

few of the rising ministry can obtain that mental discipline and that sound Biblical training which alone can fit them to become "able ministers of the New Testament." We appeal to all thoughtful, serious Christians, is it not tempting God to leave this people without a native ministry? Unlettered men or men only able to read, with difficulty, cannot feed the flock of God. Neither can they go forth among the dark and superstitious masses, and explain intelligibly the way of life through Christ. Let all who read this paper ponder well the subject. The moral and mental regeneration of a great and widely extended people is a work compared with which all other achievements sink into littleness.

"I HAVE LIVED TOO FAST."

Such was the exclamation of the young man Caldwell, who was convicted of embezzling money while acting as a Conductor on the Burlington Railroad, when he was arrested and told that he had been detected. There are volumes in that sentence, and it reveals the secret of his fall. He is a man of fine address, was one of the most popular of Conductors, had once a good character and good habits and was readily trusted, and had occupied positions of considerable responsibility. But he indulged his appetites and passions too freely, he was extravagant, associated with worthless and dissipated companions, and if he did not gamble, was compelled to exceed his income in his expenditure, to preserve appearances and to defray his share of the expenses of the company he kept; and, alas! in an evil hour, to meet these drafts upon his purse, he ventured on the experiment of appropriating to himself a portion of the funds of the company which were entrusted to him, and as the result was discovered, arrested, tried, convicted and sentenced to the penitentiary. Disgrace and ruin followed hard upon his sin. His case is but another illustration of the text of Scripture, "The way of transgressors is hard."

Alluding to the phrase we have quoted, the eloquent counsel for the prosecution, in his concluding plea, said to the Jury:

"Ah, gentlemen, the pivot on which all this sad drama turns is condensed into that single expression, '*I have lived too fast!*' Pregnant words! they should fall from this Court Room like a tocsin, on the giddy whirl of young men below: the multitude that has watched, with varied emotions, but all with intense interest, the progress of this trial, should carry it forth and spread it in the saloons and in all the popular resorts of youth, *I have lived too fast!* It is the most forcible, as it is the most graphic expression of the unhealthy life that characterizes—I shall be allowed to say—a multitude of young men in this beautiful city. In no town in the world do the centres of allurements and temptation bear such a proportion to the population. Extravagance in dress, extravagance in living, dangerous extravagance everywhere, is apparent to the observer, nor need that observer wear Puritanical glasses to see what I allude to. Perhaps it is the inseparable incident of the marvelous growth of this great city; and that when things become settled, and the more conservative institutions of society become established, their superior moral force will cause all other elements and tendencies to revolve around the true central influences of society."

Will not young men take warning from this melancholy case, and avoid the rock on which Caldwell made shipwreck? They should realize that character is worth more than money, and that pleasures purchased at the sacrifice of morals and honor, are

bought too dear. Let those who would escape the danger of dishonesty, avoid saloons and gambling-houses, and the company of those whose ways take hold on hell. Let clerks and others who are entrusted with money, never yield for a moment to the temptation to fraud; for one dishonest act paves the way for another, and no one, who takes the first step, knows where his career will end; what disgrace and suffering he will bring on himself, and what anguish he will cause to friends who are deeply interested in his welfare. "He," and he only, "who walketh uprightly, walketh surely." The dangers of a city life for young men are appalling; but he who acknowledges God in all his ways will find the promise fulfilled, that He will direct his paths.—*Congregational Herald—Chicago.*

CONVERSIONS IN IRELAND.

From a Speech of Archbishop Whately.

At a provincial meeting in England on behalf of the Society for protecting the Rights of Conscience in Ireland, Archbishop Whately bore a very distinct and valuable testimony to the reality of the religious changes going forward there, and to the persecutions which the converts have to endure:—

"The best friends of the Protestant cause were those who had been lately burning Bibles. Those Bible-burners were proclaiming what he had long known and believed—that the Scriptures were contrary to the principles of the Church of Rome. He would not welcome converts with open arms till he had examined their professions with the utmost caution. He had been assured that the large conversions from Romanism which had lately occurred, were the result of the distributing of food to the converts during the famine. From inquiries made, his grace considered that he was authorised in concluding that relief during the famine was afforded by those almost on the verge of famine themselves, the Protestant clergy and the Protestant gentry, to the poor of all denominations, and without imposing any conditions. He could not but suppose that this indiscriminate, impartial charity would have the effect of removing prejudices formerly entertained, and cherished by interested parties, against Protestants by the poor Roman Catholics. From that or other causes—partly, no doubt, from the wide diffusion of education—a great movement had been commenced among the Roman Catholics of Ireland. Although it might savour of egotism, yet he would state that he had taken a step which had been blessed with considerable success, in removing one of the great obstacles to the fair hearing of the Gospel truth.—This proceeding required all the ministers whom he instituted to livings containing an Irish-speaking population, to be able to speak the native language. If that system had been adopted from the time of the Reformation's first establishment, Ireland would have contained very little Romanism at this day.—Archbishop Whately then referred to the fierce persecution which Irish Protestant converts suffered, such as having their crops destroyed, being refused the purchase of the necessaries of life, and the unmerciful treatment which they met with in the work-house; and afterwards recommended the society as a machinery calculated to stop the evil. As an example of the usefulness of the society, he said, that in one district in Ireland, where Romanists threatened to give no work to those laborers who had abjured the Papal errors, the Protestant clergyman informed the employers, that he would seek the aid of this Association to provide employment for those who