## Poetry.

"AT THE LAST." "Man goeth forth unto his work, and to his labor, until the evening."—Psal. civ. 28. The stream is calmest when it nears the tide. And flowers are sweetest at the eventide, And birds most musical at close of day, And saints divinest when they pass away.

Morning is lovelier, but a holler charm Lies folded close in Evening's robe of balm; And weary man must ever love her best, For Morning calls to toil, but Night brings rest.

She comes from Heaven, and on her wings doth bear A holy fragrance, like the breath of prayer; Footsteps of angels follow in her trace, To shut the weary eyes of day in peace.

Oler earth and sky her mantle of repose; There is a calm, a beauty; and a power, That Morning knows not, in the Evening hour.

"Until the evening" we must weep and toil, Plow life's stern furrows, dig the weedy soil, Tread with sad feet our rough and thorny way, And bear the heat and burden of the day. Oh! when our sun is setting, may we glide, Like summer evening, down the golden tide, And leave behind us, as we pass away, Sweet, starry twilight round our sleeping clay.

### For the American Presbyterian. "LE PANIM."

MESSRS. EDITORS:-I see from your paper of June 14th, that some unknown person, under the signature of "H." has completely demolished the poor wight of a "critic," who dared to try his critical acumen on Heb. i. 10. Served him right. Having used him up, he consigned him to the grave-buried him, alas, beneath the pre-Adamic, or some other rocks.

But if that had been all that he had doneconsigned one poor "critic" to a rocky burialthen I might have held my peace. Giants are dangerous men when they become excited; hence as might have been feared, he has buried Paul as. deeply as he has the poor "critic." Undesignedly, I hope, but he has let all his "Le Panim" rocks fly at Paul. Was it not cruel to consign Paul to "a stone-bound sepulchre?"

It was no matter what became of the "critic." Such a sepulchre was as good as he deserves; but he should have shown Paul some mercy. Was he not aware that every blow he aimed at the "critic" fell on the back of Paul? While reading such an article, who can keep down such thoughts as these: What! was not Paul inspired? Holy Ghost when he wrote the epistle to the He- implore their influence in eradicating this fatal brews?

a greet many different meanings. It has even With his rugged, fearless honosty, the good Bi more meanings than those he has given us. He shop, in three several sermons, when preaching has given us the truth, but not the whole truth. before his youthful solereign, Edward VI., de-In one of these meanings the Psalmist uses the bribes. He cited, what seems to have been with word in Ps. cil. 25. I presume that even H. will him a favorite incident, the story of the Persian not contend that he uses it in its primary signifi- ruler, Cambyses, who, having convicted one of his cation in that verse. I will not now stop to in- law dispensers of being the recipient of such briquire whether a modern Professor ex-cathedra, is more competent to translate the words "le panim" bery, ordered his being flayed alive, and commanded that the skin of the offender should be stretched on the indicate the words are the skin of the offender should be than seventy learned Hebrews. I know that there under all future occupants of the place, that which the translators of the Septuagint and Paul | they would themselves cherish an itching palm. did not enjoy. They never had the exalted pri- Describing the culprit as a "briber, a gift-taker, vilege of sitting under the instructions of Prof. a gratifier of rich men," the faithful preacher who S. or Prof. H., nor were they enlightened by theological importations from Germany. Hence, sign, a goodly monument, the sign of the judge's according to Prof. S. they translated the Bible too skin. I pray God we may once see the sign of literally. They really seem to have believed that | the skin in England!"

want of intellectual and Germanic culture. of that verse, made by the seventy is correct, or it fashion: is not. If it is correct, then the translation "Kat . "He that took the silver basin and ewer for a 'Archas' expresses the mind of the Spirit, and bribe, thinketh that it will never come out; but Paul by quoting that translation expresses the he may now know that I know it; and I know it mind of the Spirit. But if that translation is I can never believe that he that is a briber shall not correct, then "Kat' Archas" does not express be a good justice. It will never be merry in Enghe mind of the Spirit, and Paul's quotation of it | land till we have the skins of such." n Heb. i. 10, does not express the mind of the Three centuries have since rolled by. The Spirit, that is, it is not inspired. If a part of the Bench of Britain has been long free from the imepistle to the Hebrews is not inspired, I am afraid putation of similar corruption. But perchance its f all the rest. If a part is not inspired, who is may in part be traced to the quaint fearlessness to tell us what is inspired and what is not? If a of the pulpit, when filled by worthies so earnest part of this one epistle is not inspired, may we and dauntless as good Hugh Latimer. not justly suspect Paul's other epistles?

Query. Might it not be profitable to employ I. to give us an expurgated or corrected edition of ne writings of Paul? On account of his great Hebrew lore, by a careful reference to the He- the condition of the Evangelical and infidel Gerrew of the Old Testament, he could tell us hen Paul's quotations from the Old Testament correct, and when they are not. How lamen-

rect, there are a great many other Archaan diffimany Archaen props in the holy volume, which Jews and Rationalists had their stores open, and They will prevent the fulfilment of his sad pre- was a fair specimen of a Cincinnati Lord's day, it head, as the rocks did once upon Samson's."

props; for if he does, it may not only involve and firmness of purpose to be a faithful and pro-

For the American Presbyterian. A THOUGHT BY THE WAY.

Not long since, while waiting for the cars, I noticed in the ladies' room, a very interesting group—a youthful mother with a little babe evidently her first child. The little one was clothed in the richest em-

broidered robes, which showed what a wealth of care and love were lavished upon it. Many gathered around, and greeted the mother, and said sweet things to baby, which were sweet too, to mother. The lookers on smiled, and thought, how happy!

A few days since, I met again, in the same place, the same company. Their names were unknown, but their faces were remembered. All were there save the little one. I needed not to ask, "Where is the baby?" for the mother's deep mourning and sad face, said: "Baby is in her grave." I needed no words to tell me the story of watchings, of hope against hope, and of the dreadful struggle, ere they could let the darling go. I knew the sobs and heart-breaks, as they watched the last expiring breath, and when they knew that their little bird had flown with the death angel to heaven: and I could hear them almost murmur, as they exclaimed: Was ever any sorrow equal to this?" Then I saw the little cherub form, as it had been an angel's, laid among flowers, as pure and sweet as they. Then, then, it was taken away, and laid deep in the cold, dark earth, away from the yearning hearts that adored it.

But, while my Father thus grieved them, I knew that still his name is Love, and that "He doeth all things well." My heart went out in pity to the mother, and I longed to put my arms about her neck, and say: "I am sorry for you." I noticed her watch a sweet child at play, then

her eyes dropped, and I knew her heart was say ing: "Oh, if my darling was only here!"

May you not doubt your Father's love, bereft mourning one, but know that He loved you too well, to allow you to give to that sweet child-gift, your heart. The little one is an angel now. God sanctify to thee this lesson, and by it, lead thee to live for heaven. Then, ere long, thou too shalt be an angel-

> "And with the angels stand, A crown upon thy forehead, A harp within my hand." E. C. P.

BRIBERY IN HIGH STATION. Was David inspired and Paul not? Did Paul under- in public life, portends a speedy overthrow of our stand the Hebrew language? Was he not Hebrew political system, unless it can be checked by an critic enough to understand the various meanings | elevation of moral sentiment in the entire commuattached to "panim" and the sense in which it is nity. Even those who have railed most against used in Ps. dli. 28? Was he not moved by the clerical meddling with politics, will be ready to

vice. The Examiner gives a good sketch of the It is true that "panim" has, as H. informs us, | boldness of Bishop Latimer, in rebuking this sin: stretched on the judgment-seat, there to remain s a great deal of light in this nineteenth century coming judges might be reminded at what cost was to be so heroic a martyr, exclaimed, in a burst

God meant what he said. Sad evidence of their And again, in the last sermon which this stern chaplain delivered in the same august presence, But admitting all these disabilities, it must be "in the Court of Westminster," Latimer took ocadmitted by every one, that either the translation casion to shame some judicial offender in this

modern exemption, from such suspicions even,

## THE GERMANS OF CINCINNATI.

changes (the Messenger we think,) thus describes

mans of that city. Yesterday I had the pleasure of ministering to these several flocks. The two large German ble it is that Paul was not a good Hebrew churches, capable of seating 700 persons each, cholar. It would have saved our brother a great were full with devout worshippers. Such singeal of trouble in seferrial to various portions of ing! storms of holy inclody sent up from grateful e original Hebrew. He could then have had toned organs, an instrument which has become a necessary auxiliary to the German's devotion. If, perchance, the seventy and Paul have given | which stimulates and directs his song. The rethe correct translation of "Ie panim," then, | mark has often been made that the Germans are b remark which H. makes with reference to their mischievous infidelities, this is not without panim," is by no means applicable, to "Ar- truth. There is a genial unction in the services as;" for it is used in both the singular and the of a pious German congregation which one seldom lural. And if Paul was inspired, what modern finds elsewhere. But while grace abounds among ritic will dare say that when he uses the plural, the Evangelical Germans here, iniquity does much more abound among a large proportion of others. While the former, with their hymn books in I will also suggest, that even if Paul is not cor- hand, wended their way to church yesterday, culties in the word of God. There are a great streets to their beer-gardens and Sunday concerts will stay up the solid rocks and prevent them have a Sunday law here, but the police are defrom falling "around the ears" of the critic. terred from enforcing it by bribes. If yesterday

liction: "They'll come down upon our critic's promises soon to outvie Paris and Geneva in Sabbath desecration. Among such a derisive God-defying populace Will H. be so kind as not to remove all those it requires a great deal of fixedness of principle Paul, but many other sacred writers in the same fessing follower of Jesus Christ. The pious Gerand, dire catastrophe? Let him be careful lest mans are made the butt of ridicule, and are persed, dire catastrophe? Let him be careful lest cuted in every conceivable way by their country-lamities of a flood. I have dwelt upon these less-and not addressing it to an audience, and of course (4.) The capability of communicating to the known topics in preference to the histories of is apt to be delivered in a reading tone. Gene-children the ideas you would have them receive. ose dangerous "le panim" may involve the en men. It is amazing to what a length hatred to known topics in preference to the histories of is apt to be delivered in a reading tone. Genechildren the ideas you would have them receive.

Jesus Christ and his cause will carry these Ger Joseph and Moses which have been more carefully the movement is much slower than the Without a clear understanding of the meaning beg of him to be careful how he throws down man infidels. It devours their famous Vater-

pathos in their prayers which has the odor of a | piety purged in the furnace of trial. God bless archæology in reference to the Bible is the manner place of books, but can never answer the purand preserve these shining lights in the midst of in which it illustrates the fulfilment of prophecy. a crooked and perverse generation.

## MONEY REFUNDED—GOOD EXAMPLE.

MESSRS. EDITORS: - Among the receipts int the treasury of the Philadelphia Education Society, as published in your last issue, there occurs an item of three hundred dollars, from P. G. R. formerly a student, under the care of the Society.

As receipts of this character seldom transpire, a few remarks on the present may not be inappropriate. The student in question was enabled to finish his studies so as to be licensed to preach, but owing to the failure of health he was not able to enter decidedly into the full work of the ministry. Feeling that the assistance formerly rendered much struck by the utter ruin of some cities and preachers. The former treat of moral qualities, towns, and the long continuance of others, when candidates for the ministry, more favored with health than he had been he generously returned to the struck by the utter ruin of some cities and preachers. The former treat of moral qualities, to himself. They say to the wicked: This morn-tance have been in favor of the former. I have health than he had been he generously returned health than he had been, he generously returned the money he had received, with interest, although the rules of the Society did not strictly require "Noph shall be waste and desolated without an sinner before you, and talk to him as Cicero did. this in his case. Doubtless a delicate sense of Christian integrity influenced his conduct in the Lord God, I will also destroy the idols, and I There are few things more insupportable than

such a case it is expected that a high sense of honor, to say nothing of moral honesty, will dispose the retiring candidate to refund the money pose the retiring candidate to refund the money may merely refer to the distresses of its people; with that subtle property called genius, and still expended by the church on his education, when we stand amid its ruins, torm by a great less gifted with taste, labor hard to express com-

# July 7, 1860.

INFLUENCE OF EGYPTIAN ARCHAEOLOGY ON BIBLE STUDIES The illustration of details of Biblical history which the Egyptian monuments afford, is a subject of great importance, from its bearing upon the accuracy of the Bible. It has been very much neglected, in consequence of the extravagant expectations of many, who, in the early days of Egyptian archæology, looked for an exact account of Israel in Egypt from the monuments. They never perceived, what is clear enough, though few are willing to admit it, that we have no consecutive chain of historical monuments stretching through many centuries. In the remotest past there is the group of tombs around the greatest pyramids of Memphis, which tell us, in their sculptures and inscriptions, of the life of the ago. This group may extend over two centuries. Then there is a great blank, with here and there a doubtful and shifting stepping-stone in a dark stream of historical oblivion, until we reach the monuments of the Twelfth Dynasty, lasting for about a century and a half, from Abraham's time. Then there is another great chasm, still more obscure than the earlier one, and we come to the Eighteenth Dynasty, beginning about 1500 B. C. ented for by the invasion and subjection of paucity of its monuments confirms the statement of Manetho, the native historian, that this was a period of terrible intestine war. From the Eighteenth Dynasty the evidence is more connected, although often a hundred years or more is nearly a blank in the history. From this it follows that if the Israelites were in Egypt in any of the times as to which we know nothing from the Egyptian monuments, we could expect no distinct account of their sojourn and exodus. If we take the ordinary reckoning in the margin of our Bibles dus early in that dynasty. If we take the reckon-Joseph's administration might have been recorded, the disasters of the exodus would have found no

as the details of manners. have proved that the sacred historian was correct, and the profane historian in error. The most and even in this form attempts to move the pasinteresting illustrations are, however, those which sions. But here it utterly fails. If ever there is are quite as frequent in the Prophets as in the thetic. Pentateuch. Thus we read in Exodus, that when

Numerous as are the modern tombs, they are from preachers like these! insignificant by the side of their truly innumeragraveyard in Egypt rivals this. Therefore the his will. Every stroke reaches the heart. prophet spoke of it instead of Thebes, the seat of To know who are the best preachers on the the Nile. The river bursts through its banks and (2.) The artificial. This consists in a style so as to arrest and keep up the attention of covers the whole valley; in the midst rushes a and manner befitting, not an address to a popular the children for any length of time, without due broad turbid stream agitated by the strong north assembly, but an essay read from a book. The preparation.

Here, again, I know that many, wearied by the rash and presumptuous interpretations of prophecy which have of late years abounded, will object to the very discussion of the subject. Yet if they acknowledge the truth of the Bible, they must be that which prevails in conversation and in the prepared to give a reverent consideration to the prophecies it contains. The belief in the inspiration of these prophecies is a necessary donsequence

upheld. Let Egypt supply a fresh test, Egypt of writing will impart more accuracy to your extemporaneous efforts.

In this very abstraction lies much of the difference between uninteresting and impressive inhabitant" (Jer. xlvi. 19;) and, "Thus saith to Catiline.

thousand years the head of the Gulf of Suez has retired some twenty miles. Who candook at that dried-up bed and doubt "the sure word of prophery?" So is the failure of the Mile foretold vehicle of instruction, but can never interest the phecy?" So is the failure of the Mie foretold (Isaiah xix. 5,) and, apparently, also the destruction of its seven streams (xix. 15,) although the latter passage may mean not that the Egyptian river should be smitten in "the seven streams," but that "the river," that is Euphrates, should be smitten "into seven streams." In any case, the Nile in the Delta has so failed, that now the

only navigable branches are the two that were or the senate. The best cure for it is to take formerly artificial canals, so that the seven streams one's self to the labors of a pastor, particularly to of the failure of the papyrus and other reeds, and vals of religion. the flax, the destruction of the fisherits, and the consequent ruin of the main branches of Egyptian industry. (Isaiah xix.) Not less remarkable "Yea, I think it meet, as long as I am in this tabernar is the exact fulfilment of these predictions. The cle, to stir you up, by putting you in remembrance." papyrus is unknown in Egypt, the reeds are no [2 Pet. i. 13.]

fine linen, and its fisheries can scarcely support the half-savage population of a small district. In the political history, the one prophecy that "There shall be no more a prince of the land of Egypt" (Ezek. xxx. 13,) has been literally fulfilled in the stranger rule that has been the curse of the country you may feel your responsibility to Him in al since the second Persian conquest, more than two you say and do. thousand years ago.

Reginald Stuart Poole.

### DECLAMATORY AND ARTIFICIAL STYLE IN PREACHING.

(1/) The declamatory. This consists in run-—Usher's Chronology—the sojourn would mainly ning through a loud and rapid course under fall before the Eighteenth Dynasty, and the exoing at any definite impression; dealing in geneing of Hales, which many are disposed to consider, rals, in glowing words unnaturally selected and the best Bible chronology, both sojourn and exp-dus would fall in the time before this dynasty. In much semblance of earnestness, but without any either ease we could scarcely expect any reference real warmth or the power of exciting it in others. to the Israelites. But setting this aside, although | Where ignorance and hardiness combine, it dashes forward, sticking at no difficulties and feeling none. Sometimes it rises up into a counterfeit place in the annals of a nation that was especially passion at first, and blusters through a whole disaverse to chronicling defeat. The kind of illustra- course with one monotonous and unmeaning vocition we have a right to expect does not relate to feration. Now this is as powerless as it is disgustthe main facts of the history, but to such matters ing. Never, in writing or speaking, affect a warmth that you do not feel. Begin low at first. In these matters the accuracy of the Bible is Keep down till your subject forces you up, and strikingly shown. The Greek writers, some of then you will rise naturally and carry your hearers whom, and especially Herodotus, were not inaccu- with you. Take care not to rise so early that you rate observers, have been cited to set right the cannot sustain yourself to the end. It is easy to Biblical account, In every case the monuments get higher, but difficult and dangerous to descend. Sometimes the declamatory swells into the turgid,

show a perfect knowledge of the country. These need of simplicity it is when you attempt the pa-There is another species of preaching of a far the Israelites saw Pharaoh in pursuit of them more popular cast, which I think may be ranked "they said unto Moses, Because [there were] no under this head. I mean that which, in the view graves in Egypt, hast thou taken us away to die of the fashionable world, entitles the preacher to in the wilderness?" (xiv. 11.) The prophet Hosea the highest rank among pulpit orators; that which declared of the fugitives of Ephraim, "Egypt shall gather them up, Memphis shall bury them." ful descriptions—of tasteful addresses or beautiful (ix. 6.) Egypt is, above all countries, a land of pictures; which takes divine truth for its text ancient tombs. The rocky ridge that shuts in the and its heads, but instantly leaves it and runs out plain and valley is honeycombed in its face with among human relations and events for its sparksepulchral grottos; in the edge of the desert are ling or its splendid illustrations. It it ever countless mummy-pits; on its surface are many awakens the passions, (as sometimes it power built tombs. Scarcely a day's journey passes but fully does,) it is the natural passions only. It de-the voyager up the Nile sees some of these; first, lights worldly men, because it pleases their fancy the great chains of the Pyramids; then, when the without paining their conscience, and it may surmountain approaches, the entrances of grottos round the preacher with glory, but it will never along its face, sometimes a field of sepulchres. do any good. God Almighty preserve our churches

There is a wide difference between the elo ble predecessors. But of all the ancient sites, quence of words and the eloquence of thought. Memphis has the greatest necropolis. For about One soothes and delights and leaves you unimfifteen miles this city of the dead extends along pressed; the other opens the universe to your the edge of the Great Desert, marked from afar view, overwhelms you with a sight of God and by the pyramids rising regally above the smaller Christ and heaven and hell, transports you to any monuments. Wherever excavations have been part of the universe the speaker pleases, sets you made, it seems as though there had been an econo- down at the judgment seat, brings you back to my of space, for there is frequently but a narrow | tremble over your dying children and your own | passage between the lines of tombs. No other sins, and controls your conscience and passions at

empire, or any other great town better known in whole, look at the effects. Compare the state Palestine. Amos again uses the inundation of of religion in France during the splendid reign of the idea of a destroying flood as the inundation of Baxter, Flavel, Owen, Calamy, and Tillotson.

wind blowing against its current; on either side sentences are constructed and put together in a I mean by due preparation, (1.) An underlandmarks are darried away, and the villages stand cool and studied manner, with too much deliberasistanding of the terms made use of in the lesson; like islands connected by dykes, which the water tion for warmth and too much labor to wivacity (2.) An understanding of the doctrines conthreatens to break. Until custom has used one or ease. The subject is treated in an abstract tained in the lesson; (3.) The selection of to the scene, it is a terrible realization of the ca- way, as though one was discussing it in his study; familiar illustration of those doctrines; and studied. Yet both these will gain a fresh interest minds of the hearers, by means of a minute spe- of the terms, you will not be able to show the

Perhaps the most important use of Egyptian | tolerable. It may in some measure supply the preacher. The style is not that of nature nor of the Bible. It is an artificial one introduced by an speaking which would be employed without them of a belief in the truth of the Bible. There is no middle course—a prophecy must either be authotroduce a new manner. A good way to guard ritative or an imposture.

I think that here we have witnesses enough to temporize in all your sermons out of season. The against this injurious influence of notes, is to exjustify our maintaining those rules of interpreta- will give a natural air both to the style and delition which a long series of great divines has very of your written discourses, while your habit

Unristian integrity influenced his conduct in the premises.

It is a different thing when a candidate for the ministry, in the enjoyment of health, abandous his purpose for reasons within his control. In sive enough to show the size and wealth of the this form, for this looks like going out of the way city. So, too, of Thebes it is proplessed, "No to torment you. Such a style generally betrays shall be rent asunder," (Ezek. xxx 16,) which a great want of originality. Men not overcharged he declines to devote himself to the work, for which he was professedly receiving assistance.

July 7, 1860.

But when we stand affile its fulls, to the but when he stand affile in the process of the carthquake, of which Eusebius has preserved the monthings in an uncommon way, to twist their record, we incline to the literal interpretation.

Nowhere else in Egypt has the solid masonry of be "correctly dull." If they would take half the the temples been thus destroyed. Still more dis- pains to cultivate the language of nature which tinet are the prophecies of the drying of the Red they do to spoil their style, they might be impress-Sea, which has taken place since the latest date ive preachers. These same men are perhaps into which perverted ingenuity has enleavered to bring down the prophetic writings. The Lord shall utterly destroy the tongue of the Egyptian sea." (Isaiah xi. 15.) "The waters shall fail from the sea." (Isaiah xi. 5.) In the last two is not the order in which the multitude think; it thereard recess the head of the Gulf of Sugar has a not the order in which any one think; and

extemporaneous preaching, and especially in revi

# "Yea, I think it meet, as long as I am in this taberna-

onger a feature of its vegetation, English cotton I. Know the relation in which you, as Sabis sold in its streets in the place of its once famous bath-school teachers, stand to God, and to the

Recognising the relation in which you stand to the children as their teacher, and to God as His servant, in His sight and presence, about to engage in His work, then proceed-

II. To train up the children in the way they should go, by word and example as you have opportunity. To glorify God in so doing, is he end you must steadily and always keep in view: and in doing so— (1.) You need to know the way in which you

should train up the children to go, and be your-

selves walking in it. Are you desirous of having he children brought to Christ, and their minds enlightened in the knowledge of themselves and of Him? Then be ye found in Christ, and walking as children of the light. Will you bring Christ's words to the children, and tell them that He is the way, and the truth, and the life, and that whosoever cometh unto Him, He will in no wise cast out? Well, see to it that you yourselves do know these solemn truths you now intend to teach. Have you found reeduciliation with God in and through Christ? Have you found Him to be spiritual life to your own souls, naturally dead in trespasses and in sins? Have you been united to Christ, and are you living in communion with Him? These solemn questions must be answered by your own consciences to Him who searcheth the heart; ceived. Your thoughts and feelings are open to the inspection of God, but your words and actions are all the grounds that others can have. for thinking that these things are so. Your word we already have. You have professed your faith in Christ. You have declared, before God and man that ye are Christ's, and that Christ is yours. You have become members of Christ's church on earth, and have declared your readiness and willingness—yea, your determination to go forth in the Lord's strength, to do the Lord's work. Your word of profession should be expressive of your conversion to Christ, and the fact of your being in Christ, and abiding in Him, is the surest guarantee that you will faithfully discharge the duties of Sabath-school teachers. And the faithful dis-

charge of these, and other Christian duties devolving upon you, will be the strongest evidence to the world that you are what you profess to be. (2.) You need also to know the means to be used for accomplishing the end you have in view as Sabbath school teachers. This is due preparation. Here let me remark, that you ought to give good heed to the particular lesson of the day. Some people imagine that they have so much theology that they can just turn to any passage of the Bible at any time and teach children. It is a great mistake, Preparation is needed in order to teach children as well as adults. It may not be necessary truth for the purpose of bringing them before the minds of the children. But whilst strong the Nile, "the flood of Egypt," as a symbol of Louis XIV., under those eloquent declaimers, meat must be prepared for men, the sincere the destruction that was coming upon his land Massillon, Bossuet, and Bourdaloue, with the state and people. (viii. 8; ix. 5.) I have never seen of religion in England at the same period under children. And think not that you will be able anything that so completely brought before me the warm and faithful preaching of Howe, Bates, to bring forward the simple truths of the gospel in a simple manner, with suitable illustration,

beg of him to be careful how he throws down ocks.

But pardon me. My patience is tired with the But pardon me. My patience is tired with the rallying cry to crush a common foe, to iberties which critics take with God's word. Their tinkering of the holy volume only tends to how the imperfection of the hand which has looke it. It also forms arguments for men, whose iterate want to disbelieve the Bible. It devours their famous Vater famous Vater famous Vater with those who will gead them with the Egyptian mouments for illustration. There they may see the critication. There they may see the investiture of a Joseph with his badges of the mind, this preaching must be considered as deferes a water any other powers of the mind, this preaching must be considered as there they may see the critication. There are foreign brickmakers under hard there with those who will gead them with the Egyptian mouments for illustration. There they may see the heavers, by means of a minute specification of circumstances which their imagina mouments for illustration. There they may see the heavers, by means of a minute specification of circumstances which their imagina mouments for illustration. There they may see the children have can you expect the food you give the children with those who will gead them with the Egyptian mouments for might better have supplied. As it is impossible in this way to awaken any other powers of the mind, this preaching must be considered as the mind, this preaching must be considered as the mind shower than the children with those who will gead them with the Egyptian mouments for illustration. There they may see the corn carefully stored in the children with those who will gead them with the Egyptian mouments for illustration. There they may see the corn carefully stored in the tends of the meaning of the health of the literation. There they may see the corn carefully stored in the same alone and the rallying of the thems, you will not be able to show the findent of the terms, you will not be able to show th

you will be like those that beat the air, exhausting yourselves, but leaving little impression on the hearts and minds of the children.

the children, that you may learn the amount D.D., wrote to his friend: and kind of knowledge they possess, and the kind of influence which bears upon them, that a cycle of peace. Oh! for a breathing spell from you may be more able to bring forward illus- these unnatural contentions! I feel as if I could trations of the truth, which shall be familiar and join any who would humbly unite in direct and interesting to them. And embrace, I beseech kind efforts to save sinners and relieve human you, all the opportunities within your reach, for misery. Cannot a poor believer go along in his petter qualifying you for communicating know- pilgrimage heavenward, without being always on ledge to the children. You will derive much aid from attending a teachers' meeting, when that some heresies of heart and temper will be such a meeting is conveniently held for the pur- charged as worsesthan heavy doctrinal errors. I pose of prayerful deliberation upon the truths hold not only that the tenets are true, but that taught in the lesson. In proportion as you at- they are very important. But I see how easy it tend such meetings regularly, and take an ac- is to hold the truth in rancer and hate, which is tive part in all the proceedings, so will you the grand error of depraved human nature." really profit by them. In all such meetings you | Those are words that deserve thought, words will find a blessing in contributing your mite of that come from the heart of eminent worth and of knowledge to the common fund, as well as in eminent piety. Our pulpits and our presses teem receiving thence. It is more blessed to give and bristle with exposures of the heresies of the than to receive. Strive to learn, and strive to head, while this greatest of heresies, the heresv of let others know, and in so doing you will lose the heart, is left to grow on, to spread, to extend, nothing, and gain much.

III. You should give good heed to your source of countless trouble. manner of doing things in presence of the ner of coming to school, your manner of teaching, and your manner of discipline.

(1.) With regard to your manner of coming to school, I shall only mention the duty of punctuality. I hope it is one that you all feel to be of great importance, and one which you expect, nor will there be, rigid punctuality on ever thy hand findeth to do, do it with thy read the Bible without fatigue. might, and leave the result to God.

ing, as opportunity presents itself, take ad- same things? Because inspiration has flowed in vantage of model lessons. You will find, how-the very thoughts and language of the Bible. You ever, that Jesus himself is the best model teacher. | cannot define it any more than you can anatomize Study His system—the kind of illustrations He | a smile. A quotation, by a public speaker, of uses, and His method of using them. See, for Bible language, has power with his audience which example, how He educes the meaning of the is beyond explanation, except from its supernatuterm neighbor, by bringing before His pupil's rainess.

but apt to teach. His mode of dealing with you as sinners, to to guide to heaven. lead you to repentance. He maketh you ex- But did a man have inspiration in saying some

well-doing. But mark you, not every kind of goodness man to be despised. will lead to repentance. The goodness of the idol, that lets the idolater live in sin, and at the same time retain his hope of escaping future punishment, may lead the sinner to ruin, but not to repentance. The goodness of the priest, who offers to pardon the guilty on certain conditions, may lead the sinner to do penance, but not to repentance. The goodness of an over-indulgent mother, who, having found her darling guilty, pent. It is the goodness of God that leadeth the more prominent points. to repentance—a strict marking of iniquity— First, as to the facts: "In 1690, after forty never passing it by-always manifesting the years of incessant persecution, it could point to an same abhorrence of it—hating the abominable organized body of sixty or seventy thousand adthing always, yet always loving the sinner-for- herents in Great Britain and Ireland, to flourishbearing, suffering long, and still doing good- ing congregations in other parts of Europe, and to marking and punishing the sinner's sin, and more than one great colony it had founded in the making the sinner see and feel His wondrous Western World." Soon comes a change. "The love. Such goodness melts the sinner's heart Society of Friends attained its numerical meridian -leads him to repentance. So heap coals of in this island about the year 1680, and in the next fire upon the naughty children's heads. Mark, one hundred and twenty years its decline was condetest, abhor, and check the evil, as it begins to tinuous, reducing its numbers by the year 1800 manifest itself in naughtiness. Let the children to one-half of what they had been at their highest feel that you love them, while you hate their sin. point. During the present century, this decline Be firm, yet kind. Abhor the evil done, and has advanced still further, and there are now not love the evil-doer. Let the naughty child ex- more than twenty-six thousand persons in Great perience such goodness, and it, if anything on Britain and Ireland professing with Friends. your part will do it will lead him to repentance. Within the last one hundred and eighty years, the Sabbath school teachers, will be bestrewed with the Society of Friends has diminished nearly tworoses and fragrant flowers alone. You will find thirds." the thorns and briers of bitter disappointment there. But be not discouraged, although results may not be according to your anticipations. Be | the writers above named, we will mention the folinstant in season and out of season. In the lowing:
morning sow thy seed, and in the evening withhold not thy hand. Enter into thy closet. Me- is, in the main, uncultivated and unedifying. As ditate, and pray to thy Father who seeth in education progresses and theological literature besecret. There get understanding and wisdom comes more widely opened, this want of training from above. Go thence to your classes. Teach among "public" Friends becomes more conspicu--train. Return unto the Lord, and pour out ous. Nor can it be helped. No "fireling" supyour heart's desire unto him. Consult Him in port can be received for ministers, therefore, there everything. Leave your case in His hands. can be no class set apart for the care of souls and Give thanks, and take courage.

## "That man, who, bearing precious seed, In going forth doth mourn, He, doubtless, bringing back his sheaves, Rejoicing shall return." G. G.

NOT IN HUMAN NATURE.—An estimable lady, personal and beloved friend of mine, said to me, when urged to forgive an injury, "It is not in human nature to forgive injuries as goading as these." "You are right, my friend," I replied; "it is not in human nature, but it is in the grace of Jesus Christ. He has charged us, 'Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you; that ye may be the children of your father which is in heaven.'

forgave from the heart, and was a happier woman, present century, the Society of Friends in England and a most exemplary Christian ever after. These are high Christian virtues. They are not imaginable, nor are they beyond Christian attainment.

STATISTICS OF THE UNITED PRESBYTE. RIAN CHURCH.

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### 5 Presbyteries,..... Pastors. Without Charge; 113 Total Ministers Licentiates,..... Congregations, ..... 25,174 Communicants, 58,781

## THE GREATEST HERESY.

What is the greatest heresy of all? What doctrine, what ordinance, what conduct is it connected Make use, then, of your dictionaries, geo-graphies, histories, encyclopædias, &c., in order to get the true meaning of the words as they stand in the lesson. Be often in your closets, worset, what the most dangerous, the most injuwith your Bibles, at a throne of grace, that ye rious? For whatever is the greatest heresy, the may know the doctrine. The preparation of most pernicious and dangerous, ought to be avoided the heart in man, and the answer of the tongue, with the most earnest and scrupulous care. The is from the Lord. Be often in the homes of late eminent man of God, Rev. J. W. Alexander,

"The greatest heresy is want of love. Oh! for military duty? At the judgment, I heartily believe

to be the fruitful parent of all other heresies, the

Reader, will you read over again the extract children. Let your manner of life be always in above quoted, and consider whether it be true. and accordance with the doctrines you teach. The if true, what lesson should it teach you? "He children will be greatly influenced by your man- that loveth is born of God, and knoweth God. He

When De Tocqueville was here, he asked to see Sabbath-school. He was struck with seeing a will daily practise. Without punctuality there Bible in the bands of almost every child. "Is will be little good order in your classes. With this common?" said he to his friend. "What a out rigid punctuality on your part, you cannot mighty influence it must have upon the nation. expect, nor will there be, rigid punctuality on Think of the unnumbered Sabbath-school pupils the part of the children, and want of punctuality in all Christian lands, each with a book in their on their part is the highway to disorder in the hands. More striking still is the thought of all class. With grace and strength from on high, Christians in all lands, sitting each in their private be prepared to come. Always bear in mind room, every morning before they go into the world that your own presence in the class is vastly to read this one book. What must the book be preferable to that of a substitute, and, therefore, to furnish the minds and hearts of spiritual people make a strenuous effort, though at the cost of with exhaustless supplies of thought and emotion some self-denial, that your respective classes Not so Shakspeare; nor even Bunyan, copying may be taught regularly by yourselves. At so closely from the Bible, can fill such a place. the appointed time be at your posts. Recognise yourselves there as the servants of God, distinguished missionary lady, near her end, to her and the work, before you as His. Then, what- husband; "Bunyan tires me, but I can hear you

Why has not Josephus' History of the Jews (2.) With regard to your manner of teach- equal power with this book in narrating the very

mind the neighborly conduct of the good Sa- God, knowing that this book was to be the only maritan. Strive not only to be able to teach, source of spiritual food and life, would not have left it a fallible guide. He who, hanging the earth (3.) With regard to discipline, too, where on nothing, endowed the North with the mysterious you at times may find some difficulty, you would power of magnetism to guide the mariner, has not do well to follow the example that God sets in left the soul without a sure source of information

perience His goodness, and His goodness lead- of these very common things? Certainly—to say eth thee to repentance. You may often be them just then, and just so, as a part of the great perplexed by a naughty child, but despise not whole. See that rope on the top of the cross, in the riches of goodness, forbearance, and long-Rubens' picture. Was Rubens' genius requisite suffering in dealing with him. If he does ill, to paint that rope? Could not a common painter show your abhorrence of the ill, but do not let have made it? No, Rubens conceived the idea; an him feel the influence of an angry master. Do ordinary man might not have done so. You might him good. If he offend again, exercise forbear- criticise little things in any painting, or statue, ance. If he continue to vex you by ill-doing, and fritter the whole away. The principles of continue you to suffer long and unweariedly in criticism which some thus apply to the Bible, if taken into the Athenæum Gallery, would cause a

Dr. Nebemiah Adams.

## DECLINE OF QUAKERISM.

Two years ago, a prize was offered by an English entleman, for the best essay on the cause of the decline of the Society of Friends. Of the essays presented, there were two, which the umpires recommended should be put on an equal footing as with threatenings sentences him accordingly, to compensation. One of these, by Mr. J. Rownand, at the same time, permits him to escape, tree, views the question from a practical, the other, may lead the naughty one, with impunity, to re- by Mr. Thomas Hancock, from an ecclesiastical peat the offence, but it will not lead him to re- stand-point. From the two we will take some of

In conclusion, do not think that your path, as | population of the United Kingdom has trebled, but

In America the decline has been proportionate. Then as to the cause of this, with the help of

religious instruction. From this follows two con-

(1.) Depreciation of Reason.—First impres sions are held to be divine impulses, though often crude and ignorant. Hence Hicksitism, Free Quakerism and Higher Lawism, so far as the latter ncerns " Progressive Friends." (2.) Lowering of the Written Word. It is hought to be carnal to consider what the text, as judged by the laws of criticism, really means. Then the literal meaning is made to bend to what

are considered the indications of the spirit. II. Cutting Away.—No society turns out so much. One "female Friend" goes because she buys a piano; another because she attends a concert. In time of war, all the young men who go to a militia training are read out in a mass. "Mar-The lady had a long struggle with herself, but, through the grace of Christ, she overcame. She forgave from the heart and many and many way. "Within a considerable proportion of the has disowned nearly one-third of all its members who have married, a total of not less than four

> thousand persons." III. Cramping.—Nowhere is there so expulsive a compression. The rubrics of the tailor and the milliner are inexorable. "If you do not wear this coat or this hat, you must go." So it is with many other matters of mere taste. Now, rubrics have been called the hoops to the barrel, but here we have a series of hoops which squeeze the barrel so tight that its contents are all forced cut. Hence it is, that with the acknowledged piety and purity of the Society of Friends in England, the deaths exceed births by two thousand four hundred since 1810.

Episcopal Recorder.