

gave them a claim for sympathy upon the nations that were spectators of their efforts, so, and even more imperatively do the bravery and sacrifices of the Confederates call for the sympathy of a discerning world; and thousands of hearts at this moment pray that the Federal Government and people would cease from their fierce and sanguinary strife—and allow their Southern countrymen the liberty they claimed from Great Britain, viz.—to govern themselves according to their own properly expressed wishes.

Lastly, as national sins are seen sooner or later seen to involve national judgments, and as the history of Canada shows how readily Canadians can copy as well the vices as the virtues of our neighbors, it behooves us to consider what the consequences are sure to be if the goodness of God does not lead us to repentance. "Unto whom much is given of them much is required" is God's rule. But if instead of this, little of proper fruit is rendered, while much of that which is God provoking—as intemperance Sabbath-breaking, and flagrant breaches of integrity among the rulers of the people is brought forth—then what should we expect but that even as our neighbours we too shall have a day of fearful visitation.

THE PROPHET OF MESOPOTAMIA.

BY THE REV. JOHN WESLEY THOMAS.

As a teacher of religion, Balaam stands high; especially, if we make allowance for the dispensation under which he lived, and the circumstances of his age and country. Although living among Gentiles, even after idolatry had become prevalent, he was a worshipper of the true God, and spake of His perfections in a worthy and consistent manner. Ritual observances and costly sacrifices were then and there supposed to hold the highest rank in the scale of duties; but Balaam taught the superior obligation of moral virtue and inward piety. According to the opinion of some eminent divines, the prophet Micah has recorded a conversation between the king of Moab and Balaam, not related by Moses, but handed down to the time of that prophet, either by tradition, or by some writer not now extant. Micah represents the Almighty as thus speaking:—"O my people, remember now what Balak king of Moab consulted,—not only the general tenor of his communication, but especially that particular question which I am about to recite,—“and what Balaam the son of Beor answered him,” a little before the passage “from Shittim,” through Jordan, “to Gilgal; that ye may know the righteousness of the Lord;”—that is, says Bishop Butler, the righteousness which God requires, and which He will accept. Balak demands: “Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil