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Woetry.

CONSOLATION

BY MARY HOWITT. There is a land where beauty cannot fa'd,

Nor sorrow dim the eye;

Where true love shall not droop, nor be distrayed,

And none shall ever die!

Where is that land? Oh, where? For I would hasten there; Tell me—I fain would go,
For I am weary with a heavy wo!
The beautiful have left me all alone;
The true, the tender, from my path have gone!
Oh! guide me with thy hand,
If thou dost know that land, For I am burdened with oppressive care, and I am weak and fearful with despair.

Where is it? Tell me where!

Friend, thou must trust in Him who tred before The desolate paths of life;
Must bear in meekness, as he meekly bore,
Sorrow, and pain, and strife!
Think how the Son of God Think now the son of you These thorny paths has trod; Think how he longed to go, Yet tarried for thee, the appoint link of His weariness in places dim,

ere no man comforted or cared for Him! Think of the blood-like sweat, With which His brow was wet; Yet how he prayed, unaided and alone, in that great agony—"Thy will be done! Friend, do not thou despair;

Correspondence.

For the American Presbyterian. A CRITICISM REVIEWED.

In a late number of the American Presby terian we noticed a criticism upon our version as it occurs in Heb. i. 10. This criticism was presented under the caption of KAT' ARCHAS. We have no acquaintance with the author, but presume that it was made with a love for truth. and evidently with a desire to obviate what, in the mind of the writer, appeared to be a difficulty, from Geology. What those "unlettered readers," of whom he spoke, may gain by such an exposition, we cannot tell. But we can easily decide what value those who are not "unlettered" would attach to such a criticism, by the consi-

deration of the following facts. The critic says "Kat' Archas" are two Greek words, signifying "in beginnings," and the translation of Heb. i. 10, should thus be read, and he very summarily condemns the translators to the punishment and plagues written in Rev. xxii. 18, for attempting to add to God's word. I supapplication of the sentence of condemnation, and should have quoted the 19th verse, as, according to his showing, they took away at least several beginnings in removing one letter. But let us examine the facts. Does this critic know that the apostle was quoting the 102d psalm, 25th verse, in this chapter of Hebrews? "lettered" man, that the words in the Greek are word for word an exact quotation from the Septuagint, which was the accepted translation in the apostle's time? Certainly; and he knows vey the meaning of the corresponding. Hebrew word in the 102d psalm, 25th verse, which the apostle quoted. Certainly. Well then, what was that word in the Hebrew psalm translated by "Kat' Archas," and in English "beginning?" Why, it is a word of a plural form, but of a singular signification; a word never used otherwise than in a plural form in all its uses as a common noun, and in the psalm signifying in "times before," or "of old," and it is translated, " Of old hast thou laid the foundation," &c. What is the word in the original of that psalm thus quoted? It is, in English letters, "le panim;" the word in the singular would mean "a face," but it is used adverbially, and never in the singular, but must nevertheless be translated as singular, in the English. What's the proof? Gen. xxxii. 30, "I have seen God face word become translated "of old," or "in the

02d psalm translated, "of old," or "in the be-It is alluded to but once in the New Testaent, namely in the passage in question, and en it is in a literal Greek translation of those bebrew words "le panim," the adverbial phrase, he harvest." The critic's translation will read come one of God's elect, yet he should not aim at Hen. xiii. 10. "Before the Lord destroyed above reason: all his good deeds will be forgotten, Sodom and Gomorrah." The same word and while those of infamy will be remembered. number: Pray how many "beginnings" did the Application, by way of inference. No man vith Moses' death. Deut. xxxiii. 1. "He blessed pember, these are only a few of many instances

nings" upon, not even in the Greek translation. for that is not a particle more authoritative than the English. Now if our critic wishes to pick a quarrel with any translators, don't let him stop at good and learned English versionists, but go back to the Septuagint translators, even back of the Latin version of Jerome before 400 A. D., and quote Rev. xxii. 18, as their condemnatory sentence. They were the originators of "Kat' Archas," as the translation of "el panim," which "el panim" never had from the outstart of all hoary-haired antiquity, the literal and primary signification of "beginnings:" and it is only because of the extreme anxiety of Septuagint translators to be literal, that, as Dr. Moses Stuart says, they frequently sacrifice the sense to the literal translation. Therefore, "Kat' Archas," the pet of our good critic's criticism, if he is a faithful interpreter, can never help the "rocks" a whit. If those "rooks" have no better foundation to rest upon than this criticism of "Kat' Archas," they'll come down upon our critic's head, as the rocks did once upon Samson's, which he pulled down around his ears; and the last sound to the critic before the fall, will be, Rev. xxii. 18. It would not help the affrighted critic at all, unless it was to a stone-bound sepulchre, and hence we object to the criticism for this, and other reasons which might at another time, and in another place, be more appropriate and acceptable."

For the American Presbyterian. "MODERN ANTIQUITIES."

I must needs take a text, or the reader, after looking at the above caption, will not believe that I am in sober earnest. Well, here it is Lev. xxi. 17-24-read it at your leisure; it is too long for me to quote.

I have read it with surprise, as, I presume, many have, to see that God should have made "a blemish," as it is called, in man's physical organization-a cause for rejecting him from serving at the altar. "A flat nose, a club foot, a hunchback, or he that hath the scurvy, &c., should be excluded from the service of the Lord! "He might eat of the bread of his God, both that which is the holy, and that which is the most holy; but he must not come night to offer:" that is, he must not attempt to officiate as a priest.

In all other cases, I believe, in the Bible, moral "blemishes," and these alone, disqualified their we have several for which a man is neither praise nor blame-worthy, any more than for the length of his nose, or the color of his skin, but they were a sufficient reason for thrusting out their possessor, and closing against him the house of the Lord.

And why? not because any blame could be attached to their possessor, but for a very different Certainly he does. Does he know, being a reason, surely. Men are men, and while they are such, if they can find deformities to look at, whether these be moral or those which are purely physical, they will look at nothing else, . Not hecause of their depravity, but by reason of their that this Greek "Kat" Archas" was used to con- native preference for that which is perfect; for it is seldom, if ever, that these "blemishes," as they are called in the text, awaken any other emotions than those of pain, which would not be the case, were they rendered agreeable to us, by reason of our common depravity. There is a natural love of beauty implanted in every human breast, whether of form or countenance, or what-not: a natural love of order, consistency, propriety, justice, benevolence, and the like. We are so made that we cannot help revolting or turning away with disgust from any spectacle of horror or deformity

that we are left to contemplate. Hence the necessity for shutting out those persons which had been thus marred "in their making up;" had they been suffered to stand before the congregation of the Lord, and officiated at his altar, the hearer, the common worshipper, would not have been able to take his mind off from them to face"—the Hebrew words are "panim el for a single moment. "A split nose" would be panim." The termination "im" indicates the the only thing the hearer could see ... His mind plural. Suppose we take the critic's literal and soul, which ought, of course, to be occupied translation, "I have seen God faces to faces." with heavenly and eternal things, would be look-Again. Deut. xxxiv. 10, "Moses, whom the ing at "blemishes," and consequently would lose Lord knew face to face." Precisely the same the instruction, or miss the improvement, which Hebrew words. Would you render them in the otherwise he might hope to secure, and which plural? Try it! Again; Job, i. 11. "Curse were intended for him. Who ever yet saw a cripthee to thy face," same plural word. Try the ple, and could think of any thing but his deforproposed literal translation, curse thee to "thy mities, while looking at him? Who ever witnessed faces." Is this conveying to the unlettered rea- any remarkable deviation from the established der the meaning, or is "it calculated to deceive modes of dress, and could follow an argument, or him?" So in Job, xxi. 31, Isalah, lxv. 3, and listen to an exhortation, or any thing of the kind,

in many other passages. But how does this while the object of his curiosity was before him? This being the case, all paintings on the walls beginning?" Why, this latter is a secondary of our churches, in the rear of the speaker especially, should be repudiated—whether they be demeaning, as is frequently found in connection with some words in every language. The "face." lineations of good or evil, well or ill executed. that which is before, and hence in regard to Before the hearer is aware of it, his mind is drawn me the word is used adverbially for that which to them, and he loses "the thread of the disbefore all, or in advance, and hence in the course." He may chide himself for it, as much as he will, and accuse himself of a want of interest in the discourse; but he cannot help it—he looks steadily at these unimportant things, while the in-

terests of eternity are neglected. It was in obedience to this law of our nature. that the law of our text was enacted. It was a hich is no more used in the singular than is the fact well known to the Creator, that while the rm scissor used as singular of scissors, or tong hearer knew of any moral deformity in the speaktongs. Turning to the Old Testament we er, however eloquent or solemn his discourse, howave Amos, i. 1, "two years before the earth- ever well-argued or conclusive, he would be thinkuake." In Hebrew, the same plural word is ing of nothing else while the speaker was before sed precisely. Now supply our critic's words, him. A man may have been, in the course of his and it reads, "two years 'in beginnings' of the life, a very great sinner, and by repentance and earthquake." Again. Is. xviii. 5. "For afore faith in the Lord Jesus Christ, he may have be-'For 'in beginnings' of the harvest." Again, the station of a minister of the church, for the

Lord make in that work? So in Gen. xxx. 30, should enter the sacred desk, to officiate at the Before I came." Jer. xxviii. 8. "The pro- altar of God, while his face is in such a costume phets that have been before me, and before those as to engage, irresistibly, the attention of his of old prophesied." How many "beginnings" hearers. A certain man came to our peaceful vilare there to a man's death? Yet this word, lage, a few days since, whose reputation as a miranslated "Kat' Archas," is used in connection nister of Christ was very fair, who also stood wait, I say, on the Lord." he children of Israel before his death." Re- an "eloquent orator"—a man to whose name some excellent institution of learning had seen fit to add the word (excepting in the proper name "those semi-lunar-fardels," D. D., and our pulpit eniel) is never used in the singular—and yet being vacant, he was invited to preach. No fault tust be translated as singular in English. could be well found with his sermon; it was well of their doubting brethren. esides, if the critic is so critical, by what au- written, well delivered, accompanied with every pority from heaven or earth, does he put "be-necessary degree of action; but, alas, his face! innings" to the word "le panim?" It means it looked as if it had sunk back into retirement, terally "to face"—less literally it means amidst a wild profusion of hair and beard—musbefore," or least of all "of old," or "of ancient tache and bristles! It was too much, far too

look thereon, and hear the discourse, so we turned | turn aside, and say, Because I do not see the butter from the Glades, are rarely met with anyourselves about. The gentleman threw his head | whole subject cleared from embagiassments, there- where. back, with all his might, to give his voice a pas- fore, I will have nothing to do with it. He rasage through the thicket which had gathered ther connects the light which he has upon the Glades, those level steppes on the tops of the round the natural outlet of sound, but it was of subject, with its acknowledged importance, and acts mountains, were all shut, out from view. At little use—his words came forth as if they had as if he were thoroughly convinced of it in all its Grafton, the cheerful gas light invited us to stop been strained through a hair sieve. No body details—a subject of which his lifethren are real- and lodge for the night in the company's spacious give any account of it, the next day. One man more capable of solving the difficulties which are commenced such a run as travellers do not always remarked that the Jews would probably start soon to him so harsssing and distressing. The doubt- enjoy. We made 30 miles an hour, including on their return, as the high-priest was evidently ing Christian considers that "it is as real an im- stoppages, for 12 hours straight ahead; landing in motion. Another expressed a wish that this perfection in the moral character not to be influent, by 4 o'clock in the afternoon, far away in fashion of wearing the beard, and every other ap enced in practice by a lower degree of evidence, western Ohio. The mist and rain prevented our pendage, among ministers, had been deferred till he had got through with the present world I to discern it." [Butler's Analogy, part II., chap. iron bridges, and the passing through of many must not say what some of the other sex said of it. Two or three inquired, with a very significant twirl of the lips whether the Dr. were a married man or not. In short, every one had seen his face, -knewall about it, but none could give any account of his sermon, at least, none that spoke

of it. My dear reader, will you just be kind enough to open your Bible, and read the text? Read it all, from beginning to end-see if you can discover what is meant by "Modern Antiquities;" or more important still, see if you can conjecture why the law of the text was written. Z-A.

For the American Presbyterian. SKEPTICAL CHRISTIANS.

If one could, with tears, exclaim, from the depths of his paternal anxiety and distress, to the Redeemer himself-"Lord, I believe; help thou my unbelief," (Mark ix. 24,) and was not rebuked, how should we hesitate before looking with cold distrust and suspicion upon those about us now who are filled with doubts and unbelief, notwithstanding their severe internal struggles, prayers, and supplications?

triumphal march, resounding with pæans and reoicings. For them there would seem no foes to face. Even this yile world but appears "a friend to grace to help them on to God." To them there are no difficulties in religion. No doubts or questhe sacred volume forgetting; as they do, that own errand. God himself hath said-"Come now, let us reason I can scarcely realize that with so little trouble together." (Is. i. 18.)

fliends and relatives of children, of reputation, dawn in Baltimore. After breakest, I left by the iealth and property, these they may properly re- Baltimere and Ohio railroad, and was soon wind-

riences, to the doubting Christian may be no dif- would make a very striking picture. ficulties at all, or at least but trifling. These he क्रिकेट के के कि के क्षेत्र का का कार्य का कार्य के कि का कार्य

thankful for all the joy and comfort he experiences. house. yet it would be well for kim to bear in mind that less zealous for inward purification, and more frequently fail in the discharge of the commonest duties of their profession, and oftener bring dis-He will not, indeed, be heard to give vent to any years more? xpression of joy and rapture, neither will he tell to be walking softly before the Lord, and puncti-

seemed to have heard his sermon, or to be able to ly no more informed than he is, and probably no hotel. At day dawn we took the train again and

Lastly, while the happy Christian should be thankful for the degree of comfort which he enjoys, he should deal tenderly with his doubting brother. Be patient with him and sympathize with him in his mental troubles for if that be true which we have said about his strict and inviolable discharge of duties, the pit becometh him to respect his brother; for "his strict discharge of duty, with his less sensible evidence, does imply a better character than the same diligence in the discharge of it upon more sensible evidence."

THE EDITORIAL EXCURSION. A correspondent of this paper, to whom the Baltimore and Ohio Railroad has extended the courtesy of an invitation to join in the Editorial

excursion, sends us the following account of a portion of his trip. Indianapolis, May 23d, 1860. run, I find myself in this city of broad streets, magnificent distances, handsome public buildings,

DEAR EDITORS: - After an exceedingly rapid beautiful flower gardens and handsome residences: It used to be called the city of churches, when, From the appearance and manners of some with a smaller population, it has larger church christians, the journey to heaven would seem but middle States. There are now 28 churches here, including 2 of our own denomination. The rapidity of the growth of Indianapolis has

been certainly wonderful. Nine years ago it had 9000 inhabitants. Now it has 28,000. It is one tions arise upon the perusal of the Bible, and from of the greatest railroad centres in the country; the peculiar structure of their minds, if one is eight railroads branch out towards all points of presented to them, they will not entertain it for a the compass, and an average of 3000 people armoment as a matter of meditation, or as an object rive and depart from its spacious depot every which it is desirable to possess a solution, but day. It is really bewildering to stand for a few quickly dismiss it as a messenger of Satan sent to moments in the depot, and watch the trains from buffet them, or an exhalation from the bottomless all quarters, come and go, bearing their precious pit itself. To them it is unwise to employ reason loads of humanity, each individual eager in press and their own faculties in the interpretation of ing onward in his own direction, and upon his

or weariness I have come over the 800 miles that These Christians, it is true, will complain at lie between us to-day. I left Philadelphia at 11 times of trials by the way; but however much o'clock, P. M., by sleeping cars on the Wilmingthey may speak of bodily afflictions, of the loss of ton and Baltimore railroad, and awoke at gray

gard as in His gift, and at his disposal; yet a ing my way along the beautiful Patapsco, where ligious men, and for religious purposes. The doubt, with its troublesome distress, never new and charming scenery meets the eye at every seems once to enter into their minds, and if they turn. At Ellicott's Mills, the mountains and meet one who encounters honest difficulties in rocks show symptoms of violent throes of nature to avail themselves of their opportunities to give the Bible, which agonize his heart with doubts, in a primeval age, forming very hold and striking their Christian sympathies seem to shrink and scenery. The numerous mills all built solidly of congeal, their love for him cools, his society be stone, the pretty river, the high perpendicular comes either irksome or pernicious, and his pre- crags, all combine to make it the very spot for a nevolence, or the faith to encounter the discoustereoscopic artist to visit, and to catch half-a-dozen It may not be untrue that the difficulties in views such as no one else has. The deep cut practice which the rejoicing Christian often expe- through the overhanging rock above the town, it; but infidelity or religious indifference almost

Soon we were upon the banks of the Potomac has no trouble with, and rather performs them and a sudden turn of the road, and a rush through with ease and joy-if joy, indeed, he thinks ever a dark bridge brings us to Harper's Ferry. Is can come to his breast. Loss of friends, property, there a grander scene upon earth than the piling health, reputation, &c., he bears with apparently up of those mighty crags on the North side of the the same amount of Christian fortitude, and, for river, and their opposite abutment below the juncany thing that appears, he evinces as much resig- tion of the Shenaudoah? Thomas Jefferson truly nation in seasons of keen distress and affliction, said that the sight was well worth a voyage across Difficulties in speculation are his trials, and it is the Atlantic to behold. The impression forces itoften a dejected air in It is of those with which time been continuous across the stream-forming he is "sicklied o'er with the pale cast of thought." another Niagara, with a large expanse of lakes tion of a state of discipline, as difficulties in prac- on each side, full 1000 feet high. Had we passed here in the night, I should have half expected to Again, while the happy Christian should be see old Brown's ghost flitting about the engine

How it came about that 15 men took so large as a general thing those of his temperament are a place, my visit made no clearer, than it has al-

ways been, to my mind. > At Martinsburg, we dined most sumptuously. It is certainly very creditable to the railroad comgrace and dishonor on the cause of their Master, pany that this feature is so satisfactory. They before the eyes of the world and infidels, than the gave us not only ample time to eat, but an abundoubting Christian; for, we think, it will be ap- dance of the very best fare, served up in the most parent, upon observation, that the latter are more cleanly and inviting manner. I shall always, in cumspectly, and to be more sensitive in regard to station. With the ever-changing views of a kathe honor of religion, for in fact, though strange leidoscope, we wound along the beautiful Potomac as it may appear, their very skepticism prompts for many miles, and before long came to the old them to a scrupulous discharge of all the require | smoky town of Cumberland, nestled among the by their own works, or a "half Christ." Upon and the goods being transferred to Conestoga this very position one of the most profound think- team wagons. This was then a very active place,

wait, I say, on the Lord."

feet below us, dark and deep in the valley; we the right stamp, she must educate them herself.

It must not be supposed from what has been catch occasional glimpses of a little stream that said that we design to ascribe any merit to skepti-cism, or that it should be thought desirable to Beyond the stream rises the mountain again, 1500 the land and imbue them with her influence; and cultivate it, but these remarks may serve to create feet at least above it, and in some few places culin the minds of some Christians a better estimate tivated almost to the summit, but mainly an unof their doubting brethren.

Again, the doubting Christian is not so because the thinks Christianity untrue, but because he rich stores of wealth a kind Providence has laid with Verifies and that still earlier device on the seal of the first college ever founded in our land, an open Bible with Verifies written across its sacred leaves, sees some reason for its truth, which is more than up in this wilderness for the wealth and comfort, must be the stamp of their character and the many of his other brethren often do, and he has of future generations. At Oakland, 2700, feet guide of their destiny.

Thank God the Church in this country has not, above the sea level, we got a glorious supper. thus far been unmindful of her privilege in this thus fair been unmindful of her privilege in this imes." There is nothing to perch his "begin-much, for poor human nature. We could not degree of evidence afforded him. He does not Such temptingly white bread, and rich golden particular. Our fathers showed a pious alacrity

Now came on dark night, and the magnificent when discerned, as it is in the understanding not seeing much after leaving Grafton, save some fine long and immensely expensive tunnels, all arched overhead with cut stone masonry. By 8 o'clock we were quietly taking our breakfast on board the Brown Dick," the ferry steamer on the Ohio iver, and were soon in the splendid wide cars of the Central Ohio road, on our way to Columbus. A thriving looking country here opens upon us, with abundance of coal underground, and easy cultivation on an undulating surface. At Zanesville, which has grown to be quite a city, there is great manufacturing activity apparent. They build cars and locomotives, roll iron, and make machinery generally. Beside steam, the immense water power of the Muskingum is used in driving some of the most extensive flouring mills in the

land. At Columbus, we dined, and only got a glimpse of the city and its splendid capitol of white marble, such as our own State should have; a building that would stand as a monument of the skill and taste of this era for ages to come. The country now became surpassingly beautiful. Rich waving fields and beautiful farm houses. No waste land, all blooming and refreshing to look upon. Now comes Dayton. What a city of pretty esidences, active business marts, thriving manufacturing establishments, and endless entanglements of railroad tracks. At Xenia, our lightning speed slacks a little, and we are taking a rather slow pace to Indianapolis, where we arrived at 8 o'clock in the evening, passing through a rich, well-tilled country all the way from Columbus

The National Road, which has been near to us nearly all the time, has opened this country early, and made a belt of rich cultivation all through Ohio and Indiana, far in advance of other parts of the State. I came here with but three changes of cars all the way from Philadelphia, viz.: at Baltimore, at Ben Wood, (Ohio river,) and at in the night train, and not lay over, could have made the trip in 32 hours from Philadelphia.

My father tells me that when I was a lad. he often performed the journey in 25 days on horseback.

THE CHURCH AND THE COLLEGE It is a fact too well authenticated to be denied that almost every great impulse given to education in modern times has owed its origin to religion Of all the great schools and universities in the

world, by far the greater part were founded by reworld at large are not insensible of the value of learning, and worldly men are often ready enough their sons so valuable a benefit. It has often happened that men of this class have given liberally to the endowment of colleges. But few among them have had the forethought, or the beragements of raising from its infant feebleness an nstitution of the higher order. Corrupt or defective Christianity has had vitality enough to do

And did the disposition exist, the Church would be exceedingly unwise to leave to such hands the founding and direction of colleges. The education which she requires for her purposes is Christian education, an education based and constructed throughout on religious principles, one whose culture shall be moral and religious no less than intellectual, and whose learning, in all its departments, shall not fall short of those first principles which are to be found only in the attributes and purposes of God. The college which ignores those which give him that worn appearance, and self upon the mind that the Blue Ridge has at one Christianity will be, to all practical purposes, an infidel institution. And as are the colleges such are likely to be the common schools of the country. As are the colleges, such will be, sooner or later. To him alone the remark is applicable, that diffiabove—and the rocky barrier has since been cut the pulpits, such the prevailing character of the culties in speculation as much come into the no- through, leaving the hold, precipitous rocks piled press, such all the other great fountains of popular opicion. Whoever controls these institutions, holds the key to the religious character of the surrounding region. Harvard, Yale, Princeton, Dartmouth, these formed, in the carly days, our northern quadrilateral. It was hard for infidelity or heresy to get much foothold while these remained faithful. What was it that made eastern Massachusetts to so great an extent Unitarian? The religious defection of Harvard. What led the way in the recovery? The advancement of Williams and the rise of Amherst. Yale college has, for years, given tone to the theology of Connecticut. And the strong Presbyterianism of New Jersey is to be traced, not more directly to Princeton Theological Seminary than to Princeton college. Over its own graduates, the religious incareful "to depart from iniquity," to walk cir- travelling, wish for Martinsburg to be the dining fluence of a college is hardly less than of a mother's early lessons. Even the worldly among them feel its force. It abides through life, and insinuates itself into all their habits of thinking. The opportunity thus offered of impressing Christian truth upon the minds of those who shall herements of religion, often so much so as to lay them hills. Formerly this was the end of all Western after occupy posts of influence in the State and open to the charge of endeavoring to gain heaven railroad travel, the passengers here taking stages, the secular professions, is one which must repay tenfold all the expense which the Church must incur in taking these institutions under her patronage. And then, there is the education of her ers that has yet appeared among men, has re- crowded with teamsters, and stage drivers and the own ministers. Will she trust to the State, inmarked: "If the make and constitution of man, like, but those days are passed forever, and seem feeted as all its agencies are, and must be, with the circumstances he is placed in, or the reason of really to be sunk in the oblivion of a hundred the corrupt atmosphere of politics, will she trust the circumstances he is placed in, or the reason of really to be sunk in the control of a number of any agency not specifically and emphatically to any agency not specifically and emphatically controlling elements of all their thinking? Will she trust to the most strict and inviolable practice of it." off the track? What may we not see in eight her ability to give that thinking a new direction afterward, in the theological seminary? It is the We are soon at Piedmont, where we began in marvellous outpourings of God's Spirit, in conwheel locomotive of great power is here attached, much less will he reveal any wheel locomotive of great power is here attached, men into the classes of these seminaries. And visions of spiritual elevation, but he will be found and we mount for 17 miles a grade of 117 feet to were it otherwise, it might then be quite too late to be walking softly before the Lord, and puncti-lious in the discharge of the most trivial duties of every-day life, and sustaining his heart with the themselves in the same manner. No. If the words of the Psalmist, "Wait on the Lord, be of through dark tunnels, and deep cuts through solid Church would have at her service, and as the good courage, and he shall strengthen thine heart, rock 100 feet high on each side of us. Then, 1000 leaders of progress in her noble enterprise, men of

to anticipate all others in the founding of colleges. such organization before existed. In the Rhine Scarcely had the band of Puritans in Massachusetts Bay reared their houses and their churches held. efore they were at work breaking ground for such an institution. Nor was it a casual oc- action of her Synods, and the maintenance of her currence that the theology of Calvin, transplanted old Scriptural forms of government. In France, o this unknown wilderness, began thus, and has the desire for independent Presbyterial and Synogone on multiplying and improving institutions of dical action is strong. The more earnest minishe same character at every step of its progress. It was a necessity growing out of its own nature. The tree was in the seed germ, and time and cirumstances did but give it development. The faith of the Gospel is a vigorously intellectual, as neously in so many different countries, prove that well as emotional and æsthetic faith. This strong there is a tendency, as vitality increases, to have form of the Christian faith, this faith which more han all others grapples with roots and lays its of government universally aimed at is Presbyte foundations among the primitive formations of rian. equires libraries as the food of learning, requires leges as the trainers of the mind to vigorous and penetrative thinking. Harvard College was emphatically the child of the Church, and the hurch purtured it. Yale was founded a few years ater from a sincere regard and zeal for the upholding of the Protestant religion by a succession of learned and orthodox men." Princeton had its birth in a great religious revival, and its chief notive was to provide men who should perpetuate the influence of the revival. And what shall we say of our young and yet struggling colleges of the West? A touching incident, related in one of the reports of this Society respecting one of them, may serve as a specimen: -"The enterprise

was resolved upon at the close of a meeting for cousultation and prayer held by several almost penniless Home Missionaries, and continued through three days. This little company of praying men then proceeded in a body to the intended location in the primeval forest, and there, kneeling on the snow, dedicated the site to the Father, the Son, and the Holy Ghost, for a Christian college." There is something to me inimitably beautiful and sublime in that simple incident. When the valley of the Mississippi shall become the centre of an empire second to none that the world ever saw for numbers and power, and from its new infant institutions shall go forth an influence to be felt round the world, this little story of the founding of Wabash College will, I doubt not, take rank in respect to interest with the story of the Pilgrim Fathers, or the oath of Grutli in the land of Tell. Rev. Jona. F. Stearns, D. D.

LETTER FROM METTERNICH TO HUM-BOLDT.

On his own early preference for the Natural Sciences-the relation of modern science to true

MY DEAR BARON: - * * T I know how to lesignate the place which belongs to me in the avenue of science, and which to my regret is far om the sanctuary.

What I have told you, my dear Baron is neithe unvarnished history of my life. You do not And here I made my resting place. Now say, if know this history, and I will relate it to you in a anything like this love was ever shown by your At the age at which life takes its directions.

contracted an inclination for the exact and natural sciences, which I would permit myself to describe as irresistible, and a disgust for practical life, which I would call unconquerable, if I had not overcome both this disgust and this inclination. * * * * Fate has separated me from the bject of my choice, and has thrust me upon the road I should not have chosen. Once started, I submitted without losing sight of the goal of my wishes, and the result was that what I should have wished to regard as the aim of my life has become only the soluce of it. The King has set the mark f a learned man upon me. I know to whom this to be attributed. If it is a question of the heart, he King is not mistaken. What, you tell me of the forthcoming second

volume of the Cosmos, makes me look forward to the study of it with impatience; you are not to be ead, you must be studied, and the place of a oupil suits me exactly. No one is more called upon than I am to do justice to your remark relaive to the influence exercised by Christianity on the natural sciences,* as upon mankind in general, and hence upon all science, for that remark has ong since dawned upon my mind. It is correct in all respects, and its generating cause is simple as are all other truths, those which are, as well as those which are not understood, for the latter ircumstance has no effect on the substance of truth. Error leads to error, as truth is the ruide to truth. As long as the mind remained in error in the sphere of thought which is the most elevated of all those attainable by the human mind, this deplorable state of things could not fail to re-act upon every quarter of from the pen of Rev. Dr. E. P. Pratt, pastor of the moral compass, upon all intellectual and the Presbyterian Church in that city. social questions, and to appear to their development in the right direction, an insurmountable obstacle. The good news once told, the position could not but change. It was not by estowing divine honor on effects, that they could be traced to the fountain head of truth; the investigation continued to be confined to the abstract speculations of the philosophers. and to the rhapsodies of the poets. The cause once laid bare the hearts of men were comforted. and their minds opened to conviction. Nevertheless, the latter still remained for a long time shrouded in the mists of pagan skepticism until at last scholastic philosophy was unhorsed by experimental science. Do you admit the force of my reasoning? If you do, I have no doubt you will share my fears that true scientific procress is in danger of being checked by too ampitious spirits, who desire to rise from the effects to the cause, and who finding the approach cut off by the impassable barriers which God has set upon human intelligence, and finding themselves unable to advance, roll back upon themselves, and relapse into paganism, in seeking

the cause in the effect. The world, my dear Baron, is in a dangerous position. The social body is in fermentation. You would do me a great favor if you could each me the nature of this fermentation, whether t is spirituous, acid or putrid? I greatly fear hat the verdict will be for the last named of that these products are hardly beneficial. Be pleased to accept * * * the assu-

rance of the continuance of my old attachment. METTERNICH. Correspondence of Humboldt.

* Note by Humboldr. I had spoken of the intensity of

PRESBYTERIANISM IN EUROPE. a better impression collected in a single paragraph.

who, he feared, would appoint rationalistic elders and representatives. And the Prince of Prussia has, within the last few weeks, taken the bold

provinces, Presbyteries and Synods have long been

In Hungary, the Church is struggling for the ters of the National Church wait impatiently for

such liberty. All the signs of the times connected with the great revival of religion, advancing contemporagenuine Church government; and that the form

THE STORY OF THE CROSS.

Every attentive reader of missionary journals has noticed how often the simple story of the cross has touched the hearts of inquiring heathen, and awakened their wonder and admiration. The case of the Greenlander. Kayarnak, has been often repeated. He had shown no interest in any truth, till, one day, the missionary read to him, from Luke's Gospel, the account of Christ's agony in the garden, when he stepped up to the table, and with an air of earnestness and surprise said, "How was that? Tell me that once more, for I, too,

desire to be saved." An affecting instance of this kind is recorded n the London Juvenile Missionary Magazine for March last. It occurred in a school for girls in China. These girls had learned to read, and every morning they read a chapter in the Bible, which was explained to them by the missionary. They were very attentive, and remembered a great deal that they heard, so as to repeat it afterwards. When a chapter containing an account of our Saviour's crucifixion was read for the first time by these Chinese girls, the missionary saw tears start in the eyes of some of them. - Presently there was a low, suppressed sob, and then they all burst into loud weeping. It was impossible to proceed with the lesson, so difficult was it for the girls to suppress their emotion, or recover their self-control so as to study or converse. After this they always heard the story of Christ's death in a deeply serious and feeling manner.
Why is it, that in this Christian land, the same

narrative is read or heard, without apparently the least feeling or concern? Is it possible that, from long repetition and familiarity, that story has lost its power with us, and become as an idle tale? The first convert to Christianity in Northern India, was Krishnoo, and he was baptized by Dr. Carey. One day a man said to Krishnoo,

"Well, you have left off all the customs of your ancestors; what is the reason?" He replied, "Have patience with me, and I will tell you. I am a great sinner, I tried Hindoo worship, but got no good. After a while I heard of Christ, and how he labored much, and laid down His life for sinners. I thou gods? Did Doorga, or Kalee, or Krishna, die for sinners? You know that they only sought their own ease, and have no love for any one: A North American Indian, who had been converted to Christ, was one day assailed by a trader, who tried to persuade him the missionaries were not true teachers. To this the aged and honest Indian replied:

"They may be what they will; but I know what they have told me, and what has been wrought in me. Look at my poor countrymen there; lying drunk before your door; why don't you save them f you can? Four years ago I also lived like a beast, and not one of you troubled yourself about me; but when the missionaries came, they preached the cross of Christ, and I have experienced the power of His blood, and am free from the dominion of sin."

What shall we say to these things, we who have from childhood, been instructed in the things of Christ and His cross? Shall we see the children of China, and Hindoo idolaters, and savage Indians, and crowds from all the dark places of earth, powing and weeping at the cross, and confessing its grace and power, while we pass by, as if Christ were no more than Doorga or Kalee, to us? It were better, a thousand times, never to have known the way of life, than to live and perish thus. Watchman and Reflector.

We find the following interesting account of the tornado in Portsmouth; Ohio, in a recent number of the Central Christian Herald. It is

The violent storm of wind and hail that passed

over your city (Cincinnati) last Monday, 21st of May, visited us in Portsmouth with great severity. It commenced here at five minutes past 4 o'clock P. M., and lasted for about ten minutes, in its greatest fury. The damage done to property was great. A large number of business houses in different localities were unroofed, and parts of the upper stories were blown off in some cases. Shade rees suffered, and fruit trees were rooted up or blown down; and worse than all, three lives were lost—one a little child of some six years, and two men, Mr. Price and Mr. M'Callister. The tall steeple of our church was blown down, and about one-third of the roof torn off. In the steeple was a fine bell, weighing some 2,000 lbs., and a city clock, which is greatly missed, as it had come to be a necessity to our citizens. The bell was uninjured, save the breaking of the cast iron globe and clapper, with the steel springs inside the bell.

The clock was badly smashed up and nearly ruined. The steeple was lifted up, as a man said who saw it fall from the corner of the street, and carried towards the North, some fifteen feet, and then fell due east, suiting down in a narrow alley between two houses, where there was barely room enough for it to pass. If it had fallen a few feet on either side, the destruction of human life must have been inevitable. One of the buildings, a small frame, on which it would have fallen but for being carried to the North, was full of persons who had run in these kinds, and it is not I who could teach you as a protection from the storm. It was a meat shop, and a gentleman told me there were at least a dozen men in it, and four of them were bracing against the door to keep it from blowing open. God's hand just seemed to guide the fall, as he guides the fall of the little sparrow. It was wonderful, in a city of ten thousand, that the loss of human life was so small. Another wonder was that all those who were killed, were prepared, as we hope, for a better world, "where no storms ride the troubled air." God spares sinners-why is it, but that they may repent and devote their The following, from the English correspondence lives to his blessed service? One of the men killed, of the Christian Intelligencer, contains a summary Mr. M'Callister, had recently been converted of interesting facts, most of which have appeared as we trust, in the precious meetings we have been in a distinct form in our columns, but which make holding in our church for the last four weeks. On the Sabbath night previous, the very night before he was killed, he rose for prayer, and to The cause of Presbyterianism is beginning to show that he was determined to be on the Lord's revive in many different countries. This revival side. He told me that night that he felt happy is proportional to the increase of vitality in diffein trusting in the Saviour. He was a man, I The present awakening in Sweden is marked ing, industrious mechanic. He lost a son a few by a desire for the requiring of Synodical power. months since, and a brother only three weeks ago. The King of Prussia, who, notwithstanding many These afflictions seemed to be blessed to his own unwarranted calumnies, has long been a steadfast soul. About forty have attended the meetings and earnest Christian, was anxious, for many years, to establish a Presbyterian government, based chiefly on the Scottish model, but was deterred only by the dead state of the community, and a general seriousness pervades our community. Truly yours, E. P. PRATT.

step of proclaiming a Presbyterian organization A GREAT many drep a tear at the door of for the Church of the eastern provinces, where no poverty, when they should rather drop a sixpence.