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## Woetry.

For the American Presbyterian. Written upon receiving a cane cut from the banks of the Jordan.

> BY J. TRANCIS BOURNS, M. D. I take it in my trembling hand, This tribute from the Holy Land, A thrill lives in it-'tis the spell. The banks of Jordan's chronicle

The Jordan !- Was it thy charm'd wave That nursed this joy for me? Thy breath that fanned it in the sun; . Thy dews it drank when day was done; Thy voice that spoke to all its leaves, Till they sighed as when a spirit grieves

Along the drowning sea. O river! Thine the memories are, To heir such honors from afar; But why along thy immortal shore, Broods melancholy evermore?

Stern as thy tide in harvest time; Chilled by the monutain snows. Seemed thy rebuke from age to age, Till lo! from far in Divinest page, Thy glory burst again sublime,. And now the river of every clime, The Jordan onward flows.

God speed the herald bands who bear The tidings of salvation there; To plant the cross whereon the crimson'd tre Dropped the first fruits of immortality. PHILADELPHIA, JANUARY, 1860.

For the American Presbyterian.

LOVE'S ANGUISH. "Blessed Heaven! there is no parting there"—last record in father's diary.

Oh shall we meet again beloved, Shall we e'er meet again? My heart is weary! oh beloved, With this sad parting pain;

This weary weight of wo-oh God! This dreary parting pain! Nay! was it all a dream beloved. A fairy, fleeting dream, So beautiful, yet false, beloved, A meteor's golden gleam? Dear love I cannot bear to know

Joys are not what they seem. Have I not walked through life beloved, So near thy beating heart? My very thoughts are thine beloved No! no! we must not part; How fearful is the wound it leaves

Oh Christ!-Grief's iron dart. Does speak of "precious hope," beloved, Sweet hope in "future years," Seen through our falling tears; I cannot see the sunlight now,

The bow of promise! oh beloved! Our God will not forsake. Though we in bitter grief, beloved,

Are faint and desolate, Poor dove! fold not thy drooping wing, Christ will not leave thee, my beloved,

Cling closer to His side. Through fearful tempests His beloved So sweetly shall abide; Storms cannot shake this wondrous rock.

Dear refuge! where we hide! God bless thee, oh my best beloved What anguish hath this hour-God keep thee! keep thee! dear beloved,

My fair, frail, smitten flower: Oh sinless, suffering one! thy voice Shall stay grief's dreadful power. Light in this darkness, my beloved,

It is His voice I know! The Master calleth !-- precious love, I cannot weep to go! Sweet one! there is no tear in heaven

There comes no parting woe. Now kiss mine eyelids gently, love, So softly down to rest:

And lay thy young bright head, beloved, Once more upon my breast-'Tis but a little while!—oh Christ! We meet among the blest. INDIA.

For the American Presbyterian.

NEW ARGUMENT FOR THE SABBATH.

a new argument. But the question as to whether Quite a number from other congregations of our it is a good one, or whether it proves what it is sup- church were present, increasing the interest of posed to, is an open question, and admits of being the occasion to us, while their souls were reexamined. Admitting, for the sake of the argu- freshed at the banquet, their hearts encouraged, ment, that the day had been lengthened in the two and their hands strengthened to carry on the cases referred to, so as to amount to what the Dr. | Master's work in their own congregations. is pleased to call "the creation of a new day," the question is, What shall we do with it? If so, the terest in God's covenant with his people, was Jews had about seven and a half days for a week, that of a wife and mother, who brought alone from the time of Joshua to that of Hezekiah, and her children to the altar for the solemnities of from the days of Hezekiah down to the present, bantismal consecration. and Christians have never kept it yet.

discovering that "a new day had actually been God upon them by a profession of faith. created," had contrived to lose a day, the conclusion which he reaches would not have been as RIAN, if a pastor's heart were much encouraged palpable as it now is. The Jew, then, might have by such evidences of the Divine favor towards been convicted of a mistake as to the day of his people. Talk of a pastor's life being mothe week which they were observing; and the notonous and dull, and dreary! We want some Christian, basing his calculations on those of the flitting shadows to assure us that we are not al-Jew. has been actually observing the seventh ready on the "shining shore." day, or Jewish Sabbath; so that the Christian If you could have looked in upon us a few alone is right; but by mistake, or we have here in weeks ago, when, for one day and two nights, sacred chronology an equivalent to that in gram- our dear people poured in upon us a continual mar, where two negatives make an affirmative, or shower of good things, -if you could have seen more correctly, two mistakes make-What shall those beautiful evidences of confidence and love, we call it? a correction? Will two errors make a presented by our young people and Sabbath

least in the eyes of some, for "a knowledge of the glasses, - I suspect you would almost have enscriptures." Perhaps, it is so; but certainly his vied us. I only hope these things may not spoil error here must be attributed to that which Christ us, but may be incentives to more earnest, selfaccused the Sadducees of. In the first place, the denying, and successful labors in the Master's validity of the Christian Sabbath consists in the | vineyard. fact, that it is the first day of the week, or, in The First Presbyterian Church of Wiscoy,other words, the day on which Christ arose from our youngest sister, not yet a year old, is the dead: a day which has been observed from making encouraging progress in building a house and without the soothing consciousness of public that day to this, in commemoration of that event. of worship, and every thing seems to promise attention.

It commemorates the great work of redemption, | for her a steady and permanent growth. The while that of the Jews, who have never believed in any thing of this nature, commemorates the work of creation.

In the second place, the object of the Sabbath, whether Jewish or Christian. Let us look at the event which it commemorates. The Jewish Sabbath commemorates the work of creation; the Christian, that of Redemption! I would be glad to see a hypothesis, either by Dr. West or anybody else, that will bring these two objects together and make them one. All labor, therefore, in the direction of this new argument, is worse

The best or most you can make of the Doctor's argument seems to be this: either Christians or Jews, or both, have been laboring under a mistake, lo! these 1800 or 3000 years! This "new argument," if it proves anything, is likely to prove too much. But we have a faint recollection of an old adage, which says; "Those arguments which prove too much, prove nothing."

But the difficulty attending the Doctor's "argument" is further back than this. No such event as that which he has based it upon ever occurred. If he will go to the trouble of a careful investiga- them;" and although they are doubtless able to tion, (on the supposition that his knowledge of the Hebrew is such as to admit of it,) of Joshua x. 12 them that my watch-tower is almost within hail--15, (which is the passage that he refers to,) he will see, without fail, that the whole is neither more nor less than a case of bold interpolation: he will find the passage, verbatim, et literatim, et punctuatim, in the Book of Jasher, chap. 68, etc., with as much more of a similar character as he can dispose of, in the course of several "new arguments." Let the Doctor or anybody else turn to that passage, and notice, in the first place, that it is poetry-verses 12, 13, 14, and 15, all poetryright in the midst of gravest prose; and in the midst of itself, he who inserted it, as if consciencesmitten for what he was doing, pauses and tells you where he found it, and where you may find it, viz.: in the Book of Jasher! And there you will find it if you look. Then-the close of the 15th verse-"Joshua returned and all Israel with him unto the camp at Gilgal." But verse 16 says they remained at Makkedah to complete the victory. Now if you will be kind enough to place your hand over the verses I have named, (verses 12, 13, 14, 15,) you will read a connected and consistent account of the whole campaign; at the close of which, (which is the close of the chapter) "Joshua returned, and all Israel with him, unto the

camp to Gilgal." The other passage we have not time to explain, but can only say there was no lengthening of the day; there was a lengthening of the life of Hezekiah, and a miracle wrought to assure him that his life would be lengthened; but what that miracle was, cannot now be determined, perhaps.

In taking leave of the Doctor and his argument, we beg leave to remind him that the Sabbath does not rest on such a foundation as that: and that if he will wait a little, there will be a book before the public, in which those passeges and several others like them are disposed of in a most satisfactory manner. At any rate, we will engage that he will never think to build an argument on their supposed validity.

For the American Presbyterian PIKE. N. Y. DEAR PRESBYTERIAN:-I wanted to just whisper a word in your columns about the "good things" which the Lord has done for the Presbyterian Church in Pike, New York. The church was organized as a Presbyterian Church, but soon lapsed into an Independent Congregational Church, and while in this state grew constantly weaker, until its spiritual power and influence for good were nearly gone. But, about three years ago, it returned to the simple but beautiful and scriptural order of the church, by the election of a board of Elders, and uniting with the Presbytery of Genesee. Since then, A late number of the "Sunday School Times" every month has witnessed an upward step in contains a notice of a work by Dr. West, of its progress. One precious revival brought over Philadelphia, in support of the claims of the fifty to her altars, and a gentle revival influence, Sabbath, in which the Doctor is said to have ad- like the dew upon Hermon, has been experienced vanced an argument entirely new in support of much of the time since. Our communion seathe position, that the Christian Sabbath is in fact sons have been increasingly interesting for the the same day of the week with that of the Jews. past two years, but probably no one has been The new argument is this: "The sun and moon | so full of a tender, precious interest as that of stood still, at the command of Joshua, about four- the last Sabbath. Our meditations in the mornteen hours,—and, in the days of Hezekiah, the ing service were upon those words of tender, sun returned ten degrees on the dial of Ahaz, loving inquiry in the Canticles: "Tell me, O which is the same as the lengthening of the day | thou whom my soul loveth, where thou feedest, ten hours; which time added to that gained in the where thou makest thy flock to rest at noon?" case of Joshua, makes just one day of twenty-four and it is not too much to say that the church felt the attractive power of infinite love upon None will be disposed to say that this is in fact her heart, drawing her sweetly to her Beloved.

An affecting incident, showing a reviving in-

they have had eight; so that, in fact, they did not Six of our young people, who have been keep the Sabbath during the period referred to- brought to Christ by the blessing of God upon have not kept it at all since the days of Joshua, the ordinary means of grace, (among which we give no inferior place to family and Sabbath Another consideration. If the Dr., instead of School instruction,) publicly took the vows of

You would not be surprised, dear PRESEYTE-

School children,—things that we can hardly The Dr., it seems, has obtained a reputation, at talk about now without wiping our spectacle-

region of country south-west of us, occupied by PARENTAL AUTHORITY AND DISCIPLINE A BELLthe lately erected Presbytery of Genesee Valley, begins to show signs of its tillage in the activities of a growing church life. Presbyterianism is not indigenous to that soil, but the brethren who have the care of it there are de-

Franklinville,—a church that has been a long time without a pastor, but is now encouraged things spoken of Zion.

The Presbytery also examined, with a view tion was sustained but the ordination service deferred to some other time. I hope the church in Cuba may be able to settle him as pastor.

not think there was a "Chiel among them taking notes," and much less that he would "print speak of their doings for themselves, yet I'll tell ing distance, and as I look out on their field, I all the means the Creator has placed in his hands have a "moral inability" to refrain. D. R. Pike, Feb. 9th, 1860.

### JOHN CALVIN.

The Boston Recorder is giving a series of articles on John Calvin. We take the following extract from the last number:

Though Calvin gave out the doctrines of the gospel in a more clear and consistent system than did the other leading reformers, he differed from them in no point of substantial importance There were some slight differences between Luther and Calvin, chiefly connected with the subject of the sacramental controversy. Both agreed in the main doctrines of the gospel—the Trinity, original sin, election, and justification by faith alone. Both ascribed regeneration to the Holy Spirit alone. But Luther brought out these doctrines less clearly and forcibly, and left a less profound impression of them upon his branch of the church, so that succeeding generations of Lutherans fell back upon a theory more like the Arminian. Both Calvin and Luther made the imputation of the merits of Christ the ground-work of the Reformation. And yet it is a significant fact, that just this imputation is the thing which the new theology of the present day spends its main labor to remove. Cal- them differently unto the children." vin does not, in form, state the imputation of Adam's sin to his posterity, but he involves it, ing the same point, carry upon the face of them a gorical devices, designed by old Martin himby finding the sin of Adam in the child, making | tone of authority, and positive command. The | self. In another room is the professorial desk, it, in the eyes of God, as deserving of punish-

ment as if it had actually sinned. The sublime spirit of Calvin delighted in fixing its steady gaze on the eternal justice of God. and plunged without fear into the abyss of His righteonsness, knowing that his Redeemer lives. Through that daring severity through which he seems to have taken every thing away from man, he incurred the hostility of those who are unable to comprehend the workings of his mind. So he was naturally indignant when men spoke contemptuously of his doctrine; for he knew he had both facts and Scripture with his doctrine will never perform them. The parent is not only to teach, as a minister is required to teach a public congregation, or a precedent with the workings of his mind. contemptuously of his doctrine; for he knew he had both facts and Scripture with him. And he knew that the experience of every believer taught that we can become free from sin only through the grace of God, and that conscience accuses us of sin without attempting to explain | The child is to be commenced with, in earliest inits origin, and while it knows that we are not,

in our own resources, able to escape from it. So he could not understand the objection raised against his doctrine, that it destroyed the and timidity, or producing disgust and repulsion. freedom of the will, or that there could be a freedom of will in man not conceded by this doctrine. So far as the will is free, this doctrine vindicates its freedom. His system carries with it a lively remembrance of the original and love, not those of dread, fear, sullenness and freedom to good, which was lost in the fall, and maintains a freedom to evil existing after the than his piety, should manifest itself in the mode maintains a freedom to evil existing after the fall—even using the term freedom in the sense. in which it was then used, as involving moral ability as natural. But the power, the moral ability to do good, which is in us as bound and captive, is set loose only by God's grace. So Calvin, maintaining a natural, but not a moral ability or freedom to do good, in applying his doctrine to practice, insists more strongly than those of any other school on the necessity of strict obedience. And hence it is, that Calvinism, even in the departments of Christian duty, has higher enforcements, and is generally esteemed a more strict and energetic system than any other. And those who denounce some of its doctrines as giving license to sin, are obliged to confess that what they hold in theory does not obtain in practice, but that Calvinism, in fact, hinds its believers in stronger bands to hold them to a godly life than their own. Calvin's system, indeed, holds that grace must first operate on those who are asleep and dead in sin, and awaken the first apprehension of the beauty of holiness, and the first desire to call upon God, or a longing after Him. But as soon as this happens, as it often does unconsciously, the man's active powers awake, and the redeeming process goes forward. The man, supported by answers to his own prayers, or those of others, loosens his will from bondage

more and more, till, in the completeness of his sanctification, he becomes as free to good as God Perhaps Calvin erred, and perhaps his system has a distorted appearance to some, because he erred in dwelling disproportionately upon those doctrines—though all true—which set forth the sovereignty and grace of God, and not enough on those which involve the natural freedom and responsibility of man-enough to preserve the balance. If there be an error here, it grew from the necessities of his work. He was tasked, to the utmost of his zeal and talents, to root up the wretched notions of the Pelagians. So he failed to put his doctrines, though true, in the light which would meet the consciousness of the sinner touching his freedom. The difficulty here is—the sinner feels himself to be free: Yet, so to speak, he cannot grasp his freedom, and carry it to a result in holy obedience. He is conscious of being free, and then incorrectly assumes that he must have the power of taking the good or evil part, and arbitrarily determining his own course. But such a free dom is inconsistent with the structure of mind or the nature of a moral being; and the evil in clinations attaching to fallen man forbid it Here even the sinner's conscience deceives him because he is not conscious of what is in fact the desperate force of his inborn corrupt inclinations. And the difficulty Calvin did not sufficiently meet; and it was left for Edwards to supply this deficiency of his system. Yet who has produced a work in such a line with fewe deficiencies? Who has, on the whole, taught the truth as it is in Jesus with greater power and success? And it becomes us here to give

PATIENCE is a sublime virtue. The truest heroism in human life is that private heroism which bears with calmness inevitable ills, regardless of the consolations of a fruitless sympathy,

thanks to Him who made these great lights, for

His mercy endureth forever.

TOTAL THE PARILY.

We have heretofore taken the ground that authority to govern the family is vested in the parent for religious ends. It is a distinct and peculiar power, differing entirely from mere instinct or voted to their work, and will give a good report guarded and solemnized by the most awful moral of themselves in the future history of the church.

I was providentially present at a recent meeting of those brethren, to examine and install Rev. Mr. Stewart as pastor of the church in Eraphlingille. prerogative, always lauded when judiciously put forth, but the want of it newed rather as a weakto hope for enlargement, and all those glorious a culpable offence. What we wish to urge here is, that parental authority put forth with all the wisdom and discreetness the parent possesses, is to ordination, a Mr. White, a graduate of Prince-ton, who is preaching at Cuba. His examina-tion was sustained, but the ordination service deferred to some other time. Those the church in Cuba may be able to settle him as pastor.

Probably the brethren of that Presbytery did not think there was a "Chiel among them taking notes," and much less that he would "print" and protecting, the card; just as much as praying, believing, and bearing the cross. God has not left these areful powers at the option of the parent to use or properties. He has interposed express precept, added gracious covenant promise to their faithful exercise, and guarded against neglect by some of the most awful threat enings contained in his word. The soul of the child will largely be required at the hand of the parent, and the parent is then clear only when he has used faithfully for the salvation of the child,

> for this end. We do not just now aim to speak of all the parent can and ought to do, but only of this one point, the right use of dovernmental authority. First of all, turn to the word of God, and see the language and tone of divine precept. Gen. xviii., 19, "For I knew Abraham, that he will

Command His children and his household after him, and they shall keep the way of the Lord."

Deut. XXXII., 46, "Set your hearts unto all the words which I testify unto you this day, which I testify unto you this day, which I testify unto you this day, which I the words of this law."

Prov. xix., 18, "Chasten thy son while there is hope, and let not thy soul spare for his crying."

Prov. xxiii., 13, 14, "Withhold not correction from the child, for if thou beatest him with the rod, he shall the child, for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul."

Prov. xxix., 17, "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul."

Prov. xxii., 6, "Train no a child in the way he should go, and when he is old a standard from it. Verse 16, Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him."

Prov. xiii., 24, "He that spareth the rod, hateth his son; but he that loveth him, chasteneth him betimes."
Prov. xxix., 15, "The rod and reproof give wisdom;
but a child left to himself bringeth his mother to shame."
Isa. xxxviii., 19, "The father to the children shall
make known thy truth."
Eph. vi., 4, "Ye fathers, provoke not your children

to wrath; but bring them uprin the nurture and admo-nition of the Lord." Deut. vi., 6, 7, "These words which I command thee this day, shall be in thy heart; and thou shall teach broad window-sill for a table. Here, too, is

manded duties will be fulfilled; on the contrary, there is a certainty they will not be performed. The child, left to himself, will never perform them. deed, is not harshly to be forced upon the mind.fancy, and directed by gentle means, according to its capacity and years. Authority may be used without severity, or harshness, or awakening fear But with tenderness there must be firmness, sincerity, seriousness and perseverance. Religion is cheerful, not gloomy, inspiring the feelings of reverence, gratitude, benevolence, praise, faith, hope of applying instruction and discipline. The chief difficulties arise from irresoluteness, impatience and instability in the parent, and from commencing too late in life, when the child has not only fixed habits of disobedience, self-will and vicious indulgence, but of irreligion also.

The first duty of the child is submission, and

to this end the first and constant, aim of the parent should be directed. Submission is a broad word .- It is not only the yielding a point to parental authority, which might be secured from fear alone, but the yielding in the spirit of reverence, inward affection, and confidence in the parent's goodness and rectitude. It is not always that the child has a perception of the fitness of a command, or has a heart inclined to it, yet by proper teaching and discipline it will learn to submit from motives of personal confidence in the parent, and from a conscience on the moral duty of obedience. If these at any time fail, authority should always be interposed to enforce the rule, mildly but firmly. The authority of all law is represented in the penalty. Law, aside from the sanctions of rewards and punishments, is mere ethics, and promised reward and penalty unfulfilled soon sink the law into contempt. The power to enforce obedience upon the unwilling, marks the distinction between simply good advice, and government, and it is this single circumstance, viz., the application of authority to enforce good counsel and make it effectual, where in all the art and wisdom and the nature itself of government consist. It is just here where God holds the parent responsible; first for the diligent instruction of the child, secondly, for the enforcement of conformity to such religious duty and habit as belong to the order of a religious household, and the Christian training of the child. The child should be taught religious truth, to pray,

law of parental obligation obtain.

he knoweth; because his sons made themselves vile, AND HE RESTRAINED THEM NOT. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."-1 Sam. iii., 13, 14. King David, with all his goodness, lacked

in parental authority, and it brought upon him, through Absalom and Amnon and Adonijah, a train of disaster and disgrace. Of Adonijah who usurped the throne after Absalom, it is said, "His father had not displeased him at any time by saying, Why hast thou done so?" These neglects were always visited with characteristic udgments, and became the occasions of deep peni-

This authority of the head of the family extends to all members of the household. The religious duty enjoined upon Abraham and his children, was equally required of all the servants and strangers of his household.—Gen. xvii., 2, 13. The commandments binding upon "the son and the daughter," were to be equally enforced upon "the man servant, and the maid servant, and upon the stranger" residing among them. - Ex. xx. 10. The example of David in fashioning his household and court, faulty as he was, in some of his own children, is worthy of all imitation. "I

will walk within my house with a perfect heart," says he. "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight." See the whole of Ps. ci. The family is an empire, a unit in its interests, and the authority of the parent is held responsible to God for its protection against corruption from the disorder and irreligion of foreign elements temporarily brought within its precincts. In this there is nothing peculiar to the duties of a parent as a ruling officer; all Church and civil Government rest on the same principle—wherever governing power is vested for the good of others, emissness and neglect are nothing else than a perverted use of it.

Northern Christian Advocate.

THE HOME OF LUTHER.

A correspondent of the Rochester Democrat and American, writing from Dresden, furnishes an interesting account of the home of Martin Luther, as he found it in a recent visit to Wittenberg. He tells us that the old oak tree. where the great Reformer, three hundred and forty years ago, burned the Papal bull, with its golden seal, is still standing by the roadside, with a fence around it. His description of the old University buildings is evidently that of an enthusiastic observer. These buildings, it will be remembered, were formed out of the still more ancient Augustine Convent, where Luther lived after his marriage. His room remains unaltered, except by the hand of time. By the window are still preserved the two plain board seats still seen the three-story black stove of modelled These passages, with numerous others, touch- clay, with numberless panels and curious alleobligation of exercising parental authority, in order from which Doctor Luther used to expound to carry out the commands to instruct and disci- Aristotle, which is also covered with enigmatipline children, is too obvious from the nature of cal devices, for which Luther seems to have had the case to require an argument. Relax this au- a natural taste. Most of his symbols, however, thority, and there is no security that the com- were of easy interpretation, and pointed some eligious truth. One of his rings, for instance, bore a cross stamped upon a heart.

On his monument, in the Wittenberg marketplace, are these words, from Luther's paraphrase of one of David's Psalms: "Eine feste Burg ist unser Gott," or, as the Scotch version has it,-"The Lord our God is a strong tower." On the other side stand these immortal words of

"Ist's Gottes werk, so wird's bestehen Ist's Menchen werk, wird's untergehen." In English: "If it be the work of God, it will

endure; if of man, it will perish." The wisdom of these lines was evidently suggested to the mind of Luther by Gamaliel's remark in the council respecting the accused apostles, that "if their teaching was of men it would come to naught; but if of God, it could not be overthrown." What a volume of wisdom these words contain! If they were more generally acted upon by the theological Gamaliels of our own day, who deem themselves appointed of God to hunt down imaginary heresies, rather than to preach the simple gospel of our blessed Lord, how much time and temper might be saved! Few men have probably ever lived who invested with more dignity the doctrine of "every man minding his own business" than Martin

Returning to his room in the University buildngs, we may add that the writer above referred to infers that Martin drank a great deal of beer, a conclusion which he arrives at from the size of his beer-mug, which is still preserved. A very curious history of another of his beer-mugs s also told. Peter the Great, when he visited Wittenberg, took a fancy to the mug in question, and even condescended to ask it as a gift On finding that his wish would not be gratified he indignantly grasped the beer-mug and dashed it to pieces on the floor, exclaiming that if Peter the Great could not have it no one else should. The pieces, however, are religiously preserved and Peter only made them the more valuable The old semi-barbarian Czar of all the Russias left his autograph on the door of Luther's study, at the time, in white chalk, which is preserved to this day, under a glass protection. The Castle Church, in the town, is still standing, to the doors of which Luther nailed the ninety-five theses, and defended them from the pulpit; and under the stony pavement of this edifice his remains are deposited, by the side of those of his brother, Melancthon. Over their tombs are two simple brass tablets, with no inscription upon them but their names and the dates of their death.

AVARICE.

It is not so easy to account for the fact that the vice of avarice commonly increases with age where to attend upon religious worship, to cultivate it has been one of the characteristics of the man habits of piety, to form moral distinctions, to de- in his better days, or that it often springs up in tect and resist temptation, to fulfil its duties to the bosom of an old man as a new trait of characsuperiors, to the family, and to all, under the sanc- ter, in cases where it had in no way distinguished tion of religious obligation. The intelligence of his earlier years. Perhaps the true solution is to the parent is to perform to the child the offices of be found in the fact that, though it may have exa personal intelligence, which the child has not listed in middle life, either in the germ or in the In every thing else the parent acts for the child, development, yet it was then kept in comparative as occasion requires, till the latter has reached subjection because the man was in a condition to mature personal discretion and accountability; in satisfy its cravings, or was able, from day to day religion also, and pre-eminently here, does this by his labor, to meet his own wants and the wants of those dependent on him. In old age the We often get a glimpse of the sacredness of duty power of accumulating by toil has passed away. and the importance of obedience, by reverting to The old man can add nothing to what he has the consequences of neglect. The estimates which already gained, and the exhaustion in the supply God places upon obedience, are thrown out in of his own wants, and of those who may be destartling intimations in the judgments he dispenses | pendent on him, is felt by him to be constantly upon disobedience. Penalty is always the oppolessening what had been accumulated in his better site to the due rewards of righteousness. The years. By a natural illusion of the mind, the excellence and obligation of the precept, are put man, forgetting that he is old, and that he will in contrast with the horrors of the penalty. The example of Eli is full of admonition. He was at once the high priest and the chief magistrate of from the heap, and when he will be penniless. s of his two sons is re- If he cannot heard, he can at least endeavor to corded in 1 Samuel, 2d chapter. For sins which retain; or, if he cannot add by labor to what he come to him." So, with business promptness, world the charge of a happy Christian. We have merited death by the law of Moses, he gently reproved them, "and he said to them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear; for ye make the Lord's people growing old is, then, to discipline the mind on to transgress." The advice of Eli was good, and his admonition pertinent, but it was too gentle, to carry them forward resolutely in advancing and withal was not backed up with authority. years. "What avarice in an old man," says The awful judgments of God upon his house are Cicero, "can propose to itself, I cannot conceive revealed in the second, third, and fourth chapters. for can anything be more absurd than, in propor-God says to Samuel, "I have told Elicthat I will thou as less of our journey remains, to seek a judge his house forever, for the iniquity which greater supply of provisions?

AN AMERICAN'S ACCOUNT OF THE CITY OF JEDDO An American officer on the "Powhattan'

writes to the Boston Courier, from Jeddo, Japan, October, 8th, 1859, as follows:-"But what shall I say of this greatest and most singular of all cities? A volume is needed to describe it, without attempting to give its history. I have read of old Nineven and Babylon below the ground, and seen and handled the works of

art which have been disinterred and created so ritual welfare of men is the highest species of much admiration on both sides of the Atlantic; benevolent activity. but one living Jeddo, above the ground, is worth a hundred old fogy cities below it. I cannot give you an idea of it, it is so unique so unlike every thing except itself, and so impossi-ble, as you will think. I have seen several places business? of interest and maintained a cool head, but I was bewildered and confounded when I saw this. It

is situated on the western shore of this charming gulf, twenty miles wide by twenty-four long, to which the Lake of Tiberias is nothing, except in the memory of the sacred feet which once trod its shores. It stretches for twenty miles, and more along a beach of a semi-circular form, with its horns turned outwards, and along which a street extends, crowded with blocks of stores and houses and teeming with moving crowds; while shop keepers, artisans, women and children, seem equally numerous within doors, and at the doors. Indeed, a dozen or fifteen miles might be added to the length of the city in this direction, since there is nothing but an unbroken succession o towns and villages for this distance, which are as populous and well built as the city itself. In crossing the city from the shore to the western outskirts, I have walked two miles and a-half, and then proceeded on horse-back for ten miles more, making twelve and a-half in the whole, while in other places it may be wider still. According to the lowest estimate, the city covers an area equal to seven of the New England farming towns, which were usually six miles square. And all is traversed by streets, usually wide, well constructed, perfectly neat, and crossing each other at right angles-streets lined with houses and stores as compactly as they can be built, and crowded with moving or stationary masses, as thick as in our Washington street, or New York Broadway, at least for considerable distances. The population is estimated generally at three millions, which Mr. Harris, our minister, thinks is no exaggeration. For my part, judging from what I have seen when I have crossed the city from side to side, I should be willing to add as many millions more; for the living, moving masses, seen from sunrise to sunset, and everywhere the same, fairly seemed beyond computation. city, as large as seven fine towns in Berkshire county, and containing a population three times as large as that of the whole State of Massachusetts! That is enough to think of for a moment. Several streams run through the city. I counted largest is about twenty rods wide, over which a well-constructed bridge is thrown, from which distances are measured to all parts of the empire. It is the mile stone of Japan. Boats and junks, by means of these rivers and canals, permeate all parts of the city. There is nothing magnificent in architecture; most of the houses being of one story only, though some are of two, and are plain,

in the structure, in the spacious court before it, and in the gateways, and trimmed and trained bushes which made the hedge, and the dwarf trees planted in front to adorn it The Imperial quarters occupy the centre of the city, and are situated on an elevation from which you have a distinct view of a great part of the city. These quarters are called the citadel, and are surrounded by a deep and wide moat, and a massive wall, whose circumference is eight or ten miles. No one is admitted unless a dignitary, or high minister, or foreign ambassador. One gate was open, through which I could look within; but saw nothing but houses. Tall cedars spread abroad their branches, giving all the signs of life which were to be seen in this imperial solitude and prison. But the whole was massive and imposing, evincing a high degree of art and civilization. No walls surround the city, no towers and

though always neat, both within and without.

Some of the palaces of the Daimais, or heredi-

tary princes, however, are an exception; one

which I happened to see being of exquisite beauty

a gun or a solitary soldier. The striking peculiarity of the city is its numerous tall trees with luxuriant branches, and groves, sometimes of acres, which gives to the entire city at many points, the air of a forest. There are, also, in so large a territory, swells, and even considerable hills, perched on the summit of which. and half buried in the solemn trees in which it is embowered, a fine Buddhist temple is sure to peer out, the fairest spots in creation being selected for the worship of the devil.

fortresses rise up within; nor did I see so much as

## RELIGION A BUSINESS.

. How few deal practically with the divine precept, "It is good to be zealously affected in a good thing." And yet, the earnest man we all | upon the acquirements of whose heart and brain admire. Indeed, a "live" Christian is always such vast interests depend? At the same time. an object of high esteem. We go to such a every church member should be taught its imporone for counsel. There is a general looking up tance for himself. The ability to be alone (we to him, and he becomes by universal consent "knighted" with a title of no small honor. His presence of human beings,) with pleasure, felicity. zealous activity, and pious energy, win for him the epithet, "a pillar of the Church." No imperial gift can equal this no "Cross of the Legion of Honor" so honorable as this distinction of one that is zealous for the cross of

The other day, we spoke in commendation of an active Christian brother, to one who was content to take things himself in an easy, dogtrot way. "Oh! yes," was the answer, "he makes a business of it."

That was just it. Here was the secret of his Christian influence. Religion was with him a "business." He was not unmindful of certain "promises to pay," such as, "Be thou faithful unto death, and I will give thee a crown of life." an exciting discussion or controversy in the social He viewed religion as a "paying thing;" hence he had an eye to the time when he should "retire" from activity in the Church militant. Nor were his calculations based on any Pelagian "tables of interest." He "went into it" because he liked it, or in better words, he had a love for his calling. Thus he "invested in stock" such as cannot depreciate, for he laid | malice is committed against it as against the sight up "treasure in heaven."

But he made a business of it. Now it is to be remarked of such, that though often the humblest of men, there is a spice of shrewdness in their dealings. None are more watchful for opportunities, hence often creating surprise, because often "catching men with guile." "Why, it beats all, you can't dodge him!" says the poor sinner, whose heart has been softened by his

personal appeals. We happen to know a good old elder who has this trait of making a business of his reli-"I'll go straight off and see him. It's high joicing, and while he is as devotional as his sad-, sed time he comes to Christ, for death will soon brother, accomplishes off he went, and met the old man on the road often listened to sermons, which we are satisfied, "Ah I neighbour C. I was going to your would never have been written, had their authors house to see you, in order to converse with you about your soul." "Why, Mr. V—, this is strange; you know I am not superstitious.

Rut I started for the riller not superstitious. But I started for the village, resolved to go by and the bitterness of theological controversy is due the way of the avenue; and despite myself, I to a disordered stomach. came this way after all. Now, had I gone the way I intended, I should have been out of your sinner on the hip, and, in a business way, set it when alone; without it, solitude is not to be enabout recruiting him for the kingdom.

And this making a business of religionhow, it exhibits the noblest heart-traits of the Christian man. I apprehend that religion was something of a business with Jeremiah. It seems to have energized his very soul with benecence. His solicitude was such as could not he abated by any caution against "making too much ado," from any of your formal model-deportment Christians. So long as the dense ranks of humanity are crowded with infatuated candidates for perdition, to be busy for the spi-

"He made a business of religion." How Christ-like! It is the true imitation of Jesus. 'Wist ye not I must be about my Father's

Fellow-Christians, be up and doing. Don't be a sleepy disciple. The kingdom of heaven suffereth violence. True to your calling, be a worker in the great soul-harvest-field. The Church needs live men, and live women, earnesthearted ones, who make a business of religion.

GOD IN NATURE.

The Bible, from Genesis to Revelation, recognises a present God in all the operations of nature, accomplishing His all wise purposes through the medium of natural causes, and human and spiritual agencies. "My Father worketh hitherto," said the Saviour, "and I work." Any philosophy which sets aside the providential government of God, extending to the minutest details as well as comprehending the most general laws, is neither wise nor Christian. Prof. Agassiz, in a recent lecture, uttered some thoughts worthy of universal notice:
There is behind them, and anterior to their exstence, a thought. There is a design according to which they were built, which must have been conceived before they were called into existence; otherwise these things could not be related in this

general manner. Whenever we study the general relations of animals, we study more than the affinities of beasts. We study the manner in which it has pleased the Creator to express His thoughts in living realities; and that is the value of that study for intellectual man; for while he traces these thoughts as revealed in nature, he must be conscious that he feels, and attempts, as far as it is possible for the limited mind of man to analyze the thoughts of the Creator, to approach, if possible, into the counsels that preceded the calling into existence of this world with its inhabitants: and there lies really the moral value of the study of nature; for it makes us acquainted with the Creator in a manner in which we cannot learn him otherwise. As the Author of nature, we must study him in the revelations of nature, in that which is living before our eyes.

But there is an argument now brought forward, which is very specious, and about which I will say a few words. Man knows how to modify animals. He knows how to raise the ne breed which he wants. He knows how to fatten sheep and how to breed sheep. He knows how to produce animals that will have the best leather. If he desires it, he has the means of doing it. In what way? Just by selecting from his stock those individuals which have the qualities most prominent, and using them as a breeding stock, and perpetuating in them those peculiarities which are most marked among domesticated animals. And every gardener knows how to produce new fruits and vegetables. All these things can be done by men. The next argument is that nature has the same mode of procedure, and will accomplish the same objects. Mark the difference. In the one case men act with a purpose, and are watchful of the end. In the other it is accident and chance. Now we have seen that throughout nature there are combinations which give evidence of a plan; we have seen that there is an agency at work on a thousand fold more powerful scale than any man in the farm or garden, but yet it is an agency. It is mind, in both cases; and if man can improve his cattle, it is because he has mind, and the more intelligent a farmer is, the more successful will he be. But if he leaves the weather and the seasons to make his plans, he will see that nature in its wild elements will not improve his farm, any more than nature will produce any new race.

And so I say that nature teaches us everywhere the direct intervention of one intelligent Being-Supreme and All-Powerful—who exercises a deliberate will, according to a fixed plan; and that we may see in the study of nature another revelation of Him whom we have learned otherwise to love and adore; and that museums should be no longer considered as libraries of works of nature. but as libraries of works of God, in which we may read his thoughts, and become more familiar with Him as the Father of all things; and as institutions meant for that purpose, I say that museums should receive the patronage of all civilized nations; and I hope to live on long enough to see the time when every school shall have its little museum, as it now has its little library.

A MINISTERIAL ABILITY.

The ability to be alone is a great ability. Is it not peculiarly important for the gospel minister, can mean, of course, only alone in regard to the and effect, is an ability not as easily attained or retained as some may suppose. Doubtless, Satan is ever ready to infuse an irksomeness and gloom into the soul in retirement. To remain helf-anhour resolutely and passively alone, shut up with God, is such a grand security for his intimate, enlightening, and invigorating manifestations, that Satan plies all his powers to prevent it. Satan is not so much opposed to set seasons of hurried prayer, which modify, rather than remove business or social perturbation. He is not so much opposed to merely an intellectual glance each morning at a short Psalm or half a chapter of the Bible, especially if it be followed by an hour's heart-plunge into a newspaper. He is not so much opposed to group on the current topic in the public mind. Nor would he be much opposed to solitary reverie, which continue flights of fancy or throbs of emotion, started in the busy world under his guileful influence. But Christian solitude, especially if daily, systematic, obtaining the force of a habit. Satan will spare no pains to prevent. His envious of the soul's intimate familiarity with the Source of bliss; and the reader and writer must be resolute and watchful, or be kept short of it.

Dyspeptic Christians.—The N. Y. Examiner says: "The dyspeptic Christian finds matter for dejection, not only in his own evil propensities, (that, any one may do,) but in the low state of Zion, the terrible wickedness of the people among whom he dwells, the unfrequency of revivals, and the small success of missionary efforts, and he goes mourning all his days. Another man of healthy stomach and

A man can do without his own approbation in reach." And so the good elder had this hoary society, but he must make great exertions to gain dured.