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Poetry.

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 quenchless fire Thy favor and thyself desire! Henceforth let every thought and deed On Thee be fixed, from Thee proceed;

### Correspondence.

Oh come, thyself my soul prepare,

And make thy dwelling ever there!

PRAYER FOR EDITORS. upon the importance and benefits of prayer, and too much cannot be said. The religious papers upon and guide them, so that the influences they feet never entered. send forth may be pure and holy, healthy and saving wherever felt. And how often is special first time, or London, finds it much to his adprayer urged for the clergy, particularly when vantage to ascend St. Peter's cathedral, or St. spread, and their power indisputable and almost elements, blended, but distinct, which reach around irresistible over the multitude, that these watch- and far below his stand-point. Thus his mind men upon the heights of Zion, swerve not from | becomes a chart, impressed with the main objects duty, nor blow from the Gospel trumpet an un- and points, or, as a compass, directs itself, and certain sound. These soul-stirring appeals move knows the bearings. So in history, let a general the great deep of earnest Christian hearts, and survey be taken as the first step. In this rapid, they humbly bow before God in fervent supplica- preparatory movement the past approaches in the tions, for the regenerating and sanctifying in- panoramic march, and burning cities, battle-fields. fluences of the Holy Spirit to be poured out in and rivers colored with blood, move just before rich measure upon these centres of thought and the eye; then an age of mythic dwarfs and giants, action. Quickly they are gladdened with the glad strange beasts and enormous serpents, the rites of tidings that the Comforter has visited those places, | magi, and enchanted waters, and of mythic beings, for whom prayer has been sought and offered, with whose home was the dark woods, -or gods who His gentle, refreshing presence, or in mighty, spake in the thunders of Olympus. The Atheovercoming power, and turned the tide of thought | nian age of poetry and sensualistic beauty is called and desire, from worldly ambition and self-ag- to life, and Spartan vitality passes in the brief, God and His service. Lofty intellects and hoarded troduction of the Christian religion, with clear in the dragonnades of Louis XIV., and the hardtreasures are now laid willingly upon His altar; outlines, and continual progress, giving joy to ships inflicted on the Protestant people, especially the benefits of these new recruits and substantial man, and blessing the race, is viewed in turn. aids to Zion's hosts are felt world-wide, and the After this, the intellectual ages of Germany, Italy, work of the Lord is greatly accelerated in the France, and England, engage the attention; the earth. Well may now those who have prayed in revolutions and their effects, and, in short, what faith and waited in expectation for these great ever of science, literature and art has been known blessings, set afresh "to their seal that God is to the world since the reign of Elizabeth. As true," and give glory to His name as the hearer an illustration, the above, with much else, will and answerer of prayer. I have often wondered, greet the student in a general survey. when reading appeals for the prayers of God's Use a good map. For instance, in the victoripeople in behalf of these various objects and in- ous march of Alexander among the eastern nadividuals. that there were so few in behalf of tions-while reading, have a reliable map at hand, Christian editors and the religious press at which by which you can recognize the localities referred they stand as helmsmen; yea, why this object was to, mark the battle-fields and their surroundings, not deemed of sufficient importance to demand or trace the course of the conquered from city concert in prayer, a day set apart, as for colleges. to city. This simple plan ensures accuracy, and Surely there is no religious instrumentality, aside helps the memory; first, by fixing facts correctly from the word of God, that, with the Divine bless- in the mind; and, secondly, by retaining them by ing, could be brought more effectually to permeate an association with places. the masses and exert a continual, controlling and \* Chronologically. Unless time be considered in saving influence, than the religious newspaper. historical pursuits, all the divisions, sub-divisions. It comes regularly as a true and interested friend and even the outlines of the system, become chawith its heavenly messages. And its faithful otic and vague. Nor will memory perform well. warnings and admonitions, warm appeals and ear- unless systematic endeavors and classifications be nest exhortations, coming before the mind unob- always in view. Thus men and great events may trusively and without annoyance, must be felt, be classified in the order of time. Who were the Thus the Gospel, with its claims and requirements, great men of Christ's time? of Luther's? of is preached not only upon the Sabbath, but through Franklin's?—the nations contemporaneous, and the week, and its benevolent origin, its progress the great events? What battles in the reign of and glorious results, become familiar and interest- Philip II., and the time of Nelson? Whoever But eminently to accomplish so great a mission, better retain his knowledge. it needs the special presence of the Holy Spirit, in answer to prayer, to accompany its weekly visits, effect. and apply effectually its messages of love. Would The philosophical eye of the historian, viewing that our own AMERICAN PRESBYTERIAN might the phenomena of the world, and the laws of nature be so baptized with the prayers of its conductors which reveal the principle of cause and effect, perand readers, that it shall go forth as an earnest, ceives a chain of influences and events connecting faithful missionary of the Church, so imbued with the great divisions of history, as well as the minor the spirit of Christ, that it will walk lovingly into portions. From creation a chain of connexion

of the Gospel ministry, to which he had conse- a cathedral caught his ready eye, and the great crated his fine intellect and talents of a high order, mind solved a problem which has immortalized to be laid aside after a brief labor of four months. his name. emaciated with disease and panting for breath. was drawing nigh the gates of death, when, one causes.

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 fulfil your

#### METHODS OF STUDYING HISTORY.

For the American Presbyterian.

BY WILLIAM C. WINSLOW. Is it best to think of history as a series of brilliant pictures, fanciful and dazzling dramas, without regard to truth? or is it best to read and study it by a slow, thoughtful, careful process of invesgation?-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 Much is said and written, at the present day, 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 almost weekly, present earnest appeals for the reference to those beginning the alphabet of this united prayers of Christians, in behalf of colleges, extensive subject, and to whom the vast regions seminaries, missionary societies and kindred Chris- of history are but so many tangled, unexplored tian associations, that God's Holy Spirit may rest | plains, where the eye has never penetrated, or the

The modern traveller, visiting Rome for the their position is commanding, their influence wide- Paul's, and take a bird's-eye view of the various grandizement, to consecration of heart and life to general review. The quiet, but momentous in-

ing subjects of reflection, thus leading to enlarged studies history with an improving aim, and would and correct views of life and its duties, and con- vividly recall whatever has been passed over, let sequently making intelligent and active Christians. him give beed to such a manner, and he will the

Philosophically, or with reference to cause and every heart with which it comes in contact and runs, and the links are the events of time, bound win it to the love and service of our Saviour, by a mutual dependence. Hence the principle Will not all its friends units in fervent supplical of cause and effect is seen in all the outlines tion to God, to make it, from its infancy, a revival and movements of history. This principle, bepaper? Not merely an advocate and chronicler ing the natural property of history, and existing of revivals, but, like some faithful, devoted pastors with it, it is important to study it philosophically, and churches, with whom the Holy Spirit seems or there is no science in it. The way brightens. to love to dwell, distilling blessings like the gentle and a serene region of perfect harmony opens to dews of Hermon, that its editors may be so taught the eye, in the light of such a plan. The conand led of the Divine Spirit, in its management, fusion of disordered elements, general outlines, that wherever it goes, God will bless it to the and specific details, all vanish away. Ideas act deepening of the work of grace in the hearts of and re-act upon each other, event follows event. His children and to the importunate inquiry among | popular enthusiasm and liberty succeed iron desthe impenitent after the way of salvation, and potism, and nomadic tribes are elements for a thus many be turned unto righteousness through powerful race; but for each and all there is a cause. For example, the French revolution of I have been led to these reflections on the true | Louis XVI. was caused by preceding monarchs. mission of a religious paper, by a pleasing and | Their courts, brilliant with beauty and gilded vice, touching incident, that came under my observa- their corrupt and oppressive reigns, paved the way for scenes of blood and horror. Galileo discovered A lovely Christian just entered upon the work | that the world moved. The swinging of lamps in

Seize on the generic facts, the general prolific

evening, the AMERICAN PRESENTERIAN of Feb. A generic fact is a distant fact, or an original 1st, was brought in from the Post-office. He cause. Thus the building of Rome is a generic took the paper, and his eye soon rested on an ar- fact in that it was the beginning of a mighty emticle that riveted his attention. His wife, fearful pire, and distinct by its isolated feature. An orithat the effort would overcome him, requested to ginal cause is a primary fact. Thus felis or certake the paper and read to him: but he declined, vus are primary facts, from which feline or cersaying he had found an article he was enjoying so vine are derived as effects. So much for generic perfectly. That was the last he ever read, though | tions. The discovery of a passage round the Cape | for "they were fierce robbers, who by night sallied" the next day, and after he could scarcely articulate, he said, "the way to heaven was a glorious commerce of the Mediterranean was ruined, and it is well known that the enemies of the Waldenses late, he said, "the way to heaven was a glorious commerce of the Mediterranean was ruined, and it is well known that the enemies of the Waldenses way," and that "these light afflictions were work- wealthy cities declined in power. The civilized wealthy cities declined in power. The civilized journ for him a far more exceeding and eternal world received a new impetus. The East poured way of life. weight of glory"—and soon after calmly fell asleep forth its boundless treasures, and enriched the by a people the greater part of whom, to this day, British nation. The whole course of society and can neither write nor even read!

inner temple of human nature, or the hopes which look beyond the grave, appears in its pages, and its vitality is lost. But to be a real historian, and possess an intelligence moving in a circle of light, appreciating the nature of man, and devoting the said to exist everywhere through the country, and audience to perfect stillness.

Is it a slight thing to see such a family lifted out of the lowest depths of ignorance, degradation mission. It reads, "Erceted in 1816, the 21st year of the reign of King Louis XVIII." It must be remembered that the Bourbon family were filled with heavenly hopes? God speed the day, when all the mission appreciation of this Empire. "Whose genius had angelic wings."

How saddening that the gifted Gibbon never this vicinity, is great.

The Bishop of Montauben, who, in late years, suddenly became an Ultramontanist, undertook, suddenly became an Ultramontanist, undertook, gave his splendid talents and attainments to such ends as that blind bard of London, whose name often obscures its real merit; and the Christian reader overlooks its superior workmanship, in his abhorrence of its selfish aims and pernicious prin-

him; it will fall as did the people it celebrates. He who keeps ever in view the harmony of historic principles, and the laws of the universe, in his pursuits, is constantly cheered by fresher insights, brighter lines of demarkation, and deeper impressions of futurity. As he grows in knowledge, time imparts a better lesson of its value, and pencils life with a truer color. A future is prophecy. He learns to inscribe on his heart, as the Sultan did on his ring,-"And this, too, must

POPERY IN THE SOUTH OF FRANCE.

in remote localities and small villages, even down to the very outbreak of the Revolution, is still fresh in the minds of the numerous Protestant with a frankness unusual with the Romanists. ableness and of incompetency by bringing many families whose ancestors were the sufferers. The We close with a few extracts: dark dungeons of the castle of Aigues-mortes, in Protestant maiden kept a prisoner for 40 years in one and the same dungeon; these things combine to preserve a lively remembrance of that era of tion of the present period pursue a course in no clergy upon the bishops; dependence which is not way adapted to remove these sad impressions from a rational subordination, but a blind obedience. the memory of Protestants. Not to chronicle ex-Univers itself, we may refer to the general outbreak of popular disapproval in 1856, when an too often viewed with suspicion. One might say officer, who had gone over to the Evangelical that the clergy present no other appearance than 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 indifferentism 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 bitterest kind, appeared to this act of simple jus-

The strong ultramontane feeling of the Romanists 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 man. 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 from 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 men of the highest and the lowest stature alike. take part in them; all are clothed alike; even the mouth, nose and eyes, can be seen. They wear wreaths and carry flags, books, lighted candles; they sing, 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 smoke arising from hundreds of censers, gives the whole a more heathenish appearance, perhaps, than any other ceremony of the Church. Of course there would not fail to exist great rivalry among the different orders or colors; and the greatest exertions are put forth 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 portable altars and in 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 The principal reasons for the existing unpopularity of Protestantism in these regions, are the misre-

presentations and falsification of Protestant doctrines and history disseminated among the people, with even more than the usual zeal and industry formerly inhabited by the Waldenses. Coming found!" is heard, rises, rushes forward, and all so they only be pervaded with an affectionate the campaigns of the Waldenses as a place in which 600 of these unhappy people were destroyed by French soldiers, by means of hunger, fire and sword, he inquired of a guide for the cave of "the Vaudois." No one understood him. He described it and detailed its histograph land.

Thus go on, dear Presbyterian, and carry nations is thus sometimes changed by a single or the depth of the de brilliant, fade at last. No sympathy with the said to exist everywhere through the country, and audience to perfect stillness.

appreciating the nature of man, and devoting the highest powers of the mind to a noble end, one must be remembered that the Bourson taking with the here-ties, and that Napoleon I. had humbled the Pope shall thus be transformed. must have some of that light which was Milton's, to a degree hitherto unparalleled. And at this day, through the influence of the Jesuits, the number of adherents of the Count of Bordeaux in

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 Protestants there is an involuntary feeling that the ciples. That monument of Gibbon is no glory to Catholic bishops, and not the Protestant preachers, are their rightful Pastors a feeling which they show even now by taking off their hats whenever of business knows this. The clergy seem to us 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? A friend of mine, once travelling in a steamer on the Rhone, fall into confersation with a priest who, in defending the daims of the Romish Church, asserted that "all the leading scientific men of the world had been Catholics, as Newton, Early I able taken to the specific business in which he men of the world had been Catholics, as Newton, Early I able taken to the specific business in which he men of the world had been Catholics, as Newton, it is engaged. The ninety-and-nine discover that Protestant lady of my acquaintance. She was

hatred and barbarity. But the Catholic popula- well nigh absolute dependence of the inferior or industry, or all three." . . . To-day, it must be admitted that the pressions of fanatical priests, or to quote from the priests who distinguish themselves by their intelligence and the nobleness of their sentiments, are

that of obsequious slaves of the bishops occupied solely with the attempt to merit their good grace by humbly executing their very caprices.

### A REMARKABLE CONVERSION IN

who in 1857, went with him on a visit to Broosa, giving an account of a case of conversion which strikingly illustrates the power of divine grace. The person referred to was an Armenian fire-

Dr. Hamlin of Constantinople, writes to one,

fireman had been a great rowdy, a drunkard, a which never can be realized. Why do you eduvile, filthy blasphemer, and a cruel abuser of his cate men of other professions so seldom, and so family and his aged parents. His conversion was reluctantly contribute to the addresses in our so singular, that its reality was for a time distrusted. He left his home one Sabbath morning, al- understand the difficulty of meeting the popular ready half drunk, to go down into the marketplace to join his fellows. Passing the shop and residence of a Protestant shoemaker, he heard and not only that sermons, but also that all rehim reading and stopped to listen by the open ligious addresses should be chiefly characterized slow and solemn step through streets strewn with door. "Walk in," said the shoemaker, "I am as learned, acute, scholastic even. An Irish reading the Word of God." He stepped in, and preacher is reported in an Edinburgh paper as sat down. The shoemaker was reading in Isaiah, 5th chapter: "Wo unto them that rise up early in his own preaching and of that of his brethren. men appear in long white female dresses with the morning, that they may follow strong drink," white, blue, gray or other bands, and with long etc. The fireman thought, at first, that he was shaped after the forms and fashion in which making it up as he went along, in order to chastise him in that way for his notorious drunkenness and rowdyism; and was meditating the infliction had a little motto selected, upon which a disof a blow that would effectually knock him down, when he would escape. But still something in the words enchained him. The shoemaker read on, turned over the leaf, and the fireman became convinced that all he had heard was truly the Word of God to him. At length the shoemaker closed the book, saying, "It is time for me to go to church; come with me." So they departed together; but when they came to the bridge, which you may recollect passes over the ravine not far from our church, the fireman turned off, saying, "I must go home and get my breakfast." "Come first with me and partake of our spiritual food," said the shoemaker. "We have the bread that cometh down from heaven, of which, if a man eat, he shall never hunger." The fireman, half-sobered, and in a sort of maze at all he had heard, and doubting whether these Protestants really had service." If that seem not reasonable, ay, some strange kind of food to eat, or what this spiritual, heavenly bread could mean, turned back All men cannot do all things. Better raise exand went with the shoemaker. It was curious that the text should be in the cant ideas.—You do not see the connection?

same style of oriental metaphor, "Ho, every one that thirsteth," etc., Isa. lv. 1—3. The native pastor described very vividly the power of thirst, a man in a metropolitan pulpit? Very likely; of the priests. A friend was recently travelling awaken. The caravan in the desert, exhausted ter men, and not by fine writing, but by signifiand the vehement, impelling desire which it can but we of the few go to church to be made betthrough the department of the Alps in regions and dying in despair, when the cry of "water cant ideas, which may come in a homely garb, and dying in despair, when the cry of "water cant ideas, which may come in a homely garb,

my life I never bestowed a thought upon my sall

All history should be studied with reference to known that the Society numbers more adherents, and above all the meekness and patience with that unity which enters into the Divine plan.

Uniform and eternal principles research the model. Uniform and eternal principles govern the world, and hence throughout the entire fabric of nature there is perfect unity. Uniform and eternal principles control the destinies of man, and hence throughout the historic fabric there is complete unity. He who acknowledges no God, and believes in no hereafter, who comprehends no divine agency in the scenes of earth, the mystery of stars and other worlds, who ascribes only chance to things seen and unseen, the glories of the heavens things seen and unseen, the glories of the heavens works were put in circulation, in which Bonaparte that the pastor himself had to close the meeting and the existence of other systems, fails to com- was described only as Constable of France, and The old man's conversion was a clear and remarkprehend the historic unity and harmony, perfect and beautiful in all its parts. Hence no atheist can be a good historian, and his efforts, however brilliant. fade at last. No sympathy with the

## "IS THE RELIGIOUS WANT OF THE AGE

Under this title the March number of the Atlantic Monthly, has a very sensible article on mingled with songs of angels, and caught their fire. That bitter spirit which constantly appears in "The Decline and Fall of the Roman Empire," some years ago, to wage a controversy with the fire. After reiterating the old complaint, that the Revolution was a fruit of Protestantism, he makes the boldest and qualifications for the ministerial office. The writer says :---

"That a man is found or finds himself in any calling is no evidence whatever that he is fitted for that calling. This is just as true of the it. Men of business know that only a very small fraction of their number can ever attain

written in his sky, and his eyes are fixed on its Kepler, Liebnitz;" and nothing would convince they have a weary contest to maintain with language, that in the still air of morning, and by him of his error. A priest of the Cathedral of manifold contingencies and combinations which the setting sun, he may interpret its letters of Carcassone, once attempted the conversion of a no foresight can preclude. "The application of this general truth to

somewhat conversant with the Greek language, their profession the clergy are backward to perand, in the argument, appealed to the original of ceive. The consequences of this backwardness the New Testament. The astonished priest in- are very hurtful to their interests. Because of quired whether she understood Hebrew, and was this, we have an indefinite amount of puerile surprised, beyond measure, to learn that the New and undignified complaint from disappointed Testament was written in Greek, not in Hebrew, men, of disingenuous misrepresentation from in-The remembrance of the cruelties perpetrated and had to confess that he was totally unable to competent men, who have entered upon labors read Greek. As proof of the pitiable ignorance they were never fitted to accomplish. Such of the French clergy, the opinion of the "Obser- men undertake their labors in ways that want vateur Catholique," in its issue of June 1, 1856, and must want the Divine sanction; and they deserves to be read. The disclosures are made are tempted to ward off a just verdict of unsuit and grievous charges against their flocks. 'A Ve close with a few extracts:

And grievous charges against their flocks. 'A One needs but cast a glance upon the Church mania for church-extending,' 'a hankering for which so many hundreds of Protestants have pined of France to perceive the deplorable condition of architectural splendor; 'or for discursive and away at different times, its thick walls, upon which its clergy. Ignorance of theology and of all the satirical preaching; 'or for something florid or

one may read inscribed countless names of these ecclesiastical sciences has reached its height. profound: these and the like imputations have unfortunates, the sad tales which the keeper him-self will tell you of them, as for instance, of a nothing. A great number of priests after being successful preacher, who failed,—simply failed,

False notions about the qualifications for ministerial success are thus noticed: "The prevailing impression among the ministry appears to be, that the man who cannot

write 'an able doctrinal discourse' is but an in-

ferior man, fit only to preach in an inferior place: and that it would be a great gain to the church, if scholarships were only so general xii.:) that the standard of the universities could be applied, and only Phi-Beta-Kappa men allowed enter the ministry. No doubt, those who incline to this view are quite honest, and not unkindly in it. But those who think this grievously misunderstand the necessities of the age in which we live. Reading men know where to find better reading than can possibly be furnished by any man who is bound to write two sermons weekly, or even one sermon a week: and to train any corps of young men in the expectation that any considerable fraction of them will be able to win and maintain a commanding influence in their parishes mainly by the weekly production of learned discourses is to do them Up to within two months of our visit, this the greatest injury, by cherishing expectations religious assemblies? Precisely because they expectation which is created by the prevailing theory; a theory which demands that sermons, saying lately, that 'he had been led to think of He saw very few sermons in the New Testament they had been accustomed to shape theirs. He was not aware of a sermon there, in which they quisition upon a particular subject was hung. The sort of sermons which the people in his locality were desirous to hear were sermons delivered on a large portion of the Word of God, carrying through the ideas as the Spirit of God had done.' And it is, in part at least, because of the prevailing disregard of the most reasonable desire, that parishes so soon weary of their ministers." Here are a few very sensible utterances:

> tle's invitation, running thus-"I beseech you. therefore, brethren, by the mercies of God, that ve present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable and exceedingly inviting too, better let it alone. traordinary potatoes than hammer out insignifi-

"It is not worth while for any man to go

into the ministry who cannot relish the Apos-

piety, but which can come to us only from one

with metaphysical precision and acuteness. We were astonished to find, that from their earliest a sobered man, came again in the evening, and metaphysical precision and hair-splitting acute-

who lacks these are trumpery and rubbish-Many, many men have failed in the ministry, carried out very faithfully, so far as government are failing in the ministry every day, because and discipline are concerned, but has until retheir principal reliance has been upon what cently ignored it, for purposes of evangelization. they deem their thorough mastery of the sound- | No body can ignore its fundamental principles est theories of doctrine and duty. They were confident they could administer to minds and pense with so powerful a principle as this withhearts diseased the certain specific laid down in out serious detriment. The Old School have the book, admeasured to the twentieth part of turned the Presbyterian organization into an a scruple. Confident in their theoretical acquisitions, they could not comprehend the indispensable necessity of a large experience in of Christ is most commendable. We cannot actual cases of mental malady. And for the approve all their measures, nor their spirit in want of such experience, it was absolutely impossible that they should be en rapport with the souls they honestly desired to benefit. Can you heal a heart-ache with a syllogism? There strain their brotherly kindness and charity to s no dispensing with the precept and prescrip-

the same mind one toward another!"

Still another extract is worth presenting:

ebb and flow of the sensibilities they are acting | terianism, we hope to show at another time. upon. Their speech is, in effect, an actual conversation, in which they are speaking for as well as to the audience; and the interlocutors are made almost as palpably such as at the 'Break fast-Table' of our dramatic 'Autocrat.' In contrast with this, the dull preacher, falling below the dignity and the privilege of his office, addresses himself, not to living men, but to an imaginary sensibility to abstract truth. The effect of this is obvious and inevitable; it converts hearers into doubters as to whether in fact judge everything by its show and its returns. there be any such thing as a religion worth So the bulk of our enterprise outgrows its recommending or possessing, and preachers into complainers of the people as indifferent and insensible to the truth,—a libel which ought to render them liable to fine and punishment. God's truth, fairly presented, is never a matter of indifference or of insensibility to an intelligent, nor even to an unintelligent audience. However an individual here and there may contrive to withdraw himself from the sphere of its influence, truth can no more lose her power than God than the science that perfects the engine, the sun can lose his heat."

#### ORGANIC UNITY.

The true Church of Christ is one. Its various parts must be united in doctrine, spirit, and life, silent worship and solemn faith, of resting in or they cannot claim connection with the Great the Lord, and waiting patiently for him—and Head. With this essential unity; different forms you seem to clash against his glorious career of external organization are not inconsistent, of aggrandizement. All the more do we need and hence we find as the result of various causes this deeper and stiller element in our piety. that the Church exists in a variety of forms, We want not only to work, but to believe that despotism, to the absence of almost all form in than we; works through and by us, or without a loose and irresponsible democracy. Prelatists us, as he will; and that we are at best but inadhere to the former, and Independents to the latter; while Presbyterians have attained the happy medium in a system, which in the largest loud march of audacious civilization hearken to possible measure combines both law and liberty. Each class claims that it is right, and each must answer to God for the views it holds, and the consequences that follow them. We are not now concerned to discuss the claims set up by either extreme, but to state briefly the Presbyterian position; for we consider ignorance of it to be the cause of many evils, and a proper understanding of it to be essential to our success as a body of Christians desiring to extend the kingdom of our Lord.

The view given in our standards, is that in the Church of Christ in its most Scriptural form, there is not only a unity of doctrine, spirit, and life, but also of organization; and that this latter unity may be made in the highest degree subservient to the protection and extension of the truth, the edifying of the body of Christ, and the evangelization of the world. This unity is thus described (Form of Government, chap.

"The radical principles of Presbyterian Church government and discipline are:-That the several different congregations of believers, taken collectively, constitute one Church of Christ, called emphatically the Church;—that a larger of the death scene. Let it gather the accents part of the Church, or a representation of it, should govern a smaller, or determine matters of controversy that arise therein; that in like manner a representation of the whole should govern and determine in regard to every part and to all the parts united, that is, that a majority shall govern; and consequently that appeals may be carried from lower to higher judicatories, till they be finally decided by the collected wisdom of the whole Church. For these principles and this procedure the example of the Apostles and the practice of the primitive Church are considered authority."

This statement of organic unity applies directly to government and discipline; but that these principles have a wider application, and relate equally to movements for the advancement of the Church, is clear from the eighteenth chapter of the Form of Government relating to

Missions, which is as follows: When vacancies become so numerous in any Presbytery that they cannot be supplied with the frequent administration of the Word and Ordinances, it shall be proper for any Presbytery or any vacant congregation within their bounds, with the leave of Presbytery, to apply to any other Presbytery, or to any Synod, or to the General Assembly, for any such assistance as they can afford. . . . And the General Assembly may, of their own knowledge, send missions to any part of the Church to plant churches or to supply vacancies; and for this purpose may direct any Presbytery to ordain evangelists or ministers, without relation to any particular churches," etc., etc.

This feature of unity pervading our system, is beautiful, impressive, and effective. It is not the unity of despotism, to subjugate and destroy, but that of benevolent sympathy, mutual protection, and cooperation. The liberties and rights of individuals and of separate churches. are sufficiently guarantied and protected: while the combination of all under one superintending surely that publication is more important in reand temporary-head, secures such concentrated and nowerful action as is impossible in a condition of independency. It furnishes, moreover, a mighty element in evangelical aggressive effort. Our Church is a great brotherhood, affiliated not only by "holding the Head," but by inferior vet strong bonds of affection. A minister or member holding a good and regular connection with one Church, holds the same everywhere throughout the body; all are his peculiar brethren. Whatever a Church on the Atlantic does to aid another on the Pacific, she does for | in a mass. When the great white throne shall a sister of the same household. The strong must assist the weak, and the wealthy the indigent. The pioneer missionary, minister, or lay- or synods, but upon individuals. Then you, man, goes not forth alone, the steps of an army dear reader, whether you are a preacher or a are behind him. The distant and the feeble layman, (as surely as the humble writer,) will need not droop and die, the warm hearts and have to answer to the inquiring Judge whether saying he had found an article he was enjoying so much that he would prefer to read it himself. It was the article entitled "The righteous hath hope in his death"—the dying testimony of many in his death"—The facts. General causes are productive of grand remember to read it himself. It sults on an extensive theatre of action; as, for expending the had detailed its history; at length a farmer understood him. He destines the read detailed its history; at length a farmer understood him. He destines the read detailed its history; at length a farmer understood him. He destines the read detailed its history; at length a farmer understood him. He destines the read detailed its history; at length a farmer understood him. He destines to read the himself as a spell, to the close. He then rushed out the find which will win the congregation, however an ambient of the court of the church fountain, always flowing in the court of the church himself against it. You think that the great and detailed its history; at length a farmer understood him. He destines the read detailed with a raging thirst, but still held, as by understood him. He destines the read detailed with a raging thirst, but still held, as by understood him. He destines the farmer understood him. He destines the read detailed its history; at length a farmer understood him. He destines the read of the congregation, however an application of the close. He then rushed out the find with a raging thirst, but still held, as by understood him. He destines the remaining the congregation, however and a spell, to the close. He then rushed out the find with a raging thirst, but still held, as by understood him. He destines the remaining the congregation, however and in detailed with a raging thirst, but still held, as by understood him. He destines the remaining the congregation has a spell, to the close. He then rushed out the find with a raging thi cies and other well adapted local arrangements, in praying, and in giving, (in your-own-soullet the Presbyteries and Synods carry on the saving alienation from mammon,) whether you work of missions, and let the General Assembly did thus clear your own soul. perform its duty of supervision, and direct the sympathies and benevolence of the able and the strong, where they shall encourage and assist He was received to the church only after a good who is wholly devoted to Him, in comparison no more efficient instrumentality can be found the worked his way through college and graduated with which the higher achievements of the man

This idea of organic unity our Church has and meet with large success; no one can disall things, for we think they have yielded to the temptations that accompany success, and are inclined to vaunt themselves, and sometimes reother denominations. But we do maintain that

tion, - Weep with those that weep! 'Be of they have done well in taking away the reproach that Presbyterianism is a barren set of forms, and that it busies itself only about matters of "How long ought a sermon to be? As long order, and have shown that it has a mighty enas you can read in the eye of seven-eighths of ginery for doing good. In the last few years your audience, Pray, go on. If you cannot the effort has been made to recall the attention read that, you have mistaken your vocation; of our Church to this principle, and the convicyou were never called to the ministry. The tion is growing that we must act on it, in order secret of the persuasive power of our favorite to a vigorous life. How it may be developed, orators is in their constant recognition of the and produce a most efficient working Presby-

> RELIGIOUS WANTS OF A BUSY LIFE. Social action and material enterprise and ag-

gressive discovery, which are the grand characteristics of modern society, bring along with them the hazard of an irreligious self-reliance, a skepticism about all that is invisible and impalpable to sense, and a feverish propensity to strength; and in the pride of all his pushing schemes, and marvellous machinery, man comes to esteem himself little less than a critic of Revelation and copartner with the Almighty, whom the church of Christ ought to consider herself much beholden to if he condescends to say kind things of her, and whom God himself cannot fail to covet as an ally for so much business and motion, if indeed there is any other and the motive-power that turns the factorywheel. As long as you preach to such a man about his stupendous capacity, and stimulate his arrogant activity, he hears. But tell him of the deep things of God, of self-renunciation and repentance, of a cross and a consecration, of apt and incompetent instruments in his hands. "Be still, and know that I am God!"-let our that.—F. D. Huntington, D. D.

# "LET ME DIE QUIETLY."

"Be still!". The hour of the soul's departure is at hand; earth is fading from its vision. Time is gliding from its presence. Hopes that cluster around young life, that swell in the bosom of man-

hood, have fallen from around it like the forest leaves when the frosts of autumn have chilled them into death. Ambition with its hollow promises. and pride with its lofty look, have vanished away. The world with its deceitfulness, pleasure with its gilded temptations, are gone; and alone, in utter destitution of all that time promised, it must start on its solemn journey across the valley of the shadow of death! "Make no noise!" Let the tumult of life

cease. Let no sound break the soul's communion with itself, ere it starts on its returnless flight. Trouble it not with accents of sorrow. Let the tear stand still on the cheek of affection, and let that come from within the dark shadow of eternity, saying to it, Come home! Afar off the music comes floating to it in the air. 'Tis the sound of heavenly harps, touched by viewless fingers: mar not the harmony by the discord of

"Let me die quietly!" The commotions of life, the strife and warring with human destiny are over. Wealth accumulated must be scattered, honors won must be resigned, and all the triumphs that come within the range of human achievement must be thrown away. The past, with its trials, its transgressions, its accumulated responsibilities, its clinging memories, its vanished hopes, its rendering up to the future account—disturb not the quiet of that awful reckoning. Speak not of fading memories, of affections whose objects perish in their loveliness, like the flowers of spring, or wither in slow decay. Talk not of an early home where loved ones linger, where a seat will soon be vacant, a cherished voice hushed forever, or of the desolation that will seat itself by the hearthstone. The soul is at peace with God, let t pass calmly away. Heaven is opening upon its vision; the bright turrets, the tall spires, the holy domes of the eternal city, are emerging from the spectral darkness, and the glory of the Most High s dawning around them. The white throne is distening in the distance, and the white-robed ingels are beckoning the weary spirit to its everlasting home.

What is life that it should be clung to longer? What are the joys of the world that they should be regretted? What has earth to place before the spirit of a man to tempt its stay, or turn it from its eternal rest?

### SOMETHING TO BE READ.

The intelligent reader will declare it of no second importance. Surely the great demand upon earth is the publication of the Gospel, and gions where it has never been uttered, than where it has been for years or ages reiterated. Beyond the memory of the oldest inhabitant in many an enlightened locality have been the reverberations of sermons to "build up" God's people as well as give pastors a support, while the hearers generally have "built up" for themselves surplusages in worldly goods sufficient to keep a dozen voices sounding to Buddhists or Brahmins. There is a responsibility for the great wrong somewhere. It is not upon men appear, the inquisition for the blood of souls will not come down upon Churches, conferences.

Eli Whitney, the inventor of the cotton gin,