is in the book of eternal life. Little-faith was chosen of God before the foundation of the world. Little-faith was bought with the blood of Christ; aye, and he costs as much as Great-faith. "For every man a shekel" was the price of redemption. God has provided a crown for him, and he will not allow the crown to hang there useless; he has erected for him a mansion in heaven, and he will not allow the mansion to stand untenanted forever.

It is easier set to a man against all the world than to make him fight with himself.—Tillotson.

AURIOLAR CONFESSION.

TRIAL OF AN OLD CATHOLIC PRIEST.

A great sensation has been produced at Vienna by the result of the trial of Abbe Anton, the head priest of the Old Catholics in the capital on a charge of having condemned one of the practises of the Catholic Church in a newspaper article against auricular confession. Accused conducted his own defence. There was four judges on the bench, the Government prosecuted, and a jury was empanelled. After the first formalities, the chief judge read over the charge, and asked Abbe Anton what he had to say in reply:—Abbe Anton: My article contained no attacks on any Roman Catholic doctrine or dogma. It treated of confession, and confession is not a dogma—that is, not auricular confession. The doctrine of confession runs thus:—"Without the acknowledgment of sins there can be no forgiveness of sins." Many centuries passed without there being a single example of auricular confession. Auricular confession is an abuse of the practice of confession. This is proved by the bulls of the Popes Paul IV., Pius IV., and Gregory XIV. Neither the Holy Scriptures nor the true Catholic Church acknowledge this form of confession. St. Paul says, "The sinner examines himself;" had he referred to auricular confession he would have said, "The sinner lets himself be examined. Auricular confession was first practised at the end of the ninth century; it is not an institution but a nursing of the Church. In those days presents to priests and to the Church were introduced as atonements for sin, and persons who objected to this new institution were brought to confession by means of blows, imprisonment, and enforced fastings. From 1073 to 1517 this mode of atonement for sin was discontinued, but in 1540 it was revived as a regular industry for the benefit of the Church. A regular tax on his sin was raised: for prejury, seduction, or adultery, one paid five groschen (6d.).

The President—I do not wish to bind you to any particular defence, but I must remind you that the court and the jury are not called here to decide on the propriety or otherwise of confession.

Father Anton—I repeat, auricular confession is not an institution of the Church; no apostle, no council, and no bull has ever ordered it. It is an error to state that Pope Innocent introduced it; at the great council he spoke of confession only, not auricular confession. Being cross-examined, Father Anton said that the catechism of the Roman Catholic Church recommended the confession of sins—but not auricular confession; that the murder of the burgmeister of Stainz had led him to write the article, as this crime arose through the abuses of the confessional. He added that the confessional was used for political purpose, that in many cases it was a mere office for prosecuting private interests or to create agitation among the people.

The jury, without retiring, pronounced the accused "not guilty," amidst great acclamation.

THE ENGLISH CONSTITUTION.

In the time of Edward the First, the English Constitution definitely put on the same essential form which it has kept ever since. From King Edward's days onwards, we have King, Lords, and Commons themselves, in nearly the same outward shape, with nearly the same strictly legal powers, which they still keep. All the great principles of English freedom were already firmly established. There is indeed a wide difference between the political condition of England under Edward the First and the political condition of England of our own day. But the difference lies far more in the practical working of the Constitution than in its outward form. The changes have been many; but a large portion of those changes have not been formal enactments, but those silent changes whose gradual working has wrought out for us a conventional Constitution existing alongside of our written Law. Other changes have been simple improvements in detail; others have been enactments made to declare more clearly, or to secure more fully in practice, those rights whose existence was not denied. But, speaking generally, and allowing for the important class of conventional understandings which have never been clothed with the form of written enactments, the main elements of the English Constitution remain now as they were fixed then. From that time English constitutional history is not merely an inquiry, however interesting and instructive, into something which has passed away. It is an inquiry into something which still lives; it is an inquiry into laws, which, whenever they have not been formally repealed, are in full force at this day. Up to the reign of Edward the First English history is strictly the domain of antiquaries. From the reign of Edward the First it becomes the domain of lawyers.—"Growth of the English Constitution," by E. A. Freeman.

THE GOSPELS VULGARIZED.

A "Member of the Church of England" is anxious, it seems, to "help the youthful christian in his study of the wonderful life of the Son of Man," and to assist in making "the transcendent beauty and value of the Gospel revelation understood and appreciated by all." By a happy instinct he has lighted on the undiscovered cause which has hitherto prevented the Gospels from being as well known as they deserve to be. They were written and translated at a time when the graces of modern style were unknown. To a reader accustomed to the ornate splendor of a special correspondent's letter or to the agreeable diffuseness of a newspaper paragraph, the New Testament is necessarily bald and uninteresting. Nothing, it will be admitted, can be more unlike the language of the Gospels than the language into which they are here translated.

Perhaps the most convenient way of displaying the superiority of the new over the authorized version will be to arrange a few passages from each in parallel columns.

VERSION designed to; AUTHORIZED VERSION.

And when she saw him, she fell on her face, and worshipped him, saying, Lord, thou art my God. And she said unto him, For thou art God, and thou hast said unto me, For thou art my God, and thou hast said unto me, For thou art my God, and thou hast said unto me, For thou art my God.

And when she saw him, she fell on her face, and worshipped him, saying, Lord, thou art my God. And she said unto him, For thou art God, and thou hast said unto me, For thou art my God, and thou hast said unto me, For thou art my God, and thou hast said unto me, For thou art my God.

It would be easy to give more quotations. We only add that the admirable command of style possessed by the writer does not lead him to despise those less gifted than himself. Thus, though he does not think the "Magnificent" worth retranslating, he speaks of it with kindly patronage, as "an immediate unpremeditated song of praise by Mary which, without being altogether original, is very charming, and has been highly popular with all the pious succeeding times."—*Pall Mall Gazette*.

THE PROPER CLIMATE FOR CONSUMPTIONS.

Dr. E. Andrews, Professor in the Chicago Medical College, has compiled the following interesting statistics from the United States census in relation to the number of deaths from consumption in the different States and Territories. It will surprise many readers to hear that the best place for such invalids is New Mexico. It will also be seen that of the six New England States not one is so well off in comparative exemption from consumption as Connecticut. Delaware seems to be a frightful little State for consumption:

The last two census reports (1860 and 1870) issued by our government have each a quarto volume, showing the number of deaths in every State and Territory, and the diseases causing them. By classifying the facts there stated, it appears that consumption and cancer are two diseases which are similarly affected by, and prevail in the same regions. The laws governing their prevalence are two in number:

1. These two diseases are abundant near the sea, and diminish as you recede from it.

2. At equal distances from the sea they prevail most at the north, and diminish as you go south.

For example, if you begin at Massachusetts and go westward, the proportion of deaths from consumption to deaths from all causes regularly diminishes as you recede from the Atlantic. Here are the figures:—Deaths from consumption in Massachusetts, 25 per cent.; New York, 20 per cent.; Ohio, 16 per cent.; Indiana, 14 per cent.; Illinois, 11 per cent.; Missouri, 9 per cent.; Kansas, 8 per cent.; Colorado, 8 per cent.; Utah, 6 per cent.; and then, if you go to California, it increases again to 14 per cent., on account of the proximity of the Pacific Ocean.

A similar decrease is observed if you go from north to south, as follows:—Michigan, 16 per cent.; Indiana, 14 per cent.; Kentucky, 14 per cent.; Tennessee, 12 per cent.; Alabama, 6 per cent.

From this it follows that the best resort for a consumptive or cancer patient is some point which is at the same time as far south and as far from the sea as possible. Such a place is New Mexico, where the deaths from consumption are only 8 per cent., or Arkansas, where they are 6 per cent.; while in cold and sea-girt New England they are 25 per

cent. Probably the uplands of Old Mexico would be still better.

Entirely in accordance with this rule, but contrary to the popular opinion, Minnesota is a worse place than other States, having 14 per cent. of deaths from consumption; while Illinois has only 11 per cent. The best places in the country are as follows:—New Mexico, 8 per cent.; Arkansas, 6 per cent.; Mississippi, 9 per cent.; Alabama, 6 per cent.; Florida, 6 per cent.; Georgia, 5 per cent.; South Carolina, 5 per cent.; and Utah, 9 per cent.

The census of 1870, as compared with the one taken ten years before, shows a considerable increase of consumption in the Southern States, and a diminution of it at the North. This is probably due to the moving of invalids southward in search of health, which only a part of them succeed in attaining.

AGES OF THE POPES.

The eightieth anniversary of Pope Pius IX.'s birthday gives a present interest to the following information contained in *Galignani*:—"After Gregory XI., whom St. Catherine of Siena had the glory of bringing back to Rome in 1378, history records the age of all the Pontiffs with few exceptions. Prior to that date the details are often wanting. We find, since 1378, that out of fifty-three Popes, fifteen exceeded their eightieth year. The youngest of these venerable outgenerians is Gregory XVI., who died in 1846, aged 80 years 8 months, and 12 days. Then came Gregory XII., (1406), Calixtus III., (1456-1458), and Benedict XIII. (1724-1730), who attained *ex æquo* 81 years; and the first of these three Pontiffs, who abdicated in the very year of his election, lived on to the age of 92. Pope Alexander VIII. (1689-1691), and Pius VI., (1775-1799) died after passing their 82nd year. Four went beyond the age of 83, Gregory XIII. (1572-1585), Innocent X. (1644-1655), Benedict XIV. (1740-1758), and Pius VII. (1800-1823). Only one, Paul III. (1584-1585), died after reaching his 84th year. Three lived to be 80—Boniface VIII. (1294-1303), Clement X. 1670-1676), and Innocent XII. (1691-1700). One only, Pope Clement XII., (1730-1740) attained the age of 88; and another, the longest lived of all since 1378, Paul IV., of holy memory, raised to the Papal See at 89, in 1556, lived four years and consequently died at 93. Nevertheless this last is not the senior of all the Pontiffs; as if we go further back than 1378, we find Gregory IV. the holy friend of Saint Françoise d'Assise and Saint Dominick, who, being 80 at the time of his election in 1227, reigned nearly fourteen years, and died almost a centenarian, after having had the honor of canonizing the two saints just mentioned, and also Saint Clair, Saint Antony of Padua, and Saint Elizabeth of Hungary, of which last he had been the spiritual father and tutor. John XXII. died in 1334, after a reign of eighteen years, at the age of ninety, and Celestin III. (1991-1198) at ninety-two." Amongst the Popes whose age has been registered in history, we find twenty who have more or less surpassed Pius IX. in longevity.

NEW USE FOR CATS.

A correspondent of *Land and Water* writes:—"It often appears to me that people for the most part are not aware of the great use cats are to us. Of course, we know of their use with respect to mice and rats, but do we generally know of the invaluable help they can give us in protecting from birds our garden, fruit and flowers? The late heavy rains this spring have given us the promise of abundance of strawberries, and in the south, at least, the bloom is magnificent. To keep off the birds how simple, how certain, how small is the cost of a cat on a small claim sliding on a wire, and giving the animal the walk up and down the whole length of the strawberry beds. A knot at each end of the wire readily prevents the cat from twisting round the post which supports the wire, and a small kennel placed in the middle of the walk affords her shelter and a home for her kittens. In large gardens a second cat is required, and the young ones in their frequent visits to each other greatly assist in scaring away the birds. I have for more than thirty years used, and seen used with perfect success, this easy method of protecting fruit, and the very same plan is equally good in keeping hares and rabbits off flower beds. After the first few days cats in no way dislike this partial restraint, and when set quite free, after a few weeks' watching, they will of their own accord continue on guard. The kittens, more especially, attach themselves to this garden occupation, and of their own accord become the gardener's best allies."

Sound reason and good sense can be expressed with little art. When you have anything to say in earnestness, it is necessary to search for words? Your fine speeches which are so sparkling, in which you twist the shreds of human thought, are unrefreshing as the mist-wind, which whistles through the withered leaves of autumn.