MANGIN

GENESEE EVANGELIST.-Whole No. 761.

Boetry.

COLERIDGE'S "HYMN BEFORE SUNRISE. IN THE VALE OF CHAMOUNY."

[Competent critics have pronounced the Hymn before Sunrise in the Vale of Chamouny the most sublime production in the English language. Dr. Cheever, in his "Wanderings of a Pilgrim," gives some interesting facts in relation to this celebrated poem. He says:

poem. He says: "I am not aware that Coleridge himself ever visited the Vale of Chamouny; and if not, then that wonderful Hymn to Mount Blane was the that wonderful Hymn to Mount Blane was the work of imagination solely, building on the basis of the original lines in German. This was a grand Great Hierarch! tell thou the silent sky, and noble foundation, it is true; but the Hymn by Coleridge was a perfect transfiguration of the piece, Earth, with her thousand voices, praises G an inspiration of it with a higher soul, and an investiture of it with garments that shine like the sun. It was the greatest work of the Poet's great and powerful imagination, combined with the deep, and worshipping sense of spiritual things in his

"On visiting the scene, one is apt to feel as if he could not have written it in the vale itself; the details of the picture would have been sometempts at faithfulness in the detail, and nothing like the impression of the aerial grandeur of the scene, its despotic unity to the imagination, notwithstanding its variety, would have been conveyed to the mind.

"Yet there are parts of it which at sunrise or gospel of the blessed God. I am now in the fortysunset either, the Poet might have written from the very windows of his bedroom, if he had been Presbyterian Church which I so love, prefer, hothere in the dawn and evenings of days of such extraordinary brilliancy and glory as marked and filled the atmosphere during our sojourn in that of none other that could comparably suit me : and I blessed region. A glorious region it is, much know it, because it is a fact, and ever has been a nearer heaven than our common world, and carry- fact, since I joined it; not at all regarding it as a ing a sensitive, rightly constituted mind far up in spirit towards the gates of heaven, towards God, whose glory is the light of heaven, and of whose ing a sensitive, rightly constituted mind far up in power and majesty the mountains, ice-fields, and due occasion to avow it. My preference is great: glaciers, whether beneath the sun, moon, or stars, possibly conscientious, possibly enlightened, posare a dim though grand and glittering symbol. sibly correct and true forever! PREFERENCE 'Fire and hail, snow and vapor, stormy wind, ful-filling His word, mountains and all hills, fruitful NOT EXCLUSION.

trees and all cedars praise the Lord. He looketh upon the earth and it trembleth; He toucheth the hills, and they smoke.""

We give here the original German Hymn, which is entitled Chamouny at Sunrise. To Ktop-stock. It was translated by Coleridge's "admiring It was translated by

|Ye eagles, playmates of the mountain-storm ! Ye lightnings, the dread arrows of the clouds ! Ye signs and wonders of the elements! Utter forth Gop! and fill the hills with praise!

Thou, too, hoar Mount, with thy sky-pointing peaks Oft from whose feet the Avalanche, unheard. Shoots downward glittering through the pure ser Into the depths of clouds that vail thy breast, Thou, too, again stupendous mountain ! thou, That as 1 raise my head, awhile bowed low In adoration, upward from thy base . Slow travelling with dim eyes suffused with tears,

Solemnly seemed, like a vapory cloud, Thou dread Ambassador from earth to heaven. Earth, with her thousand voices, praises Gool

> For the American Presbyterian. LETTER FROM DR. COX.

To the Editor of the American Presbyterian :---Your remarks in reference to examination of ministers, in reply to those of the "BANNER," last week, really gratified me; they were so calm, so what different; and, confined by the reality, one may doubt if even Coleridge's genius could have gained that lofty ideal point of observation and conception, from which he drew the vast and glo-theres; as it is just forty-eight years, this week; rious imagery that rose before him. Not because since I left the law and its pursuits, in Newark, the poem is more glorious than the reality, for that is impossible; but because in painting from. the reality, the force and sublimity of his general called me to the ministry of the gospel of Christ conceptions would have been weakened by the at- though at first, this was not the commanding or recognised motive, at all: it was the salvation of my soul, in his own way, as of a poor sinner, that needed, INFINITELY, just such a system of truth and grace and hope, as I joyed to find in the glorious

nor, and desire to serve, that I may say-I know

in a way which I never cease to accuse and de-

nounce, as a very wickedness, novum et inauditum nefas; as hugely anti-constitutional; as involving

who possess it, but do not know what is in it. They suffer it to be hidden beneath more showy of the conscience may justify an action in the not time to pray? Ab, my friend, when God and fashionable books. In some houses it gathers a covering of dust from entire neglect, even of its apology for guilt, it is important, and happily not apology for guilt, it is important, and happily not outward appearance. Indeed we have seen cob-difficult to ascertain. It is evident, that sin is webs woven round it in places where wealth found webs woven round it in places where wealth found not imputable where ignorance is unavoidable; an age of ruin. many appliances. But we are glad to say, some but it is not less evident, that if either negligence, "I would like to pray, but I have no place. son, and was the ground-work of his wondrous not be admitted as an excuse, but will rather ope- stir of machinery and the implementation of abroad." pilgrim. It comforted good Baxter also, when rate as an aggravation of our offences. Our But you can pray in your heart: "Pray withpilgrim. It comforted good Baxter also, when dealt with so hardly for his defence of its truths. And our great-hearted Luther, how he prized this treasure in his lonely cell, and how nobly he strove to promulgate its holy doctrines. We said it was full of wonders. Its origin was wonderful. Its author, the Eternal God, communicated by Him, through the disposition of angels to "holy men of old, who spake as they were moved by the Holy Ghost." Its truths were communicated amid the fames and thunders of Sinai's mount, in the starry flames and thunders of Sinai's mount, in the starry did, they had not nau sin ; but now may Father." heart to him. heart to him. heart to him. "But what if I do not feel like praying?" river Chebar, attended by the whirlwind, the great danger of trusting our conduct to suggestions moving creatures amid precious stones, and the beauteous rainbow. In the isle of Patmos, the lone disciple's heart was cloueted above sorrow he lone disciple's heart was elevated above sorrow by the solid foundation of Scripture, our rule of faith, glorious visions and communications from above. and our principles of action. But we cannot tell of all the wondrous methods,

PHILADELPHIA.

by which this old-fashioned book was completed. We wish to plead, that it may be treated with the honor it deserves in the pulpit, in the college hall, in the public school, and in the Sabbath school, in the parlor of wealth, and in the humble

In the pulpit we hear so much more of human reason, than the infallible teaching of God's word. Its precious gems are not permitted to sparkle as tain. Can he care for me, ----the foreature of a day, in the pages of our good old divines. Its finely-tempered two-edged sword, exceeding any "Da-Yes: God cares for you. He created you, and mascus blade," so fitted to pierce the slumbering he deems you worthy of his automation. The be conscience, to wake the spirit drugged into a fa- ces you. There is as much occasion for his care tal sleep by earth's cares and vanities, is sheathed in many, pulpits; often wrapped about with a his younger and more feeble children less than he covering of finely-spun fancies.

This book has not its true place in Christian This book has not its true place in Christian households; new and popular works, periodicals capable of unutterable joy and of endless pain.

place in the Sabbath school. Teachers go to their are greater than the worlds. They have no mind, no heart. You can study their laws, and weigh word, and their pupils are not required to memo-ico any considerable most in their solid masses; you can rise above them and look down on their motions and their fires. You and light of the Holy Spirit. Pray humbly, perize any considerable portion of its truths. Our shall live when their light is questohed. If, therenitently, and with faith. Pray in the name of public schools-also do not give it due honor. fore, God regards the journeys of planets and the Christ; trust in the grace of Christ; devote yourself to the service of Christ: and you shall have a The minds of the pupils should be imbued with life of mere matter, shall he not notice your The minds of the pupils should be imbued with its holy teachings, despite the opposition of Rome, the destiny of your soul! Jesus said to his displace in the kingdom of Christ, and be an heir to the inheritance of Christ, and go home at last to and the slurs of infidels. Now, when Popery is ciples, (Matt. x. 30,) "The very hairs of your falling, and the war so long waged between it and head are all numbered;" and of the sparrows, dwell with Christ, and sing and praise and reign among the glorified, whose robes are "washed and made white in the blood of the Lamb." the truth, will probably soon be settled, is the two of which were sold for a farthing, "One of

A PLEA FOR AN OLD-FASHIONED BOOK. | judgment, which completely warpithe rectitude of places of amusement. Have you not ten minutes It is a plain-spoken, unpretending book, and yet it is full of wonders. There are many persons who possess it, but do not know what is in it.

THURSDAY, DECEMBER 13, 1860.

HRESDOLCTION.

persons prize it very much, and have prized it in all ages. It cheered Bunyan greatly in his pri-knowledge within our reach, such ignorance will panions are near; every place is filled with the stir of machinery and the implements of labor.

flames and thunders of Sinai's mount, in the starry did, they had not had sin: but now have they place in which you may lift up your voice and

Would it not be mocking God to attempt it? ciently to pray, you are guilty. You ought to pray the more, and ask for right feeling. How can you be indifferent to the duty and the privilege? Think of the love of God, the sufferings of Jesus, the worth of the soul, the ruins of sin, the glories of heaven, and the sorrows of hell, and be cold and dead and prayerless no longer. Prayer is an act of nature. The young bird in its nest cries to its parent for food. The beast

of the field moans when tortured by hunger and threatened with danger. The babe asks, urges importunes its mother for what it craves or fan-Why should you be dumb before the great Father, "who giveth to the beast his food, and to the young ravens which cry?" You are the work of his hand; you have sins which he alone can forgive, spiritual wants which can be supplied only by his grace,-a soul to be saved, if at all,

by his mercy. Creature of God, child of eternity, already die and to be judged, guilty, lost in sin, soon to die and to be judged, why should you alone of all God's creatures reloves the older and stronger. Often the reverse strain prayer before him? If sinking into the is true. You have many qualities of an angel: sea you would cry for help, how can you cease to lift up your prayer to God while you are sinking into hell?

Sinner, go and pray. It will bring you nearer God. It will call Christ to your heart and win

SOMETHING FOR THE CURIOUS.

A correspondent of the Episcopal Recorder.

communicates to that paper an account of a most

remarkable discovery recently made in the vicini-

ty of Newark. Ohio. From his statements, it

appears that, about the 1st inst., Mr. Urfrich, a

surveyor and archæologist, opened a mound, in

Rev. E. E. Adams.

For the American Presbyterian. | and apparent interests impressing a bias upon the | tend political gatherings, and visit friends and | is not Masoretic.) "Sheshith ion v'ngashith cal | whose emotive nature could be broken up like the ch'lachthecha-Cabbed abhcha v'huecha-Lo fountains of a great deep. I must anticipate, that thirngaach. Lo thilaeph. Lo thiglobh. Lo than- an improved symmetry of character will be imgalehh bharenghacha ngad shager. Lo thach' moch beth rengecha—lo thachamodh esheth ren-gecha v'ngabhedo v'amatho v'shu t v'sharo va'hhamoro v'chol asher lerengecha." Christ, and Ethiopia shall stretch out her hands

This mark (†) shows the divisions of the parts of the inscription. The translation may be "Moses who brought thee out of the land of Egypt † out of the house of servants. I am Je-hovah (or Yehveh) thy God. There shall not be Such an infusion of the Oriental life-blood into

to the gods other than me before me. Thou shalt not make for thyself a graven image. † Thou shalt not bow down to them nor worship them. Thou shalt not take the name of Jehovah thy God in vain. Remember the Sabbath day to sanctify it; the six of day thou shalt do all thy work. Honor instance, a natural expression of our devotions.thy father and thy mother. Thou shalt not murder. Thou shalt not commit adultery. Thou shalt demand the Psalms as a medium of utterance. The still Hour.

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against thy neighbor. Thou shalt not covet thy

peighbor's house they shalt not sevet thy neigh-bor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his." The words in italics point out those which differ from the Hebrew text, in interchanging lamed for nun. I cannot wouch for the perfect accuracy of the form presented. It is, however, cor- the English Language." The writer speaks of the rect enough to give a general idea of the object intended

not yet been able to find anywhere. Some of the prominent member of the bar, or by the Times letters are evidently Hebrew-one is Syriac-one is Etruscan-some bear a general resemblance to those characters most nearly alike in almost all languages reduced to regular alphabets-and some, being entirely unique, are no more than cipher. This mingling, or apparent mingling of characters, is a most unaccountable feature. The clearest a

PRAY FOR A REVIVAL.

A writer has said. "I doubt not when the secrets of all hearts are made known, it will be found that many precious works of grace, which have caused saints and angels to rejoice, have commenced in self-denying efforts and fervent prayers of one or two individuals." Then an instance is souls were converted, where the interest commenced in the dwelling of an humble woman, who upon the community, and accompanied her prayers her influence.

his prayers with those of the man of God. Soon

fifteen were brought to a saving knowledge of

humble blacksmith's shop.

EPISCOPACY SELLING OUT.

assent, has become the law of the land, authorizing

the sale of several churches because they have

failed to answer the purposes for which they are

designed. The act embraces fifty-nine church

edifices, but it is incomplete in reference to ten.

away unanswered.

nicant.

narrated of a revival in which over one hundred | ly on the score of language, the leading, and most earnestly besought the Lord to pour out his Spirit in part the explanation of the fact, that in no

We need it, to render the Psalms of David, for We need a culture of sensibility which shall

COMPLIMENT TO THE LITERARY TASTE OF THE CLERGY.

In the last number of that old and standard quarterly, "The North American Review," there is an able article upon the "English Language in America," in a review of Marsh's "Lectures on different standards of appeal in this country and in England. There the fact that a word The alphabet used on this curious relic, I have was used "by a dignitary of the church, by a newspaper, is usually decisive of its correctness. Now where have we a class of men to whom any one thinks of appealing? Our only resort is the dictionary, and thus a lexicographer who can, by one means or another, get the ascendency, forces all his caprices and notions up to the dignity of a standard. Who ever quotes Congressional usage, priori view of the matter would at once demand that if the stone were not genuine, its author took an unprecedented method of immortalizing him-said Mr. Webster, "I must say that in my opinion, the vernacular tongue of the country has become greatly vitiated, depraved and corrupted, by the style of our Congressional debates." The news-paper press of this country, adopting too often the morals, and politics of the mob, take their language too, and what is in other countries, and ought to be every where, the conservative and the model of pure language, here gives sanction and currency to all sorts of slang-to the terms of the card table, the ring, and the pit. Compare, merewidely circulated dailies of New York with those of London, Paris, Brussels, and Berlin, and see

y faithful labors among those within the sphere people as here. If there is any class of men in country is so much slang spoken by educated f her influence. In the western part of New York State, a large nd prosperous church is now located in a large and prosperous church is now located in a place where once there was only a hardened, degraded all the faults justly chargeable upon them. They set of godless men. One pious neighbor at length certainly, as a body, use better language th settled down among them, whose righteous soul other class in the community, and their example was vexed from day to day by their ungodliness. has been almost the only moral witness against But he knew that God was all-powerful, and he the wide-spread tendency to vulgarisms and slang prayed unceasingly for their conversion. At length | in the popular speech of the country. one was led to turn from his evil way, and unite

W. B. EVANS. Wooodstock, Md.

WHY SHOULD I PRAY.

"There seem to be reasons why I should not cottage. We grieve to see it so much slighted. In the pulpit we hear so much more of human great God think of me? He has nobler beings

and papers, thrust it aside. It has not its true You can be made holy and fit for heaven. You

and affectionate relative," and put, by Dr. Cheever, into the metrical form of the original:

"Out of the deep, shade of the silent fir grove, Trembling, I survey thee, mountain-head of eternity, Dazzling (blinding) summit, from whose vast height My dimly-perceiving spirit floats into the everlasting.

Who sank the pillar deep in the lap of earth Which, for past conturies, fast props thy mass up? Who untowered, high in the vault of ether. Mighty and bold; thy beaming countenance?

Who poured you from on high, out of eternal Winter's

O jagged streams, downward with thunder noise?, And who bade aloud, with the Almighty Voice, "Here shall rest the stiffening billows?" Who marks out there the path for the Morning Star?

Who wreathes with blossoms the skirt of eternal Frost To whom, wild Arveiron, in terrible harmonies, Rolls up the sound of thy tumult of billows?

Jehoyah! Jehovah! crashes in the bursting ice! Avalanche-thunders roll it in the cleft downward : Jehovah i it rustles in the bright tree-tops; If whispers murmuring in the purling silver brooks.

This is, indeed, a "grand and noble foundation; but it is only the foundation of Coleridge's Hymn A perusal of the German original will prepare one to read, "with mute thanks and secret ecstacy," the solemn and stupendous poem which follows. Eds. Western Episcopalian.]

Hast thou a charm to stay the Morning Star In his steen course? so long he seems to pause On thy hald, awful head, O Sovran Blanc? The Arve and Arveiron at thy base Rave ceaselessly; but thou, most awful form Risest from forth thy silent sca of pines, How silently! Around thee and above, Deep is the air, and dark, substantial black An ebon mass; methinks thou piercest it As with a wedge! But when I look again. It is thine own calm home and crystal shrine, Thy habitation from Eternity!

O dread and silent Mount! I gazed upon thee Till thou, still present to the bodily sense Didst vanish from my thought; entranced in prayer I worshipped the Invisible alone.

Yet, like some sweet, beguiling melody. So sweet, we know not we are listening to it, Thou, the meanwhile, wast blending with my though Yea, with my Life, and Life's own secret joy, Till the dilating Soul, enrapt, transfused, Into the mighty vision passing,-there, As in her natural form, swelled vast to heaven

Awake, my Soul! not only passive praise Thou owest! not alone these swelling tears, Mute thanks and secret ecstacy ! Awake, Voice of sweet song ! Awake, my heart, awake Green vales and icy cliffs, all join my hymn. Thou first and chief, sole Sovereign of the Vale ! O, struggling with the darkness all night long, And all night visited by troops of stars, Or when they climb the sky or when they sink Companion of the Morning Star at dawn, Thyself earth's rosy star, and of the dawn Coherald; wake, O wake, and utter praise! Who sank thy sunless pillars deep in earth? Who filled thy countenance with rosy light? Who made thee Parent of perpetual streams?

And you, ye five wild torrents,* flercely glad 1 Who called you forth from night and utter death,: From dark and icy caverns called you forth, Down those precipitous, black, jagged rocks, Forever shattered, and the same forever? Who gave you your invulnerable life. Your strength, your speed, your fury and your joy, Unceasing thunder and eternal foam ? And who commanded (and the slience came) Here let the billows stiffen and have rest?

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they had acknowledged, and whose benefits they than those of other men. If you really feel thus, you have ground Now, there is no division between the words on Ye ice-falls! ye that from the mountain's brow adhuc memorandi, venerandi, collaudandi! a stout non-conformist and a Baptist, and on his 000 in charges and commissions, over \$500,000 in had received; and within the short space of ONE hope. Luke xviii. 13 :--- "The publican; standing perplexingly into each other. They are not writthis stone. Indeed, they sometimes run most Adown enormous ravines slope amainmotion was immediately withdrawn. No doubt loss of interest and delays, over \$500,000 in de-About examinations and all that, I may write in Torrents, methinks that heard a mighty Voice, that these churches will soon pass into the hands of dissenters, and be filled with flourishing con-ever yet been realized from it for the charitable WEEK after their acclamations had hailed his afar off, would not lift up so much as his eyes coming paper. As wrong and right are fixed And stopped at once, amidst their maddest plunge! en with the usual regularity of Hebrew inscriptriumphal entrance into the Holy City, as the unto heaven, but smote upon his breast, saying, relations, I feel it my duty, occasionally, to call on tions-which never separate words at the end of Motionless torrents ! silent cataracts ! triumphal entrance into the Holy Uity, as the chosen and anointed of the Lord, to pursue him to a cruel and ignominious death, as a traitor and prayed the more urgently in proportion to the prayed the more urgently in proportion to the words are in lines and curves—sometimes doubling gregations. The Pusevites are terribly incensed and useful purposes intended by McDonough him-Who made you glorious as the gates of heaven our new basis-layers, all of them, to repent of this at the idea of Dissenters preaching in "consecrated | self. Beneath the keen full moon ? Who bade the Sun Reader, have you any guarantee that what churches."-Chronicle. wickedness, as soon as possible. Many of them, in spite of their evils, I sincerely revere and love. a blasphemer. Because their obstinate prejudice greatness of his sin. (Bs. xxv. 11:) He cries, words are in lines and curves, sometimes doubling you are proposing to leave by will for some good object, will not be perverted or lost in some simi-Clothe you with rainbows? Who, with living flowers Of loveliest blue, spread garlands at your feet? And they know it! Why will they then not right resisted the testimony of innocence, which ex- "For thy name's sake, O Lord, pardon mine ini- in a very unusual way. It would be impossible And they know it! Why will they then not right about, face the music of their duty, and per-form the doing of it as if they were ABLE--to be account-ABLE; and as moral agents, to be ob-ligated to repent of their sins, against their bre-Gon! let the torrents, like a shout of nations, lar way? Had you not better appropriate it your-ORIENTAL DEVOTION. Answer! and let the ice-plains echo, Gop! for me to give any o Gool sing, ye meadow-streams, with gladsome voice Our northern and occidental constitution often stance. Christian Instructor needs to be restrained from an excess of phleg-Ye pine-groves, with your soft and soul-like sounds! The whole constitutes an abridged form of the matic wisdom. I must think that we have some And they, too, have a voice, yon piles of snow, Ten Commandments. I put the Hebrew into GIVING .- A recent English treatise, "Giving thing to learn from the more impulsive working of And in their perilous fail shall thunder Gop ! English characters, and as there are no points, I the Southern and the Oriental mind. I must be- a London Episcopal church, which raised in a We would now apply the warning which this condition is just that which moves the pity of awful example affords of the great necessity of right. God. Of all other beings in the world, you are We would now apply the warning which this awful example affords of the great necessity of right-ly informing the conscience, ere we venture to trust implicitly to its directions. Here we have an inthren; against our common Master; against our Ye living flowers,* that skirt the eternal frost ! lieve. that it was not without a wise forecast of cherished and beloved church; our common Pres-Ye wild goats sporting round the eagle's nest! the world's necessities, and an insight into human nature all around that God ordained that the Bible byterian Church, in these once United States! nature all around that God ordained that the Bible, which should contain our best models of sanctified year, on the apostolic system of weekly storing implicitly to its directions. Here we have an in-* Besides the rivers Arve and Arveiron, which have The Lord God of our common trust and adora-"I have no time to pray," says the man of the ngal panai. Lo thangaseh 1 cha phesel † Lo their source in the foot of Mount Blanc, five conspicustance of a most atrocious crime, committed, not world. "My business presses." and weekly giving, \$1,099. It mentions, also, tion, work in us all, to do his will, and serve his culture, should be constructed in the East, and by this ha eth shem Jehovalı cloheicha zachur eth ons torrents rush down its sides ; and, within a few paces of the glaciers, the Gentiana Major grows in immense own cause forever. SAMUEL HANSON Cox. the inspiration of minds of an Eastern stock and a Baptist church which, on the former system, only without compunction or remorse, but with all But you have time to eat and drink, sleep, and the inspiration of minds of an Eastern stock and average for the ministry and home expenditure and the complacency of self-approbation; the passions read the journals; talk with your neighbors, at punctuation mark, which I do not understand. It ceive such a poem as the Song of Solomon; and your average for three years of \$765, and the next year, on the latter system, \$1,725. Leroy; N. Y., Dec. 1st, 1860. numbers, with its "flowers of loveliest blue."

necessarily the sins of perjury, and most antichristian intolerance, against four Synods, twentyeight Presbyteries, and one other "dissolved," in leves auras-that is, in the abstract, since, in its noble concrete, it still exists, grows, and blesses the very city of Philadelphia in which it was in fulmine annihilated by the self-styled propagators, and expounders, and special guardians of the constitution; when all this occurred, I say, Oh! how it grieved me, agonized me, fostled me away from all my prospects and hopes for the honor and perpetuity and the just predominance of our glorious American Presbyterian Church! Not yet, if ever, in this world, can I recover from the damage, the degradation, the dishonor, of that unique abomination in our annals, the results of which we feel

to this day! Truly, God has overruled it for the furtherance of the gospel, and that in many ways .- so did he with the persecution of Paul; and also with the sin of Judas! No thanks to Pilate, to the traitor; or to the high-priest; and none at all to "the juvenile patriarchs" who did it all, with such a rush of fury-while conscience and reflection were too debauched, or drupk, or maddened, to care a straw

for their ordination vows, to the constitution! Among other things, I feared then, as I feel now, that such a schism in the church of the nation, was only the harbinger and the facilitation too, to the dissolution of the great pact that made our nation one: that made its existence, now so threatened with rash measures and rash men, in more ways and places than a few, menacing the disintegration of the grand arch of our nation! and so the sanguinary ruin of our country.

Soon they laid a new " basis "-their own word and without a particle of constitutional authority, or right of any kind, they just impiously exscinded from their church, wholesale and retail, whoever would not approve their revolutionary and schismatical acts; sanction them; make those acts their "basis," declaring all such excluded, ipso facto, by the rendition of the schismastical vote, refusing such homage to blasphemy and treason! How "schismatical" it was!

"Old School," "New School," are all-fudge! as to any propriety in those designations. Who made the new basis? Who adhered only to the old one? Who was right, who wrong, according to the constitution ?

We took the constitution in due form, solemnly, religiously, considerately; and with the full approbation of our Presbytery, as the contracting party of the first part, representative of the whole " Presbyterian Church in these United States." When we accepted the Confession of Faith, was it with the qualifying appendage—as it is understood and expounded at Princeton by Dr. Hodge, and so believed in Kentucky by R. J. Breckinridge-not then a doctor? No such thing. I was licensed, after an incomparably tedious and polemical examination, by a unanimous vote of the Presbytery of New York, in 1816; and soon after ordained by the venerable and noble Presbytery of Jersey, after full and proper examination, by their unanimous vote, when such stars of God composed its constellation, as Griffin, Richards, Fisher, Hillyer, M'Dowell, Ogden, Armstrong, King, and others.

classes with little or no previous study of God's time for sowing God's word broadcast in every them shall not fall on the ground without your department.

"They had the Bible; Hast thou ever heard of such a book 2. The author, God himself; the subject, God and man Eternal life! Eternal death! dread words! Whose meaning hath no end, no bounds." META S.

For the American Presbyterian. THE PUNISHMENT OF THE JEWISH PEOPLE.

The Chief Priests and Scribes, in their opposition to the Gospel, were influenced by motives of private interest and ambition, as well as by feelings Were your father to ballou you and not be abated, but the fervor of your plea would not be abated, but of personal enmity to our Lord. In the establishment of his authority, they saw the ruin of their Esau, with an exceeding bitter cry, Spare me, own; and conscious that the continuance of their "Bless' me, O my father." That would be the struction, the mighty works which they ought to go and pray unto me, and I will hearken unto all around, lay an interior stone. The rattling have received as evidences of his divinity. "What you." the Romans shall come, and shall take away both can turn him?" Why, then, should I pray for our place and nation." Under this apprehension, we find them stimulating the zeal of the people cording to his nurnes? If he has resolved to bless, or to withhold blessing, he will do acand the jealousy of the government; and by alter- Corring to his purpose, neither last in their diabolical conspiracy, and triumphing ourselves in his hand. Practically, indeed, his in the anticipated fall of their victim. In contemplating such a train of iniquities, crowned and cannot change : therefore his promise is sure. completed with so dreadful an imprecation, we behold a picture of depravity unequalled in the 24,) "O my God, take me not away in the ment of a judgment thus audaciously invoked and impiously defied. In the conduct of the Jewish "Thou art the same, and thy years shall have no of a man in profile. It is well executed. The of their rulers, zealous for their law, which they a strong ground of fait h in his promise.

are taught to think endangered by the doctrines of this new teacher, fearful of again provoking door of hope against nie? the severity of an arbitrary government, they seem to have acted under impressions of religion, however mistaken, and of loyalty, however misapplied. Why then do we see them involved in one common punishment with the leaders and in- tion to him. This does not mean that a sinner judgment (if it be no more,) sentenced to national reprobation, and condemned under the very sanc-tion of the law which it was the object of their blind wickedness, and pray (Fod, if perhaps the thought zeal to maintain? Because they wilfully and of thine heart may be forgiven thee." The dying perversely rejected a revelation impressed upon malefactor prayed as a sinner, "Lord, remember their senses by repeated and miraculous evidence; because they listened to the suggestions of pride, and around interest in consistion to the dictates of reason; and conscience, and truth. Because their wild and capricious levity led them to Because their wild and capricious levity led them to ''But I dare not pray; for my sins are greater desert and prosecute the Master, whose authority than those of other men."

dependent on him, requiring his paternal care, why should I ask him to bless me? The stars do not ask him. The flowers that spring up in the field do not seek his smille. The falling sparrow does not call on him for help. He gives to his own what he knows to be their need. His love prompts this. Why, then, since I cannot inform nim, should I trouble him with my prayers?

He gives or withholds according to his pleasure." the vicinity of the Stone Mound, described by Were you in imminent danger, you would not reason thus: your ery for help would be sponta-neous and irrepressible; your heart would speak. Were your father to banish you from your home, of Newark :--enhanced, by the decision. You would cry, like It is oval in form-well smoothed, novaculite in kind-and, when shaken, sounded like a child's rattle-box. A small aperture was found in one temporal existence, as a nation, was suspended upon the most of his divine mission ther found areas the proof of his divine mission, they found cause agony, to check reasoning and shence doubt the cement caused it to open, and disclosed the Christ says, (Luke xviii. 1.) "Men ought always the cement caused it to open, and disclosed the contact of the contact o of alarm and jealousy in the miracles by which it to pray, and not to fain t." The promise of God contents. This stone was really a box-well cut, was attested, and urged as arguments for his do- to his captives was, (Jer. xxix. 12,) "Ye shall and regularly shaped-in which, fitting neatly

sound proved to have been occasioned by a small "All this is plain and reasonable; but how piece of the enclosed stone, which was broken off do we? for this man doeth many miracles: and if am I to reconcile the diaty efforts with the im-we let him alone, all men will go after him, and mutability of God? 'He is of one mind: who struck by the spade of the digger. from the base-very probably when the case was

Taking out the enclosed stone it measures, by joining on its broken base, about seven inches, and three-quarters in length, three in breadth, and two in depth. To give a very popular illustracording to his purpose." tion of its shape, I can only say it is like a plain, nate charges of blasphemy and treason, advanced have we anything to do with it. If he commands round topped church window. To describe main malice and supported by perjury, succeeding at us to pray, as we know he does, we are to leave thematically, I would say, draw a rectangle three inches broad and six inches long. Bisect one of the ends, and with a radius of one and a half in ches, describe a semi-circle on this smaller side of the rectangle. The other elements of its shape I The Psalmist in his sorrow prayed, (Ps. cii. will not attempt describing at present. This stone is completely covered with charachistory of man; and we look for the accomplish- midst of my days." And what was the ground ters. The upper surface presents, inside the rim of this plea? Verse 25th, "Thy years are of half an inch, a hollowed aspect. On this hol-throughout all generations," and verse 27th, lowed surface stands out in bas relief, the figure

populace, however, we see some circumstances of end." If God did change, we might abstain from dress is exceedingly like a Jewish priest, as seen extenuation. Led by the influence and authority prayer; but because he does not change, we have in old Jewish cuts. Horne's Introduction has a few such inserted. There is the breast-plate, up-"But has not God said, "The prayer of the usually large, and the long flowing robe of the wicked is abomination ?' Does not this shut the sacrificer.

The stone is completely covered on all sides with a kind of square characters, some of which bore No! God has never said that. Prov. xv. 8: a resemblance to the Chaldaic form used in writing "The sacrifice of the wicked is an abomination to the Lord." That IN. the outward worship, the Hebrew. Some looked like the Hebrew coin cha racter, some looked like the Phenician alphabet; offerings of wicked men who practise the obsera few bore some resemblance to those of the Grave vances of religion hypocritically, are an abomina-Creek Tablet, and some I could not identify with stigators of the crime? why for a mere error in who feels the need of God's favor may not seek any known alphabet. My first object was then to judgment (if it be no more,) sentenced to national it. The Apostle Peter encouraged even Simon find the clue by making out, if possible, the precise language, and identifying the characters. Only five showed the true Hebrew form; three would resemble the coin character. The rest were very irregular. Being a little familiar with almost all the alphabets of the Aramæan tongues, I de termined to attempt the solution of the engravings It astonished me. Hebrew in that form I never and prejudice, and interest, in opposition to the dise." (Luke xxiii. 42, 43.) Gan you ask a bles of the modern German Jews, than any other dictates of reason, and conscience, and truth. - more convincing projof than this that a sinner -but not exactly the same by any means. As I proceeded to interpret the inscriptions, I found more to astonish me.

C. C. Herald

A LESSON FROM GARIBALDI.

Christ. Still there was no minister until the little praying circle numbered fifty-four, when they were At one period of disaster and deep depression enabled to build a church and call a pastor, giving in the struggle for Italian independence, the hea salary adequate to his support, without assistance roic patriot-general, whose fame has gone over the from the Board of Missions. world, issued this proclamation : "In reward for

A peor blacksmith, who could hardly speak for the love you may show your country, I offer you stammering, came to his minister one day and hunger and thirst, cold, war, and death. Whobegged him to appoint a conference meeting. He ever accepts these terms, let him follow me." It felt confident that a blessing was about to descend | was patriotism echoing its response to the great on the long-slumbering church. His soul had truth of religion: "He that loseth his life for my been so oppressed with the burden of souls that he sake, shall find it." It was a sublime assertion of had closed his shop and spent the afternoon in moral nobleness as a superior good to pelf or pleaprayer. The meeting was appointed with little sure. hope of many attending. When the hour came Are we, then, to allow the love of country to

the house was crowded to overflowing. A marked move men more profoundly than ourselves are to with tears for the prayers of the church. Then another and another followed, until it was found age, we are in danger of losing out of it. Marthat individuals from all parts of the town were tyrdom is out of date; but the martyr spirit beunder deep conviction; and, what was peculiar. longs to all lands and ages alike. It is that spithey dated their impressions from the time when rit which our Lord discovered and honored repeatthe poor old man was agonizing in prayer in that edly in his disciples, when there was no blood to be shed. He throws no chill of mercenary pru-Reader, never feel that the sphere of your influ-

dence over their enthusiastic self-abandonment ence is too narrow to admit of your doing good. He had no rebuke, but the heartiest praise, for No one can draw nearer to God than you may. the poor widow-wildly rash as men would account He is no "respecter of persons." Oh! will you her-who threw into the treasury her whole living not go, then, at once to your closet, and beg of at once. He would suffer no carping at Mary for him to pour out a blessing on the church to which expending the amount of at least fifty dollars on a you belong? and let this be the hourly cry of your vase of perfumery for His sacred head. And his burdened hearts. Surely he will not turn you own self-immolating spirit is seen, at times proving contagious. Even the doubting Thomas catches it. "Let us all go that we may die with Him !" -how aptly that rallying cry chimes with the words of Jesus-" Whosoever forsaketh not all he

We have some curious disclosures of the eccle- hath, yea, and his own life also, he cannot be my siastical affairs of London. An act of parliament discip has just been passed, and having secured the royal

"O learn to scorn the praise of men! O learn to lose with God! For Jesus won the world through shame, And beckons thee His road."

Congregationalist

AN UNPROFITABLE BENEVOLENCE.

Omitting these, the act shows that there are forty-It is not uncommon for even good men to supnine churches, capable of accommodating 22,352 persons, the incumbents receiving incomes amountpose that they may retain a close hold upon the ing to £17,000. (\$85,000) and the elerical staff property that God has given them while they live, amounting to sixty-four. If the cost of organist, and then leave by will some goodly proportion of beadles, &c., be taken from the account the annual | it to the cause of religion and philanthropy when expense of maintaining these forty-nine churches they die. Undoubtedly, too, it is well to feel and has not been less than £21,900 (\$109,500.) In- | act like the devoted Swartz, when on his dying stead, however, of 22,352 worshippers, the average | bed he said, "I leave the church of God my heir," attendance has only been a little over 8,000, in- but it may be questioned whether this is, as a cluding children. If the average number of com- general thing, in any sense, the best course. In municants be taken as a test, the failure is still more glaring. This is only 1093. These churches, therefore, are maintained at an average expense as he could do himself. No man, too, should deof £20, or one hundred dollars for every commu- prive himself of the spiritual enjoyment and proit, which he may himself have, from the very act

Here then are forty-nine churches, and sixty- of doing good with what has been intrusted to his four clergymen, receiving \$85,000 a year besides care. And seeing that he is to be one day retheir parsonages and perquisites, and only preach- quired to give account of his stewardship, no man ing to a little over a thousand communicants, may be considered as at liberty to leave his proabout as many as would make up the average atperty subject to the many contingencies, losses, tendances at two or three respectable dissenting and delays almost always attendant upon the setchurches. A more instructive commentary upon | tlement of wills.

that ancient petrifaction, the Anglican Church, We have been much struck with the facts that could hardly be imagined. have been brought out in regard to the somewhat During the debate on the passage of the act, famous McDonough estate, and most seriously authorizing this wholesale transfer of ecclesiastical commend them to the attention of all of our readers. property, a curious specimen of bigotry manifested | It was valued on his death at \$5,000,000, and itself. The bill originated in the house of Lords, the most careful and minute arrangements were and among its provisions was one enacting that | made in his will for 'it to be expended chiefly in certain of the churches should be sold to "foreign public and charitable uses. Up to this time, how-Protestants," thus evidently forbidding English ever, more than half has been wasted away. The Dissenters from purchasing or occupying them.whole estate now amounts to \$2,230,000. Over This clause caught the vigilant eye of Sir M. Peto, \$250,000 has been spent in litigation, over \$200,-