

up again. We have three children, of whom we are proud, and—"
"Charity!"
"What, love?"
"I have just been thinking that if"—
"Nothing more is needed, Israel."

"Let me say it out, Charity. If you were only single, how I'd like to court you over again."
"Not for long, old Rubicund! for I'd drop plump into your arms at the first time of asking." And Charity suited the action to the word.

"It's all, no doubt, very natural for young men to love the girls," said Israel, "but no girl was half so lovable as this dear wife, who has given more than half the years of her life to making me happy, and leading me out of the way of folly and sin; and our darling babies are all like unto her."

And Charity broke in with an Amen so emphatic, that little Abe Lincoln shouted from his chair:—"This meeting are dismissed."—Morning Star.

WANTED--MORE SERPENT.

BY REV. GEORGE THOMAS DOWLING, PROVIDENCE, R. I.

A consecrated Christian is a steam-engine on the up grade toward heaven. Fact is the couplet by which he may draw a car full of passengers after him. That minister made a mistake who commented on the words of Christ "Be ye wise as serpents and harmless as doves." "Brethren," said he, "obey this injunction; only mingle the ingredients in the right proportion—an ounce of serpent and a pound of dove." We need a hundred pounds of each; the dove to serve Christ lovingly, the serpent to serve Christ wisely.

"Evil is wrought by want of thought As well as want of heart"
It is not always wise to talk with all we meet on the subject of religion—sometimes it is an impertinence.

The worst bore I ever knew was one of the best of Christians. He was in dead earnest. The only trouble was he had not learned Bible tactics. He would button-hole you right in the middle of Chestnut Street in Philadelphia, the crowd tumbling against you, and would "put you through" for half an hour. How much time I have wasted dodging round the corners lest he should collar me! We both loved the glorious theme; but if a man is on his way to the dentist's, with his tooth jumping as if for a prize, he does not want to stop even to talk about heaven. This blessed brother had any amount of dove but he lacked serpent.

One young man entered a stage in New York. He was burning up with zeal for his Master. An old gentleman sat in the corner reading a Bible. "There," thought young Timothy, "is a chance to scatter seed." The old gentleman alighted—he likewise. The old gentleman walked down Broadway—he likewise. Soon he came up with the old gentleman, and with dignified solicitude exclaimed, like Philip to the eunuch, "Understandest thou what thou readest?" But, unlike the eunuch, the old gentleman understood it all; and looking down upon his questioner with a fatherly smile he answered, as he patted him upon the shoulder, "Young man, I have been preaching this Gospel for over thirty years, but you meant well, my young friend, you meant well." One minute from that time

"The boy, ah, where was he?"
Certainly not anywhere in the vicinity of the old gentleman. Christ always remembered the adage of the wise Solomon, "There is a time for every purpose." For thirty years he lived in the sequestered little village of Nazareth, waiting for the fit season to arrive. When the season came he performed his work boldly and well, but not till then. Earnestness is a wild horse unless Wisdom holds the check-rein, and Christian earnestness by itself is the worst of all.

Let a man go to work conscientiously to smash a church and he will do it. The story of many a divided interest would be, if it were written, that one man was determined the church should do what he conscientiously knew was right, and the other two hundred and ninety-nine were so mulishly obstinate as not to agree with him. Fear with wisdom is good; without it, fanaticism; cultivate the dove, but don't forget the serpent.

The following appeared some time ago upon the nose of a colored man in Philadelphia:—Pace Brown, printer and warbler. N. B.—A sends to funerals, and other practical occasions.

M. POUCHET, in his great work "The Universe," says that "Anatomically and physically speaking, the human mechanism is very rude and coarse compared to the exquisite delicacy revealed in the organism of certain animals. But in us, the intellect, the real sceptre of the universe pre-eminates over the apparent imperfection of matter. Through it man alone approaches the chosen creatures who shine near the throne of the eternal, and form a bond of union between heaven and earth. If in his structure he belongs to our sphere he seems already to elevate himself towards the Supreme Essence by the splendor of his genius." A grand and philosophic truth, and yet how comparatively small the number, and rare the genius displayed in proportion to the number of the earth's inhabitants. Were man to conform more to the laws of health and of nature, and be less addicted to the gratification of his passions, it would not be necessary to advertise Fellows' Compound Syrup of Hypophosphites as a restorative for the powers of the brain and nervous system, while the world's progress in enlightenment would indeed be marvellous.

MR. FROUDE ON THE IRISH QUESTION.

BY D. N. BEACHE.

Concerning Mr. Froude's merits as a historian there is much diversity, and some asperity of sentiment. His severest critics will, however, generally concede that he is a man of long and patient investigation; that he is honest, earnest, and fearless; that his positions have at least been of service in stimulating research; and that by his rare historic imagination, and his command of what may be termed the perspective of history, he had produced a work which, in its popular aspects, is invaluable. Those who will claim for him much more are not few.

Thus eminent in letters, and possessed of a character which is not less an honor, he lands in America, and introduces himself substantially thus: "Ireland's condition is deplorable. The fault is too largely England's; but there are two sides of the story, both of which must be understood before real improvement can be looked for. I have long resided in Ireland. I have made the history of Britain the study of my life. I want, accordingly, to set forth the real state of the case as nearly as I have been able to get at it; and I want to do it in a popular way, and in America, because American public opinion exerts an almost boundless influence in Ireland. I believe that her verdict will be thankfully received on both sides of the Channel, and acted upon."

The course was first delivered at the hall of the Young Men's Christian Association, in New York, on the 16th, 18th, 21st, 23d and 25th of October. The mass of facts interspersed with illustrations and touches of humour, with the generalizations, would fill a sizable volume. The following is, perhaps, not an unfair statement of his leading positions:

I. Ireland as a victim of mismanagement. —Ireland had been mismanaged for centuries, and conspicuously in two directions. First, in that fallacious theories of government and of political economy had fallen upon her with marked severity. Examples of this were, the fallacy of a united church and state, and the fallacy of interference with the natural course of industry, as seen in the discouragement of woolen and linen manufactures, etc. Mismanagement had shown itself, secondly, in the negligent or vicious administration of her affairs. It was negligent for holders of estates to reside away from them, and leave tenants at the mercy of underlings. It was negligent for the government to let complaints go by unheard, or to give them a late hearing. Yet worse was vicious administration—the rule of any army of subordinates who farmed the Irish people, and wrung out of them, under a thousand pleas, their little savings—the rule of corrupt Government officials, and the rule of mercenary bishops, whom Dean Swift so well satirized when he said that the bishops sent out were of excellent character, but, on the way, were, to a man, murdered by thieves, who donned their robes, and came on in their place. This twofold mismanagement, which under a variety of forms, had existed for centuries, could not but have its moral effects upon the Irish race. Improvement of the part of tenants, for example, was only to assure higher rents, or eviction;

and shiftless tillage was the result. To cheat a corrupt government was deemed right, and honesty of dealing was thus undermined. Other bad traits were traceable to corresponding features of Irish administration. That anomaly—the Irish character—had grown in no slight degree from the anomalous relations which the country had sustained. A part of this management had been the result of an ignorance of principles, from which other lands had suffered or had been liable to suffer, and should accordingly be looked upon with lenience; part of it was wrong which had been known to be such, or should have been, and could not be too strongly condemned.

II. Ireland as a nation of tenants.—The original allotment of Irish lands was made in feudal times; found a partial compensation in the protection which it obliged the lords to afford, and, however just or unjust it might have been, obtained throughout northern Europe. Later allotments following the Cromwellian conquest, since they occurred in a more enlightened age, were less easy to defend, but were the result of a succession of circumstances which, in the light of times (the criterion by which to judge the past), mitigated if not justified them. There were minor allotments at different times, some of which were, doubtless, unjust. But, the allotments being made, and the property handed down, the possession was actual, and, much as it might be deplored, could not be justly set aside. This was the case in much of England and Scotland as well as in Ireland; and this fact should be borne in mind by Irish as well as English reformers. But there were sad enough wrongs in the working of the system, if not in all the system itself. Among these were: absenteeism; exorbitant rents; eviction from, or increased charges on, lands improved by tenants; eviction in cases of sudden misfortune, or for other arbitrary reasons; the influence of land-owners upon suffrage, etc.

III. Ireland was herself in fault.—But the Irish made a great mistake if they attributed all their woes to their political relations. There was a significance in the thrift prevalent in the north of the island, though under the same unfavorable circumstances, as compared with the wretchedness of other sections. There were the feuds, more frequent in the past, perhaps, but still too common, between families and clans, which prevented anything like unity of action. There were the Irish middlemen, who robbed their fellow-countrymen, and the Irish speculators who bought up land and evicted tenants in a most merciless way. There were the Irish traitors, who had repeatedly sold the fruits of revolution or reform, or prevented either, for a little gold or a little favor. And, above these and all other sad features (features offset by many noble qualities), was the lack of moral earnestness. Revolution was a sacred right. Ireland had attempted revolutions, had fought with boldness and suffered with fortitude; but there was about it all too much of the fervor of the enthusiast; too little of the resolve of manhood. For this reason she had been vanquished by inferior numbers, or had let slip the opportunities afforded by success, or had submissively suffered without that ceaseless and determined demand for justice which, if it will but bide its time, must succeed. This same lack made her unfit to become a separate nationality. To assure either independence, or any true prosperity, the character of her people must be remoulded from its very foundations.

IV. Ireland's wrongs largely removed.—Mr. Gladstone, who favored Irish reform, was elected by a large majority. In his view, the three things needing reform were education, the Church and State connection, and the land tenure. As to the first, the national education furnished in Ireland is the best afforded in any part of the British Empire. The only change desired was a transfer of it to the control of the Romish clergy, or of that part of it which concerned Catholic children. It has been found out throughout Europe, even in Catholic countries, that this is inexpedient; it has not been effected in Ireland; it is to be hoped that it will not be. As for the church abuse, that had been lopped off.—As for the land question—the sorest subject of all—the foreign holding of the land was a veritable fact, and the owners could not with justice be deprived of it. But the attendant outrages could be rendered impossible, and that was the aim of the Land Act, passed three years ago. Not altogether perfect, this Act was, nevertheless, the most healing measure enacted for at least two centuries. By its provisions, the meanest peasant cannot be evicted without just compensation for all improve-

ments which he has effected, and, in addition, a fine on the land-holder for disturbing him. The first of these provisions makes it an object to dr in, improve, and carefully till the lands; and both of them are a great check upon eviction, which has been one of the bitterest of Ireland's ills. Tenants in England and Scotland are not so well protected; and provisions of this nature are the wisest expedients where large holdings have come to prevail, and cannot be justly taken away. Under the workings of this law, land outrages have decreased to one-tenth their former extent. Still cases here and there occur where men are willing to pay large sums for past improvements, and large fines for disturbing tenants, in order to gain certain tracts of land. This should be rendered impossible.

V. An independent government not yet expedient.—Thus the practical wrongs were for the most part removed. But the Irish now clamored for independence. This was inexpedient. The two countries were naturally linked together, and their separation, even under favorable circumstances, would be undesirable. It was far better that they should be united, provided only that both countries could be justly governed—a condition already largely established, and being more and more fully secured. But there were graver objections. The lack of moral earnestness among the people unfitted them for a separate national existence. The tenantry system would prevent an honest ballot, and land holders would rule and grind the people to powder. And, finally, the two religions would conflict. On this point, Mr. Froude is explicit: "The Irish are not one nation, but two; and after we have abolished the Protestant constituency, I do not wish a Catholic constituency in the place of it. For good or evil we have planted a Protestant colony in Ireland, comprising the wealth, the intelligence, and the energy of the population. I do not say we should maintain them. I believe they are capable of maintaining themselves. But we are bound not to place them in a position where they would be driven to irregular remedies to protect themselves against the votes of a Catholic constituency. They would be outnumbered three to one, and, if I know anything of the Protestant population of Ireland, they would no sooner be governed by a Catholic parliament in Dublin than a New England population by a convention of slave owners sitting in Richmond."

The substance of the lectures is much as follows: In the past there have been great wrongs. So far as they have been the outgrowth of circumstances, they are to be looked upon with lenience; so far as they have been intended, they cannot be too strongly condemned; but they are now a part of the past, and cannot be helped. The recent wrongs are, for the most part removed as far as circumstances will allow; and there is a tendency to a yet more perfect removal. All men, but especially the Irish people, should look at these things as they are, and not as, in the light of first wrongs they naturally appear. An unreasoning bitterness should be set aside. Ireland should meet England half way, and strike hands with her in efforts for improvement; especially should she seek to go to the bottom of the character of her people, and set about building up a character and a race fitted for the highest attainments, whether the union with England is to continue, or Ireland is to become an independent nation.

BETTER THAN THE LETTER.

BY REV. JOHN G. HALL.

The occasional or even frequent non-fulfillment of God's promises literally, has always been a matter of some perplexity to devout and praying people, tasking greatly their faith, and exposing them, doubtless in many instances, to a sense of disappointment: while, to captious people, it has been customarily deemed a vulnerable point in the grand Bible-authorized and church-cherished theory, of a God over all, hearing and answering prayer. And it is the very thing at which a special class of modern scientists are at present stumbling, or mocking, in their irreverent proposal they put prayer to a final test, by setting apart certain wards of a hospital to be especially prayed for. If there be literal promises, why not literal answers!

To grapple with this problem, is nothing new, it having been given as a labor to the sons of men to be exercised with, in all generations. Among others, our Pilgrim Fathers were not blind to it, but beheld it, in all its large proportions, lying across the path of prayer and trust. But with their clear eye of faith, they saw a ready way

around it, through it, or over it. They saw a literal fulfillment of each of God's promises; or else, if not, then some good reason why. In the quaint, epigrammatic language of one of their chief writers, they found entire satisfaction and repose in the sentiment, which assumed a proverbial permanence among them, that "What is not fulfilled to the letter, is fulfilled in the better."

For example: When God encourages children to obey their parents, by a promise of long life, with accompanying health, and other forms of prosperity; and yet, in case of a child truly obedient, whose life is short and not long, and who has sickness rather than health, the word of God, which cannot be broken, must, of necessity, find its fulfillment in something better than an earthly long life, and better than good bodily health. That is to say, if the good obedient child misses God's promise here, in the letter, it finds it, elsewhere, in the better.—A long earthly life is good; but an early heavenly life is better. Good bodily health is good; but good spiritual health is better. Thus, the letter is swallowed up of the better.

And so in general. To creatures like us, it is very natural to desire blessings here, as we go along. But, if these temporal and immediate good things fail us, and we have indeed the blessings of the hereafter all awaiting us, as they did Lazarus, then we have the better. We do not deny that, to our poor and weak human nature, it is very hard necessity of the Divine government, that we should thus be so often forced to skip this world as it were, and fix our gaze upon another beyond. Oh, how hard, to multitudes untold, who have been ground all life long under the iron heel of oppression; or who have pined in poverty, obscurity, and want; or who have been sick, without any more hope of health; or who have been deserted by friends, or bereaved of children; or who have been doomed to other similar sorrows! But faith, the Christian's faith, begotten by God's own Spirit, and led and nourished by the ever-living sources of the inspired Word is competent to its task; and none ever saw it dashed away, even in emergencies like these. The normal posture of a soul before God, in all its petitions, is that of waiting. Let the sick pray; but let them not lack patience, attending. Let philosophers scrutinize prayer; but with other glasses than those which fail to cross the boundaries of time and sense.—Am. Messenger.

An old Scotch preacher is reported to have said in one of his sermons at Aberdeen: "Ye good people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the devil."

Correspondence.

For the Christian Messenger.

PROCEEDINGS OF THE FOREIGN MISSIONARY BOARD.

St. John, N. B., Nov. 11, 1872.

The Foreign Missionary Board met this evening in the Committee Room of the German Street Church, at 7 30 o'clock.

Members present: Hon. A. McL. Soley, Chairman; Revs. I. E. Bill, W. P. Everett, G. M. W. Carey, A. B. McDonald, and the Secretary, Bro. John H. Harding being present was invited to a seat with the Board.

Prayer by Rev. G. M. W. Carey.—Minutes of last meeting read and approved.

The Secretary read several letters from Rev. Dr. Craup, having reference especially to the question, Where shall be the field of our missionary operations? From the information given in this correspondence and in the remarks of several of the brethren, it seems that many circumstances point to the Karens of Siam as the people among whom our labors should be expended.

It was Resolved, That the Secretary be requested to correspond with Brethren Armstrong and Sautford, our missionaries elect, now studying at Newton Theological Institution, in order to ascertain their views and impressions in reference to the proposed mission to the Karens of Siam—and also to inquire into their pecuniary circumstances, stating that the Board stands pledged to aid them to any reasonable extent.

Resolved, That the Treasurer be authorized to include in his remittances to Burma, sums specially designated as the support of native teachers and preachers.

Resolved, That the Secretary be requested to adjourn till the second day of December. Prayer by B. M. Donald.

W. B. Bogue.