

# American Directory

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## Poetry.

### A CHILD AT PLAY.

BY REV. JAMES GILBOURNE LEVINS.  
A rosy child went forth to play,  
In the first flush of hope and pride,  
Who sauntered in silver beauty lay,  
And, kneeling on the trackless waste,  
And, kneeling on the trackless waste,  
When ebb'd the waters many a mile,  
He faded in hot and trembling haste,  
Arch, wall, and tower—a godly pile.  
But, when the shades of evening fell,  
Vailing the buds and peaceful deep,  
The tolling of the vesper bell  
Call'd him to his home to sleep,  
He pass'd a long and restless night,  
Dreaming of structures tall and fair;  
He came with the returning light,  
And lo!—the fatalities were bare.  
Less wise than that unthinking child,  
Are those who deem 'till death is their  
Who grasp, with strivings warm and wild,  
The false and fading toys of earth.  
Gold, learning, glory: What are they  
Without the faith that looks on high?  
The sands forsook a child at play,  
Which are not when the wave goes by.

### OH, SPERAL NOT THOU MY FAITH AWAY.

BY REV. JAMES GILBOURNE LEVINS.  
Oh! steal not thou my faith away,  
Nor tempt to doubt a lowly mind;  
Make all that Earth can yield thy prey,  
But leave this heavenly gift behind;  
Our hope is not the sea'sy dream  
When lo! winds rise in wrath and gloom:  
Ours is the faint and faithful beam  
That lights us to the cold dark tomb.  
Yea, since, as Ours from heaven has bid,  
There lies beyond that dreary bourse  
A region where the faithful dead  
Eternally forget to mourn,  
Welcome to those who seek the chain,  
The burning water, the black abyss;  
I shrink not from the path of pain,  
Which leads me to that world of bliss.  
Then, hush that troubled heart, be still;  
Renounce thy vain philosophy;  
Seek thou to work thy Maker's will,  
And light from Heaven shall break on thee,  
To glad thee in the weary strife.  
Where strong men sink with falling breath,  
To cheer the faint on their life,  
And bless thee in the night of death.

### FOR THE AMERICAN PRESBYTERIAN.

**"HOW TO ENJOY LIFE: OR PHYSICAL AND MENTAL HYGIENE."**  
CHAPTER 2.—PUBLIC WORSHIP.  
CONCLUDED.

BY WM. S. CORWELL, M. D.  
In the public worship of God, his power is seen in renewing the heart; in imparting to it his "saving health"; in transforming the soul into his divine image, and pouring into it the light of life and the joy of heaven.  
In the public worship of God, too, Christians are perfected in the divine life. The disciples of Christ, whose first-born of the Spirit, are children. They are to be fed and nourished by spiritual food till they attain "the full stature of perfect men in Christ Jesus." It is as much a part of divine physiology, that the child of grace should grow by the preached word, and by the administered ordinances of the gospel, as that the newly-born infant should be nourished by its proper food. It is by the application of divine truth that the Spirit carries on the work of sanctification. "Sanctify them through thy truth; thy word is truth." "He takes of the things" of Christ "and shows them to" the Christian; but he usually does it through the instrumentality of human means. The gospel is a "treasure in earthen vessels," and it is God's appointment that these vessels should be used in sanctifying human hearts.

It is in the public worship of God that Christians have an opportunity of openly professing their faith in the Saviour and their love to him. Here they surround the table of the Lord and commemorate his death. Here they proclaim to the world that they are not ashamed of Christ crucified." Here they are seen "a peculiar people," holding communion with one another, and with Christ's Head. Here their hearts, their object, their all are one. Here they are preparing for mansions of bliss at God's right hand. Their prayers, their praises, yes, all their services ascend before him, as sweet incense, when offered in faith through the sacrifice of his Son. Here they are formed into churches for the mutual edification of each other, and "for the furtherance of the gospel," that they may send it abroad to all the nations of the earth, till the sound shall be heard from pole to pole, "the kingdoms of this world;"—its divided and jarring kingdoms—have become the united and peaceful "kingdom of our God and his Christ." Here the faithful minister of Jesus "Establishes the strong, restores the weak, Reclaims the wanderer, binds the broken heart, And, armed himself in panoply complete Of heavenly treasure, furnishes with arms, Bright as his own, and trains, by every rule Of holy discipline, to glorious war, The acrobatic host of God's elect."

Such are some of the beautiful effects of public worship. Many more might be named, but these are sufficient for our present purpose, to wit, that of spiritual hygiene.

The gospel is a debtor to no man. No man can do without a preached gospel. People sometimes say, "We are not able to support the gospel," and parses, that we are not wealthy, say, "We are not able to support the gospel." Now, this language conveys the idea that the gospel is a tax, that it diminishes so much the wealth of the place, without rendering an equivalent. But this is a most incorrect idea. The gospel more than supports itself wherever it is faithfully preached. In a worldly point of view, merely, it saves more money in curtailing extravagance, in the suppression of crime, intemperance and vice of various kinds, than it costs to support it. Would you see this proved? Compare those places that have a preached gospel with those that have it not. Are the people who enjoy it poorer than those who do not possess it? Are they more ignorant as it respects worldly knowledge? More illiterate? Stupid, indolent? Go into a town where the gospel is preached, where it is decently and honorably supported, and where the sanctuary is regularly and punctually visited; are there more marks of wretchedness, poverty and decay there, than where the gospel is not preached? Are the houses more wanting in decency? Are there more broken panes of glass; more roofs which "through the idleness of the hands, drop through?" Are the walls and fences

more dilapidated? Does the ground more resemble the "sluggard's vineyard," covered with nettles and thorns? Are those marks of decay more prevalent where the gospel is preached, even among a sparse population, than where it is not? Every man must answer these questions in the negative.

Come with me to our beautiful city of "Brotherly Love." Do you find the best population in those streets and lanes where public worship is neglected? Are the most learned, elevated and refined people there? Where do you find the best houses, the finest stores, the most industrious and wealthy citizens? Not, surely, in those little filthy, dirty streets and alleys, where every other door opens to a grocery, and where the wretched inhabitants rarely or never go to church.

Are you a merchant—in which town would you prefer to open your store in the country, where the gospel is preached, or where it is not? In which street in the city would you prefer to establish your son in business, where the people are church-going, or where they are not? These are plain matters of fact. Doctors have to deal with facts when they talk about health, and they ought to deal with facts when they speak of spiritual hygiene as well as bodily.

Setting all moral and religious considerations aside, and contemplating those only which refer to a lucrative employment, who would not prefer to dwell among a church-going people?

But, I can safely go one step farther, and as long sermons are seldom good or much liked, this remark shall end the present chapter. Man needs the relaxation of the Sabbath. He requires public worship, and he cannot "enjoy life," and it is doubtful whether he could exist in a civilized state without these blessings. The experiment has been tried. That infidel nation, France, at the period styled the "French Revolution," burned the Bible, blotted out the Sabbath, and destroyed public worship. Were they then better off? No; they found they could not attend to the common avocations of life. They needed a day of relaxation from labor, and the constant routine of dissipation. They would not have a seventh day's rest, because it had been appointed by God and sanctioned by Christianity, which latter they wished to annihilate. But they appointed a tenth day's relaxation, a Decade as they called it. Here learn the wisdom of God in the appointment of the Sabbath, and the institution of public worship, and the consummate folly of man when attempting to refine upon, or annul divine institutions.

FOR THE AMERICAN PRESBYTERIAN.  
**LETTER FROM MT. LEBANON.**  
III.

DEAR EDITOR:—Your readers will be interested to learn that Fad Pasha has returned from Damascus to Beirut, and that the French troops, with the exception of a detachment at B'eddor, (near Beirut Kouf), have left the mountains and encamped about three hours' ride from us, at the east and west in Beirut, and Kob Elias in the Bukaa. As we anticipated, they found no occasion to fight the Druses in Mount Lebanon.

The mixed Commission is in session at Beirut for the trial of the Druse Sheikh. Said Bey Jumbala, their Commander-in-Chief, and wealthiest prince, was on trial before the Turkish tribunal, and it was evidently the design of that tribunal to find him guilty, irrespective of the evidence, and confiscate his property. Lord Dufferin, the English Commissioner, interfered, and introduced five representatives of himself and the other European Commissioners, in order to secure a fair and impartial trial. Thirteen of these Sheikhs presented themselves in obedience to the summons, and were apprehended and regarded as guilty unless they can prove their innocence. The other Sheikh who did not obey the summons, were pronounced guilty and rebellious, and all their property was confiscated. The trial is secret, and the most that we hear is, that there is no progress. Lord Dufferin remarked to me on Saturday last, "Only England and America, in such cases, regard all persons innocent until they are proved guilty;" and that such trials in Europe are usually secret."

The Lord will overrule their counsels for His own glory.  
The decision of this Turkish tribunal will be revised by the mixed Commission, upon the members of which devolves the heavy responsibility of enacting what is right in resolving the Syrian question, and providing an efficient government for this unhappy country. The present position of affairs is remarkable as the events themselves, which have attracted the attention and awakened the sympathies of the civilized world. Indeed, all the world is interested, since all the races and all their religions have their origin and meeting-place in this quarter of the globe; and it is consonant to my office and the aim of my life, under all circumstances, amid all kinds of religion, in behalf of all races, or rather all divisions of our one race of men upon the earth, by all possible instrumentalities, to labor for an increased interest of all mankind, in the welfare of one another, and in the advancement of their common Redeemer's cause under the whole heavens. I am fully persuaded that the Lord is in all the past events and in the present attitude of affairs, with a providential concern for a brighter prospect in the future; and in this persuasion I am content to await its issue.

It is matter of thankful record that no American missionaries have been lost amid the massacres, and that we have so many of us continued at our stations and at our work. Our Druse neighbors have said more than once, that a hundred men like your humble correspondent in Mount Lebanon, would have prevented all this war. And ought not the United States of America to have furnished that hundred missionaries for this goodly mountain many years ago, or now to send them maintain? Of a hundred missionaries in Mount Lebanon, each would have a parish of half a dozen villages, and a population of three thousand souls, of all religions except the true. Such a demonstration from the United States would look like the Mountain. France has just sent 6000 soldiers to subdue the Druse country, and found no occasion to fire a gun. All were afraid, and many fled. There is indeed a moral power in mere numbers; and how can the church of God achieve the moral conquest of the world, without sending forth her choicest sons and daughters, and consecrating her accumulated treasures and energies to this glorious and bloodless conflict? Omnipotence is pledged to crown every well directed effort with an endless

income of joy. But, alas! notwithstanding the clearest promises of God, all men seek their own, and not the things of our Lord Jesus Christ, in the predicted and promised renovation of the whole earth.

Now, permit me, sir, to transcribe the following "Petition of all the Sheikhs and commons of the Druse nation of Mount Lebanon, addressed to her imperial authority, the Queen of England. May God grant her continuance of royal power and its increase, in the name of God! Amen.

"Whereas, God has spared His people and bestowed upon them, your Imperial Highness and government filled with mercy and compassion towards all His creatures, whosoever they may be, and to whatsoever seat they may belong; more especially towards those who may be judged without justice and without evidence; whereas, we, your humble servants, approach your throne, beseeching that the mercy of your Imperial Highness may protect us; and praying to be regarded by the eye of compassion; that justice may be done to us. We are emboldened to present this petition to the government of England, just and compassionate towards the worshippers of God; and we are emboldened to include a journal containing an explanation of the events which have happened between us and the Maronite nation of Mount Lebanon, in order that all the occurrences which this journal contains from the commencement to the end, may be told to your Imperial ears. We pray that your Imperial compassion may cover us, and that your judgment may be according to justice and impartial evidence. Now, we bend and fall down before the throne of your Imperial Highness, that you may be compassionate unto us in doing justice and in concerning with our Ottoman government, the most high, and with other exalted powers, in order that we may not be treated according to the false accusations of our enemies, or punished before we are tried or found guilty. God forbid that Imperial monarchs should do anything that is unjust. This is what we are emboldened to petition for at the throne of your Imperial Highness. May God preserve her! In the name of God. Amen. I, the humble servant, because this petition is in the name of the Druse nation, when it is not customary to affix the seals of all, have affixed my name and seal in testimony of its being theirs.

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## THE WESTMINSTER REVIEW AND THE BROAD CHURCH.

Under the title of "Neo-Christianity" this Quarterly of the "extreme left" of the party of Religious Progress, takes in hand the recent volume of the liberal wing of the English Church, called "Essays and Reviews." While welcoming these able allies of its own work in an elaborate analysis of each of these essays, it reads them quite a lecture for not carrying out their principles of free interpretation to their legitimate result, which omission this reviewer proceeds to supply with characteristic boldness; and utterly denies the possibility of their professed attempt to re-construct a scriptural and popular Christianity upon this newly laid foundation. These learned gentlemen are distinctly told that their legitimate result, which omission this reviewer proceeds to supply with characteristic boldness; and utterly denies the possibility of their professed attempt to re-construct a scriptural and popular Christianity upon this newly laid foundation. These learned gentlemen are distinctly told that their legitimate result, which omission this reviewer proceeds to supply with characteristic boldness; and utterly denies the possibility of their professed attempt to re-construct a scriptural and popular Christianity upon this newly laid foundation.

BY SAMUEL HANSON COX.  
Leroy, Dec. 15th, 1860.

## PRAYER FOR REVIVALS.

ITS NATURE—INCENTIVES TO IT.

In all genuine prayer for revivals, the believer recognizes great peoples. The holiness of the divine government, the eternal ill desert of sin, the all-sufficient satisfaction atonement; the free offer of mercy to all, on condition of faith in Christ, the natural and total depravity of the human heart, the necessity of a radical change of heart, in order to insure salvation, and the power and willingness of the Holy Spirit to regenerate and sanctify in such a manner and to such an extent as the nature and highest interest of the divine government require—these are the great truths implied in revival prayer. It, moreover, implies sense of dependence on God—submission to his will, and desire for his glory, and willingness to co-operate in the work for which we pray. It implies intelligent and strong confidence in God.

Such are the principles involved. The enabling nature of such prayer will be seen at once. It enlarges the heart and elevates the soul to the sublime heights of moral experience. For a soul to be in such a prayerful state is to have sweet fellowship with the great, noblest and greatest truths, objects and minds, which the universe contains. It is to enter into the very life and spirit of the gospel. It is to consecrate one's self to the accomplishment of its benevolent designs, and thus to make the kingdom of God our meat and drink, our joy and life.

Revival praying in any Church implies unity of desire and petition. It implies that a few, or many, or all, shall be moved by the same impulse of God's Spirit, to unite in their requests for this glorious object. In each praying soul, God beholds one who has been taught to pray, and in whose heart he himself has kindled the holy fires which this seek vent in application. The more there are to unite, the greater will be the descending blessing be. As the spirit of prayer is also the spirit of self-denying labor, it gives evidence of a more extensive preparation for the outpouring of the Spirit.

Faith is an element of true revival prayer. The kind of faith required is that, which embracing the grace of general confidence in God, and ardent love to his cause, adds, moreover, a certain congenial yearning for some immediate and visible manifestation of God's saving power. In preparing the way of the Lord, the Holy Spirit often employs some common providence, to impress the hearts of several persons to pray especially for a particular individual. As the sovereign Spirit moves to the selected dwelling, he takes along with him, by the sweep of the providential agency, the spirit of special prayer. Thus circle after circle is formed around several individuals, and the soul, rising into a lofty, original, often feels beyond all doubt, that God is coming to bring salvation.

Revival prayer must be impetuous. It may well be so. It involves such an amount of religious truth, that the longer it lasts the more the soul grows. It so enlarges the heart and kindles the better. Its persevering exercise causes us to know how much more important are the things prayed for, than at first we thought them to be. God is honored by our impetuosity, much in the same manner as he is by our faith. A vast result is sought, and it well deserves long and faithful pleading. No one knows how great—how transcendent the blessing may be. When we consider the infinite importance of such prayer in the churches, we shall feel that it is high time for them to arise and call upon their God. He is willing to hear and bless. He looks from his throne upon his pleading Church with tender love. He knows that "we can ever know the infinite worth of the great object to be secured in a deep, thorough, and joyful revival.

Look abroad, then, all ye who love your Saviour's honor, and the everlasting welfare of your fellow-men, and reflect how glorious will be another genuine and general revival. God is able to move the land. His Spirit is omnipresent. He waits to be gracious. Our country can be saved only by an everywhere spreading work of true regeneration. The cause of missions throughout the world must be sustained by revivals, or it will languish and die.

If this consideration shall awaken the spirit of prayer in the mind, we further and finally suggest that there is great encouragement to pray. It is an age of revivals, and will be so more and more. We live on the confines of great moral changes, for which revivals only can prepare the world. God has announced his adoption of the system of revivals, and his intention to make brighter and brighter displays of his glory in his manner, until the world shall be filled with the knowledge of God. We may indeed approach him in faith. We repeat it; he does not forbid us to plead with him. We may urge our great requests, may be long at his feet, may pour out all our hearts, may send many of his people to unite with us as we can, and may even resolve to give him no rest until he shall appear in his glory. Then let the churches awake and arise. Begin this day, O ye who feel an impulse of fire, as you value the souls of dying men, as you prize the cause of religion in your own country, and in the whole world, go before the throne of grace, in the spirit of persevering prayer, crying, "O Lord, revive thy work. In the midst of the years make known; in wrath remember mercy!"—and in this day of mercy, let salvation become a mighty flood.

FOR THE AMERICAN PRESBYTERIAN.  
**LETTER FROM MT. LEBANON.**  
III.

DEAR EDITOR:—Your readers will be interested to learn that Fad Pasha has returned from Damascus to Beirut, and that the French troops, with the exception of a detachment at B'eddor, (near Beirut Kouf), have left the mountains and encamped about three hours' ride from us, at the east and west in Beirut, and Kob Elias in the Bukaa. As we anticipated, they found no occasion to fight the Druses in Mount Lebanon.

The mixed Commission is in session at Beirut for the trial of the Druse Sheikh. Said Bey Jumbala, their Commander-in-Chief, and wealthiest prince, was on trial before the Turkish tribunal, and it was evidently the design of that tribunal to find him guilty, irrespective of the evidence, and confiscate his property. Lord Dufferin, the English Commissioner, interfered, and introduced five representatives of himself and the other European Commissioners, in order to secure a fair and impartial trial. Thirteen of these Sheikhs presented themselves in obedience to the summons, and were apprehended and regarded as guilty unless they can prove their innocence. The other Sheikh who did not obey the summons, were pronounced guilty and rebellious, and all their property was confiscated. The trial is secret, and the most that we hear is, that there is no progress. Lord Dufferin remarked to me on Saturday last, "Only England and America, in such cases, regard all persons innocent until they are proved guilty;" and that such trials in Europe are usually secret."

The Lord will overrule their counsels for His own glory.  
The decision of this Turkish tribunal will be revised by the mixed Commission, upon the members of which devolves the heavy responsibility of enacting what is right in resolving the Syrian question, and providing an efficient government for this unhappy country. The present position of affairs is remarkable as the events themselves, which have attracted the attention and awakened the sympathies of the civilized world. Indeed, all the world is interested, since all the races and all their religions have their origin and meeting-place in this quarter of the globe; and it is consonant to my office and the aim of my life, under all circumstances, amid all kinds of religion, in behalf of all races, or rather all divisions of our one race of men upon the earth, by all possible instrumentalities, to labor for an increased interest of all mankind, in the welfare of one another, and in the advancement of their common Redeemer's cause under the whole heavens. I am fully persuaded that the Lord is in all the past events and in the present attitude of affairs, with a providential concern for a brighter prospect in the future; and in this persuasion I am content to await its issue.

It is matter of thankful record that no American missionaries have been lost amid the massacres, and that we have so many of us continued at our stations and at our work. Our Druse neighbors have said more than once, that a hundred men like your humble correspondent in Mount Lebanon, would have prevented all this war. And ought not the United States of America to have furnished that hundred missionaries for this goodly mountain many years ago, or now to send them maintain? Of a hundred missionaries in Mount Lebanon, each would have a parish of half a dozen villages, and a population of three thousand souls, of all religions except the true. Such a demonstration from the United States would look like the Mountain. France has just sent 6000 soldiers to subdue the Druse country, and found no occasion to fire a gun. All were afraid, and many fled. There is indeed a moral power in mere numbers; and how can the church of God achieve the moral conquest of the world, without sending forth her choicest sons and daughters, and consecrating her accumulated treasures and energies to this glorious and bloodless conflict? Omnipotence is pledged to crown every well directed effort with an endless

income of joy. But, alas! notwithstanding the clearest promises of God, all men seek their own, and not the things of our Lord Jesus Christ, in the predicted and promised renovation of the whole earth.

Now, permit me, sir, to transcribe the following "Petition of all the Sheikhs and commons of the Druse nation of Mount Lebanon, addressed to her imperial authority, the Queen of England. May God grant her continuance of royal power and its increase, in the name of God! Amen.

"Whereas, God has spared His people and bestowed upon them, your Imperial Highness and government filled with mercy and compassion towards all His creatures, whosoever they may be, and to whatsoever seat they may belong; more especially towards those who may be judged without justice and without evidence; whereas, we, your humble servants, approach your throne, beseeching that the mercy of your Imperial Highness may protect us; and praying to be regarded by the eye of compassion; that justice may be done to us. We are emboldened to present this petition to the government of England, just and compassionate towards the worshippers of God; and we are emboldened to include a journal containing an explanation of the events which have happened between us and the Maronite nation of Mount Lebanon, in order that all the occurrences which this journal contains from the commencement to the end, may be told to your Imperial ears. We pray that your Imperial compassion may cover us, and that your judgment may be according to justice and impartial evidence. Now, we bend and fall down before the throne of your Imperial Highness, that you may be compassionate unto us in doing justice and in concerning with our Ottoman government, the most high, and with other exalted powers, in order that we may not be treated according to the false accusations of our enemies, or punished before we are tried or found guilty. God forbid that Imperial monarchs should do anything that is unjust. This is what we are emboldened to petition for at the throne of your Imperial Highness. May God preserve her! In the name of God. Amen. I, the humble servant, because this petition is in the name of the Druse nation, when it is not customary to affix the seals of all, have affixed my name and seal in testimony of its being theirs.

## THE END OF INFIDELITY.

The following incident was related at a recent noon-day prayer meeting in this city, as reported by the S. S. Times.

One old man, living in a small town, had made himself conspicuous by his open infidel opinions. He was invited to attend a meeting, in view of everything. He kept a Bible, and on the margin with a pencil made annotations of the most fearfully blasphemous character; so that the Book was talked about in the town—as "the Bible. He became a most loathsome being. He was dreaded and shunned by the town people, and could hardly be heard of in their midst. No notice was taken of him. He became desperate. Finding none to befriend or even to molest him, and guided by most terrible thoughts, he made way with himself. For a whole week his house was noticed to be shut. Those who entered what had become of the old man, died in his death. No notice was taken of his death by the townspeople. His body was found in the vicinity, that his door was broken open and the fearful end of this wretched being was revealed. Three months afterwards the house was offered for sale. Not a man in all the country would bid a dime for it. It was also declared that not a man would have it as a gift. An hour after this fruitless attempt to sell it, an alarm fire was sounded in the village, and the house was consumed. A year or two afterwards, remarked the speaker, I saw the ruins crumbling, moderating, brick by brick. Not a man would remove its rubbish. This is only infidelity gone to seed, infidelity developed.

BY SAMUEL HANSON COX.  
Leroy, Dec. 15th, 1860.

## PRAYER FOR REVIVALS.

ITS NATURE—INCENTIVES TO IT.

In all genuine prayer for revivals, the believer recognizes great peoples. The holiness of the divine government, the eternal ill desert of sin, the all-sufficient satisfaction atonement; the free offer of mercy to all, on condition of faith in Christ, the natural and total depravity of the human heart, the necessity of a radical change of heart, in order to insure salvation, and the power and willingness of the Holy Spirit to regenerate and sanctify in such a manner and to such an extent as the nature and highest interest of the divine government require—these are the great truths implied in revival prayer. It, moreover, implies sense of dependence on God—submission to his will, and desire for his glory, and willingness to co-operate in the work for which we pray. It implies intelligent and strong confidence in God.

Such are the principles involved. The enabling nature of such prayer will be seen at once. It enlarges the heart and elevates the soul to the sublime heights of moral experience. For a soul to be in such a prayerful state is to have sweet fellowship with the great, noblest and greatest truths, objects and minds, which the universe contains. It is to enter into the very life and spirit of the