

Boetry.

STAND LIKE AN ANVIL.

BY BISHOP DOANE. Stand like an anvil!" when the strokes Of stalwart strength fall thick and fast; Storms but more deeply root the oaks Whose brawny arms embrace the blast.

"Stand like an anvil !" when the sparks Fly far and wide a flery shower; Virtue and truth must still be marks Where malice proves its want of power.

'Stand like an anvill" when the bar. Lies red and glowing on its breast; Duty shall be life's leading star, And consolious innocence its rest.

"Stand like an anvil !" when the sound Of ponderous hammers, paines the ear; Thine but the still and etern rebound Of the great heart that cannot fear.

"Stand like an anvil" noise and beat be Are born of earch, and die with time; The sonl, like God, its source and seat, Is solemn, still, serene, sublime.

Correspondence.

FROM OUR REGULAR CORRESPONDENT Chicago, Illinois, Oct. 1st, 1860.

DEAR PRESBYTERIAN,-There are many things occurring from time to time in this region, of a kind deserving to be made known in the more eastern parts of our Zion. I cannot say that I can undertake to be the amanuensis of them in their proper order and dignity; but if you hear from me occasionally in reference to some of them, Be not surprised; and act your pleasure in giving them to the public.

PROGRESS.

Rev. ARTHUR SWAZEY, late of Galena, formerly of Bangor, Maine, and then of Brighton, Massachusetts, I believe, was installed pastor of the take Mr. Beaubien in; and carry on the whole con-Third Presbyterian' Church in this city, on Tuesday evening last, by the Presbytery of Chicago. Rev. G. L. Little, of Waukegan, the Moderator, presided and put the constitutional questions: Rev. J. A. Wight conducted the opening services; Rev. Z. M. Humphrey preached the sermon; Rev. W. H. Spencer gave the charge to the pastor; Rev. weak church, able to raise no more than eight hun-R. W. Patterson gave the charge to the people, dred to a thousand dollars. But the church and Rev. A. D. Eddy offered the installing prayer. thought it meant,-"Let me get in here, and see The services were in excellent, taste in the main, what I will do," and had the virtue to decline.

ohurches both need the aid they get, badly enough; but we Presbyterians could no more get aid in such a case as either of these, than we could make brother Badger love Presbyterianism. A most of both This need of more earnest efforts for church exension reminds us of another thing, and that is,

FATHER CHINIQUY AND THE. O. S. You would very likely be glad to know how this matter comes on : I mean this reformation of the French people under the care of the Old School Church. Well, a good deal will be said about it bye and bye, for a good deal is getting ready. . It is a pretty mixed case at present in many aspects of it. At present the Old School managers seem to use the funds they get, not merely for the conversion of the French, but for that of us, benighted New School Presbyterians also. Their efforts are directed specially toward our weak churches, without edifices, and in need of help to build them. That help they, the Old School, are ready to afford on the condition, that they will turn over to them .: The thing is done under the guise of building ohapels "for the French ;" for which they are begging in the Eastern Sunday Schools. They have taken thus one church at Manteno, through the treachery of its minister, Rev. Mr. Packard, who was a Congregationalist, but who never apcared in our Presbytery, yet goes over to the Old School, taking the church with him, on condition of a chapel being given-built for the French! Our church at Middleport is also summered to arrender; it being announced that a chapel for the French is also to be built there; though the French families there no more want an Old School chapel than they want a regiment of nightmares! They have also, within a few days, as I am told, tried to buy out Mr. Beaubien, who is at work in this city, with the French people, in the interests of the Congregationalists; and who has just returned from Boston with funds, solicited there, to

build a chapel. The offer was to build the chapel, An offer was also recently made to our Calvary

Church, to furnish them a minister,-a professor in their Theological Seminary, for the year, the church only paying five hundred doing for his salary. It was, of course, a tempting offer to a and the congregation large, and attentive. [Mr. But, as to the French, I have heard that large

In a thousand instances just such are the results people. For writing in the Ruscan language to f the efforts or the want of effort on the part of show what great benefits accred to mankind from of the efforts, or the want of effort on the part, of that two or three. Then the pulpit is vacant, and when the pulpit is vacant the seats are soon vacant, the Sabbath School room is in large part vacant, the praying room is, vacant, and dreary vacant, in whom Divinity resided has poured out his life's blood so levingly for our salvation, we ought not seems brooding like an evil genius over the walls.

preached, or certain parts of the word of God read. very well, let them shut their ears, or go elsewhere where they can control the preacher, and by significant threats about starvation, drive all evan-

gelism from the pulpit; but let not those who do love the truth, and long for its spread, give up all effort, and through fear of the loss of an additional dollar each, consent that their children shall hear the gospel no more for months, or consent themselves to submit to spiritual starvation till that two or three shall deign to put their hands in their

pockets, and allow another man to speak to them In 1546 he was invited to Lucca, whence, after for a little season the words of this life. The for a little season the words of this life. The quickest way to impoverish a church is frequently to drive its pastor away. The quickest way to enrich it, is to place one there and keep him there, who thinks more of men's hearts than of their purses when he preaches, and spares not to tell God's people, and all others of their sins; always loving, but never fearing those to whom he speaks; loving, but never fearing those to whom he speaks : loving, but never tearing those to whom he speaks, "never inquiring what may offend that two or three, but what will nourish, strengthen and cheer the "Saviour's followers, and awaken and save those now on the high way to death. Then demand it, O

on the high way to death. Then demand it, O Christians! that the whole, symmetrical, beautiful, sanctifying, saving gospel be preached to you whether that two or three relish it or not. And tiobed by the cardinals of the Inquisition, he adremember, they who deny not self for it are not dressed them, (it is an enemy who reports his "remember, they who deny not self for it are not likely to be enriched by it." There is no way of becoming really rich, but by and through its means. Trust not your spiritual welfare in the hands of that two or three. EVANDER.

AONIO PALEARIO.

INTERESTING HISTORICAL SKETCH:

More than three centuries ago, a little treatise. antitled "The benefit of Christ's Death," appeared

THE SOCIAL CHRISTIAN LIFE. "Then they that feared the Lord spake his deathy a criminal accusation has been made often, one to another." Whether this is a historical sketch by the prophet describing some marvellous episode in the past of the Jewish Church; or an abrupt prophecy of an almost millennial condition of the incoming seems brooding like an evil genius over the wails of Zion. But in the name of all that is precious and sacred, why are these things allowed? That two or three are not qualified by nature or grace to guide the affairs of God's people. Then why do God's people allow them to do it? If Mr. A. B. C., or Mr. D. E. F. will not hear the gospel B. C., or Mr. D. E. F. will not hear the gospel dispensation, does not certainly appear. Yet it affords us a topic of duty, rich in its aspects of duty, and full of delightful Christian fruitage! We mean the social Christian life An utterly unsocial Christianity would be solecism-as much related to a true brother ceive, are delivered from all evil, and enjoy a full pardon of all their sins. These things appeared so grievous, so detestable, so execuable, to the bood as a sandy desert would be to " a field

which the Lord hath blessed. twelve, I cannot call them wen, but inhuman There is, of course, more or less of the ex twelve, T cannot calls anen, but inhuman beasts, that they judged that the author should be committed to the flames. If I must undergo this punishment for the aforesaid testimony, then, senators, nothing more happy can befall me. In such times as these I do not think a Christian bught to die in his hed. for the accused, to be in its result, would it appear! The refined dragged to prison, to be, scourged, to be lying up by the neck, to be sewed up is a sack, to be ex-posed to wild beasts, is little; let me be roasted before a fire, provided only the truth be brought to light by such a death? if a ministering of their suavity unobtrusively to the uncultivated; the opulent "condescending to men of low estate;" the educated making the proper social contact with the uneducated the spiritually-minded imparting their tone to ten years' service, he removed to Milan, at the those lying near the dubious border-line bepacted by that which every joint supplieth, according to the effectual working in the mea-sure of every part."

principle ion the Church, but also on the impenitent world. It is, here that the deinquency of church members is most palpa ble. Among themselves there is professiona character enough to give some savor of social Christian life. Necessity, habit, and choice, all conspire to some Christian intercourse but outside of this, our male membership is, in many cases, little better than negative quantities in algebra ; which: to the unmatheadvice of the blessed Aposte reter, when he matical eye; look like numbers; while the says; Christ suffered for us, leaving us an ex-ample that we should follow his steps; who did more there is of them, the less is the sum to-no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again, trously, for the spread of religion, that Chris-who, the more the spread of religion, that Chriswhen he suffered he threatened not; But committian activity is transferred by our male conted himself to him that judgeth righteously.' Proceed, then, to give judgment pronounce entitled "The benefit of Christ's Death, appeareu in Italy. Emanating from presses in Venice, in Stuttgard, in Lyons, it swiftly found its way into the hands of the readers of Europe. In Tuscan, in Ttalian, in French, in German, in Croatian of Ttalian, in French, in German, in Croatian in the second milled to the flames, though, more stituency to the ministry; a proxy system

within the present century. Perhaps the | trust myself with large amounts of money; it American Bible Society will keep its man- belongs to God, and I shall administer it as I hood unimpaired through the coming genera- go along to promote the best interests of man." What he has given is only the beginning of what tions-the last relic of the modern form of cohe intends to give, as the patent will probably operative Christianity. become more and more productive as it becomes

Lamenting, as many of us do, this change in the programme of Christian effort, we must accept it as a destiny. Almost all largehearted minds come to this conclusion reluctantly. They are reconciled to it by various considerations. One is the fitness of different denominations, for different classes of factions will depend, as to amount, on the sucminds. Again, the most thorough, persistent cess of his patent in the localities thus contracted and efficient work can only be done through for. Some of the larger and most productive each man's elected Church. He does not get States are still held by Mr. Peeler. I am not his motive power strong enough anywhere else. fully informed as to the various benefactions his motive power strong enough anywhere else. There is, also, a growing conviction that the tent. Some of these donations, which have outward or visible unity in one, or in a very

few denominations. To be paid out of profits in hands of agents and assignees, to be applied to educational pur-In the economy of society, it would not be wise to have one dry goods store, and one grocery, and one bank, and so on; to supply, on cery, and one bank, and so on; to supply, on in Illinois, \$4,000; in Missouri, \$4,000; in Min-the community system, the wants of the publie; but that the whole should be thrown open ana, Asbury University, \$5,000; in Wisconsin, to competition, in order to the best and largest to Lawrence University and other institutions, supply; and the most liberal accommodation. \$4,000; in Iowa, Wesleyan University and others, \$4,000; and in Ohio, Ohio Wesleyan University, \$7,000, payable in annual install-ments of \$1,000 per annum, beginning 1st Oc-tober, 1861, out of any profits that may accrue; So may God wisely intend that independent and somewhat rival religious organizations should supply gospel wants; and as competing merchants may live side by side, in amicable enterprise; so may the denominations, stimulated to the highest degree of religious activity, yet dwell together as brethren. In a word. let the Presbyterian become more and these donations, which he will do as soon as his more a Presbyterian-and so through the means shall adequately increase, so as to enainventory of Churches each man cherishing ble him to execute as well as to "devise liberal his own pastor and local church, and giving things. his zeal and money and prayers for the en-

city of the Peeler plow: largement and success of the educational and "A straight piece of board for a beam; an upright wooden piece and handles,—fifteen cents' worth of lumber make the wood work. publication and missionary schemes of his own denomination. We must, at least at present, accept the Four simple iron bars bolted to the beam, and

denominational action as the indication of crossing in pairs below, so as to act respectively God's method. And if they are wise, our lay-men will adapt themselves to this make up of work. The plow may carry two blades, one to religious providence. To this end let them turn the soil, and the other to subsoil at the cherish the historic life of their own people. same time, by the same hand, with the same And what a noble and stimulating record it team, and at one operation. If the subsoil is! Having its well-spring in the beautiful plow is not needed, it may be detached and laid aside for future use in one minute. Then, to the principal bar, may be attached, in half a simplicity and purity of the primitive Church --- its stream broken, indeed, and intermitted minute, any kind of blade or mould that ever along the ages; breaking forth afresh in the has been made.-turning-blade, shovel, bulldays of the Reformation; its waters of life tongue, garden-plow, ditching-plow, &c., thus growing wider and deeper and stronger-a converting the plow into a new variety every life current at which the nations of the earth time a new blade is attached." may drink and be refreshed, wash and be made

Western Christian Advocate clean-well may her sons cherish with an ho-

more and more extensively introduced.

Much of the proceeds of sales of the patent

consists in obligations for money, payable in

sums from year to year. The amount of those

payments depends, in some cases, on the suc-

cess of the patent. So that Mr. Peeler's bene-

come to my knowledge in a business way, are

poses, under the direction of the Conferences-

and if the success be adequate, the assignee de-

signs aiding the Ladies' Home Mission of the

Methodist Episcopal Church at Cincinnali.

Mr. Peeler's heart is large enough to multiply

A writer, remarks, in relation to the simpli-

as follows:

Swazey is an excellent acquisition to the pulpit numbers are going over to the Episcopalians. preacher, a good minister, and a genjal natural has got his hand in a working man. The Third Church was lately prevery best edifices of the kind in the dity.

The CALVARY OHURCH in the south part of the town, a little organization got together by Rev. F. W. Graves in the summer of 1859, and which he left some time since, has been building a neat church of wood, in which they will worship some great many others.

THE PRINCE.

other gentlemen. He looked like a very nice lad members of the church. of seventeen, comparing with the average of our Better that the carpets sometimes grow dingy, Lake Street clerks, and wore a white hat of what that the walls of the church be not always so

went down to Dwight Station on the prairies, and if needs be, in order that the great majority of had a good two days' hunt; spending the Sabbath | the lovers of a faithful, evangelical, and pungent as he should, in going to church, at the house of gospel may be enabled to sustain one who will the Old School Presbyterians, whose minister; Rev. preach such a gospel, rather than that two or Mr. Young preached to him. I hope it was a three who, like Diotrephes love the pre-eminence. good Old School sermon, and have no doubt it but do not love the humbling, heart pricking docwas. As to Kings and Princes, I have no desire trines of the gospel, should direct in the affairs of -to see them plenty in these parts; but believe in a church and it down of the section of the treating them well when they happen along, after The writer of this article knows one professing their own business.

differen ∎तन्त्रत्वे अप्रथ H. M. SOCIETY.

precious truth of salvation by Christ's death alone was too dangerous a deed in Italy, three centuries since, to make Evangelical authors anxious to be known. They, wrote, for Christ, not for fame. Yet there, can be scarce a doubt that the author Little is said now-a-days in this region concern- self, take the cross and follow Christ, resting upon merit in this simple but effective contrivance for of thesecond Pasha in Constantinople! I hope efficiency, may not have been impaired so far agricultural purposes, and induced him to enter it for a patent. The patent was granted 21st work. He is learning the English somewhat ing this Society or its doings. Our people are in him, who has never but once attended the weekly Yet there, can be scarce a doubt that the author of the "Benefit of Christ's Death" was an Italian musicians and artists. We hope we are not tellby denominational movements, but increased by the advancing religious spirit of the age. the full persuasion, for the most part, of putting prayer-meeting for six long years, although his scholar and professor, Antonio dalla Paglia, or, as ing tales out of school, when we mention the fact June, 1859, and in every portion of the Union slowly. Yet it is obvious that causes are at work. our money into other channels, and we hear that place of business is within three minutes, walk of scholar and professor, Autonio dana ragia, or, as he ordinarily called himself and is called by others, Aonio Paleario. Born in the Campagna di Roma, at Veroli, about the year 1503, studying at Rome under the after his death his books showed over twenty mininted to a high degree of efficiency; and where the plow has been introduced it has exthe Eastern Churches are wheeling into line. Our the place of prayer, and yet this covenant breaking cited unusual interest, proved a great favorite hope is that they will not be too long about it; imember of Christian church has been, in large with the people, and in most instances seems destined to supersede most other varieties of for, unless the tide rises soon, we shall fall rapidly part, the means, with one or two others, of explows. So extraordinary was the success of the most emineet masters, he soon took rank with the thousand dollars disbursed at different times to almost as rapidly are likely to pass away poor young men who had a taste for music, to They were the natural outgrowth of Christian behind in the North-west. We are scarcely able pelling two or three pastors of the church, and plow in practice, that the patent acquired a to hold our own, much less to advance, as things will, if he lives, in all probability, be the means gia, in the Romagna, and thence to Sienna, a enable them to go abroad and pursue their studies. upion grand many still on the stage of life market value almost without a parallel in the are. We need, and must have, more missionary of driving others away, if they come, and dare to history of patented implements in this country. are. We need, and must have, not have, not have, here have deal, still on the stage of life city. of Tuscany, where, in 1538, he married. A course so honorable met is reward. For a fondly hoped that they were God's way for diligently studying the Series of years, his business went on enlarging, making his Ghurch one. But they now aport of the works until, after his death, it was the largest in the normaliant making his formation. The light United States Mr. Peeler, has actually sold out rights-state. county, and territorial rights-to his patent to an amount exceeding five hundred thousand ave one each, in all the North-west, and the adoption of her as been able to thwart the plans, nee. I could fill a page of your paper with the easons. A portion of our money goes still into the trea-A portion of our money goes still into the trea-case other plans are unsuccessful; "I won't give before the penalty of his heresy." once. I could fill a page of your paper with the manœuvering he has been able to thwart the plans, Finding himself growing unexpectedly rich, this worthy man made it the subject of reflecbefore the Senate of Sienna, but, for the time escaped the penalty of his heresy. One Otho Melina Cotta was his most deter-mined enemy; and with this person three hundred leagued themselves in a resolution to destroy Pa-leario. In order to insure his condemnation, twelve of these were selected to bear witness against him. He had, in consequence, to defend himself before the Sonate of Sienna; which he did with so much spirit that for the moment His de-fence was successful. "There are some," said hese frame, for energy is and sell more if a view, but society that for the moment His de-give the highest praise to the author and God of our salvation, Christ, the King of all nations and tion and earnest inquiry : "I am becoming rich. but the amount will be less and less, as and can be a cent !" Then others are discouraged." Fears are had from other quarters. That Society has now aroused. Things look dark. It begins to be said, two missionaries in this city or suburbs; one of "We can't bear the burden alone." ""There seems cumstances of the case?" them being in the city proper, and the other with to be no way but our pastor must leave." "The He concluded the whole matter was providential. Thenceforward, after decently pro-viding for his family, he has devoted his gains out the limits, but close adjacent. They are, of has been faithful, we know, and not sult is to be and restand white ways course, both Congregationalists. By what "rule" found with him, but we are too few to support this city man is aided, we out this way don't min." The trustees are soon obliged to report to know; since his church consists of neither colored the pastor that his stary cannot be raised, and the people nor of foreigners; but are, so far as I know, pastor is soon obliged to resign and seek another good Yankces, and white as you or I. The field of labor.

strength of our branch in this city; being a fine How many will be left, is to be seen. Dr. Tyng It is to be regretted that this French business sided over, as you recollect, by Rev. A. L. Brooks, | could not have been conducted on religious prinnow of Indianapolis, Ind., who did a good work ciples alone; keeping denomination out of sight here; the church increasing under his administra- | till they had got through seeing men as trees walktion from about forty to two hundred and fifty ing. But sectarianism overlooks itself, as every members; and building, in the meantime, a stone other wrong thing does. All lovers of religion, church, capable of holding 1200 to 1400 people; pure and undefiled; will hope the best for these and which, if not the most showy; is one of the people; and all lovers of fairness will have that sectarianism will be defeated.

Nev and he recommendation due transmittations all decider sto and the state of t

For the American Presbyterian. THAT'S' TWO OR THREE.

It is a singular fact that many a church submits time the present month. The energy thus put, to be governed by two or three persons, and that ntterly was it rooted out that, in 1840, Macaulay said of it, (in the Edinburgh Review,) "The Inforth, by the church without a pastor, vindicates two or three are often among the least spirituallytheir title to life; and as their location is a good minded and smallest for mental calibre in the one; they will, with God's blessing, be sure to church. When there are barely enough to sustain grow. They have called Rev. EDWARD ANDER. a pastor, if all labor harmoniously together, the son, late of St. Joseph, Michigan, to be their pas- loss of even one or two becomes a serious thing tor, and he has accepted, and will soon be at his and for the sake of conciliating all, and keeping all post. Mr. Anderson is a son of Rev. Dr. Ander- together, two or three persons, perhaps, of exceedson, Secretary of the American Board. He had ingly doubtful piety, are often permitted to block determined to change his relation before receiving the wheels, and arrest all the affairs of the church, this call; having, for some reason or reasons, be- call or drive away pastors as whim and caprice come tired of his Congregational experiences. Our may distate, and virtually control the whole body friends are very sorry to lose him, and we are very of God's people. In more than one church has glad to have him. The facts of the case probably the writer seen this exemplified; and in more than are, that Mr. Anderson, like a great many other one has be seen the bitter fruits resulting from the New England people, was always a Presbyterian succumbing of the vast majority of the members since he was any thing, but had to come West to of a church to the capricious, wills of that two or find it out. Our good friends in New England three. ""Money answereth all things." Some for a volume which he thought might still survive would do well to make up their minds to this state money must be had in order to the sustentation in the English language. In 1843 or 1844 he of facts, and adjust themselves to it in regard to a of churches, and the pastors of churches. But succeeded in discovering it, and in 1847 reprinted t, stating in the Introduction that no copy of the it is no doubtful question whether two or three original Italian work was known to exist. This republication awakened a new interest in the subpersous whose voices are never heard in prayer-

meetings, whose lives never commend the gospel The Prince is a short subject, and I shall not of grace to others, and whose superlative stingiwrite many words on him. But he has been here ness is a matter of notoriety, should be permitted and gone. There was a great desire to see him, to overrule the spiritual interests of any commuas he is the first living specimen of his kind ever | nity through the hope that if they are conciliated seen in these parts, and may be the last. I met the annual tax for sustaining the ordinances of rethe Library of Cambridge University. This him on the street one day in a carriage with three ligion may be a few dimes less to each of the other

Courtenay, the twelfth Earl of Devonshire, in 1558, whilst lying a prisoner in the Tower. Its interest is increased by the fact that King Edward the Sixth of England, had evidently read, and in is known as the stove-pipe order. From here he showy white, and the furniture be not so expensive. two places had written in it... The English translation, which has been republished in Great Britain, was made from the French version, and printed at London in 1573. An Italian version bas also been re-issued at Pisa is now given also to the American public. The

> faith in Christ, with all the weight of responsibility incurred by an avowal before God, angels and men, of his willingness and intention to deny

lost stream will soon flow broader and deeper than But who was the author of this book? It precious truth of salvation by Christ's death alone

few years uttering its voices and bearing to multipractice in such cases, pretended that Aonio was other thing, in which men take an interest, repentant and died in the communion of their they talk about, but this is ignored. If the tudes its warm illustrations of "the glorious riches of God's free grace, which every true believer rechurch. But this assertion is refuted by an au- heart be fully sensible of the value of piety ceives by Jesus Christ and Him crucified." Rich in evangelical theology, fervid in expression, thor, Laderchins, who drew his materials from the to itself; if it have any appreciation of its records of the Inquisition, and who says, "When value to others : if it have any generous loving in application, it is not strange that it thus -loving in application, it is not strange that it thus won its way to the hearts of God's hidden ones in papal lands, as well as to the embrace of many others in realms in which, the Reformation was giving the word of the true Gospel to the people. The little book was too true to Christ and his

The little book was too true to Christ and his might be found in everlasting flames hereafter." In a sense, every man of God should be an Indeed, the last letters which Paleario wrote to evangelist. The impenitent, who are accuscross to escape the ban of Rome. It was con-demned by the Inquisition. Under their curses his family on the morning of his death show the his family on the morning of his death show the tomed to hear the truth in our sanctuaries, and threats it sank from sight, as a stream in falsity of the pretended recontation. They would, will be likely to receive, with profit, its re-Eastern lands sinks amid burning sands before we may readily conclude, have expressed his conthe sun "The Benefit of Christ's Death" disap- trition; had he felt any for opposing the popish peared IIts forty thousand copies were sought doctrines. Thus, does the old man write from his out in their thousand homes and destroyed. So dungeon in the face of a cruel death :-----

"MY DEAREST WIFE :--- I would not wish that you should receive sorrow from my pleasure, nor ill from my good. The hour is now come when I quisitors proscribed it; and it is now as utterly lost as the second decade of Livy." But Macaulay was mistaken. The stream that had disappeared, before the fires of Inquisitorial must pass from this life to my Lord and Father to the nuptials of the Son of the great King, hatred was not totally lost. It still lived, though which I have always prayed my Lord to grant me unseen. Many a soul had drunk at it and been through his goodness and infinite mercy. Where-fore, my dearest wife, comfort yourself with the will of God and with my resignation, and attend refreshed; and it had become within him a well of living water. And, besides this, after three centuries, beneath the arid sands, the stream still to the desponding family which still survives, survived, and now it rises again to the upper air, training them up and preserving them in the fear of God, and being to them both father and mother. sparkling in the sunlight and offering refreshment to the thirsty soul.

I am now an old man of seventy years, and use-less. Our children must provide for themselves Dr. McCrie, the Scotch historian, had learned from the will of one Thomas Bassinden, printer by their virtue and industry, and lead an honora-ble life. God the Father, and our Lord Jesus in Edinburgh, who died in 1577, that an English version of this treatise must have existed previous Christ, and the communion of the Holy Spirit, to the death of Bassinden. This statement inbe with thy spirit! Thy husband, duced the Rev. John Ayre, of England, to search

Adnio Paleario." "Rome, July 3d; 1570:" Thus gladly did he meet death, and, giving himself up to his tormentors, entered into his eternal restio Busiant has Shar The present volume contains a faithful reprint of the first English edition of the Trattato, ject, and led to the discovery by antiquaries of

dated 1573. This translation was, made, not from the Italian original, but from the French version; three copies in Italian, of one in French, one in German, and of a copy of the Croatian version, as well as of several English copies. It was found that there was in existence also a and it would appear, from the translator's pre- the Samaritans to believe on him. are there manuscript English translation of the book. in

version was, made, from the Italian by Edward of several of the foreign Reformers, of the Latin classics, and of other writers a show good of glice

Presbyterian Publication Committee.

in series the second A SUCCESSFUL FAMILY.

The success in business, obtained by a whole and at Elorence, thus giving it again to the land of its birth. In German, Dutch, Danish and French, it has likewise renewed its race; and it wo As far back as we can remember listening to

sweetness of tone." Jonas Chicksenno, of Bos- lieve that the religious world is about to witness bears the name of no. writer... To proclaim the ton, the founder of the house, is a name that has the rapid decline of co-operative Christianity.

mers. Of people: Genevan and Huguenot, English and Scotch, Irish and American. Of "resistings unto blood:" Derry, Enniskillen, Boyne Water, Drumclog. Of principles: the love of knowledge, civil and religious liberty, and a pure Gospel; all permeating the nations with a new social, educational, governmental and religious life. Of numbers: counted in all her church communions, by the

> and the isles of the sea! cherish; but eminently, also, those forms of iteration from the lips of friendship. And to without which it would be as a rope of sand. that large number, everywhere, who live within Let every layman know intimately, as housethe sound of the church-going, bell, but who rarely cross chunch thresholds, how useful would be the discreet, faithful, and loving hold words, what our Church believes, and be able to give a reason-and that best of all reasons, proof texts-for the faith that is in voice of Christian warning, invitation, entreaty, and instruction! Coming from the

and God. I/depart as joyfully as if I were going unprofessional, it would enlist confidence, and disarm hostility: When the "bride" says "come," many will respond to the call; and Where- the waste places of empty pews will often be In the ever-ripening harvest fields of the

earth, many reapers should every where go forth "bringing their sheaves with them." John, full of the love of Jesus, said "Behold the Lamb of God!" "And the two disciples heard him speak, and they followed Jesus;' "And one of the two findeth his own brother. Simon, and brought him to Jesus." "Philip findeth Nathaniel, and saith unto him, We have found Him of whom Moses in the law did write, Jesus of Nazareth. Come and see. Even the woman of Samaria, in the newness of her knowledge of Christ, could run with alacrity among her fellow citizens, crying, "Come, see a man who told me all things that er fidid.ords not this the Christ?". And if the testimony of such a one led many of

face that he was quite ignorant of the name not trophies of grace to be won from the eneof the author. His own initials (A. G.) my. for Christ, by those who have long tasted only are given; but it may be supposed that these letters designate Arthur Golding, who was long and laboriously employed in Queen Eliza-beth's reign, in rendering into English the works "Come, all ye that fear the Lord, and I wil tell you what he hath done for my soul?"

二方田的城市 化拉尔力学 DENOMINATIONALISM AMONG OUR

LAYMEN. Duties sometimes have their own era. There is a fitness of time which requires certain things. At the present day there is a nesome means of making bread-and found it necessity for our laymen to be more denominacessary to use the plow. He thought he could the sweet music of the piano, do we recall the name of Chickering, which had come to distin-guish instruments of remarkable compass and organization. Speaking to this point, we beconstruct an implement of that kind better adapted to its uses, more effective, and cheaper Its receipts in money in its different organizations, its numerical force, and its visible

nest gratulation her noble memories! Look GOD'S WORK IN THE MIDST OF .at her grand historic features! Of men: ALARMS. Calvin, Knox, Hampden, Hamilton, Chal-

A letter from Dr. Shauffler, of Constantinople, dated Ang. 21st., presents a cheering view of the progress of a spiritual work amid the agitations and apprehensions lately experienced in that city. The following will be read with lively interest: In the midst of these fluctuations between fear and hope, the shield of divine protection remained over us, and spiritual refreshing cheered our hearts. I was greatly conforted in noticing that our few converts from Islamism appeared firm, million: and stretching over the continents intending to meet the storm if it must come .----They asked for testimonials of their baptisms, in But not alone this historic life should they

order to prove, if asked what their religion was. There was no intention perceptible of hiding their sound words, doctrines set in order by the religious convictions, or of denying their relation lights of theology-the creed of the Church, without which it would be as a rope of sand. Williams (Selim-Effendi) maintain his habitual, cheerful and firm Christian spirit, ready to be absent from the body and to be present with absent nom Christ any day. Communion Season.

But these friends realized the desirableness of him. Every family should have its Confescloser fellowship with Christ and with one another, sion of Faith: and there is no better place for in proportion as they felt themselves exposed to it than, well-bound and in keeping with its daily and hourly peril, and they therefore requested companions, on the centre-table. We need me to bring them together for a communion season. not say that a thorough knowledge of the I consented, and on the 29th of July, Sabbath Shorter Catechism is needful for a sound Pres-byterianism. An unwholesome neglect of this, eight o clock. As things looked when I consentbyterianism. An unwholesome neglect of this, we fear, obtains largely. Even after it has been learned in early youth it is suffered in we might be disturbed by some fanatics; but bebeen learned in early youth, it is suffered, in fore the appointed evening came the public mind had somewhat calmed down, and we spent a a yast many instances, to fade out of the memory. It is, indeed, strong meat; but only delightful season together, there being none to the more needful, as the aliment, intellectual molest us or make us afraid. Two of our Moslem and moral, of the current reading, is of such communicants were absent, in consequence of their factitious and doubtful mixture. The vast vagreat distance, or perhaps from some other cause, riety of side-dishes, dessert and pastries that but in their places there were present several unconstitute so much of the intellectual " bill of (baptized Mohammedans. There was a room full as fare"s of the times, makes it more expedient it was. The number of communicants was ninethat this wholesome and nutritious dish should teen, representing eight different nationalities, viz., seven Osmanlees, two Persians, one African, one grace and bless the table! This terse, well-Israelite, one Irishman; three Americans, three ordered, expressive, truthful and time-honored English, and one German, i. e. myself. I need little manual should be a vade-mecum with the not tell you what a refreshing season we had.old and young of our whole denomination. You know what a missionary compution season is, especially in such circumstances.

Converted Mohammedans.

Since then I have been present at another occasion, of a different character. Henry Martyn, the Persian, I baptized between three and four years heading, that may not be without interest to ago, was betrothed to a Protestant Armenian girl, formerly connected with the female boarding school. He is in Dr. Pfander's service, occupied partly in translation work, but he labors also among useful travelling preacher. His health having his fellow countrymen here, and seems really to get access to these careless Persians to a very encouthat period, to locate. Settled on a little patch raging degree. He is firm and tender in his Chrisof farm,-he was a poor man; his itinerant tian character, appears like a growing Christian, preacher's life had not resulted in the accumn- and gives Dr. P. great satisfaction. He faithfully lation of wealth, with a family, too, to provide cultivates t for, he cast about him for some employment. in Christ. cultivates the fellowship of his Moslem brethren

Hamdi Effendi, the nephew of Kiamil Pasha, still lives with us. He now visits, not unfrequently, the palace of his uncle, in a friendly manner. Temptations to return are put into his way quite than any he could procure, and thereupon he built a plow. The good man had no more idea There is a very great gain in this fact as a preceof taking a patent for that plow than he had of dent, viz., that a converted Mussulman is hospireaping wheat or navigating the water with his tably received and courteously treated in the very house from which he went out, and that the house

THE SLIDING SCALE OF MORALS.

The standard of right and wrong is eternal in the heavens,-unchangeably one and the same. But here, on earth, it is perpetually variable,-it is one in one age or nation, another in another. Every profession has its conventional morality, current nowhere else. That which is permitted by the peculiar standard of truth acknowledged at the bar, is falsehood among plain men; that which would be reckoned in the army purity and tenderness, would be elsewhere licentiousness and cruelty. Trade has its honesty, which, rightly named, is fraud. And in all these cases, the temptation I don't need all this money; no reasonable wants is to live content with the standard of a man's is to live content with the standard of a man's of, my family, require so much money. Why, then, was the money deposited with me? Why did I make a plow? Who arranged all the citgious man. The one lives below that standard, no higher; the other lives above his age. Robertson's Sermons. viding for his family, he has devoted his gains. Storthe cause of missions, the building of churches, storthe cause of missions, the building of churches, storthe cause of missions, the building of churches, storthe cause of missions, interests Mr. Peeler, has salready, devoted, in the aggregate, hundreds of thousands, of, dollars, and the work, of doing good still goes on, and is to go on, for Mr. Prisad more than any one else to civilize these clergy-said to the writer of this article: "I will not men."

plow. But his neighbors saw extraordinary

REV. JAMES PEELER AND HIS PLOW. Allow me to make, through your valuable journal, a few statements of fact under the above

your readers. abay Rev. James Peeler, now of Louisville, Ga., was for sixteen years a laborious, zealous, and failed him, he was obliged, at the expiration of