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Poetry.

For the American Presbyterian. LIFE IS LIKE A FLOWER.

- In you sweet vale, but yesterday, There bloomed a fragrant flower, Surpassing all that e'er I saw, In wood or garden bower.
- I've sought it in the vale to-day, But oh! I found it not; The blooming flower of yesterday
- Has met its destined lot. Alas! just so is human life,-Uncertain and unknown:
- A spirit may be here to-day, To-morrow may have flown.
- Such was the fate of one I knew, She bloomed but for an hour; When death's untimely blast was blown She withered like the flower.

Correspondence.

For the American Presbyterian INDIA.

LETTER FROM A NATIVE CONVERT.

My Dear Editors :- A letter just received from India brings two items of intelligence connected with our missionary work there, which may interest some of your readers. The letter was written by Bamkrishnapunt, or as his name is generally Anglicised in the Missionary Herald, Rev. R. V. Maduk, who is now pastor of a native church in the city of Bombay. You will excuse his imperfect English, and prefer his own language to any digest of it which I could make. His first paragraph refers to a recent rebellious movement by a class of people called Naghers, subjects of a native prince in Georrat called the Gaekwar. Speaking of this move- and people, kings and subjects, are iff the hands ment, he says:

(two of the mercantile classes of Bombay) have pering in India, and one blessed evidence of this all put on a great mourning for the distress and calamity which has come on their great God in Dwarka, in the kingdom of the Gaekwar. The Naghers raised a rebellion, and collected in the Fort on the island of Dwarka. The Gaekwar could not subdue them, and so gave them and temple, and plundered the whole of it, and broke the gods of gold and silver. The wealthy and respectable Bunzas sent a deputa- | countrymen to Christ. tion to the Governor to complain about the great calamity his force brought upon the gods, and to ask for redress. The Governor To the Ministers, Elders and Members of the promised to return to the worshippers all the property of the temple that had been brought away, except the private plunder which the soldiers had got. The Bunzas and others are lowing STATEMENT: going to raise several lacs of rupees (a lac nature of the case, the Constitution of the Presby equals \$50,000) to restore the distressed god to terian Church places the management and control his former splendor. How foolish all this! of the Missionary work in its own Ecclesiastical But poor, benighted as many of them are, they bodies. In Chapter 18th of our Form of Governdo not see this. O when will these people cast their idol gods to the moles and the bats, and worshin the only true God and believe in the worship the only true God, and believe in the provisions and of the necessities which had arisen, only true Saviour, that they may be saved, and our General Assembly, at its session in 1855, ap use their now wasted money for his glory? I pointed The Church Extension Committee. hope the time is not very far. The great re-There is now more of a spirit of prayer in this lages.

This paragraph brings to view two incidental results of the late terrible mutiny. One apthe people of the utter impotence of their gods, and the futility of their superstitious rites and worship. But the result most gratifying to those the Committee were considerably enlarged. They who wait and pray for the conversion of the employed 26 Missionaries, and expended in their millions in India, pertains to the character and work \$6,090. The Assembly again urgently comspirit of British rule in that land. Events connected with this meeting are revealing to the This review brings us down to the nations the fact that the alliance between the -a year memorable in the history of Church Ex-British Government and their false religion is one of sheer policy, existing more in appearance than reality, and may not prove permanent. In this instance of the destruction of the famous felt in the conduct of the Missionary work—growtemple and idols on the island of Dwarka, large | ing out of the unfortunate separation which existed and influential classes of the people petitioned between our benevolent spirit and its legitimate the British Government for redress, and doubtless with pretty sanguine expectations that their deeply earnest, were pre-eminently kind, courteous petition would be heard and granted. But the and fraternal, and continued through more than government only restores so much property as two weeks. The result, reached through different had come into its own possession. It interferes not with the private plunder of the soldiers, DUTY TO CONTROL AND MANAGE OUR OWN BEand makes no pledge to restore the temples and NEVOLENT OPERATIONS. prestige, power and patronage of the British of a civil corporation. Its immediate, instant Government. Let these be withdrawn, and the whole Church Extension scheme, the necessity the inherent weakness of idolatry in the pre- and great utility of which had been affirmed by sence of true science and Christianity would four successive General Assemblies.

speedily become apparent. India are gradually changing, is matter for profoud to commend to the churches that specific developgratitude to God, and gives ground to hope for the ment and practical application of the principl by struggling against resolute opnosition, and is visible only to those who watch narrowly for the to which reference has been made. signs of progress there. But it is none the less The report of the Church Extension Committee, real, and we trust it marks the high purpose of presented to that Assembly, shower God to hasten the evangelization of the millions advance in the work. The contributions were of that land. The remaining paragraph of the upwards of \$10,000, against about \$6,000 of the letter in question develops this change in the go
A silent, but significant and powerful rebuke vernment in its bearings on native converts. was administered to the Society, which was shown Cruel have been the disabilities resting on these to be insidiously and most dangerously impinging converts through all the period of British rule in India. Not until 1850, did the British pass an India. Not until 1850, did the British pass an India. enactment guarantying their civil rights; and to since we had a separate, denominational existence.

may be somewhat inferred from this one fact brought to view in the following extract, viz.:

"Mr. B-, (a missionary) at the solicitation of our native Christians, spoke to the Governor about their being allowed to take water from the public wells and tanks. The Secretary of the Governor said he thought there was no objection to their doing so, as the law says those who change their religion do not lose their former rights. Our brethren accordingly took water from the public tanks; when hundreds and thousands of Hindoos and Mohammedans came to hinder them. A great row was made, and all the shops in the city [Ahmednuggar] were closed. They petitioned the Magistrate to prevent the Christians from polluting their water. The Magistrate would not interfere. They telegraphed several petitions to the Government (at Bombay.) The Magistrate also wrote to the Government. The final decision of the Government came in favor of the Christians. God be praised for His goodness in inducing the Government to acknowledge the rights of the Christians so boldly and justly. I hope you are going soon to return to India. With our united

kind regards to you and to Mrs. W., Yours, very truly, R. V. MADUK.

I make no comment on this strange fact, that until the present time native Christians living under British rule in India, and most of them really British born subjects, have been kept in a social position so far below the common and high caste Hindoos, and prevented even from procuring water from the public reservoirs. Doubtless some will be ready to share in the feelings of good Bishop Heber, when he exclaimed, in view of these disabilities imposed on native converts by the British in his day, "Surely in matters of our own religion we are the most lukewarm and cowardly people on the face of the earth!" But let us rather rejoice that the hearts of both rulers of the Lord, and He can cause even the wrath of "The Bunzas and Marwadis of this city man to work out His praise. His work is prosfact is, that God has magnified his own truth by raising up such native preachers and pastors as the writer of this letter.

May this week of prayer be ever memorable in the history of the church in India and throughout the world, and let me suggest that one special subinto the hands of the English, who sent a small ject of prayer may be, the native converts in heaforce and took the island—destroyed the Fort | then lands, and especially those of them who, like in efforts to win their idolatrous friends and

Yours truly,

Presbyterian Church, in the Western Church Extension Department.

Your attention is earnestly requested to the fol-In accordance with the word of God. and the

To this Committee was assigned the function of vivals in your country will bring blessings from churches in our rapidly settling territory, and also God, who hears prayer, upon this land also. the founding of churches in cities and large vil

country. In every city, daily prayer meetings are During the first year of their existence this Committee had at their disposal only a very limited held. Here in Bombay, three daily prayer amount of funds; but they made a good beginmeetings are held, two in English and one in

Mahratta. So in Poona and in Ahmednuggar The General Assembly of 1856 commended the also. May these dry bones be soon raised to Committee to the confidence and liberality of the churches, and requested the Commissioners to bring the cause of Church Extension to the notice of their respective Presbyteries.

The next year the available means of the Compears in the necessary destruction of idols and mittee amounted to \$5,066. They employed 14 temples when the rebels have fled to them as Missionaries. The Assembly of that year recomtheir strongholds, and which ought to convince | mended to all the churches in our connection to make each an annual collection for Church Ex-

The next Ecclesiastical year, the operations of

outward expression—seemed, in some directions,

idols to their former splendor. Now all the The necessity for the solemn and repeated affirpast policy of the British Government, in build- mation of this self-evident principle arose mainly ing and repairing temples and supporting idolamany years we had performed the larger part of try, furnishes abundant precedents for the peti- our Home Missionary work, was gradually astioners to plead, and doubtless encouraged suming the entire control and management thereof, their hopes that Government would repair their and claiming them as its own inherent right. To losses. Its refusal to do so may well lead them this assumption the Assembly felt they could neto feel that the palmy days of Hindoo idolatry mate effect of yielding to the assumption, and of ver give place-no, not for an hour. The ultihave gone by. The strongest bulwark of idola- allowing the claim, would have been to deliver the try in India for the last century has been the whole Church, bound hand and foot, into the hands

While therefore solemnly affirming, and in va-That the tone and spirit of British legislation in rious ways, the great, general principle which has more speedy progress of Christianity there. This called CHURCH EXTENSION. This they did both change is hitherto slow and slight, obtains only on account of the inherent importance of that

what extent it has remained a dead letter since, The work to which the Church Extension Com-

and Virginia. Besides the territory lying within tion.
the present limits of these Synods, there are im- I ask it, 2d, because it is our own work. We

the high destiny,—the especial mission of our expressly meant and designed that your offerings Church to go wherever in our country there is free soil; and wherever, as in Missouri, the curse of slavery is passing away. Our sister denomination, which rejoices in the name of Old School, is, Church Extension Committee. Of that Commitfrom her territorial position, her history and course | tee, Rev. ALBERT BARNES is chairman. For the

those parts where slavery is regarded as a divine institution.

I ask your aid, 4th, because by giving it you will so far assert and vindicate your liberty

self," the Society actually organizes those churches which its Missionaries organize, i. e. it actually give will be expended on your own field, in prodoes, in every such case, what it has no right nor moting your own work. power to do. This shows the Society to BE WORK OF EXPLORATION.

2. The Church Extension Committee are in-

enterprise, often brings into being a strong congre-gation, able to bear a large part in sustaining the 7th. It is my full conviction that our existence, general enterprises of the Church. We have a as a Christian denomination, is wrapped up in the ous, self-sustaining church in St. Paul, and answer to the question; Will

proved their course. The feeble churches in Alton, Schuyler and Monroe Presbyteries are now in this list; and the number of such churches may at any moment be indefinitely increased. Christian brotherhood and sympathy urge us to assist them, for they are em-

natically suffering for "righteousness' sake,"for their firm, self-sacrificing adherence to the great principle that it is our right and duty, as a Christian denomination, to control our own benevo-

gency in a noble spirit. Since the last meeting committee of the passengers waited upon me to of the Assembly they have paid, for the purpose of aiding their feeble churches, more than \$1,000, and have pledged upwards of another \$1,000. of aiding their feeble churches, more than \$1,000, and have pledged upwards of another \$1,000.

But these amounts are not sufficient. Their feeble three hundred persons assembled at half-past ten churches are numerous. Their territory vast. o'clock, and I took my stand between the ladies' Their present exertions too great to be continued. and gentlemen's cabins. Seated in the places of They must have help. They appeal to the Church honor upon my right and left hand were most of Extension Committee for aid, as do also the feeble my late objects of interest—the members of Conchurches in Schuyler and Monroe Presbyteries.

nest appeals from the State of Missouri. of the people of that State in sympathy with the sist the impulse to speak a straightforward word spirit of our church and accordant with her posi- to the men on my right and left; turning to them, tion in matters of controlling interest renders the therefore, I said something to the following effect: summons to help her irresistible."

occupied an independent position, last September | are, or should be, the representatives not only of voted unanimously to return to the Assembly. appointed Rev. T. Hill, exploring Agent and country. As I had rarely seen men of your class, Missionary for that State. Mr. Hill has entered I felt, on coming aboard this boat, a natural interest upon his work with encouraging prospects. But to hear your conversation, and to observe your habits. every step he takes will make work for our Com- If I am to judge the nation by you, I can come to no mittee; for the churches he organizes will be other conclusion than that it is composed of profane obliged, during the period of their infancy and swearers, card-players, and drunkards. Suppose feebleness, to look to the Committee for aid. Extension Committee have before them. It has tent of forming a well-considered and unbiassed

DOMESTIC MISSIONARY WORK. Assembly enlarged the powers of the Church Ex-tension Committee, so as to meet all the cases what a school of vice you are establishing! If which have been mentioned and any similar ones | you insist upon the right of ruining yourselves, do | doctors, as well as many fervent Christians, which may arise, and authorized them to increase not by your example corrupt and debauch those their collecting force, so far as they might deem it expedient. They have accordingly appointed that, as an American citizen, I feel disgraced by two additional men to look after the interests of your behaviour; as a preacher of the Gospel, I am this cause, one for the State of New York and commissioned to tell you that unless you renounce another for the West. The former is Rew Alfred your evil courses, repent of your sins, and believe M. STOWE, of Canandaigus, N. Y., the latter my-upon the Lord Jesus Christ with hearts unto whatever in their eyes. One of them, a man of self. My field and duties are thus described in righteousness, you will certainly be damned." my commission. "The field includes all the parts At the close of the services, I retired to my state-

the Committee in that region." This field is in extent an empire. It is not to flinchingly to the goal. I came to the conclusion or that I might go and visit him. One day the be occupied by any one man, or any twenty men. that nothing had been said of which I ought to servant entered the room, saying, 'Your father The reasons why no more are appointed to work be ashamed, and that I would stand by every word is here.' The sensation produced upon my in it are: 1. A desire to keep down expense to the lowest possible amount. 2. The expectation that our Pastors and Stated Supplies, and Church that our Pastors are the supplies to the supplies that our Pastors are the supplies to the supplies that our Pastors are the supplies to the supplies that our Pastors are the supplies to the supplies that our Pastors are the supplies to the supplies that our Pastors are the supplies to the supplies that our Pastors are the supplies to the supplies that the supplies th Sessions, and Church members will see that an to wait upon you by the members of Congress on father is here, could make such an impression, annual collection is taken for this cause in their re- board, who have had a meeting since the close of what might not be produced upon a newly awa-

sions are before the Committee. Most of them lessness in reproving them for misconduct; they they are extremely anxious to grant, and will do have also desired me to ask if you will allow your experience. so at the earliest practicable moment. That time, name to be used at the coming election of chap-however, must be delayed until the Treasury is lain for Congress. If you will consent to this, teen years, but had become cold and indifferent.

employment of Exploring Agents. Such agents before you. I ask it, 1st, on the ground of the are greatly needed, one at least in each of the inherent importance of the work. It is an essen-

occupy before the ever active enemy of all good Presbyterians,—as those who honestly believe we has thickly sown them with the seeds of error and false religion. Such are the territories of Nebraska, Dacotah, Washington, the Lake Superior region, and the State of Oregon.

It is,—and we ought to know it and awaken to the high details. The superior are best promoting the cause of Christ by establishing our own faith and order. I do not ask you in general terms, to give to Home Missions irrespective of any particular denomination, but to give to Presbyterian Domestic Missions. It is for the past 25 years—if not from her creed and manner in which they perform their work they are polity—vastly better fitted than we are to go into directly responsible to the General Assembly, and

work in our Ecclesiastical, or denominational cha- as members of an independent Christian denomiracter, because it involves at every step Ecclesi- nation to prosecute the work of Domestic Missions astical acts, especially the organizing of churches. as you deem wisest and best, in that method This work we cannot commit to the Society, because, (a) They refuse to be controlled by us. They will do our work or decline it, just as they please. Besides; if they attempt its performance, up the wall over against our own house," is the it may be as we wish, or directly contrary to our very essence of degradation and slavery. Yet, wishes. (b) They can as a Society perform no strange as it may seem, the "servant whom we Ecclesiastical act. They are not a Church, but had nourished and delicately brought up until he simply a civil corporation, and can no more perform had at length become a son," attempts to take Ecclesiastical acts than an Insurance Company, or | from us this inherent, God-given right, -thus rea Rail Road corporation, or a Lodge of Free Masons. | quiting our confidence and care with ingrati-True, their Missionaries have a connection with tude. Says Solomon, (Prov. xxx. 21, 22,) "For Ecclesiastical bodies, and may therefore in virtue three things the earth is disquieted." The first solely of that connection, perform Ecclesiastical of these is, "For a servant when he reigneth." acts. But if, while Missionaries of the Society, The earth is ever disquieted, confusion and they actually exercise this power, it will,—in the difficulty ever ensue when the proper relations of existing state of the two denominations represented government and control are reversed, -when the in the Society, inevitably create heart-burnings subject directs the ruler, the child controls the and jealousies. Besides; upon the principle parent, the agent assumes to be the principal and that what a man does by another, he does him-I ask your aid, 5th, because every dollar you

I ask your aid, 6th, because we, here at the INHERENTLY INCAPACITATED TO CONDUCT THE West, are asking and expecting assistance in this very cause, from our churches at the East. The best and most prevailing argument we can present structed to give attention to cities and large villages, to them will be our own example. If they see us in which there is a call for churches of our faith earnestly helping ourselves and practising selfearnestly helping ourselves and practising selfdenial that we may do so, they will be vastly more Instances of this kind are multiplying; and they ready to extend their own aid. It is a command-hold out great promise of usefulness. Aid im- of Providence and a dictate of common sense, as parted for a year or two, in the infancy of such an | well as a homely maxim, -"Help those that help

another in Dubuque, established in this way. Our vigorously sustain and carry forward this work Committee are now aiding a very promising en- of Church Extension? If we will not do it, a terprise in Peoria. Their help is sought in other very few years will seal our doom, and "Illium instances equally deserving, and equally hopeful. fuit" will be written on our denominational se-The Society utterly refuses to impart aid to such pulchre. But if, on the other hand, this cause enterprises. The Church Extension Committee and the affiliated denominational causes be carried is the only source to which our brethren in cities and large villages, where we have no organization, rian Church will spread Herself through all the can look for aid. The question is, shall they be West; become a mighty bulwark and propagator helped to begin, or shall we consent to have no of civil freedom, of general education, of Bible name and no influence in many of our rapidly faith and of that beautiful system of Church order and polity which is equally removed from hie-3. Quite a number of our feeble churches have rarchical despotism and anarchical misrule and been refused aid from the Society, because the excess. That God, in his providence, has made Presbyteries with which they held connection had us such a Church, and the only Church in the undertaken to perform their exploring Missionary land capable of doing all these things, cannot, I work in their own name, and at their own charges. imagine, be seriously questioned by any thinking,
The Presbyteries concerned brought this refusal impartial mind. Shall we then fulfil our destiny, of the Society to the notice of the last Assembly; and do the work assigned us? Or shall we be and that body unanimously and emphatically ap- guilty of the crime of suicide? Between these two courses there lies no middle ground.

A. T. Norton. Secretary of Church Extension for the West. Chicago, Jan., 1860.

HOW A CONGRESSIONAL CHAPLAIN WAS ELECTED.

The river was low-fogs came on. Sunday morning arrived; we were yet eighty miles below ent operations.

Wheeling, and there was no place where we could land to spend the Sabbath. At breakfast-time a gress. I had never before spoken under such cir-4. The Church Extension Committee have ear- cumstances, but, nevertheless, preached as well as I could, which is not saying such. At the close The Assembly say, "The fast increasing portion of the discourse proper, however, I could not re-

-"I understand that you are members of the Our Synod in that State, which for two years Congress of the United States, and as such you the political opinions, but also of the intellectual, The Church Extension Committee have just moral, and religious condition of the people of this there should be an intelligent foreigner on this Such is a brief view of the work our Church boat, travelling through the country with the inbeen steadily increasing from the beginning, and opinion as to the practical working of our free inhas now assumed such proportions that it would stitutions—seeing you and learning your position, be far more appropriate to call it THE ASSEMBLY'S what would be his conclusion? Inevitably, that our experiment is a failure, and our country is In view of its extent and importance, the last hastening to destruction: Consider the influence of our Church lying West and North of New York, Pennsylvania and Virginia; the special word, and whether, if I were called to a reckoning duties are to raise funds for the Committee; to for it, I should be willing to abide by it and its explore the country with a view to plant churches; consequences. Plain speaking and stern acting to report upon applications for aid; and in gene- are common things among the men of the West vigor. I had been separated by the sea, from ral to supervise the work of Church Extension for and the Southwest; and whosever starts to run my father, for about sixteen years, but had reaa race of this kind, should be prepared to go un son to hope that he would soon come to see me, spective congregations, the moment they come to the religious exercises. They desire me to present you with this purse of money handing me in thy heart; thou art lost!' Then, between fifty and a hundred dollars—"as a token thy Saviour; thou art saved!" Some twenty or thirty applications for commis- of their appreciation of your sincerity and fear-

mittee are now instructed to address themselves, has been expressed through her highest Judicatory, ing, my decision was asked. I assented to their of them, that I fell down insensible, and recomprises the following particulars: 1. The lask your help for the cause now briefly spread proposal. They went forward to the Capitol; I mained in that state for some time.' thirteen Synods, which lie west of Pennsylvania tial part of the great cause of Home Evangelization and Wheeling. By the the present limits of these Synods, there are immense regions beyond, which we should hasten to occupy before the ever active enemy of all good Presbyterians.—as those who honestly believe we

chaplain to Congress. W. H. Milburn, the blind preacher.

GREASING THE WHEELS.

ity cars, a son of the Emerald Isle entered and took a vacant seat by my side, and presently asked me if he would be in time to mail a letter by the steamer that was to leave that day. I answered his question in a manner which probably encouraged him to ask another; and we soon fell into conversation upon his native land, the Irish Revival, and other matters in which he seemed to be terested. As we were passing a certain street he pointed to the depot of one of the omnibus companies and said, "I worked there three years before going where I now am; I had to be up every night; I greased the wheels of the omnibusses; and you know," he added, "it is very needful that the wheels should be greased." He said this not as if he thought he was the most important man in the establishment, but with such an evident sense of his responsibility and of the importance of his humble calling as made me instinctively honor the man. His remark awakened quite a train of reflections

Here was one whom Providence had placed in an obscure position: few situations could be more so; he had to work by night, shut out from the observation of others; the amount of his duties was to grease the wheels of public coaches, and yet he regarded and performed his labor with the motives which would ennoble any right calling and ennoble any one who should engage in it with the same feelings. In the train of thought which his words and

manner awakened, the saying of the Apostle cam.

to my mind, "I magnify mine office." words were used in reference to another and a higher service, and yet I am inclined to believe that there is much false sentiment prevailing in the world, in the Christian world, in regard to this very subject. The highest service in which any one can engage is the very work, whatever it may be, which God has called him to perform. Many who occupy the humbler positions of life spend a great portion of their strength in sighing after the more exalted stations or wider fields of usefulness, not remembering that the stations which they occupy are the most important for them, and may in some respects the most important absolutely. Every piece of machinery has what are called trivial parts, and yet they are just as essential as any, rence to the whole. A pin or a pivot is just as important in its place as the majestic beam whose oscillations propel the mighty steamer. It would contribute greatly to the power and usefulness of the church, of her members and her ministers, it all had this spirit, magnifying each his office, whatever and how humble soever it may be, even though it be greasing the wheels, for this, in the progress of the cause of Christ, as well as upon the world's highway, is "very needful.".

John Newton said, and said truly, that if two angels were sent to our world, one to rule a king-

vice one or the other should perform; they would be equally ready to perform either. Could as much be said of any two of us? Every man is to be judged and to be rewarded not according to what he would do in other circumstances, in a wider sphere, but according as he does the work which God has actually given him to do. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

dom and the other to sweep the streets of a city,

they would not have any choice as to which ser-

D'AUBIGNE ON PHYSICAL PHENOMENA IN THE IRISH REVIVAL. The eminent historian of the Reformation is

New York Observer.

not disposed to distrust the great revival in Ireland, because of the bodily influences by which it is often attended. His large observation has taught him, that the sympathy between the human body and spirit is so intimate, that a powerful influence operating on the one makes its presence felt in the other. At the recent opening of the Theological school in Geneva. Dr. D'Aubigne delivered an address on the general need of a revival in our age, and discussed at length the nature and effects of the great work in Ireland. We give an extract from the address, found in the News of the Churches: "We would ask," he said, "the adversaries of this movement if it is surprising that a strong emotion of the mind should also act upon the body? Are, then, these two parts of man two separate beings? Are they not, on the contrary, most intimately united? Psychology teaches us the different systems invented to explain this close union. Whether we subscribe to that of a pre-established harmony, or to some other system, it matters little. According to them all, the mind and body form one and the same being. And yet some are now to be found who would affirm that one part of this being cannot, and ought not, to feel that which passes in the other. What! is it not a fact, that an eloquent orator, a great actor, a skilful physician, sometimes even the simplest person, can in certain cases work upon those who are quite strangers to them, and affect them with the most powerful emotion; and is this influence to be considered inadmissible when it refers to the mutual action between two parts of the same "I was present lately at a meeting in an im-

portant continental town, where several learned were assembled. I brought before them the principal features of the revival in Ireland. A few-of these theologians advanced some of the objections to which I have alluded, but they were unanimous in saying that that which related to the physical affections had no weight great experience, said: "'The influence of the mind upon the body

is a palpable truth which ought to be recognised by every one. I can give an example to prove it. About forty years ago I was a young man of twenty-five years of age, full of strength and "Ah, if that joyful announcement, 'Your

After he had done speaking, a pious layman asked leave to relate an incident from his own

somewhat replenished; for the Assembly have instructed them to make no appropriations in advance of their receipts.

In you will consent to this, they are ready to assure you an honorable election." Quite stunned with this double message, vance of their receipts.

I asked time for quiet reflection and for consult-

"I myself remember, gentlemen, having been,

thirty-five or forty years ago, at a Swiss village on the Rhine, of which the excellent Spliess your reward in heaven." of Schaffhausen; his biography, which has lately been published in German, I beg to recommend to your notice. His preaching produced, at the time I speak of, a remarkable duced, at the time I speak of, a remarkable good name lives long upon the earth. Yet, he awakening, which was accompanied in many was once in a fair way to lose his soul. He was cases by physical affections, even more extraordinary than those which are witnessed in Ire-The converts were sometimes seen passing their hands rapidly over their body, as if to drive away the evil spirit. Well, after forty years that work still subsists in the Canton of Shaff hausen free from all excess, and manifested subject of religion—a young man upon whom most Christians look with little hope. A student of human nature might have approached him with success, but others would have failed in every ating their hands rapidly over their body, as if to powerful feeling."

A WORK FOR THE NEW YEAR. to call the attention of the churches throughout the land to a great and important work to be per- world, and made him the means of bringing Cowformed for the advancement of the kingdom of Christ and the salvation of men. In going out of the city and attending public worship on the Salvation. He was spending an evening at a coffeethe city and attending public worship on the Sabbath, especially in country places, we have repeatedly been struck with the smallness of the number seen in the house of God, compared with the large population which surround it. In many places may be seen a comparatively small, and even with that a half-filled church, while the ber seen in the house of God, compared with the even with that a half-filled church, while the turn to the coffee-house, to "take him off." To country around teems with people. It is truly this he consented, and soon he was listening to deplorable to see the multitudes who are practiand upon the Saviour, while in many places, at and upon the Saviour, while in many places, at

In many of the cities the work has not only as a trumpet-peal from the skies. He forgot that been undertaken, but it has been accomplished to he was the emissary of an infidel club, in his wona great extent. This city, for instance, has been der and terror at the grave import of the truth districted, and every part of it again and again announced. As the preacher advanced with his thoroughly visited; every family has been called on; the children invited to the Sabbath School; and all invited to the house of God to hear the and all invited to the house of God to hear the preaching of the word. Out of this effort have God. After the service, he returned to the coffeesprung up the various mission churches which are house, and his companions inquired laughingly, scattered over the city, and which are attended if "he had taken off the old Methodist," to which by large congregations; while the mission Sabbath he replied, without a smile upon his face, "No, Schools have gathered tens of thousands of children who are receiving blessing themselves, and ately he left his gay associates, sought and found Schools have gathered tens of thousands of chilsociety. Eternity alone will bring to light the nisterial office. This man was the first to reach amount of personal effort which has been put forth Cowper's heart. He knew from experience just in this direction in this and other cities, and the where and how he was intrenched against the gosamount of good which has been accomplished.

The same work might be undertaken with the gregation in the land ought to arouse itself and soon became a sincere and devoted follower of look around upon the multitudes who are perish- Christ. ing almost within the sound of the gospel, and see whether something cannot be done to bring them conversion; as we do in every instance of the kind, under its influence. Let the territory belonging where God would call the attention of the world to each church be districted, and suitable visitors to the converted one. The fact has its lesson for for each district appointed, who shall go from every Christian. God seems to say by it, "Be house to house and invite the people and urge wise as the serpent and harmless as the dove" in them kindly but importunately to come to the approaching sinners. It is not every one that can house of God; and if they do not come upon one appeal to certain unbelievers. The proper instruly until it takes effect. In every church, some couraged by the thought that all hearts are in God's members desire a field of active usefulness. Here hands, and he can turn them whithersoever he is one which is open to all, white to the harvest, will. waiting for reapers, and the grain will perish unless it be reaped.

Will not some, in every congregation in the land which this article may reach, rise up from its perusal resolved to undertake at once this impor- that he can have his people take an interest in tant work, of persuading the neglecters of God's the religious movements of the day, without house and God's worship to come to the place of having a religious newspaper circulated among prayer and of preaching. From long observation, them. we believe it is the great work which the private 2. It is a mistake for a pastor to suppos members of the Church are at the present time that his people can be acquainted with the procalled to engage in, and the one which promises gress and wants of his own denomination, and

an abundant return of blessing. If the existing church edifices are not sufficient to hold the congregations which may be gathered, it is a plain duty to provide others. Churches are of the Christian Church. not built like private houses for the accommodatians, seem to think that their own personal accommodation is the extent of their personal obligation in regard to church edifices, whereas they upon the sea of human life, to guide them to a paper. To do this is to deprive himself and place of safety, to the haven of eternal rest.

THE HAPPY CHRISTIAN.

There are some Christians, whose ascetic course deprives them of much of the enjoyment which, as followers of Christ, they might otherwise have. They look and act as though, in the reading of the Bible, that passage had entirely escaped their notice, which says, "Rejoice, and be exceeding glad; for great is your reward in heaven."

These dismal Christians, by their rigid course, deprive themselves of much of the "pleasure by the way," and so far from proving themselves heavenly-minded, prove themselves quite the contrary, to our minds; for where, in all that we read of heaven, is there any evidence of its adaptation to this austere professor?. Heaven is a place of joy. Why, Christian brother—you whose head is like the bulrush, always bowed down, did you ever think there was joy in heaven when you felt the watches five or ten minutes too fast, especially power of redeeming blood? Think of the hun- when they are dependent upon the cars for condreds who are daily experiencing the joys of par- veyance. "Your clock is too fast," we said to a doning mercy, thus causing a continual chorus of Boston merchant. "Yes," he replied, "I go out joy in the heavenly mansions; and shall you go every day, and I keep it a little fast that I may moping along, as though nothing was transpiring | not be behind the cars." We have thought of that should elevate your feelings, or light up your this reply many times since, and finally have come face with joy? Certainly there is much to make to the conclusion that men who keep their watches you happy—enough, at least, to dissipate the gloom resting on your countenance, which is now delusion. proving you positively unhappy.

"Lift up the heart, lift up the voice;

David rejoiced "all the day long," and remembered his "song in the night;" and, while he was son, he is tempted to stay to the time he would, musing, the fire of love burned within him. The if his watch were exactly right. What, then innumerable blessings David enjoyed made him a does he gain? If he did not know that his watch cheerful Christian. You also enjoy "innumerable was in advance of the true time, then he might blessings." Should not your cheerful countenance be aided by keeping it five minutes too fast. But tell the world you are not unmindful of them? as it is, the temptation to stay too long at his store Again, consider the influence of this cold, emo- is not diminished. tionless professor on the worldly-minded; if his course is not positively injurious, it certainly must | We suppose it is done generally as a sort of combe considered as productive of less good to the promise with a disposition to be tardy—not quite cause of Christ. It is justly claimed for Christ up to the mark. If it be done for this object, then tiunity, that among its effects are joy, love, and there could not be a greater delusion. For the peace; but the unbeliever will assert, and with good ground, as he looks into this face of unyielding frigidity, that its positive effects are not joy, if not stronger. If a man would overcome a dislawer and peace; indeed he may conclude its change of heart, and the privilege of enjoying a hope of heaven, the certainty of an escape from hell, and the assurances of God's love, result in a never-smiling face, a seriously-lined countenance, and a shrinking within appeals as the state of putting off, and putting off what should be done and a shrinking within appeals as the state of the state of putting off, and putting off what should be done and a shrinking within oneself, as though in con- at the moment. Such a habit can be cured only stant danger of contamination from the world, it by putting on it the strait jacket of just on the would be better to avoid this change of heart with time. If this will not correct it, nothing can. all the serious results which follow.

As a servant, therefore, of the Church, deriving my commission from the Church,—as her voice of the offer. As the boat neared Wheel—my mind, and I was so terrified at the thought devil Las encased, you, and enjoy the "liberty world a little behind-time."

Saviour you have found. "Rejoice, and be exceeding glad; for great is

Christian Intelligencer.

COWPER'S CONVERSION. Cowper was one of those gentle and lovely spirits, after his conversion, the fragrance of whose thoughtless and skeptical, and, like Gallio, "cared for none of these things." He was one of those persons whom it is difficult to approach upon the

amongst other ways by charitable institu- tempt to press the claims of religion upon his mind. tions of the most interesting character. This He moved in a circle of the gay and worldly, last objection, therefore, which has arisen from which is usually environed with prejudice and the state of those who have been stricken in practical infidelity. The close tie that united him Ireland, cannot, any more than the others, be to godless companions was enough to cause Chrisbrought forward as a charge against the re- tians to look upon him hopelessly. One of these vival. The bodily affections only prove one thing—the existence in the soul of a deep and opposition, to stand up against religious appeals. Few, then, seem to be in greater moral peril than Cowper was at eighteen years of age.

But God plucked him as a brand from the burnng. As if no person but one from a similar group For a long time past we have earnestly desired of bringing him to Christ, God converted a young of companions could be the honored instrument man who was familiar with all the gayety of the house in company with other young men, jesting as usual about religion, and things pertaining least, there is abundant room for them in the awful solemnity, which Wesley alone could command. The enunciation of the text startled Madan subject, growing more and more earnest and eloquent, the young skeptic actually trembled in his pel, so that he was able to converse with him as n) other believer could. By his wise and intellisame results throughout the country. Every con-

> We behold here the hand of Providence in his ment will reach the most hopeless cases. Be en-

1. It is a mistake for a pastor to suppose

contribute liberally to the support of its institutions, unless they are readers of a newspaper devoted especially to the interests of that branch

3. It is a mistake for any one to suppose tion of those who build them, but as the means of that he can, by the same expenditure in any doing good to others. Too many, even of Chris- other way, bring as much religious information before his family, as by subscribing and paying for a well conducted religious newspaper. 4. It is a mistake for a man to begin to pracare erected, like lighthouses for all who are out tise economy by stopping his religious news-

family of a great benefit. 5. It is a mistake for any one to suppose that a newspaper can be made exactly what every one would like it to be. The general taste and wants must be consulted.

6. It is a mistake for any to think that editors can, by any possibility, admit to their columns every article that is sent them. They must often decline contributions ably written, because space is demanded for something of present interest of which the Church and the world wish to read. 7. It is a mistake for one who can compose

lines containing a certain number of syllables, to suppose himself a true-born poet. 8. It is a mistake to suppose that editors have much leisure, lead an easy life, or are too well paid.

FIVE MINUTES TOO FAST.

Some people are accustomed to keep their

What does one of this class gain by it? He understands very well that his watch is too fast, so that if he needs five minutes more at his counter with a customer, he will not hesitate to take it. Knowing that he can reach the cars in sea-

But there is a valid objection to this practice he may conclude, if a position to be tardy, and cultivate an heroic all the serious results which follow.

Christian brother, for the sake of the cause of the cause