

# American Presbyterian

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## Poetry.

For the American Presbyterian.  
**FOR DIVINE INDWELLING.**  
Enter my heart, O God of grace!  
Make it thy quiet dwelling-place;  
Enfold me in thy changeless peace,  
That I from all but Thee may cease.  
Forgive that oft my spirit wears  
Her time and strength in trivial cares,  
Forgive that I so oft have done  
What I as sinful ought to shun.  
Draw me to Thee, for I would rise  
Above these earthly vanities;  
Let me with pure and precious fire  
Thy favor and thyself desire!  
Henceforth let every thought and deed  
Be to Thee fixed, from Thee proceed;  
Oh, come, thyself my soul prepare,  
And make thy dwelling ever there!  
AMAZON, 1857.

## Correspondence.

### PRAYER FOR EDITORS.

Much is said and written, at the present day, upon the importance and benefits of prayer, and too much cannot be said. The religious papers almost weekly, present earnest appeals for the united prayers of Christians, in behalf of colleges, seminaries, missionary societies and kindred Christian associations, that God's Holy Spirit may rest upon and guide them, so that the influences they send forth may be pure and holy, healthily and saving wherever felt. And how often is special prayer urged for the clergy, particularly when their position is commanding, their influence widespread, and their power indispensible and almost irresistible over the multitude, that these watchmen upon the heights of Zion, serve not from duty, nor blow from the Gopel trumpet an uncertain sound. These soul-stirring appeals move the great deep of earnest Christian hearts, and they humbly bow before God in fervent supplications for the regenerating and sanctifying influence of the Holy Spirit to be poured out in rich measure upon these centres of thought and action. Quickly they are gladdened with the glad tidings that the Comforter has visited those places, for whom prayer has been sought and offered, with His gentle, refreshing presence, or in mighty, overruling power, and turned the tide of thought and desire, from worldly ambition and self-aggrandizement, to consecration of heart and life to God and His service. Holy intellects and hallowed treasures are now laid willingly upon His altar; the benefits of these new recruits and substantial aids to Zion's hosts are felt world-wide, and the work of the Lord is greatly accelerated in the earth. Well may now those who have prayed in faith and waited in expectation for these great blessings, set afresh "to their seal that God is true," and give glory to His name as the hearer and answerer of prayer. I have often wondered, when reading appeals for the prayers of God's people in behalf of these various objects and individuals, that there were so few in behalf of Christian editors and the religious press at hand, by which you can recognize the localities referred to, mark the battle-fields and their surroundings, or trace the course of the conquered from city to city. This simple plan, ensuring accuracy, and helps the memory; first, by fixing facts correctly in the mind; and, secondly, by retaining them by an association with places.

**Chronologically.** Unless time be considered in historical pursuits, all the divisions, sub-divisions, and even the outlines of the system, become chaotic and vague. Nor will memory perform well, unless systematic endeavors and classifications be always in view. Thus men and great events may be classified in the order of time. Who were the great men of Christ's time? of Luther's? of Franklin's?—the nations contemporaneous, and the great events? What battles in the reign of Philip II, and the time of Nelson? Whoever studies history with an improving aim, and would vividly recall whatever has passed over, let him give heed to such a manner, and he will be better able to remember.

**Philosophically,** with reference to cause and effect.

The philosophical eye of the historian, viewing the phenomena of the world, and the laws of nature which reveal the principle of cause and effect, perceives a chain of influences and events connecting the great divisions of history, as well as the minor portions. From creation a chain of connexion runs, and the links are the events of time, bound by a mutual dependence. Hence the principle of cause and effect is seen in all the outlines and movements of history. This principle, being the natural property of history, and existing with it, it is important to study it philosophically, or there is no science in it. The way brightens, and a serene region of perfect harmony opens to the eye, in the light of such a plan. The confusion of disordered elements, general outlines, and specific details, all vanish away. Ideas act and react upon each other, event follows event, popular enthusiasm and liberty succeed iron despotism, and nomadic tribes are elements for a powerful race; but for each and all there is a cause. For example, the French revolution of Louis XVI. was caused by preceding monarchs. Their courts, brilliant with beauty and gilded vice, their corrupt and oppressive reigns, paved the way for scenes of blood and horror. Galileo discovered that the world moved. The swinging of lamps in a cathedral caught his ready eye, and the great mind solved a problem which has immortalized his name.

**Seize on the generic facts, the general prolific causes.**

A generic fact is a distant fact, or an original cause. Thus the building of Rome is a generic fact in that it was the beginning of a mighty empire, and distinct by its isolated feature. An original cause is a primary fact. Thus felix or corvine are derived as effects. So much for generic facts. General causes are productive of grand results. An extensive theatre of action; as, for example, the battle of Waterloo, which changed the destinies of Europe. Prolific causes generate a train of events which affects the entire life of nations. The discovery of a passage round the Cape of Good Hope was prolific of great results. The commerce of the Mediterranean was ruined, and wealthy cities declined in power. The civilized world received a new impetus. The East poured its boundless treasures, and enriched the British nation. The whole course of society and

This god, dear PRESBYTERIAN, and carry many words of comfort and encouragement to the way-worn pilgrims on the highway of life, and follow them even down to "Jordan's strand," with some sweet foretastes of the bliss in reserve on the "Shining shore," and you will nobly fulfill your loving mission.

### METHODS OF STUDYING HISTORY.

BY WILLIAM C. WINSLOW.  
It is best to think of history as a series of brilliant pictures, fanciful and dazzling dramas, with regard to truth or it is best to read and study it by a slow, thoughtful, careful process of investigation—for it is "philosophy teaching by examples." By following the latter course, we are better enabled to understand its relations, and place a just value upon its specific object. A historical method, assuming some apprehension of its object, and a definite conception of history, with boundary lines, fixed limits, and connective links, clears the way of many doubts, throws light upon mysteries, and leads the mind to a better conception, and more masterly comprehension of its significance and aim. Whatever is here said on the methods of studying history, will apply more to the mature intellect, and have but little reference to those beginning the alphabet of this extensive subject, and to whom the vast regions of history are but so many tangled, unexplored plains, where the eye has never penetrated, or the foot never entered.

The modern traveller, visiting Rome for the first time, or London, finds it much to his advantage to ascend St. Peter's cathedral, or St. Paul's, and take a bird's-eye view of the various elements, blended, but distinct, which reach around and far below his standpoint. Thus his mind becomes a chart, impressed with the main objects and points of, as a compass, directs itself, and knows the bearings. So in history, let a general survey be taken as the first step. In this rapid, preparatory movement the past approaches in the panoramic march, and burning cities, battle-fields, and rivers colored with blood, move just before the eye, then an age of mythic deities and giants, strange beasts and enormous serpents, and the rigors of the North, and the softness of the South, and enchanted waters, and of mythic beings, whose home was the dark woods,—or gods who spoke in the thunders of Olympus. The Athenian age of poetry and sensuous beauty is called to life, and Spartan vitality passes in the brief, general review. The quiet, but momentous introduction of the Christian religion, with clear outlines, and continual progress, giving joy to man, and blessing the race, is viewed in turn. After this, the intellectual ages of Germany, Italy, France, and England, engage the attention; the revolutions and their effects, and in short, whatever of science, literature and art has been known to the world since the reign of Elizabeth. As an illustration, the above, with much else, will greet the student in a general survey.

**Use a good map.** For instance, in the victorious march of Alexander among the eastern nations—while reading, have a reliable map at hand, by which you can recognize the localities referred to, mark the battle-fields and their surroundings, or trace the course of the conquered from city to city. This simple plan, ensuring accuracy, and helps the memory; first, by fixing facts correctly in the mind; and, secondly, by retaining them by an association with places.

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The Bishop of Montauban, who, in late years, suddenly became an Ultramontanist, undertook, some years ago, to wage a controversy with the Protestant theological faculty of that place. After extracting the old complaint from the Revolution, was a fruit of Protestantism, he made the bold attack of all by asserting that Protestantism does not properly exist any longer, and he establishes the point from the fact, as he says, "that in all Protestantism there is an involuntary feeling that they are the right of the Revolution, and that they show even now by taking off their hats whenever they meet the bishop in the streets." When this is the style in which the higher clergy make their attacks, what can be expected from the lower? It is not only among the lower clergy, but in the Rhone, that a great number of men, who, in defending the claims of the Romish Church, asserted that "all the leading scientific men of the world had been Catholics, as Newton, Kepler, Leibnitz;" and nothing would convince him of his error. A priest of the Cathedral of Carrouss, once attempted to convert the Protestant lady of my acquaintance. She was somewhat conversant with the Greek language, and in the argument, appealed to the original of the New Testament. The astonished priest inquired of her, "Do you understand Hebrew, and was surprised, beyond measure, to find that the New Testament was written in Greek, not in Hebrew, and had to confess that he was totally unable to read Greek. As proof of the pitiable ignorance of the French clergy, the opinion of the *Observer*, in London, in its issue of June 1, 1856, deserves to be read. The disclosure of unbelief, with a frankness unusual with the Romans, families whose ancestors were the sufferers. The dark dungeons of the castle of *Ayres-mortes*, in which so many heretics, or to quote from an old way at different times, its thick walls, upon which may read inscribed countless names of these unfortunate, the sad tales which the keeper himself will tell you of them, as for instance, of a Protestant maiden kept a prisoner for 40 years in one and the same dungeon, and who, in order to preserve a lively remembrance of the sufferings of her father and herself, had the habit of eating and drinking only bread and water. The Catholic population of the present period pursue a course in no way adapted to remove these sad impressions from the memory of Protestants. Not to chronicle the excesses of fanatic priests, or to quote from *Univers* itself, we may refer to the general outbreak of popular disapproval in 1856, when an officer, who had gone over to the Evangelical Church, was, by decision of the proper authorities, in Orleans, allowed to return and educate his own children. It was not only among the lower classes, but among the cultivated, not only among the believers, but among people whose indifference was notorious, who never attended mass the whole year through, and who, as the saying is, believed neither in God nor devil, that opposition, of the bitter kind, appeared to this act of simple justice.

The strong Ultramontanist feeling of the Romans in this section of France exhibits itself in various ways. Nearly every Catholic here is a member of some order of *Penitents*; these orders have a yearly celebration or procession in the last week in May, which, in fact, is pretty much the only sign of life they give the whole year round. They are divided according to the color of their dress into white, blue, gray, &c., penitents, and since in nearly every place, even the smallest, several such societies with their own churches and priests exist, one who is in the neighborhood of the 26th of May and onward, may see procession after procession every day for a week. These consist of great numbers, sometimes amounting to many thousands, who march two and two with slow and solemn step through streets strewn with the flowers and carpets of children and women, and the men of the highest and the lowest stature alike, take part in them; all are clothed alike; even the men appear in long white female dresses with white, blue, gray or other bands, and with long white bandages around the head, so that only the mouth, nose and eyes can be seen. They wear wreaths and carry flags, bannets, lighted candles; they ring, pray, read, swing censers of incense; before them marches a military band playing lively airs, scarcely suited, with their drums and cymbals, to the character of a penitential procession. This, with the intoxicating effect of the wine, and the hundreds of censers, gives the whole a most heathenish appearance, perhaps, than any other ceremony of the Church. Of course there would not exist great rivalry among the different orders or colors; and in the neighborhood of Paris, for by each to exceed the other in the magnificence of the canopies under which the priests walk, in the richness of their chasubles, or robes, in the multitude of the silver lamps and censers, the banners and garlands, in the splendor of the robes and the number of the participants. Indeed a gray penitent has spoken to me of the Church, the singing, the music, &c., of the white penitents, in the same contemptuous tone which he had previously used of the Protestants themselves.

The principal reasons for the existing unpopularity of Protestantism in these regions, are the misrepresentations and falsifications of Protestant doctrines and history disseminated among the people, and even more than the usual zeal and industry of the priests. A friend who has recently travelled through the department of the Alps, a region formerly inhabited by the Waldenses. Coming into the neighborhood of a cave well known in the campaigns of the Waldenses as a place in which 600 of these unhappy people were destroyed by French soldiers, by means of a single shot, and finally of the *free parson* of the court of the sitting soul. The friend listened, himself accompanied with a raging thirst, but still held, as by a spell, to the close. He then rushed out to the fountain, always flowing in the court of the church, and drank freely. Conscience then awoke. He thought: "What a miserable sinner am I! All my life I never bestowed a thought upon my salvation from sin; but as soon as I am thirsty, how impudently I rush to the fountain!" Yet it is well known that the enemies of the Waldenses were astonished to find, that from their earliest youth they were universally taught to read and write; and now they are regarded as barbarians by a people the greater part of whom, to this day, can neither write nor even read!

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The strong Ultramontanist feeling of the Romans in this section of France exhibits itself in various ways. Nearly every Catholic here is a member of some order of *Penitents*; these orders have a yearly celebration or procession in the last week in May, which, in fact, is pretty much the only sign of life they give the whole year round. They are divided according to the color of their dress into white, blue, gray, &c., penitents, and since in nearly every place, even the smallest, several such societies with their own churches and priests exist, one who is in the neighborhood of the 26th of May and onward, may see procession after procession every day for a week. These consist of great numbers, sometimes amounting to many thousands, who march two and two with slow and solemn step through streets strewn with the flowers and carpets of children and women, and the men of the highest and the lowest stature alike, take part in them; all are clothed alike; even the men appear in long white female dresses with white, blue, gray or other bands, and with long white bandages around the head, so that only the mouth, nose and eyes can be seen. They wear wreaths and carry flags, bannets, lighted candles; they ring, pray, read, swing censers of incense; before them marches a military band playing lively airs, scarcely suited, with their drums and cymbals, to the character of a penitential procession. This, with the intoxicating effect of the wine, and the hundreds of censers, gives the whole a most heathenish appearance, perhaps, than any other ceremony of the Church. Of course there would not exist great rivalry among the different orders or colors; and in the neighborhood of Paris, for by each to exceed the other in the magnificence of the canopies under which the priests walk, in the richness of their chasubles, or robes, in the multitude of the silver lamps and censers, the banners and garlands, in the splendor of the robes and the number of the participants. Indeed a gray penitent has spoken to me of the Church, the singing, the music, &c., of the white penitents, in the same contemptuous tone which he had previously used of the Protestants themselves.

The principal reasons for the existing unpopularity of Protestantism in these regions, are the misrepresentations and falsifications of Protestant doctrines and history disseminated among the people, and even more than the usual zeal and industry of the priests. A friend who has recently travelled through the department of the Alps, a region formerly inhabited by the Waldenses. Coming into the neighborhood of a cave well known in the campaigns of the Waldenses as a place in which 600 of these unhappy people were destroyed by French soldiers, by means of a single shot, and finally of the *free parson* of the court of the sitting soul. The friend listened, himself accompanied with a raging thirst, but still held, as by a spell, to the close. He then rushed out to the fountain, always flowing in the court of the church, and drank freely. Conscience then awoke. He thought: "What a miserable sinner am I! All my life I never bestowed a thought upon my salvation from sin; but as soon as I am thirsty, how impudently I rush to the fountain!" Yet it is well known that the enemies of the Waldenses were astonished to find, that from their earliest youth they were universally taught to read and write; and now they are regarded as barbarians by a people the greater part of whom, to this day, can neither write nor even read!

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