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Party.

DIVINE LOVE.
O Love, who formest me to wear
The image of Thy Godhead here
Who sighest me with tender care
Through all thy wanderings wild and drear;
O Love, I give myself to thee,
Thine ever, only thine to be.

O Love, who ere life's earliest dawn
Thy choice on me hast gently laid;
O Love, who here as man wast born,
And wholly like to us wast made;
O Love, I give myself to thee,
Thine ever, only thine to be.

O Love, who once in time wast slain,
Flungst through and through with bitter woe,
O Love, who hast conquered me at last,
That we eternal joy might know;
O Love, I give myself to thee,
Thine ever, only thine to be.

O Love, of whom is truth and light,
The word and Spirit, life and power,
Whose heart wast next to them that smite,
To shield us in our trial hour;
O Love, I give myself to thee,
Thine ever, only thine to be.

O Love, who thus hast bound me fast,
Beneath that gentle yoke of thine;
O Love, who hast consoled me at last,
And kept away this heart of mine;
O Love, I give myself to thee,
Thine ever, only thine to be.

O Love, who lovest me for aye,
Who for my soul dost ever plead;
O Love, who didst my ransom pay,
Whose power sufficeth in my need;
O Love, I give myself to thee,
Thine ever, only thine to be.

O Love, who once shalt bid me rise,
From out this dying life of ours;
O Love, who once o'er yonder skies
Shalt lead me in thy father's bowers;
O Love, I give myself to thee,
Thine ever, only thine to be.

Man advances to the decline of life—his physiological nature is on the wane—the frosts of age mantle his brow—“those that look out of the windows are darkened;” he is afraid of that which is high, and fears are in the way—“the grasshopper is a burden, and desire fails.” But the scenes of his boyhood are fresh in his mind, the house in which he spent his childhood; the field over which he rambled; the brook in which he waded; the mild accents of his mother; the story of his father, are all reviewed with pleasure: and often in the review, does the man of three-score years and ten, not over, and live over the scenes of his youth. Is there not “a spirit in man?”

Imagination, too, shows this thinking being. It astonishes, bewilders, distracts. The star that sparkles in the expanse of heaven seems but a speck in creation. But science informs the mind that it is a sun, a planet, a world. Imagination; an integral part of this same mind, follows the conception—quits our globe—roves the fields of space—stretches beyond the bounds of creation, and loses itself in the uncreated Eternal. What but mind gives this expansive, and even creative power?

The body reposes—sleep looks the limbs and closes the eye-lids; but the mind is still active—No fetter binds it—no power of earth controls it. It roves the labyrinth of fancy—converses with those in distant climes, and holds communion with spirits of other worlds. The morning dawns—sleep departs, and with it the visions of the night vanish.

But from what proceed all these operations?—From what fountain flows this understanding, memory, imagination, visions? Whence come they? “There is a spirit in man.” There is a mind.

If such are its operations, then it lives, and acts and thinks.

But, if, when the general laws of God prevail over the physiological, and the body dies, the mind is still in being, then another question rises.

Whither has it fled? What is now its condition?

Here, our philosophy stops. We see our friends drop into the grave around, and we know from the laws of our being that we must soon follow them; but as to the *what*, or *where* will be our condition, we know neither from the philosophy of nature, nor of mind.

We may indeed infer that the spirit, soul, or mind will still exist; for, if when the bodily eye is closed, the mind sees without its assistance—if we sometimes see the body emancipated by disease, or taken away limb by limb, and yet, the thinking principle remain in full vigor, then we have presumptive evidence that it can exist without the body. So far philosophy and reason speak of the mind. We know it is superior to the body, though we know not its essence, any more than we do the principle of life; and, of that we know not what it is, nor when it begins and ends.

It is with us, when, as it is with every other substance and law—we can trace it a certain distance, and then our investigation is stopped. The hidden springs of nature we cannot discover. Her secret fountains we cannot uncover. Her depths we cannot fathom. We must stop and say, “Secret things belong unto God.”

It is ever so in nature. We can learn some—even many things. But we are soon lost in the works of the unsearchable Creator, and led to exclaim, “Who by searching can find out God?”

“Could we conceive him, God
He could not be: Or be not God,
Or we could not be men.”

No man can explain the union of mind with matter, nor tell how soul and body are united; and yet, upon the proper adjustment of the one to the other, is suspended no small share of the happiness or enjoyment of life.

So it is in vegetation—the plant grows up we know not how—visit it day by day. It is an inch—a hand. “First the blade, then the ear, then the full corn in the ear.” God giveth to every seed its own body; but why, or how, man knoweth not. “The sum of human knowledge is but to know how little we can know.”

In our concealed wisdom, we sometimes imagine mind and the Great First Cause are the only beings or things that we cannot comprehend. But, in this we are much mistaken. Every blade of grass; every ear of corn; every leaf on the tree; every pebble in the brook; every grain of sand on the sea-shore, comprises the same wonders, has properties open and known; and, at the same time, contains secret ones which lie veiled from human knowledge. However, exalted our powers may seem to be, when we come to search out the hidden works of God, we find they are limited in their operations.

The mind of man can do great things compared with other animals; but very small things, when compared with the works of the Supreme. We learn to read a few characters—to trace a few languages—to trace a few effects to their causes—to number a few planets revolving around the sun—to construct a ship and traverse the ocean—to fly over the land and over the sea by making the power of steam, in a measure, subservient to our will, or to talk with a friend by the speaking wire. These are about the sum of the boasted efforts of man's mind;

“These little things are great
To little man.”

and to achieve them, he must undergo labor; surmount difficulties; expend time; and, after all, how little has he accomplished? How vast the region of God's dominion which remains unexplored! How low uncertain; how erroneous; perhaps, are our best calculations!

There is, also, another thought connected with this subject—the works of God are perfect—all “very good;” as they come from his hand; but “all from man's intellect, powerful as it is—soaring as it may, is imperfect; and progresses gradually, or grows slowly in improvements.

Let me illustrate—the bee of the old world made his comb and his honey in the same perfection that our modern bees do; the antediluvian beaver constructed his dam upon the same geometrical principles that the beaver of to-day constructs his. But how different the works of man! How slowly are they perfected! Take a single instance—compare the cone of olden time, creeping along the shore, with the modern steam warship, flying meteor-like over vast ocean, and pouring lightning and thunder upon her enemies! In this, also, is seen the wisdom of the Creator. What a stimulus to man to put forth effort!

What a spring of action! It, also, is a chief source of human enjoyment.

“Man's is laborious happiness at best.”

How intimately, then, is our enjoyment connected with our duty! We should, then, come to the study of the natural sciences—to the organization of our compound nature—to the physiology of our being, with alacrity, because, by the “spirit in man” God has made us capable of improvement, and largely suspended our enjoyment upon the cultivation of our powers.

“The more our spirits are enlarged on earth,
The deeper draught shall they receive
In heaven.”

The pleasures of the mind—the elevation which its refined studies give to it, and the sources of enjoyment which it opens to a cultivated taste, are vast.

“One star differeth from another star in glory;
So, also, is the future state.”

In a future chapter we may speak of the immortality of the spirit, as seen in the light of revelation.

For the American Presbyterian.
IMPUNITY IN PRAYER. No. 2.
BY REV. THOMAS WARD WHITE.

II. The conditions of our being should impress upon our minds the urgent necessity of earnestness in prayer.

1. We are needy and helpless creatures. Not an hour passes over our heads without our feeling the need of something, which, of ourselves, we are utterly unable to obtain. We must, therefore, constantly look up to Him who hears the ravens, when they cry, to Him who clothes the lily of the field, which lives but for a day, to Him who does not permit even the little sparrow to fall to the ground without His notice.—*Sermon on the Mount.*

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning.”—(James i. 17.)

2. We are also sinful creatures. Of this truth both reason and revelation furnish abundant evidence. In the third chapter of Romans we are plainly taught that the whole man—the throat, the tongue, the lips, the mouth—is diseased, is corrupt.

Reader, what is that which makes your heart burn with envy at the success of another? What is that which awakens feelings of jealousy in your bosom, when another is praised, and you quietly “passed by on the other side?” What is that which makes your eye flash, your lips quiver with anger, when you think your honor has been trampled upon? What is that which brings the gray hairs of the father in sorrow to the grave, and makes the hot and bitter tears come down the pale cheek of the anxious mother, as she bows before the throne of the heavenly grace, in behalf of her wayward, prodigal son? What is that which makes those bodies of ours the homes of every ache, of every pain, of every suffering to which flesh is heir? Why are our hearts, once fit dwelling-places for the Holy Spirit, now cages of unclean birds, full of filth and pollution? In short, why is this entire world, once so beautiful, once so lovely, as it came forth from the hand of its great designer, now one mighty charnel-house of putrefying corruption?

Lunenburg, Va.

What a spring of action! It, also, is a chief source of human enjoyment.

Your very respectful and humble servants,
(Signed,) WILLIAM WHITE,
GEO. DUFFIELD,
Philadelphia, Sept. 10th, 1862.

Hon. James Duane, Chairman, and the other Honorable Gentlemen of the Committee of Congress, on Mr. Aitken's memorial.

WHEREUPON, Resolved, That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interests of religion, as well as an instance of the progress of arts in this country, and being satisfied, from the above report of his care and accuracy in the execution of the work, they recommend the edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper.

(Signed,) CHAS. THOMSON, Secy.

THE RELIGIOUS WORLD ABROAD.
The encouraging tokens which we have repeatedly brought to the notice of our readers are still abundant in the different parts of the Protestant world. The work of God is going forward, the seal of Christ's people is unshaken and Providence is working in the most marvellous manner to remove obstacles and to prepare the way of the Lord for still greater manifestations of his power and grace. Commencing with

ENGLAND.

We find there is much less drunkenness—as taken cognizance of by the police—either on the Sabbath or week-day, in London than formerly. A close observer will find that in a number of public-houses, for the greater part of Lord's-day evening, there is but a limited number of customers. Besides this, the open air services in the summer and autumn, as well as those held in halls and theatres during the winter and spring months, have directly and indirectly tended to empty the public houses to such an extent, that the publicans have attempted to counteract this by employing bands in some places to play “sacred music” on the Sabbath evening.

Preaching in the Strand, Victoria, and Sadler's Wells Theatres, on the afternoons and evenings of the Lord's day, is now in full operation, as also in St. James' Hall. The attendance is immense, and the behavior of the people most orderly. Mr. Carter, a master attorney-sweep, during October, visited the Victoria Theatre; and Richard Weaver, after temporary absence in Scotland, for several evenings addressed the people in the same theatre, with marked success. St. Paul's Cathedral has for some months been undergoing radical alterations. Ample provision is being made for the accommodation of the masses during the winter, in a space specially appropriated under the great dome.

The Open Air Mission has visited since the last of July, thirty-five fairs and races and distributed over 125,000 tracts. Addresses are delivered to the multitudes, and prayer-meetings are held in private houses and school-rooms during the continuance of the fair. There is a description of Bethnal Green, one of the localities in London, in which open air services have been held.

As the last named paper may not be known to all our readers, we may simply describe it as one of the most localities in London as regards Sabbath desecration; every Sunday morning the place being crowded by the thousands of the most filthy, ragged, and filthy-looking of the human race, who, for the most part, are engaged in the most menial and degrading occupations.

For the American Presbyterian
THE OLD CONGRESS BIBLE.
A copy of this rare and interesting volume having fallen into the hands of one of the Editors of the *American Presbyterian*, we have supposed that a transcript of the title page and preface to the work would prove interesting to our readers. Here it is:

THE HOLY BIBLE,
Containing the Old and New Testaments, newly translated out of the Original Tongues, and with the former translations diligently compared and revised.

PHILADELPHIA.
Printed and sold by R. ARNER, at the Pope's Head, three doors above the Coffee House, Market St. 1782.

BY THE UNITED STATES IN CONGRESS ASSEMBLED, SEPT. 12th, 1782.

The Committee to whom was referred a memorial of Robert Aitken, Printer, dated 21st Jan., 1781, respecting an edition of the Holy Scriptures, report, “That Mr. Aitken has, at great expense, now finished an American edition of the Holy Scriptures in English; that the Committee have from time to time, attended to his progress in the work; that they also recommended it to the two Chaplains of Congress, to examine and give their opinion thereof; the recommendation and report being as follows:

PHILADELPHIA, Sept. 1st, 1782.
Reverend Gentlemen—Our knowledge of your piety and public spirit leads us, without apology, to recommend to your particular attention the edition of the Holy Scriptures, published by Mr. Aitken. He undertook this expensive work at a time when, from the circumstances of the war, an English edition of the Bible could not be imported, nor any opinion formed how long the obstruction might continue. On this account he deserves applause and encouragement. We, therefore, wish you, Reverend Gentlemen, to examine the execution of the work, and if approved, to give it the sanction of your judgment, and the weight of your recommendation. We are, with very great respect,
Your most obedient, humble servants,
(Signed,) JAMES DUANE, Chairman,
In behalf of a Committee of Congress, on Mr. Aitken's Memorial.

Rev. Dr. White, and Rev. Mr. Duffield, Chaplains of the United States, in Congress assembled: Report—

Agreeably to your desire, we have paid attention to Mr. Robert Aitken's impression of the Holy Scriptures of the Old and New Testaments. Having selected and examined a variety of passages throughout the work, we are of opinion that it is executed with great accuracy as to the sense, and with as few grammatical and typographical errors as could be expected in an undertaking of such magnitude. Being ourselves witnesses of the present state of this invaluable book, we rejoice in the prospect of a supply; hoping that it will prove as advantageous as it is honorable to the gentleman who has exerted himself to furnish it, at the

at noon and 8 p. m.: and to a Christian pastor seeking to inform himself to the edification of his flock, I know of no means by which a few hours can be more profitably bestowed. Conversion invariably attends these services; as few as one and as many as sixty-nine have been reported as the result of a single meeting; and on the anniversary of the outbreak of the war, held on the 15th ultimo, it was announced that some three thousand conversions had resulted in the space of twelve months. Individually, I can speak with the deepest gratitude of blessings bestowed at these meetings and so on other fathers and mothers and friends known to myself. Many of these conversions have been of a remarkable kind—Roman Catholics of all classes, including the highest,—ladies and gentlemen moving in the best circles in Dublin, young men and women from the shops and warehouses, sailors, soldiers, and children of tender age,—have all professed a change of heart, and have manifested that change in life.”

He also quotes from a letter he had just received from a Dublin minister:—

“We are having wonderful times here just now; meetings more crowded than ever, and conversions continually. The work of awakening has gone into all places,—into one of the prisons, where prisoners have a prayer-meeting—into a Magdalen Asylum, where twenty-eight have been converted. Their cries for mercy were heard out at midnight; they burnt their trinkets and garments, the badges of their sins,—“hating,” as the Apostle says, the garment spotted with the filth of white, such, the spirit of prayer among the soldiers; no room to hold their meetings, and they go in by turns by night. All classes are finding Christ at the Tuesday meetings.”

Fifty public prayer-meetings, open to all denominations, are now held in Dublin and Kingstown weekly, in addition to ordinary and special meetings in churches and chapels.

FRANCE.

SYNOD OF THE UNION OF EVANGELICAL CHURCHES.

This synod assembled on the 6th of September, at St. Etienne, near Lyons. The usual authorization hitherto granted was this year refused, and the meeting of the synod interdicted by the Minister of Public Instruction. After some delay, however, the brethren met; but the public reports were not admitted, except the evening meetings, which were ordinary diets of worship. At the meetings of the brethren in synod, there was much exhibited and recorded fitted to encourage these devoted laborers, and to draw out the sympathy and secure the succor of other Christian churches. Important questions as to doctrine, government, discipline, and further church extension were taken up, and after full consideration and discussion, were unanimously adopted. A full and most interesting account was given by the “Commission for evangelization,” which throughout showed the present remarkable openings in France for the preaching of the gospel. The reports of the Evangelists labors of individual churches, and of the progress of the cause, may be accomplished by a very small body, if there is only light and love in it, and if the members as well as the minister are animated by a missionary spirit.

The Scottish Guardian says: “Few churches have had greater difficulties to struggle with than this Free Church of France, or have met them in a more Christian and devoted spirit. The pastors, as a body, are men of deep earnest piety, and animated with a true missionary spirit. They are called to a great work in France, and the Lord is manifestly blessing their efforts. His aid is rare and happy lot. His hands “lead the nations” in the duties which lie upon them. The statements of the colporteurs—men of strong faith, marked visage, and vigorous frames—the prayers and pointed remarks of the elders, the intelligent and deep interest of the people, prove this, and show what a hold the truth has taken on the minds of those who constitute this Church.”

ITALY.

We have already chronicled Garibaldi's very liberal response to the request of the English residents in Naples for permission to build a church there. It was not only granted, but the ground necessary for the purpose was also donated. This was one of the last of Garibaldi's public acts, and forms a noble conclusion to his recent career of conquest. The work of Bible distribution is rapidly carried on in various parts of Italy. Mr. Bruce, the new agent for the Bible Society, has managed to introduce several cases of Bibles into Naples; and the colporteur of the Edinburgh Bible Society has been very successful in selling them through the streets—a fact recorded with approbation by the *Times* correspondent. The Waldenses are sending two colporteurs into Sicily, whose headquarters for the present will be Palermo; and others, I understand, will be sent by other parties to Messina, and along the eastern coast of the island.

One of the colporteurs of the Edinburgh Bible Society has been already despatched into Umbria and the Marches, to take advantage of the openings there. The British and Foreign Bible Society has twenty-four colporteurs employed in Italy.

Signor Mazzarella, recently pastor of the Waldensian congregation at Genoa, has accepted the appointment to the chair of Moral Philosophy in the University of Bologna, tendered him by Garibaldi, and Dr. De Sanctis occupies his place at Genoa.

In Bologna, which is described as one of the strongest fortresses of the Roman faith, a Protestant has purchased the palace of Sixtus the Fifth, and has arranged the chapel of the pontiff for the celebration of worship under the Protestant form. A pastor from Geneva has held service there for four or five months, and has already gathered around him quite a flourishing little society.

The Val d'Aosta, leading up to the southern base of Mont Blanc, is occupied by the Waldensian Church. She has a devoted and able missionary—M. Curie—stationed at Courmayeur, who has also kept up service for a year past in the city of Aosta. In this latter station the work has obtained a magnitude which renders it necessary for M. Curie to transfer his residence thither, and another Waldensian minister will supply his place at Courmayeur. There is a spirit of inquiry awakened in many other villages of that valley, the population of which amounts in all to 100,000 souls. The priests are excited to a high degree of fury. They made an *auto da fe* lately of a copy of a controversial work written by M. Curie, and by their bravos they all murdered a young colporteur in the suburbs of Aosta. The father of young Mortara, who was clandestinely baptized and then stolen by the Romish Church, applied to Count Courvoisier in aid of recovering his boy, and has received a promise of all the assistance which it is in the power of that statesman to render him.

SWEDEN.

The town of Gottenburg has recently prohibited all sale of spirits in taverns or otherwise, within its limits on the Sabbath. In consequence of this, the sum realized from the spirit licenses for

the ensuing twelvemonths has been diminished by fully one-third.

Last year Sabbath-Schools, for religious instruction, were commenced in Gottenburg. This year, after a short recess in summer, as most of the teachers were then out of town, they have been resumed with good promise.

The question of legislation to secure Sabbath observance is beginning to be agitated in this country and Norway. The subject has been laid before the Theological Faculty of the Norwegian University, who have responded most decidedly to the effect that it is the duty of the State to protect the Sabbath and the church holidays.

There exists a remarkable esprit de corps among the members of this community, wherever scattered. “We have no vows,” said pastor Fliedner to us, “and I will have no vows; but a bond of union we must have: and the best bond is the Word of God.” This principle is practically realized by means of the above-mentioned Bible Manual, which is not only a companion to his course of instruction, and a classified arrangement of Scripture passages with a view to edification, but is used daily and simultaneously by the deaconesses at all their stations. “And our second bond,” he added, “is singing.” The former link would be applicable to any association of Christians, and laborers in England. The latter would perhaps, in our case, hardly be strong enough to be really useful. But the stores of the Hymn Book and the habit of Vocal Music are powerful religious forces in Germany; and Kaiserswerth, as we have said, has its own book of sacred song, to aid in binding together those whose fields of labor may be widely separated. Nor are these the only provisions for maintaining a loyal and affectionate feeling among the members of the community. “Frequent conferences take place of the town, for ascertaining the success which has been attained, and for hearing tidings of the distant stations. The sisters themselves have a veto upon the election of each new deaconess. Every bishopric is carefully commemoated in the total number of stations, all subordinate to the central government at Kaiserswerth, all animated by the same spirit, is now seventy-four. If we combine these into one view, and remember further the great variety of work which goes on at the central institution, we see at a glance how great a power it may be, in a widely-extended and penetrating Christian influence. We might, at first sight, be inclined to doubt the wisdom of associating so many different operations with the mother-house. But they have proved to be rather from circumstances than from any preconceived plan; and they are found to be sources of mutual strength. Thus, the orphan-school is a soil from which deaconesses may be expected to spring; and this expectation is often realized. If the destination of the trained deaconess is a hospital, she is none the worse for her previous training; if it is an infant-school, she is none the worse for knowing something of medicine. Each individual goes forth to her duties with a considerable variety of experience. But, what is still more important, these opportunities of diversified training enable the deaconesses to establish to their own energies of the sisterhood channels for which their dispositions are most suitable. One may have the vivacity which gives and receives continual happiness in the midst of young children, and yet may be wanting in the sustaining patience necessary to watch the sick-bed. One may have the tact which enables her to exercise influence over the diseased in mind, and yet may have no strength to support the heavy labor of other employments. Mentoring the same religious spirit, and the same discipline, and the same discipline gives coherence to the whole. There is much machinery, but one moving power; one fountain, but many streams. This unity in variety results in a refined diffusion of good, with strength to spread into all parts of social life in European countries, and power to aid in the work of missionaries in the East.

It is, however, in connection with the Strasburg Institution that we have actually seen the parochial deaconess in the midst of her work—not, indeed, at Strasburg itself, but at Mulhausen, a large town full of manufactures.

In this place are twelve Strasburg Deaconesses—seven working in the large hospital, and five in the parochial subdivisions of the town. Mulhausen is, no doubt, the only town in France where such a public institution is conducted by Protestant Sisters. Among the lower orders the Roman Catholic population is largely increasing. But the wealth and influence are with the Protestants. Thus the traveller finds the deaconess with her Bible, established in a safe and happy home in the midst of the patients for whom her life is spent. All around is the garden, which seems a constant feature of all deaconess-hospitals. Within is the pharmacy, well provided with all medical appliances; and here some of the sisters are constantly to be seen, mending up medicines or preparing bandages. But in the other, the parochial group of deaconesses at Mulhausen, concerning which we desire especially to say a word. A new building is in preparation for their home, but at present they live together in a house contiguous to the residence of one of the pastors of the town. At noon they meet for dinner and a short rest. All the remainder of the day they are out at work in their several quarters. The town is divided into five districts, and in each one of those the deaconesses are stationed. Among the towers which are the centre of her operations. She has here a small collection of medicines, with linen and flannel, and whatever else is likely to be needed by the sick and suffering poor. Here, too, is a kitchen, where her servant prepares soup and meat for the aged and the valetudinarian. And, at fixed intervals, the deaconess meets the physician to receive instructions regarding those invalids who are able to come for advice. The more serious cases are visited at home. All the ordinary cases she is competent, from her medical training, to deal with herself. With the general ward of the poor and degraded in her district, she is busied throughout the day. Sometimes she passes the night by the bed of those who are dangerously ill. It is evident that this system inspires the most confident reliance. The Roman Catholic Sisters of Charity are adopting some plans of the same kind; but we are told the poor prefer the deaconesses because of their high opinion of their training and experience. There is evidently no lack of funds. The municipality allows to each deaconess all the services of the *Medecin au Quartier*; and the *Bureau du Bienfaisance* supplies the medicine. What is, perhaps, more important still, there are local committees, and a general superintending committee, of those who voluntarily give their time and contributions in aid of this well-organized work. Ladies come forward willingly to cooperate in this way, and the accounts are published quarterly. Above all, these exertions have throughout a distinctly religious aim. The end is to do good to the soul while caring for the body. While we hear and saw the results of this excellent system, it seemed like the realization of a long-cherished dream of a female parochial deaconess.

London Quarterly Review.

PREACHING.—A writer in the *London Patriot*, who had heard four sermons by four ministers of many denominations, gives his opinions of their styles. One was quite excellent, another was repeated from memory, the third was read, and the fourth was evidently well studied, and was founded on notes frequently referred to. He says: “My speculation on the practical results of each would be, that the effect of the first, though lively, was evanescent; that of the second, to leave a high opinion of the preacher's ability; that of the third, to create a desire to see the discourse in print; that of the fourth, like bread cast upon the waters, to be seen after many days.”

For the American Presbyterian.
“HOW TO ENJOY LIFE.” OR, PHYSICAL AND MENTAL HYGIENE.
ADDITIONAL CHAPTERS.—NO. 1.—MIND.
BY WM. M. CORNELL, M. D.

What we mean by mind—Mental Physiology—Proofs of a mind in its thinking, imagination, memory, dreams, visions—its powers limited—Presumptive proof of the spirit's future existence—Difference in the works of God and those of man—Enjoyment in cultivating mind.

We use the term, mind, because though not strictly accurate in describing what we mean, or, in its derivation from the Latin word *mens*, has, nevertheless, from being the intelligent power come to express the intellectual, in distinction from the corporeal powers of man. It conceives, understands, judges, reasons. We use it, at present, as the *Intellect, Soul, Spirit*, or rational and immortal part of man, which distinguishes him from the brutes.

What evidence have we of the existence of a mind, soul, or spirit, in man?

The Bible says, “There is a spirit in man, and the inspiration of the Almighty giveth them understanding.”

This branch of our inquiry, may properly be denominated *Mental or Intellectual Physiology*; and it is interesting to explain the union of mind with matter so far as we can be guided by true philosophy.

What, then, do we know of the mind of man? We are conscious of something within us superior to this bodily tabernacle. In all the human beings around us, we see manifestations of this same principle. We see indications of a mind in the animal tribes. But there it is of a more limited nature. It appears faintly in the child, but waxes stronger and stronger.

“Grows with his growth,
And strengthens with his strength.”

Still, it is indefinable, and, like the wind, we know its existence, only from its effects. By contemplating its effects, we find it capable of comparing, combining, reasoning, judging. No sooner is a subject or an object presented, than the mind immediately considers its parts, compares the evidence for and against it, and reason, or judgment, decides as the one or the other preponderates. Here is proof of a mind, and when rightly directed, there is more of it, the greater is the enjoyment of life.

You advance another step, and, at the approach of one you esteem, a thrill of joy is communicated to your bosom; and, the more cultivated your social affections, the greater is that joy. But, it does not stop here. The same effect is visible in your friend. In his countenance, you read the same rapture and see the same emotions. You find mind meets mind; soul mingles with soul; spirit sympathizes with spirit, and enjoyment becomes mutual.

But the general laws of nature prevail over the physiological, and life becomes extinct. Your friend is removed by death. A glow overcasts every surrounding object. Nature loses her loveliness. The beauty of spring, the fragrance of summer, the luxuriance of autumn cease to charm. You mourn over your departed comforts. Time, if it does not remove your grief, only settles it in melancholy. Whence comes this change?—These emotions? Whence comes this? There is a mind—there is a spirit in man.

How it controls this animal economy! In consequence of a volition of mind, your eye, your hand, your limbs, are all in motion. But, were there not a mind, “a spirit,” “a living soul,” in man—yours, were man not himself a *living soul*, who would be the will to determine or choose? When the general laws of nature, or of God, (another, and in this case, a better name for nature) prevail over the organic, as they always will, and the spirit is withdrawn, the body sinks into the slumber of death. The tenant has left, and the house in which he lived—now crumbles like any other tenanted and dilapidated structure.

Time after time, you lose one and another of your relations; but, even their removal does not dissolve the bond of friendship. Memory, a component part of mind, follows them to the grave, to the mansion of decay; uncovers the coffin, and raises afresh the form that once delighted your eye, sweetened your sorrow and doubled your joy. The room which they occupied; the chair in which they sat; the garden where they walked, and the work they performed are all sacred as memorials of those who are now gone. What but the spirit that is in man follows these loved ones?

For the American Presbyterian.
“HOW TO ENJOY LIFE.” OR, PHYSICAL AND MENTAL HYGIENE.
ADDITIONAL CHAPTERS.—NO. 1.—MIND.
BY WM. M. CORNELL, M. D.

What we mean by mind—Mental Physiology—Proofs of a mind in its thinking, imagination, memory, dreams, visions—its powers limited—Presumptive proof of the spirit's future existence—Difference in the works of God and those of man—Enjoyment in cultivating mind.

We use the term, mind, because though not strictly accurate in describing what we mean, or, in its derivation from the Latin word *mens*, has, nevertheless, from being the intelligent power come to express the intellectual, in distinction from the corporeal powers of man. It conceives, understands, judges, reasons. We use it, at present, as the *Intellect, Soul, Spirit*, or rational and immortal part of man, which distinguishes him from the brutes.

What evidence have we of the existence of a mind, soul, or spirit, in man?

The Bible says, “There is a spirit in man, and the inspiration of the Almighty giveth them understanding.”

This branch of our inquiry, may properly be denominated *Mental or Intellectual Physiology*; and it is interesting to explain the union of mind with matter so far as we can be guided by true philosophy.

What, then, do we know of the mind of man? We are conscious of something within us superior to this bodily tabernacle. In all the human beings around us, we see manifestations of this same principle. We see indications of a mind in the animal tribes. But there it is of a more limited nature. It appears faintly in the child, but waxes stronger and stronger.

“Grows with his growth,
And strengthens with his strength.”

Still, it is indefinable, and, like the wind, we know its existence, only from its effects. By contemplating its effects, we find it capable of comparing, combining, reasoning, judging. No sooner is a subject or an object presented, than the mind immediately considers its parts, compares the evidence for and against it, and reason, or judgment, decides as the one or the other preponderates. Here is proof of a mind, and when rightly directed, there is more of it, the greater is the enjoyment of life.

You advance another step, and, at the approach of one you esteem, a thrill of joy is communicated to your bosom; and, the more cultivated your social affections, the greater is that joy. But, it does not stop here. The same effect is visible in your friend. In his countenance, you read the same rapture and see the same emotions. You find mind meets mind; soul mingles with soul; spirit sympathizes with spirit, and enjoyment becomes mutual.

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For the American Presbyterian.
THE OLD CONGRESS BIBLE.
A copy of this rare and interesting volume having fallen into the hands of one of the Editors of the *American Presbyterian*, we have supposed that a transcript of the title page and preface to the work would prove interesting to our readers. Here it is:

THE HOLY BIBLE,
Containing the Old and New Testaments, newly translated out of the Original Tongues, and with the former translations diligently compared and revised.

PHILADELPHIA.
Printed and sold by R. ARNER, at the Pope's Head, three doors above the Coffee House, Market St. 1782.

BY THE UNITED STATES IN CONGRESS ASSEMBLED, SEPT. 12th, 1782.

The Committee to whom was referred a memorial of Robert Aitken, Printer, dated 21st Jan., 1781, respecting an edition of the Holy Scriptures, report, “That Mr. Aitken has, at great expense, now finished an American edition of the Holy Scriptures in English; that the Committee have from time to time, attended to his progress in the work; that they also recommended it to the two Chaplains of Congress, to examine and give their opinion thereof; the recommendation and report being as follows:

PHILADELPHIA, Sept. 1st, 1782.
Reverend Gentlemen—Our knowledge of your piety and public spirit leads us, without apology, to recommend to your particular attention the edition of the Holy Scriptures, published by Mr. Aitken. He undertook this expensive work at a time when, from the circumstances of the war, an English edition of the Bible could not be imported, nor any opinion formed how long the obstruction might continue. On this account he deserves applause and encouragement. We, therefore, wish you, Reverend Gentlemen, to examine the execution of the work, and if approved, to give it the sanction of your judgment, and the weight of your recommendation. We are, with very great respect,
Your most obedient, humble servants,
(Signed,) JAMES DUANE, Chairman,
In behalf of a Committee of Congress, on Mr. Aitken's Memorial.

Rev. Dr. White, and Rev. Mr. Duffield, Chaplains of the United States, in Congress assembled: Report—

Agreeably to your desire, we have paid attention to Mr. Robert Aitken's impression of the Holy Scriptures of the Old and New Testaments. Having selected and examined a variety of passages throughout the work, we are of opinion that it is executed with great accuracy as to the sense, and with as few grammatical and typographical errors as could be expected in an undertaking of such magnitude. Being ourselves witnesses of the present state of this invaluable book, we rejoice in the prospect of a supply; hoping that it will prove as advantageous as it is honorable to the gentleman who has exerted himself to furnish it, at the

at noon and 8 p. m.: and to a Christian pastor seeking to inform himself to the edification of his flock, I know of no means by which a few hours can be more profitably bestowed. Conversion invariably attends these services; as few as one and as many as sixty-nine have been reported as the result of a single meeting; and on the anniversary of the outbreak of the war, held on the 15th ultimo, it was announced that some three thousand conversions had resulted in the space of twelve months. Individually, I can speak with the deepest gratitude of blessings bestowed at these meetings and so on other fathers and mothers and friends known to myself. Many of these conversions have been of a remarkable kind—Roman Catholics of all classes, including the highest,—ladies and gentlemen moving in the best circles in Dublin, young men and women from the shops and warehouses, sailors, soldiers, and children of tender age,—have all professed a change of heart, and have manifested that change in life.”

He also quotes from a letter he had just received from a Dublin minister:—

“We are having wonderful times here just now; meetings more crowded than ever, and conversions continually. The work of awakening has gone into all places,—into one of the prisons, where prisoners have a prayer-meeting—into a Magdalen Asylum, where twenty-eight have been converted. Their cries for mercy were heard out at midnight; they burnt their trinkets and garments, the badges of their sins,—“hating,” as the Apostle says, the garment spotted with the filth of white, such, the spirit of prayer among the soldiers; no room to hold their meetings, and they go in by turns by night. All classes are finding Christ at the Tuesday meetings.”

Fifty public prayer-meetings, open to all denominations, are now held in Dublin and Kingstown weekly, in addition to ordinary and special meetings in churches and chapels.

FRANCE.

SYNOD OF THE UNION OF EVANGELICAL CHURCHES.

This synod assembled on the 6th of September, at St. Etienne, near Lyons. The usual authorization hitherto granted was this year refused, and the meeting of the synod interdicted by the Minister of Public Instruction. After some delay, however, the brethren met; but the public reports were not admitted, except the evening meetings, which were ordinary diets of worship. At the meetings of the brethren in synod, there was much exhibited and recorded fitted to encourage these devoted laborers, and to draw out the sympathy and secure the succor of other Christian churches. Important questions as to doctrine, government, discipline, and further church extension were taken up, and after full consideration and discussion, were unanimously adopted. A full and most interesting account was given by the “Commission for evangelization,” which throughout showed the present remarkable openings in France for the preaching of the gospel. The reports of the Evangelists labors of individual churches, and of the progress of the cause, may be accomplished by a very small body, if there is only light and love in it, and if the members as well as the minister are animated by a missionary spirit.

The Scottish Guardian says: “Few churches have had greater difficulties to struggle with than this Free Church of France, or have met them in a more Christian and devoted spirit. The pastors, as a body, are men of deep earnest piety, and animated with a true missionary spirit. They are called to a great work in France, and the Lord is manifestly blessing their efforts. His aid is rare and happy lot. His hands “lead the nations” in the duties which lie upon them. The statements of the colporteurs—men of strong faith, marked visage, and vigorous frames—the prayers and pointed remarks of the elders, the intelligent and deep interest of the people, prove this, and show what a hold the truth has taken on the minds of those who constitute this Church.”

ITALY.

We have already chronicled Garibaldi's very liberal response to the request of the English residents in Naples for permission to build a church there. It was not only granted, but the ground necessary for the purpose was also donated. This was one of the last of Garibaldi's public acts, and forms a noble conclusion to his recent career of conquest. The work of Bible distribution is rapidly carried on in various parts of Italy. Mr. Bruce, the new agent for the Bible Society, has managed to introduce several cases of Bibles into Naples; and the colporteur of the Edinburgh Bible Society has been very successful in selling them through the streets—a fact recorded with approbation by the *Times* correspondent. The Waldenses are sending two colporteurs into Sicily, whose headquarters for the present will be Palermo; and others, I understand, will be sent by other parties to Messina, and along the eastern coast of the island.

One of the colporteurs of the Edinburgh Bible Society has been already despatched into Umbria and the Marches, to take advantage of the openings there. The British and Foreign Bible Society has twenty-four colporteurs employed in Italy.

Signor Mazzarella, recently pastor of the Waldensian congregation at Genoa, has accepted the appointment to the chair of Moral Philosophy in the University of Bologna, tendered him by Garibaldi, and Dr. De Sanctis occupies his place at Genoa.

In Bologna, which is described as one of the strongest fortresses of the Roman faith, a Protestant has purchased the palace of Sixtus the Fifth, and has arranged the chapel of the pontiff for the celebration of worship under the Protestant form. A pastor from Geneva has held service there for four or five months, and has already gathered around him quite a flourishing little society.

The Val d'Aosta, leading up to the southern base of Mont Blanc, is occupied by the Waldensian Church. She has a devoted and able missionary—M. Curie—stationed at Courmayeur, who has also kept up service for a year past in the city of Aosta. In this latter station the work has obtained a magnitude which renders it necessary for M. Curie to transfer his residence thither, and another Waldensian minister will supply his place at Courmayeur. There is a spirit of inquiry awakened in many other villages of that valley, the population of which amounts in all to 100,000 souls. The priests are excited to a high degree of fury. They made an *auto da fe* lately of a copy of a controversial work written by M. Curie, and by their bravos they all murdered a young colporteur in the suburbs of Aosta. The father of young Mortara, who was clandestinely baptized and then stolen by the Romish Church, applied to Count Courvoisier in aid of recovering his boy, and has received a promise of all the assistance which it is in the power of that statesman to render him.

SWEDEN.

The town of Gottenburg has recently prohibited all sale of spirits in taverns or otherwise, within its limits on the Sabbath. In consequence of this, the sum realized from the spirit licenses for