

THURSDAY, MAY 10, 1860. PHILADELPHIA,

Poetry.

For the American Presbyterian. GOD'S COMMAND.

BY J. O. BLYTHE. Go forth, my servant, and proclaim

Salvation in your Saviour's name : Wherever sin hath rolled its tide, Salvation preach, afar and wide.

Salvation! from that righteous law, Which holds a guilty world in awe, A guilty world in wrath o'erwhelms And to eternal death condemns.

Salvation'l from the guilt of sin, And sin's corruptive work within The heart of man, so full of guile, His thoughts, and lips, and acts are vile.

Balvation ! from the dreadful doom, That sinks the wretched soul in gloom, When wrapt in shrouding shades of death. He pants away his dying breath.

Salvation! in my blessed Son. To whom for refuge all may run And, safely there, for ever hide Their weary souls in his dear side.

Salvation! which, in Him alone Lifts from the footstool to the Throne. All-men the gospel who receive, Repent. return. confess, believe.

Go! preach salvation, haste thee, fly ! Salvation! O, salvation cry! Nor rest by day, nor rest by night, 'Till all the world is filled with light.

Correspondence.

LETTER FROM MRS. BENTON, OF SYRIA.

, TO THE LADIES OF THE WESTERN CHURCH. DEAR SISTERS :--- If my poor communications can serve to increase your interest in our work, if we would smoke. We would visit the schools and make you feel more acquainted with your and find the children all seated on the ground; missionaries, and feel that it is your work we or each sitting on his own sheep-skin, with their paid for all I can say or write.

Would that you could visit us in our mountain home! Just fancy yourselves on hoard a You would find the people coming to our house from all directions, and from great distances, for noble steamer in the harbor of Beirut and you medicines for the maladies of their bodies, and have before you one of the finest views in the thus giving us almost constant opportunity to world. The city is beautifully situated on the Cape, stretching far back among the thousands speak to them of Christ, the only Physician for of orchards of mulberry, olive, and fig trees; and the soul. Be assured of my warmest love, and most beyond this bright scenes in the background. hearty service in this good work. tower the high peaks of Lebanon. It is win-Your affectionate sister, ter, and all the upper hills are covered with LOANZA G. BENTON. enow, and as you gaze upon these gigantic masses, all sparkling in the bright oriental sun, Bhamdun, Mt. Lebanon, Feb. 20, 1860. you will fancy it is old Liebanon's coronation day. Leave the crowded steamer bass the city For the American Presbyterian. gates, mount a sure-footed Arab steed, and soon A PLEA FOR CHURCH EXTENSION. you'll cross the sandy plain, and begin to as-MESSRS. EDITORS :--- In the last number of the cend, by a crooked, zigzag path, the mountain-American Presbyterian, church extension is made sides. Hundreds of villages are scattered all to depend for its success on elective ambity? over the varying scene, and many of the peaks Overaction by our church courts is feared! But mre cultivated quite to the top, by being tergreat interests, nevertheless, are at stake. Mismaced up; that is, the ground is made into understandings exist, and no small amount of irstairs: each stair forms a narrow field, with a ritation, that should, if possible, be removed. thick stone wall in each side, and each rising Read a pamphlet of October last, by Rev. Z. A. higher and higher, till the mountain-peak is con-Murray, Agent of the A. H. M. Society, for W. verted into a vast green stair-case, most beauti-N. York. Also an article of November last, in ful to the eye, and showing the industry and pathe New Englander, by Rev. Dr. Dutton, of New tience of these hardy sons of the mountain. Haven. Some are covered with fields of grain, others Mr. Murray says in his pamphlet, that separawith mulberry, olive, fig, apricot, walnut, and tion from the Congregationalists in the work of Jalmond trees. And more than all, the delicious Home Missions, "is to be deprecated as a deadly grape is cultivated in almost endless variety and pestilence. Not one in ten of the members of the perfection. Other peaks are covered with bare. co-operating denominations desires it;" that of cragged rocks, with not a tree or a shrub, excontributions to the A. H. M. Society, for the past cept a little, straggling thorn-bush, which tempts year, there was expended upon missionaries of our none to climb except the hungry goats and their own denomination, some \$25,000 more than we faithful shepherd. Now you descend a deep furnished; that the church extension movement is gorge, and ford a mountain torrent, babbling fraught with "division," and consequently with Its noisy way over the rocks. Now you walk ruin to our prosperous church. Mr. Dutton carefully and with a swimming brain the edge charges us with betraying, in this connection, the of a fearful precipice, where a single mis-step principle of "co-operative Christianity," and with of your horse would plunge you into the awful | unfairness in withholding our funds from the comabyss, far, far below. After four or five hours mon treasury. The action of large ecclesiastical -of climbing, your Arab guide points to a large bodies in New England, is also adduced in denunvillage on the top of a high peak, and shouts, ciation of this course as intolerable. How then "Bhamdun !" You think you are almost there, | can so great a breach be repaired? How can the but how these mountains deceive the weary tra- irritation thence derived, be allayed, so as best to veller! You have got to descend a deep ra- subserve the cause of Home Missions, to which we vine, and toil up a steep mountain. Hold fast are mutually pledged?" Is it quite certain, after to the mane of your faithful beast, and let him all, that separation from the A. H. M. Society, pick his own way among the rocks, and he will would not be for the interests of all concerned? bring you safely up. And then the fine view of With all deference to the Committee of Confothe blue Mediterranean Sea, spread out in vast rence, appointed by the last General Assembly, expanse at your feet; the higher mountains who are yet to report; and although it infer a distowering high above, with their tops covered solution of partnership with the A. H. M. Society; with the everiasting snow; the cool, invigorating reasons exist why, in our judgment, we should act breezes, and our most hearty welcome, I am sure independently as a denomination, in the work of will repay all your toil. All the simple villagers HOME MISSIONS. will salute you as you pass along, and any one 1. Dissolving partnership, then, with the A. will gladly conduct you to the missionary's H. M. Society, is no novelty. What does the hishouse. It is an humble abode, rudely built of tory of that society disclose on this subject? stone. laid up in massive thickness, without mor- When organized in 1826, it embodied, aside from tar, and roughly finished and plastered with mud its present constituency, the Dutch Reformed on the inside. with a few small windows. As I Associate, Scotch and Old School Presbyterian. said before. 'tis winter now, and the cold wind The Dutch Reformed, in process of time, seceded whistles through the cracks, scattering the snow So also did the Old School Presbyterians. They over the floor, causing us to shiver, and to draw chose to act independently in the cause of Home closer to our nice little Yankee stoves and to Missions, and have been wonderfully prospered by put an additional stick of wood into the fire. the adoption of this course. Their own statistics Our furniture is simple yet comfortable, and we are proof positive of it. Nor by the confession of would not exchange our mountain home for the Mr. Murray himself, was the A. H. M. Society finest palace in your beautiful city, because we materially affected by these changes. It went on love these poor people, and long to bring them from strength to strength-its missionaries the to the Saviour. There is hope in laboring for last year numbering one thousand and fifty-four. these people; there is many a jewel bright under Instead, therefore, of deprecating our separation these rough exteriors. These people, though from that society as a deadly pestilence, we marvel dark-minded, degraded, and sunk in supersti- that it should have subsisted on the co-operative tion. have some good traits. There is very lit- principle so long, and accomplished such an imtle ardent spirits drutik. I have never seen a portant work for God in its day and generation. drunkard in the streets in this country. A small 2. By acting independently as a denomination quantity of Arak is made from distilling raisins on behalf of Home Missions, we, of course, escape here every year, but little is drunk, though they the charge of sectorian bias in the misapplication people are very industrious and saving, and when | progress of the church in our age, strife about money not oppressed by their superiors are quite happy | matters, is, in our way of thinking, the most unand comfortable. Such are the people of Bham- gainly, and the most at war with the true spirit dun. There are very few suffering poor here. of God and of missions. Presbyterians are jealous Now since, in imagination, we have conducted of Congregationalists, and Congregationalists ar you to our distant home, we will invite you to jealous of Presbyterians in reference to this subcall on some of the people, and see them in their | ject. Call to mind, indeed, the first cause of conhouses; and as it is the day of my usual weekly | tention in the primitive church, and how very huprayer-meeting with the women, will you come | miliating: "When the number of the disciples with me? We hold it every afternoon at the was multiplied, there arose a murmuring of the Reedsburgh, Wis., April. 1860. house of andear sister in the other part of the Grecians against the Hebrews, because their village. On arriving at her house, we find a widows were neglected in the daily ministration." INSULTS, says a modern philosopher, are like bright fire burning in the little round fire-place The charge of neglect, made by the Grecians, counterfeit money; we can't hinder their being offered, but we are not compelled to take them! in the room. There is no chimney; the smoke may have been ill founded; or the Hebrews, rather

· Walter

door or the cracks about the window. Sheepskins. with the weol-side up, are spread on the floor around the fire, and a little piece of carpet and a cushion for the expected guest. A. few mats, jugs and pottery, plates and kettles, make up the household furniture. No table, chair, or bed-stead,-thick quilts, spread on the floor, is the bed of the East. Im Moosa is a poor widow, but she is rich in faith. Though it is very hard for her to get her scanty clothing from year to year, she always brings her little bag of raisins to put in the treasury of the Lord. Here we shall meet from fifteen to twenty females, arrayed in their simple cotton garments, and their black veils of their own work. We will all sit around the smoky fire. One of the native sisters will open the meeting with prayer. Then I will read and explain to them a chapter in the "Holy Book," they asking familiar quesprayer. These dear seasons are very profitable there is more of a spiritual movement here than any where else in Syria among the women. Our Bible-class on the Sabbath is still increasing in numbers and interest, so that in all, I have over forty females in these little meetings. Dear sisters in Philadelphia, do pray for me

all stays in the room, or goes out at the open

and pray for these, your poor Lebanon sisters. To-day several of the women were in tears at our meeting, and a solemn feeling seemed to pervade their whole hearts. Were you to call with us on every family in Bhamdun, all would give us a most hearty welcome, spread for us a clean rug or a nice sheep-skin beside the fire, and bring us a plate of fine raisins of their own making, and some of the richer ones would offer us a little cup of black coffee, and a pipe, this great mystery of Babel, the Arabic language, you would be delighted to hear their lessons.

than the Grecians, having sold their estates in order to amass the common fund, obtained a pre-BEHAVIOUE IN CHURCH. ference in the dispensation of it. This, however, MESSRS. EDITORS: In your paper of last

is not material. We are reminded by it that week, you had an article pon "Behaviour in when a charity becomes vast and complicated in Church," from the "Christian Instructor." I its dispensation, misunderstandings will arise. have wondered why Pastors do not become in-And as in that case, so in ours, this must be met structors on this all important matter. Is it posby the institution of new safeguards in the way of sible, they do not see the faults of manner apdirect accountability. They chose seven men parent in their congregations? Kind words, from from among themselves to manage that trust. beloved pastors, will go further to correct the evils And if we would shan like difficulties in the col- which the Instructor depletes, than columns of lection and disbursement of funds, we should drop written matter. In early life, I was one of a conentangling alliances with all other denominations, gregation, thus appealed the and the impression

and endeavor, by God's help, to prosecute the left upon my mind and heart, has never been efwork of Home Missions on our own responsibility. | faced. The pastor spoke particularly of the want as those who have a charge to keep. 3. By acting independently in the cause of receiving the benediction ... I never afterwards re-Home Missions, we shall also, it is believed, best ceived it, as the glad signal of dismissal from tire-

secure the collection of funds. ecure the collection of funds. Upon this subject, our views differ toto costo the part of the service, I could best understand tions, and all freely speaking of their feelings from those expressed by Mr. Murray. He regards and unite in, and L statimes think my first and hopes; after about an hour, we close with separation from the A. H. M. Society, as not only sincere players, were when I bowed to receive the fraught with division to our branch of the church benediction. Do not the churches need sermons to all who sttend, and the more encouraging as of Christ, but with starvation to the missionaries upon the bearing of Christianity upon the manthemselves. "Not one in ten of the co-operating ners of God's people, while in His house? Our denominations desires it." But is he quite sure secular papers complain of thoughtless young men

of this? How, then, comes our General Assembly and women, who disturb the lovers of music, by to have acted with so much unanimity in opposi- whispering, at operas and concerts. It is not only tion to his views? We know the affection which the young and giddy but God's professed friends,

exists for the A. H. M. Society. Nor shall it be who need to be reminded, that the house of God found fault with, temperately exercised. But by is no place for conversation. Remember, dear some it is lauded as an organism in the cause of Christian reader, "The Lord is in His holy temdomestic missions, of far greater moment than the ple, let all the earth keep silence before Him." church of God's own planting. I know not the Enter His house, with a quiet, reverent manner. experience of Mr. Murray in W. N. York. I can Do not take your seat and gaze about the house; testify for myself, however, that as the pastor of do not try to see every stranger, who may come, some responsible village charges in that State, for and if you recognize a friend, do not whisper to many years, I always found a strong minority op- your neighbor, that so and so is sitting in the posed to sending money out of the denomination, third pew to the right; do not turn your head to be spent in Home Missions. They felt that if when you hear the sexton's creaking shoes apthe church owed to herself any duty, it was to look proach. It is to be regretted that he does not after that interest. They regarded it not only as provide himself with lighter soles, and moderate a duty, but as untransferable. Men of business, that hurried bustling manner of his, when he leads are doing, or rather, the Lord's work you are eyes as bright, and their faces as intelligent as who looked for direct accountability in the dis persons into the house of Ged. "Let all things helping us to do, I shall feel a thousand fold re- need be: And if you could only understand bursement of funds, sympathized with them in this be done decently and in here." Let this be respect. And the effect of it was to sadly restrain preached to the people, let it be preached to the our collections. I have reason to know that the sextons, let it be preached to the pastors, and difficulty hereby complained of, was also widely there will be more reverent manners to be found spread. Not a few churches in our denomination | in the house of God. Congregations will assemhave joined the Old School body, rather than sub- ble noiselessly, sextons will tread lightly, and pasinit to the degradation of practically ignoring their fors will refrain from studying their notes to join own organism, in the furtherance of the cause of in the songs of praise.

God and of missions. And the whole history of domestic missions, in our country, is a farce, if it

For the American Presbyterian. lee seasons, when alienated inheritances were restored.

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The Sabbath is also a merciful interference between the buyers of labor and those who sell it; between labor and capital. It is a balancewheel which checks the force of capital, preventing the entire swallowing up of the labor and strength of the working man; and, in its operation, by a simple principle of trade, effecting a miracle possibly as great as when the mama of the sixth day was made to supply the. seventh. Remove the Sabbath, and the working man is placed entirely in the power of the capitalist!

Should the Sabbath be set aside, the working man will find that, miserably paid, incessantly toiled, and at the mercy of the employer. of solemnity apparent among his people while he has parted with his birth-right, and inheritance of a day of earthly rest, and of heavenly preparation. As, with broken health and de ted spirits, he looks upon his neglected family, he may bitterly recall the days when they and he "went to the house of God is company;" and when he comes to that hour when no man will repent of preparation for a death-bed, a judgment-day, and an eternal futurity, he may fee like the poor letter-carrier of Bath, who had sold his Sabbath to his employers, and dying exclaimed, "Who is to pay me for my soul?"

PASTORAL VISITATION.

That frequent pastoral and social visitations o his flock, by the minister, give him great power to do them good, is a fact that cannot have escaped the notice of the most careless observer. That many pastors, through negligence, or inertness, or distaste for mingling with the masses, do fall far below the reasonable demands of their people in this regard, must be admitted. They fail to gain the hold upon the confidence and affections of their people, which a frequent intercourse with them. and interchange of sentiments and feelings with them has a tendency to produce. They remain ignorant of their peculiar trials and difficultics, and of the erroneous views into which they have fallen, and consequently there must be in their pulpit ministration a great want of adaptation to peculiar spiritual condition of their hearers. But whilst all this is freely admitted, it is just as true that upon no point are the demands of Christian people upon their pastors so unreasonable, so exacting, and so utterly impossible to be complied with, as upon this. Very sensible and pious people expect and demand of ministers an amount of time and attention in visiting, and feel sore towards them if they do not grant it, which it is absolutely impossible for them to grant in consistency with the discharge of other and more important duties. They might know that this is so, if they would only take the trouble to inform themselves as to the number and variety of calls upon a minister's time. It is the want of reflection

"Just nine thousand !" said the minister.

The writer then goes on to enumerate the variet

"His doors are besieged from morning till nigh

book vender; every inventor of a nostrum for

every peddler of maps, pictures, sewing machines,

patent washtubs, and 'Yankee notions,' must see

the minister, and interest him in their matters.

grit, to bear all these interruptions, and to treat

their authors with that courtesy which is a Chris-

tian duty and virtue. How can a minister from

of duties which the pastor is called to perform in

merce was interfered with; these were the Jubi- | other men, and his rights are to be equally admitted | of his doctrines and doings, as meek and melanand respected. So long as he gives every family their appropriate attention as a pastor: a religious Presbyterian Quarterly Review.

teacher-so long as he directs each inquirer. sympathizes with each sufferer, and discharges the appropriate functions of the pastoral office, among all the families of his people—he is at liberty to seek for that social enjoiment which he needs as a man, wherever he chooses."

DÜLLIN

CHRIST AND PYTHAGORAS.

There is one feature in the character of Christ, that this contrast, as it becomes, brings out most beautifully. It is the simplicity of the aim of his life. With all the treasures of knowledge, such as Pythagoras was striving after, ready to be expressed; perfectly ccm-petent to proclaim all about the stars, and the rocks, Christ complicates his doctrine with no such scientific instruction. With all the treasures of wisdom, such as Solon and Montesquien longed and labored for, about the best civil organizations for human society, Christ never confounded what he had to teach with political disquisitions or apophthegms. He has no concealed doctrines; he assumes no peculiar dress; nor manner of speech. He withdraws himself from no class of men; he has a word for all. for his heart is full of tenderness for all. He is a character clear as crystal; transparent as the

water from the mountain-side, which he so aptly made the emblem of his truth. A contrast may be drawn between Pythagoras and the founder of Christianity in other respects. The entire originality of the Saviour's character is a noticeable point. Pythagoras travels for twenty or thirty years. He secures the confidence of the Egyptian priests, and is

initiated into their mysteries, and becomes familiar, with the methods by which they keep the multitudes in awe. He visits Phœnicia, and probably other countries of the East, and returns home with much gathered lore, ready to impart what he has learned to disciples, who shall be willing to submit themselves to religious observances that his temperament and reflection have induced him to borrow. But Jesus of Nazareth springs up among an

agricultural, exclusive, and comparatively unlettered people. He is born in the bosom of an humble family, and soon learns to bear the burden of a widowed mother's support. His companions are poor, and no philosophy handed down from preceding generations, expands his mind, or excites his ambition. Amiable, industrious, prudent and dignified, he is chiefly known for the regularity of his life, and for the unwonted ripeness of his judgment. All at once hist friends and countrymen are startled to hear that he is abroad teaching the people. They

municate?

listen to him and concur in the general opinion, that never man spake as this man. Moral truth was made to flash like a sunbeam Do not tell the learner too much about a subject. that makes them complain of their pastor for not on the eye of his listeners. Knotty questions and puzzle him with many things, before he has visiting them more frequently, and not a disposiwere disentangled by the elucidation of a single understood the first principles; do not aim at being tion to find fault where there is no blame due. principle. Acute scribes attempted to answer wonderfully profound in your first explanation, but him in his speech, but stood monuments of re- reserve your profundity for subsequent stages. buked vanity before the people, when he opened | Even extreme accuracy may be dispensed with at his lips and taught which was the great com- first; it is not wise to puzzle the learner with little mandment of the law. And then his sublime niceties and refinements, when he is conclusively enunciations of doctrine! Plodding through grasping at anything like an approximate idea of the volumes of the masters of human literature the matter in hand. You will not mislead him in sunny Greece, and then sitting down to the by using or permitting an expression which is not teachings of Jesus Christ, as recorded in the quite technically accurate; the mistake will not fix Gospels, is like coming out of Aristotle's ima- itself upon his mind, for he is not giving his atgined cave, and looking upon the broad, beanti-ful, sun-illumined world. One sentence to the lies: he is not yet able to appreciate nice distincwoman of Samaria, gives more instruction about | tions and petty exceptions. The first thing is to the nature of God, and the worship that is ac-ceptable to him, than can be derived from all when he has mastered that, you may proceed to the writings of Socrates, or Plato, or Cicero. enlarge, refine, and dive deep. There are some One single sermon delivered on a mountain in teachers who cannot hold their peace when octhe early part of his ministry, in maxims of ex. casion requires, but seem impelled by their nature quisite morality, in compactness and completeto tell all they know upon every subject they touch "It is a long time since you have called to see upon; the consequence is that the learner, being ness of exhibition of the simple religious duties, unable to discriminate between the essential and is unlike any other discourse ever delivered to men. Whence came that unborrowed wisdom? the non-essential, is overwhelmed with the mass Whence did this humble Jew obtain that com- of leasning, and instead of having a clear idea of The minister took from his pocket a card and a prehensive knowledge of religious doctrine? | the main points, has an indistinct recollection of With what deep ocean of inexhaustible truth many things. did the human mind of Jesus of Nazareth com-"I want you to tell me how many visits I should

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NO MIDDLE COURSE IN RELIGION.

Often do we hear remiss professors strive to hoke all forward holiness by commending the golden mean. A cunning discouragement; the devil's sophistry 1 The mean of virtue is between two degrees. It is a mean grace that loves a mean degree of grace; yet this is the staff with which the world beats all that would be better than themselves. What! will you be singular,-walk alone? But were not the apostles singular in their walking, spectacle to the world? Did not Christ call for this singularity? What do ye more than others? You that are God's peculiar people, will you do no peculiar thing? Ye that are separate from the world, will ye keep the world's road? Must the name of a puritan dishearten us in the service of God? St. Paul said in his apology, "By that which they call heresy, so worship I the God of my fathers;" and by that which profane ones call Puritanism, which is indeed zealous devotion, so let my heart desire to serve Jesus Christ.

KNOW MORE THAN YOU TEACH.

In order that a teacher may be competent to his duties, he should qualify himself, as well as prepare his lesson. He should endeavor to be well "up" in the subjects which he teaches. He should endeavor to acquire a pretty full knowledge of all which can illustrate and throw light upon them. I would lay it down as an all-important maxim, that the teacher should know much more than he teaches. He should not feel, when with his class, that he is working up to his full power; that another draft upon his mental capital, in the form of an inquiry from an intelligent scholar. would meet an empty exchequer, and must be dishonored, because there are "no effects." His ship should sail with pleuty of sea-room on each side, with greater depth of water than she draws, and with some sails which are reefed; the crew should have somewhat more bread and water than would be consumed on the average passage, and the captain should know the lights and the sounding of the coast a little north and south of the destined harbour. As a traveller he should not creep along the narrow valleys in which he can only just trace his path before him, and his view is confined on either side; but should endeavor to climb the heights from which a wider prospect is visible, and his past and future route is plainly to be traced. And if he catch a glimpse of the land, which is very far off, now and then, through the mists which surround it, he will be cheered in his onward way.

NEVER TELL TOO MUCH.

does not show that the way to raise the greatest amount of funds in this enterprise, is to act denominationally. Even the immediate effect of the church extension movement, as instituted by the General Assembly of 1855, has been to increase. rather than diminish, the amount of funds raised

for such an object in our churches. 4. By acting independently in the cause of

No small proportion of our denomination at the North is of New England origin. Not a few of Sabbath is the *organ* and *the competition* between *money* and *labor*. The the feeling and comply with the demand the feeling and comply with the fe exchange of kind offices with our Congregational our church members were born and nurtured comfort and independence of the working man: Congregationalists. We are surrounded also by and it is so, only because it is a Divine instiorthodox Congregational churches, meriting confidence. They sympathize with us fully in our day of anusement. views of missions, revivals, and necessary reforms. needed to resist the common enemy? The strife will be soon wrenched from your grasp. springing up between us in the last few years, and But even if you could hold it as a day of tional agencies in the work of home evangeliza-

work of Home Missions, how can we, as a deno- nestly?

mination, fulfil our mission? for the accomplishment of such an end, is not surprising. But for what purpose do our sessions a piece of work on the Sabbath. and presbyteries exist, if not to engage in this himself. And that labor in this field should ever have been accounted by Presbyterians an "excepupon them, is matter of profound humiliation and pay seven dollars instead of six? or take six ingrief. "Tell it not in Gath, publish it not in stead of seven? Consider for a moment what to accomplish at "such a time as this;" nay, for what reasons do we exist independently as a Chris- if there were at first a universal combination

gather a lost world home to God? Let none shrink back from having cried up, in connection with this cause, "co-operative Christi- a like bribe be ineffectual to break a merely conply was, "The man who finds no occasion to labor and capital, the capitalists, or employers at his absence. change his opinions once in fourteen years, shall of labor, would as surely claim the work of the not have me for a rival." He expected to live seven days as of six, and as surely obtain it : be-

THE SABBATH THE WORKING MAN'S CHARTER.

BY CHARLES PHILIP, AN ILLINOIS FARMER. They really love him, and it gives them pleasure The working man may be sometimes tempted to see him in their houses and around their to repine against the arrangements of Provihosnitable boards: and when he does not come ofdence. but when he walks to the sanctuary to ten, it gives them pain. They do not remember hear the ambassador of God proclaim the tidings of a common salvation, is feels that the Sabthat there are from fifty to one hundred other families who feel just as they do, and have quite bath and its ordinances heal or prevent any bitas strong claims upon his attention as they have. Home Missions, we retain the confidence, and an terness of spirit against those who hold the pro-They have a small circle of choice friends whom perty of the world. On the other hand, the Subseth is his great v-can-visit once or twice a week, and sometimes

backs upon him, inasmuch as they think he has turned his upon them. tution. It would cease to be of any value to These thoughts have been suggested by an article in one of our exchanges. from which we take an extract or two very much to the point :

Working men, the Sabbath is the gift of God And why sacrifice an immense moral power, by to you. It is fenced in as your property under me," said a lady to her pastor, the minister of one waging a partisan warfare with them? Why do lits Divine obligation. But if you take it out of of the largest of our city congregations, as he one it, especially at the West, where every form of this fence, and attempt to hold it as a mere day day paid her a visit. popular infidelity is rife, and all our strength is rest, in the struggle between capital and labor, pencil. and made some figures rapidly, then turning to the lady, said, pleasantly:

even upon missionary ground, is a scandal to amusement, have you ever thought of the vast be obliged to make in a year, if I called upon Christianity, a grief to the godly, and a fertile source of dissensions and bickerings, that ought to in town and country, who would have to toil for your pleasure, and who would have no "I am sure I cannot tell," was the reply. called upon you, since the beginning of this year." "I am sure L cannot tell," was the reply. to be healed. And a sure remedy for this evil, Sabbath? If, however, you care not, though and the restoration of confidence among brethren, your "sport" should be their death; how long so extensively forfeited, is independent denomina- would you continue to hold if as a day of amusethe way of preparing sermons and lectures, and ment for yourselves and families? One man has a needy creditor who wants remuneration attending weddings and funerals, assisting his in Sabbath-day's work (If that labor could be ministerial brethren, supplying destitute churches 5. And except we act independently in the given conscientiously, could it be withheld hoattending upon church courts and councils, schoo and college examinations, conducting correspond

ence, &c. In addition to all this, if he be located Another has no pressing creditor, but, re-We boast of the wisdom of our church polity, are some rather disagreeable remembrances; flecting on the sports of the last Sabbath, there in a large city or town, he says: and of its representative character and aims. We some of his sons or daughters went on a railby scores of applicants for his ear-some on imconceive of it as well fitted to draw out the piety, road excursion with but doubtful companions, portant, many on frivolous errands. Every itinerant talents and resources of the church, in the furthe- far out of the cognizance of any of their friends; rance of any noble and Christian-like enterprise. And God has set us an open door in the cause of Home Missions to go and work in his vineward the body or the soul, for the individual or the community; every beggar, from the gentleman in temporary embarrassment,' to the commonest Home Missions, to go and work in his vineyard. Another thinks that as the baker or the merpauper; every travelling lecturer or showman: Why not, then, use our own ecolesiastical organism chant puts all his money put to usury, the workfor this purpose? That Congregational Churches ing man should, not be throwing away so much should find the need of affiliation in a society out- of his time for profitable labor, which is his moside of themselves, even in "civil corporation," ney, and so should be doing a little. Sabbath-It requires a vast amount of grace, and no little

Another is offered double wages if he will do

whom so much intellectual labor is constantly de-But setting aside all these, and a thousand manded, and whose time is so unceasingly and work? How can a church, which does not tax other similar ways in which inroads would be its own energies in the support of the gospel, ex-by one of the most infallible and invariable laws pertinaciously levied upon, meet the expectations of a large congregation, every family of which expect to prosper? Her very life and success has always been identified with the spirit of missions. He that watereth in this field, shall be watered engulfed in the labor of the week, -a' day of pects to see him very often, and complains if the expectation is disappointed? "Now, it is freely admitted that there are toil, and yet a day without wages. Is the same price paid in the market for goods certain visits which every pastor should most faith

fully and scrupulously pay to the families of his people. The sick, the afflicted, and those who are when they are plenty as when they are scarce? tional," rather than normal obligation devolved Have you ever seen the merchant deliberately anxious about their souls, should claim his peculiar regards. The aged and infirm should not be forgotten. Let him visit these as often as their cases the streets of Askelon!" What mission have we will be the state of the labor-market when the may require. If, in addition to this, he is able to restraint and fence of the Sabbath is no longer visit every family in his congregation once within between the workmen and the capitalist. Even a year, it is as much as ought to be required or expected. tian denomination, if not by our own agency to that Sabbath-work should not be done, it would "But persons in whose families there is sick

be a rope of sand. ness, often treat their minister very unreasonably, If so many are bribed even now to break th by taking no pains to communicate the fact t injunction of God, by a little extra pay, would him, yet finding fault with his absence. They de anity." We did not endorse it. But whether it ventional arrangement? But there would be advised of the fact that his presence is desired not expect their physician to come, without being were right or wrong, is immaterial. What is little need of bribery; the acute merchant or But they seem to imagine that their pastor knows sound policy at one period, may not be so at ano- employer, with the glance of his eye, would see by intuition, or by special revelation, the exact in ther. The great Dr. Owen was charged by one of his cotemporaries with contradicting an opinion he had expressed fourteen years before. His re-His re-In the contest which must ever exist between need his presence, and then wonder and complain

"But a very common ground of criticism in all

and learn. And when Drs. Riddle, Barnes and reduce the price of it at least as seven to six, which a minister makes in the frequency and character of his visits to his people. My minister ignorant brother in Christ. How beautiful that life of Jesus Christ! The others are called rigidly to account for like in- and the workman would infallibly have to throw visits such and such families a great deal oftener best human representations of him are what the consistency in reference to the work of Home Missions. it admits of satisfactory defence! May Workmen might combine, but except under sometimes coupled with very ill-natured surmises Workmen might combine, but except under Missions, it admits of satisfactory defence: May God enable our brethren of the next General As-sembly, (like the men of Issachar that "had un-derstanding of the times and knew what Israel Saviour of men. derstanding of the times, and knew what Israel they are sometimes advantageous to employers, he has just as many social wants, and just as many ought to do,") to go forward "in faith, nothing wavering." L. big are sometimes at valuageous to employers, by enhancing the price of goods on hand. In-terest alone regulates the business transactions should make no distinction among his people. terest alone regulates the business transactions in the sale of labor, as of any other article. Trade knows no mercy: Each marty aims to purchase all he can acquire of the labor of ano-ther with the least possible quantity of his own. Under the earlier dispensation, there were cortain periods at which the selfishness of com-

THE WILD KAREN BOY.

Wherever the human mind has invented itself Many years ago, a lady was seated, reading, in a religion, it has gathered around it in profusion he verandah of her Burmese house, when sudthese scenic appendages to strike the senses: denly she was startled by seeing a little wild lookand none ever knew better how to employ them ing boy standing before her, and asking, with to effect than the Egyptian priests. There great eagerness, "Does Jesus Christ live here?" He appeared about twelve years old. His coarse never was a better imitator in all such matters than Pythagoras. At Samos, we are told he black hair, matted with dirt, bristled up in every withdrew to a cave, and taught his disciples direction, like the quills of a porcupine; and the with a great show of mystery. His precepts only covering about his person was a ragged cloth were delivered as though they were responses of cotton: "Does Jesus Christ live here?" he from a divine oracle. With a long, flowing again asked, as he was crouched at the lady's feet. beard clothed in a white linen robe, with a 'What do you want of Jesus Christ?" inquired golden crown upon his head, as some represent, the lady. "I want to see him : I want to confess to him." "Why, what have you been doing, he was never seen to express in his countenance, joy, or grief, or anger, or any other emothat you want to confess to him?" "Doing !" reon. What a contrast with Christ and his religion! I tell lies, I steal, I do everything that is bad. I As the springlet gushes from the rock, clear as the crystal, and meanders on to the sea, ever sus Christ, for I heard say, he can save us from revealing to the eye its treasures of pebbles and hell. Does he live here? O, tell me where I sands, the life of Christ is transparent. To can find Jesus Christ." "But, my poor boy,"

raise a mortal to the skies by making him fit said the lady, "Jesus Christ does not save people for them, was the end of his ministrations. from hell if they continue to do wickedly." "But Out into the village, along to the well-side, I want to stop, answered the boy. "I want to through the streets of Jerusalem, into its syna- stop doing wickedly; but I can't stop. I don't gognes and its temple, he went, to seek the know how to stop. The evil thoughts are in me, people, not waiting to be sought. He hid him- and had deeds come out of evil thoughts. What self behind no artfully chosen speech; he kept | can I do ?" 'Nothing,' said the lady. "but come back for no favored few, more distinguished to Christ like the rest of us; but you cannot see doctrines. He was the man of the people, Jesus Christ now." Here she was interrupted by arising from among them, anxious for their a sharp cry of distress from the poor boy. "But," welfare; sending down his consolation, and ad- she continued, "I am his humble follower and ministering his help to the poor, the sick, the servant, and I can teach all those who wish to blind, and the lame. He called upon none to escape from hell how to do so." The joyful look betake themselves to other diet than that to of the wild Karen boy was beyond all description, which they were accustomed; he made no re- as he exclaimed, "Tell me! O tell me! Only quisition of garb or speech, to render them pe- ask your master, the Lord Jesus Christ, to save culiar among the brethren. All that he insisted me, and I will be your servant, your slave for life. upon was, that they should show that they were Do not be angry. Do not send me away; I want his followers, by being more forgiving, more to be saved-saved from hell !"

compassionate, more kind than others. He The lady, you may believe was not angry, and wedded no prayers, no praise to suprise or sunthe next day she took him to the little bamboo set, to midday or midnight hours. Bringing ont school house; and never was there a scholar in the principles of religious worship and morality, any school or country, more anxious to learn, "the as God brings out the flowers over the field, ____ truth as it is in Jesus." After some time, he was in that apparent disregard of order which baptized; and then he went on daily improving adapts them so much the better to the varietyin the knowledge of those things which belong loving mind of man,-each truth is a study in to our salvation. Years passed away, and the itself, each truth is a completed whole, from gentle lady had gone to that happy home where sin and sorrow are known no more. The wild whatever point contemplated. The shepherd under the mountain cliff, meditating, though he Karen boy had also changed from boyhood to youth, from youth to strong manhood, and then may not mine as deep into the hidden treasures the hand of death was laid upon him. But while of heavenly wisdom, may find the shining gold on the surface, abundant enough to make him the strong man lay bowed down with sicknesspassing rich; and the student, with his micro- while he tossed wildly to and fro upon his fevered scopic eye, and diligent comparison of utterance couch-even then his heart was filled with precious memories of Jesus, and his lips uttered with utterance, though he may trace along the fragments of hymns and texts which he had learned yellow vein, and mark the net-work of other intermingling veins, will only find the same gold, in days of health. though he will find it more plentifully than his

At last the parting hour arrived, when, without a sigh or a struggle, his happy spirit passed away, to be forever with that Saviour whom he

had sought with such eagerness. S. S. Banner.

Parian marble is to human flesh. The words in which men form and express their concep-Of the twenty-seven young men composing the class that graduated a few days since in the Westions, are too coarse, too rigid, to exhibit the As we go back from all the countenances on which the most skilful painters have exhausted their art, as wanting elements that we feel, rather than know, ought to be upon the canvass; so we to Northern India-Mr. W. F. Johnston, a brother step aside from every word picture of the Sa- of one of the martyrs of the mutiny there in 1857; viour as imperfect, as unworthy of the sublime one to South America-Mr. W. E. M'Laren; one original. We ask anew of Matthew, and Mark. to the Kickapoo Indians-Mr. Robert J. Burtt; and Luke and John, what the Prophet said, and one to Lake Superior-Mr. Charles P. French; what the Prophet did; and passively suffer his and one to labor among the Germaus-Mr. John features to mirror themselves on the clear waters Launitz.