Poetry.

For the American Presbyterian. VANISHING THINGS.

Said the good old Puritan, John Wilson, to his daughter, who asked him how he felt when his end drew nigh:-" Vanishing Things."

Vanishing things! vanishing things! This strong hour my freedom brings; The last of sin, and the last of strife; Hail to the glory-and endless life!

Vanishing things! vonishing things! I am borne on high, as by angel wings; Other beings press on my sight, In their march of joy through fields of light.

Vanishing things! vanishing things! Death on your beauty his shadow flings; The cloud is scattered that hovered o'er

A light from the Blessed One cheers my way; For naught on the earth can I wish to stay. My rising soul in her triumph sings: Ye are left for my God, poor vanishing things I To bow at the throne of the Crucified; To be with the hosts who in faith have died:

To go where no bigots the good pursue, O, world, and sin, I have done with you. Dear flock of the wilderness, farewell!

I go amid the first-born to dwell,

Where joy from the fountain forever springs,

And the objects we love are not vanishing things.

E. E. A.

> For the American Presbyterian. TOO LATE!

Lips quivering with the shock, Of those swift words that mock All strength of will-all loving agony, Saying, in startling thunder, he must die! Whispered, to-night, "Too late!"

How, from the living day, Do men thus pass away? I shook that man but yestreen by the hand, I talked with him of health, of news, of land; And now he cries "Too late !"

Speak to him now of One Whose death hath pardon won; Whose love can make us blest in life or death! He gathers up his faint and wasting breath For one sad cry, "Too late!"

Ah, me i a shrill of pain Shudders through each heart-vein. How have I wronged a soul that Christ would save Unwerned, unled, he sinks into his grave, Crying at last, " Too late !"

And we must close the sod, And leave him with his God. But as we walk the streets of daily life, Our ears can never lose, amid their strife, That warning cry, "Too late!"

Correspondence.

NONE OF US LIVETH TO HIMSELF. "For the heart grows rich in giving, all its wealth is living grain, Seeds that mildew in the garner, scattered, fill with gold

We see this lesson written for us in beautiful words wherever we turn. Even the sun, so mag- at, whilst those who maintain the old truth. I nificent in his strength that heathen nations bowed trust with most of us, my brethren, are branded to worship Baal, the Sun-God-shines not for himself. The Moon catches his bright rays upon her round shield, and reflects them to us in softened ordained men amongst us, and who still keep beauty, till we lovingly crown her Queen of the their places in the national church, is it not a Night. And the Stars hang their lamps in the time for us, if we do hold openly by the Holy old accustomed places, that the lost traveller, by land or sea, may be guided safely homeward. Not less do the humble things of earth grow beautiful believe in the Lord Jesus Christ as very God in giving. Dewdrop and flower, mountain and and very man-if we believe in his offering cloud, fulfil each their useful mission, and no himself on the cross as the one only true and sooner does anything become utterly powerless, either for use or beauty, than it is, by the same for us, laying aside our suspicions and our disign, worthless.

But perhaps we might not have applied this in prayer, and trust, and labour, and love, and truth to ourselves, had not Nature's great interpreter, our book from Heaven, repeated the unchanging law, that 'None of us liveth to himself.' the faith? A thousand links of influence, like telegraphic wires connect our lives with those on every side, which should be ever vibrating with messages of blessing. Our hands are full of gifts, which we can only truly use by imparting them; and it is the medical profession into closer fellowship, in this precious power of dispensing good that our and with special reference to the spiritual wel-Heavenly Father gives us the privilege of being fare of medical students, who attend lectures most nearly like himself.

And then, by a like immutable law, our hearts and hands grow "rich in giving." The thought don is estimated at one thousand two hundred. which we impart leaves a richer one behind it. They form a class which is exposed to peculiar The impulse we give the mind of another, has left temptations, and up to a recent period no man our own the stronger. It is notorious that when has cared for their souls. Now, a goodly and one is publishing a falsehood, by the time he has classes for the study of the Scriptures, presided convinced two or three others, he has at last convinced himself. And surely the reflex influence of advocating truth will not be less decided. Even a rapid increase going on of true piety among the money given to accomplish some good end re- medical men in London, and that the skeptiturns in double measure to the giver, and the turns in double measure to the giver, and the largely prevailed among the profession, are harvest of happy thoughts and worthy purposes waning fast before the light of a living Christimay well count up the gain to a hundred fold. anity.

A poverty-stricken man is the selfish man ever, though his gold be heaped around him abundant vember, at which twenty-eight of the women and valueless as pebbles, till, touched by some present were induced to betake themselves to generous hand, like the rock smitten by the rod the "homes" provided for penitents. It is beof Moses, it pours forth in streams of blessings. lieved that two hundred of these unfortunate Lips that are silent now on earth used to say, that creatures have been rescued by the movement. a man might as well own so many acres of the since February last. There is a Female Aid broad, blue sky above him, as riches here which Mission also engaged successfully in this diffihe does not use. And one who looked upon life cult and important work. In Edinburgh it is from the highest human stand-point ever yet at said that more than one hundred have been retained, has given us as the result of his observation claimed in a month. the proverb, "There is that scattereth, and yet increaseth: there is that withholdeth more than is meet, but it tendeth to poverty." Both quaint and true are these lines from the pen of Geo. H. Calvert:

"The Sun gives ever, to the earth, What it can give, so much 'tis worth. The ocean gives in many ways, Gives paths, gives fishes, rivers, bays; So too, the air; it gives us breath, When it stops giving, comes in Death. Give, give, be always giving; Who gives not is not living.

God's love hath in us wealth upheaped; Only by giving is it reaped. The body withers, and the mind, Is pent in by a selfish rind. Give strength, give thoughts, give deeds,

give pelf, Give love, give tears, and give thyself. Give, give, be always giving; Who gives not is not living The more we give, The more we live."

PHILADELPHIA. THURSDAY, JANUARY 3, 1861.

For the American Presbyterian. TEMPERANCE AND THE LADIES IN of the Established Church. In a Dorsetshire village, from forty to fifty persons were confirmed Wyoming, Iowa, Dec. 12, 1860. at one time. In another parish, the church Heroic actions are not confined to particular which holds one thousand persons—half the potimes or places; neither are they to be estimated pulation—is crowded, thirty district visitors are by the greatness of results. When the soul is actively engaged, the business of the public roused up by a sense of wrong or impelled by benevolent impulse to start suddenly from the ordi-

nary line of conduct, to dare and to achieve som e

thing noble and praiseworthy, there is heroism.

The ladies of this place deserve approbation for

their descent on two saloons last week. They were

danger, and to demolish the receptacles of poison.

They were like the men of Boston who spilled the

Tea. The affair produced quite an excitement,

but no personal injury was sustained. Good citi-

zens, of course, take the side of the ladies. There

is a determination now to abate the moral nui-

How strange that there can be no place so quiet

and so reputable for good morals, but some agent or agents of the Prince of Darkness will seek to

burrow there and commence clandestinely the

work of mischief. The temperance banner has

waved over this place for years. The people have

had line upon line and precept upon precept.

The accomplices of Satan have been fully warned.

There are not more than two or three persons

who have been disposed to persist in the abomina-

ble practice of selling strong drink, and that very

covertly,-but of late they became bolder. They

opened on the Sabbath. They had gambling and

wearing. They were becoming bold with a con-

The usual results followed,—husbands and fa

thers were made drunk, young men were decoyed

and demoralized. A barn was set on fire by a

man who was drunk, and a large amount of pro-

perty was destroyed. At this crisis the ladies

arose, and, with true, moral courage, faced the

A constable who was a frequenter of the saloons

threatened to arrest the ladies,—but his threats

He also made some indecent remarks, which

gentlemen took up the next day, and he became

One of the saloons has since been closed, and

the other is under a pledge of having no gambling

THE RELIGIOUS WORLD ABROAD

ENGLAND.

It is just matter of surprise that the recent

infidel developments of the Oxford theologians.

have called forth so little remark or protesta-

tion from the evangelical portion of the nation-

al church. We find in the last News of the

Churches, a charge of the Bishop of Oxford,

in, which allusion is made to this defection from

the faith, but nothing is said as to the duty or

power of the church to cast off these dead

When, I say, such words as these are delibe

rately uttered by our ordained clergy, while the

slowness even of English theologians to accept

such a treatment of God's revelation is scoffed

as Baal's prophets and the four hundred pro-

whilst, I say, such words as these are heard from

Scriptures as the one inspired voice of Gqd's

written revelation-if we do hold to the ancient

creeds as the summary of the good deposit—if we

sufficient sacrifice, satisfaction, and atonement

for the sins of the whole world—is it not time

visions about small matters, to combine together

watching, lest whilst we dispute needlessly

about the lesser matters of the law, we be

robbed, unawares, of the very foundations of

The Christian Medical Society recently held

its annual meeting at the Freemasons' Tavern,

Great Queen Street, Lincoln's Inn Fields. This

Society was formed seven years ago, with the

definite purpose of bringing Christian men of

and examinations at the various schools and

hospitals in the metropolis. The number of

medical students who repair annually to Lon-

There is good reason to believe that there is

The Midnight Mission held a meeting in No-

PREACHING IN THEATRES.

The following from the London Record, il-

At the Victoria Theatre, Lambeth, there

were two services. In the afternoon the place

was speedily crowded by a strange audience.

such as one is very unaccustomed to see in

places of public worship. It was very evident, indeed, from the demeanor of the people, that

the large majority of them had never been in

any place of worship before, although it must

be said on their behalf that, with few exceptions,

they conducted themselves with tolerable quiet-

ness, if not very reverently. As soon as the

theatre was filled, there were some of the usual

calls from the pit to the gallery and from the

gallery to the pit, while those persons who oc-

cupied boxes-all places being thrown open

indiscriminately—were bantered by their friends

on their good luck. As soon, however, as the

committee and the gentleman who was to con-

duct the service, appeared on the stage, all

noise was hushed, and many appeared to won-

der what sort of proceedings were about to take

place.

lustrates the peculiar nature of the services now

again held in the theatres of that city:

phets of the grove who cry out for falsehood-

branches. We give an extract.

apparatus, and of selling no strong drink. D.

tempt of public opinion.

passed like the idle wind.

heartily ashamed of his conduct.

wrong-doers.

Bances.

INFIDELITY seems to meet less encouragement | are most unsparingly censured. than formerly, from the working-men of England, if we may judge from the declarations of Canon Stowell in reference to Manchester. about fifty in number, fully prepared to brave any

added to the church.

During the last thirty-three years infidelity had more than once sought to muster its troops and win its dark achievements in Manchester. Many of them could remember when halls were built for infidelity, when preachers were paid to preach down the Bible, when their churches were invaded by men, and women too, who came to confront the preacher of God's Word, and to intimidate him. Where was now the Hall of Science? It was converted into a noble free library for all the people of Manchester. Where, too, was the Salford Hall of Science? It was converted into a good, honest Baptist chapel: and so they would perceive infidelity had been building temples for the diffusion of wholesome knowledge and the worship of God. Time was, and had not far gone by, when we had shops opened to sell infidel publications, and when we had ten or twelve infidel periodicals circulating their thousands in Manchester and neighborhood. But of these publications there were few, if any, that had survived the quiet progress of God's truth, and the common sense of the working men.

The Bible-Woman Movement in London, has now assumed gigantic proportions, and is spreading, far and wide a blessed influence among the most degraded of the population.

SCOTTAND.

THE CARDROSS CASE. - The News of the Churches says: Scotland has become again agitated by the well-known Cardross Case, which has remained over on account of the summer vacation of the Courts. Lord Jerviswoode has decided that the Court has a right to investigate into the alleged irregularities of ecclesiastical procedure, with the view of reducing, if so decided, or annulling the church sentences—such being the action brought before the Court of Session. The Free Church maintains the ground that these sentences, being purely ecclesiastical, and revised by the Civil Courts; that the authority to exercise discipline proceeds from Christ alone, and must be used only in his name. If the Romanism and Protestantism, etc., etc., are more Romanism and Protestantism, etc., etc., are more God, not with animalcules, reptiles and men. The ecclesiastical procedure, and would constitute pulation of Naples and that of Northern Italy. it the ultimate court of appeal in the spiritual relations between the Church and its members. If that relation is only one of civil contract, such as between an ordinary society and its members, which of course is subject to the ulti-Divine origin. The suit is entirely different from a mere action of damages, which, of course, the Free Church acknowledges any of its ministers or members might pursue, in order to prove a civil wrong, and which the Church would be bound to defend. The decision of Lord Jerviswoode constitutes an attempt on the part of the State to supervise proceedings the right of annulling ecclesiastical sentences, and restoring offenders to their former position

this decision of the inferior court. The Revival in Scotland is still going forward. Richard Weaver had visited Edinburgh on a preaching tour, and addressed ten or fifteen thousand persons at one time, in Holy Rood Place Square. He also addressed the cabmen of that city with great effect.

in the churches from which they have been

ejected. It is probable that this question may.

after passing through the Court of Session. be

of Lords, and it can scarcely be doubted that all

the non-established Churches of Britain at least,

will be aroused to resist any such flagrant vio-

lation of the law of toleration, as is implied in

CHILD-STEALING BY THE ROMANISTS.— Miss Aylward, Superintendent of a Romanist charitable institute at Dublin, patronized by Dr. Cullen, the well known ultramontanist, has been sent to prison for refusing to answer the ence will not be held. The correspondent of the 1559 the representatives of the Protestant Church inquiries of the court in regard to the fate of News of the Churches says: the child of a Protestant woman, (a Mrs. Matthews,) known to have been in her keeping, but not now to be found. Her imprisonment is for six months as a common criminal.

THE METROPOLITAN HALL in Dublin, was still, at last accounts, the centre of a great and extended religious movement. Large numbers remain after the public services, to converse on other." the subject of personal religion.

Donations have been offered towards the expense of the meetings, from a shilling to, it is said, a thousand pounds. Trinkets are sometimes sent to be disposed of for the same object, and not long since a lady enclosed a heavy gold chain. The letters are very numerous, and my soul; now, I can rest firmly and securely in God the Father, through his blessed Son, the Lord Jesus Christ." An English vicar writes. mentioning that it was to a sermon in the Metropolitan Hall, he was indebted, under God. for his conversion: "It was the first time that I was earnestly invited to Jesus Christ, and I ame. . . . I would now part with anything but my Saviour. Next Sunday I shall go to my poor people, and tell them that I have found Jesus, and ask them to come to Him also." "A London minister came over here to see the work, much doubting its reality. When convinced, he declared such a work and in such a manner could not be effected amongst the English." Now he writes: "I long to tell you that last night there were forty individuals in my church under deep anxiety, most of whom

neighborhood who are very anxious."

read, giving a full account of the revival in their faith. I do not mean to say that others do Wales. It is a most remarkable document, affectionate regard for it. 'The Bible,' says Child giving evidence of truly Pentecostal influences shed over the length and breadth of that favored shed over the length and breadth of that favored seems to me that Presbyterians are disposed to far wiser than ours. But not only did they make country. By careful computation, the number recognise and act upon that principle in matters far wiser than ours. But not only did they make of additions to the various churches, from the of faith more than others. It is, with them, a pro-Spring of 1856 to that of 1860, is placed at eighty to ninety thousand, in a population of of the times which we now commemorate were about a million and a half.

FRANCE.

Revivals are reported as occurring in parishes | tion against the Ultramontanists of his country. to the rights and customs of the Church of Rome. houses has ceased, and many are converted and as well as temporal power of the Papacy. The cated by them have developed themselves inour

fifty persons. The Sunday school is too large

Rev. Prof. Revel, of the Waldensian Theologi-Pisa, Leghorn, and Florence. We are now hoping where they have written us that a Waldensian minister is a great desideratum."

He also writes to Rev. E. J. Newlin, pastor of the Bloomfield (N. J.) Church, which has offered to support a colporteur in Italy, on condition that ports of his work. Dr. Revel says he has chosen two brothers of the well-known family of the Cereghini to labour in Sicily, and hopes to find readily the means of paying the other.

the Churches says, under date of Nov. 15th:

round the city the colporteurs have also met with encroaching upon no civil function, cannot be ready sale. They tell me, however, that religious permitted this inquiry, it is said, it eagerly bought up than the Bible, which constiwould allow to the State a supervision of all its tutes another striking difference between the po-

GERMANY:

THE NEW PRESBYTERIAN CONSTITUTION. The struggle going on for the presbyterian organization of the parishes in Pryssia, finds the prinmate supervision of the civil power, then, it is cipal difficulty in the indifference of the people. argued, that the Church is a mere creature or In some parishes the people will not take the trouoffspring of the State, and has not, in fact, a Divine origin. The suit is entirely different ducted by the General Superficient, with the from a mere action of damages, which, of course, assistance of the ablest and been preachers he can induce to accompany him, is awakening new life in many a parish.

affecting a purely spiritual relation, and implies | Pope in securing Concordats, or arrangements for the independence of the Papal church from the that her purposes may never be accomplished in terrupted, Baden having the distinguished honor with much success among Presbyterians." of leading the way in the struggle and the victory. disagreeing with the Lower House, which has de- He said: cided by a large majority to resist these aggressions. A remarkable conference of leading High Church Lutherans, including Professor Leo, of Halle, with leading Papists; Count Stolberg and met in the year 1560—their positions in reference others, was held on the 21st of September, in Er- to the great interests which were in their hands. furt. Its object has been variously stated, and The age in which these men assembled was an age the proceedings were to have been kept secret, but the Romish journals in their exultation published it far and wide, as an indication of the disposition of the earnest Protestants to return to Rome. This is denied by the Lutherans, who, it is said, are so chagrined with the indiscretion of their partners in the transaction, that a second proposed confer-

"The whole revolution in Italy is regarded fon the continent] as the work of the Evil One, and no expectation of good is entertained from the overthrowing of the Italian princes. So strong is this fear of revolution in High Church circles, that some of the ultra party have had a meeting with influential Roman Catholics to prepare the way for uniting the earnest Protestants and Roman Catholies on the one side, against the revolution on the

THE ADDRESSES AT THE TERCEN-TENARY.

We give below full and accurate reports of the addresses of Rev. Messrs, BANKES, WILLSON and MUSGRAVE, from the Christian Instructor, of this often interesting. A Unitarian physician in city. Next week we hope to give the other adone family—one body. They asserted and held London, writes: "My visit to Dublin and the dresses. The occasion was one of such peculiar to the doctrine of the church's independence of the ch Metropolitan Hall, has, indeed, been blessed to interest, that our readers will not require any apolo- outward control. They maintained that there gy for giving them so large a place in our columns.

> ADDRESS OF MR. BARNES. "Mr. Chairman, I understand that this church is selected for this meeting because it is the oldest in this city, if not in the country. It becomes me, as the pastor of this congregation, to thank you for holding this meeting here. It affords me great gratification that you have selected this place, and I take great pleasure in extending to you a cordial welcome.

"We come here to-night as Presbyterians. such we meet, and as such we are more nearly united in doctrine and in affection than we are with any other denomination. It must not be together to thank God for his mercies to us as found the Lord Jesus before we separated; and as discourteous towards others, that we speak of should be formed at such a time so complete I know of one hundred and fifty more in the ourselves and of those principles which distinguish system of church government and order. us. I propose, in this spirit, to make a few re-

such as to bring out this principle. At the time reference to the efforts that we are putting forth that the First General Assembly met, there sat on in favour of popular education. Knox was in ad-The Emperor is taking a very decided posi
The Emperor is taking

A pamphlet has recently appeared, in which the She insisted that the surplice should be worn. expediency of vesting the headship of the church, This Hooker refused to do. It seemed like a very small matter, yet it involved a great principleas a national church, in the Emperor, is discussed.

Public opinion is evidently strengthening against what the word of God does not enjoin. In oppothe Papacy. Unheard of liberties are used by sition to this principle the Puritan party sprang prominent journals, in discussing the spiritual into existence in England. The principles advoown land. This principle of the Bible, and the cruel persecutions of Protestants in earlier days, Bible only, does not enter so directly and so fully into any other system as that of Presbyterianism. The prospects of the American Chapel have You do not find it in the churches of Germany. continued to improve. The congregations are Luther, it is true, drew from the Bible his great large, attentive, and serious. A special sign of doctrine of justification; but there were many improvement is the growth of the afternoon things retained by him to which the Bible gives no congregation; and a stronger indication still is countenance. He did not go as far as Knox in afforded by the Thursday night prayer meeting, the application of Bible principles. The Bible which has recently had an attendance of about was laid at the very foundation of that system of faith and government that was established in Scot-

affinity between Presbyterianism and Calvinism. There seems to be no natural affinity between cal Seminary, writes to the Afferican and Foreign Christian Union, that four ne patations have been occupied for evangelization, "the stations of Milan, any great extent, connected with Arminianism, Socinianism, and other forms of faith. Presbyterianism is a government, Calvinism is a doctrine, to send a minister to Bologna, and one to Naples, yet though thus distinct they have gone on together in this close affinity. Presbyterianism is a representative government. The elementary idea is, that the people are to be represented. Presbyterianism is a constitutional government—a government of law—a government founded on the principle that the law of God is to be administered Dr. Revel should designate one, and transmit re- According to it the rights of all are respected Calvinism is a form of doctrine in which every thing is fixed, settled, determined. There is in it, as a system, nothing that is vacillating. It is founded on everlasting truth.

"In the second place, we may see a very close

"In the third place, there is a peculiarity of NAPLES.—The correspondent of the News of Presbyterianism in the character which it forms. Presbyterians have a distinct, marked character. Most persons have the idea that they are stern, Mr. Bruce, the agent for the British and Folarsh, severe, repulsive, uncharitable. Pope spoke reign Bible Society, came here as soon as Naples of them as sour. He thus exhibited them in one was opened up, and his success, as well as that of the colporteurs employed by him and the Edintrial remarks in vindication of Presbyterians burgh Bible Society, has been very great. In Tuscany and Piedmont the demand for Bibles on down.) These things go to show that they have the part of the native booksellers has been very a definite, a distinct character, and this character small indeed. Here, on the contrary, the book-sellers have bought up whole clees of Bibles at a time, and employ agents with barrows to hawk them through the streets. In walking down the Toledo yesterday, I saw several of these barrows surrounded by purchasers; and on every book stand, whether belonging to colporteurs or others, Bibles were exposed for sale. In the villages spoon, one of the signers of the Declaration, was spoon, one of the signers of the Declaration, was a Presbyterian, and every Presbyterian was an ad-

> very system which he holds places him directly before the throne of his Creator. He looks upon all things as taking place under the operation of laws and not the result of contingency. These laws he regards as emanating directly from God. They are not with God after-thoughts, but parts of one great plan, from the falling sparrow to the sun in the heavens. The Presbyterian, therefore. s taught by his very faith to look calmly on the universe and the events that are passing around

"The Presbyterian is a thorough Protestan Such was John Calvin. In this respect there is a marked peculiarity in Presbyterians. Rome has never yet relinquished the hope of bringing Eng-PROTESTANTS AND ROMANISTS - Strangely dil land back. She has, however, I doubt not, long verse movements may be chronicled under this since despaired of Scotland. She has sent into head. On the one hand, the progress of the England an eminent and learned Cardinal, and divided the whole realm into dioceses. Her first instalment she has received at Oxford. God grant jurisdiction of the civil government, has been in our father land. She will not be likely to meet

Address of Rev. Prof. James M. Willson brought, by one of the parties, before the House | On the other hand, the Protestant aristocracy of of the Synod of the Ref. Presb. Church, (Cove-Darmstadt are found siding with the Romanists nanter.) He took for his theme, "The First in their secret schemes to gain the supremacy, and | Scottish Reformers-their position and purpose."

> "I have listened with no little interest and instruction to the able description we have just had of a Présbyterian. It is my intention to say something relative to the position of those men who fertile in great events in the kingdom of Christ. Five years before the meeting of that Assembly the liberty of the Protestant church owning the Confession of Augsburg had been establishedthereby bringing to a close controversy that had lasted from the days of Luther. In 1557 John Calvin had-finally prevailed in establishing Presbyterian discipline as well as order in Geneva after trying conflict of twenty years. In the year of France met in the city of Paris. There was going on in Holland that conflict which issued in the setting up of the seven Protestant provinces. In England the Protestant cause was once more in the ascendant by the accession of Elizabeth to the throne. Such were the circumstances of the times under which our fathers constituted this Assembly in the year 1560. From the days of the patriot Hamilton's martyrdom, in the year 1528, there had been preaching, and praying, and suffering, and the mustering of hostile armies. "Of the forty or forty-two members of that As-

> sembly, six to one were the representatives of burghs as distinct from ministers. These men met together because they believed in the principle of ecclesiastical unity. They did not believe that the church of Christ consisted of fragments. Their idea of the church was the same as ours. They saw her as we see her-one communitywere two kingdoms in Scotland.

> "These men acted under a solemn conviction that Providence had put it into their hands to furnish Scotland with a supply of gospel truth. They were in an emphatic manner a missionary Assemoly. They felt themselves called to the great work of spreading the gospel.
>
> "They also felt themselves called upon to pro-

vide the church with a regular organization, and accordingly they established the Presbyterian sysem. It was in connexion with their meeting that the First Book of Discipline was formed. It was subsequently modified under the influence of Anall Scotchmen. That first book contains every deemed discourteous to others, that we have come principle of Presbyterianism. We cannot but wonder, even knowing the fact that Calvin had Presbyterians. Nor will it, I trust, be regarded already established Presbyterianism, that there

In relation to education, these men occup wales.

At the Conference of the Evangelical Alliance, recently held at Nottingham, a paper was

Wales.

In the first place, I think they are distinguished from all others by the place which the Bible holds in their regards as the foundation of the condition. They exemplified the fact that Presbyterians are favourable to the cause of education. The subject of public and scientific education received their special attention. Provision was made by them, that for every kirk there vision was made by them, that for every kirk there should be a school-master—a school-master, too, provision for popular education, but they estab-

posterity. We are not ashamed to meet together | whole land would have been possessed, and after were men of the true metal-men of the right stamp-men that had wills. These men were not 'reeds shaken with the wind.' They knew what they believed and they were determined to carry out their convictions. They believed that the law of Christ is good for men everywhere—that it was not good for one or for two individuals only, but for nations. Look at the fruits of the system established by these men. See what Scotland has brought forth! Think of what she has done under the influence of those principles established by our fathers. Though embracing but a small territory and containing only about three millions of people, she has been the light of the world. Yes, the Lord had a great work to be done, and these were the men to do if. Let us converge the men to do if. Let us converge the men to do if. fathers. Though embracing but a small territory were the men to do it. Let us copy after their example. It is good to build the sepulchres of the prophets, but it is far better to receive their teachings, it is far better to do as they did. We, like them, have much work to do. There are bonds yet to be sundered. Shall we do it?"

Address of REV. GEORGE W. MUSGRAVE, D. D., of the "Old School" Presbyterian Church. His Lord's people have found great relief in trouble, by subject was "The Reformation—the restoration actively engaging in the Lord's service. My tried of the pure gospel—the importance of union and co-operation among its friends."

"I was told when invited to address you on tears. Take her fatherless children by the hand, this occasion that I should be confined to fifteen and speak loving words to them of a Father in minutes. Rather a short allowance for Presbyte- heaven. Go to the poor labourer's cottage, where rians, as you will no doubt conclude. If some of our Scotch fathers, who sometimes went as far as their thirty-thirdlies, were here, they would say of such short discourses, 'Shallow vessels are soon emptied.' Suppose, however, you imagine try to relieve them. Look at the wants of others, and try to relieve them. Look at the ignorance of that I have been allowed sixty minutes instead of fifteen, and suppose you imagine what I might have said during that time respecting the state of Europe prior to the Reformation—the ignorance, superstition and immorality which then so generally prevailed. Imagine, too, what I might have said concerning the great reformers, and of the fresh air on the nerves, the action of God's truth remarkable manner in which God raised them up on the mind, and the action of another's sorrow on and qualified them for their glorious missiontheir eminent talents, their deep piety, their active comfort those who go forth as messengers of mercy; zeal, their self-sacrificing spirit, their faith and patience and enduring zeal. Imagine, too, what I might have said respecting their glorious success under God—the diffusion of the knowledge of divine truth, the recognition, to a large extent, of the rights of conscience, and the establishment of a purer church in doctrine, government and wor- suffer hunger." This is as true in spirituals as in

"If by these hints you will recall these things you will be prepared to appreciate what I now affirm—that the chief value of the Reformation was the restoration of a pure gospel. I do not disparage the blessings and privileges of an ecclesiasti cal, civil, and social kind, secured to us under God by the reformers; but all these, great and precious as they are, are as nothing when compared with the deliverance of the souls of men from the thralguilt of sin, and their future and everlasting salvation. On this occasion I desire especially to impress this great truth upon your hearts and memories-that though we are indebted to the reformers for inestimable privileges of a social, political and ecclesiastical description, we are indebted to them chiefly for the restoration of a pure gospel. Before the reformation the people were not taught to confess their sins to their heavenly Father, to rely exclusively upon the merits of the Lord Jesus Christ, and to trust to which, for some reason, it does not receive from the intercession of the only one Mediator, to recognise the necessity of regeneration and sanctification by the Spirit of God. They were instructed to make confession to their priests, to rely for pardon on their good works, to invoke the intercession of saints, and to look to the merits of saints and purgatorial fires to qualify and fit them for heaven. They were not taught the true way of

"Now, in proportion as we esteem the necessity of these, must we appreciate the inestinable value of the reformation which restored to men a knowledge of the true way of life, and which, under God, has furnished the means of everlasting salvation. To bring this matter home to your own hearts-contrast what your present condition and prospects now are, with what they would have been but for the reformation. When you think of the knowledge which you enjoy, your present hopes and prospects; and, remember, that but for the Reformation you might have been, and probably would have been destitute of all these things, how fervently grateful to God should you be for the

blessing of the Reformation. "How important then are union and co-operation among all its friends! How insignificant are our peculiarities compared with those saving truths. I do not undervalue any truth revealed by God in his word. I recognise the duty of defending and maintaining every part of God's will, yet is it not true that all these minor differences are as nothing when compared with the gospel? I respect the opinions of those who differ from me on non-essentials; yet ought we not to recognise our unity with respect to the essentials of the gospel, and unite our prayers and our efforts in their maintenance and propagation. .

"It is a matter of thankfulness to God that there should be so perfect an agreement among Protestant sects. There is scarcely any difference among our Presbyterian branches. Whilst, therefore, we should cherish a sympathy with all Protestant sects, we should cherish a special interest

in every branch of our great family. occurred a few years after the division, whilst on my way as a delegate to the General Assembly. We stopped at Cincinnati to avoid travelling on worship in an Old School Presbyterian Church. Some proposed that we should attend in an Epishouse of worship in the afternoon. I decopal that a certain Episcopal minister was a sound low churchman. My reply was, 'I do not doubt it: but a New School Presbyterian is nearer my dom.' I will recognise my Episcopal low churchfriends as nephews or nieces, and, in the presence of papists, my high church friends as forty-second cousins; but they are not related to me as are Presbyterians of any school. I am regarded as a

terians as I love no othersdemnation. Our great aim, therefore, should be the captain with strong feeling and astonishment. "It was not without great courage and patience | the tears running down his cheeks, "God grant that nat our fore-fathers commenced and carried on their prayers m this great work. And so long as they continued the preacher." At that moment a great wave struck against popery, so long as they were humble, so of exultation, gratitude and praise, louder than the long did God smile upon their efforts. But when storm, went up to God. And when I think of the —then was the Spirit of God in a great measure withdrawn. Oh, what might have been the condition of Christendom this day, if Protestants had remained faithful to their God and the principles ultation, gratitude, and praise, louder than when which they announced at the Reformation—if they the sea claps her hands, will pour over the hills had continued to pray as their fathers had prayed! and the mountains of the land that we love!

and commemorate the doings of those men. They the lapse of a few centuries the whole world would have been subdued.

In conclusion, let me exhort you all to drink deep of the fountains of God's truth at which they drank-to avoid every thing that would distract and divide you—to love one another and pray for one another. Do all that Christians can do to propagate the principles and spirit of the Reformation. Seek to have the spirit of true piety in your souls, and to bring all men to the foot of the cross. As these United States form the great bulwark of liberty, cherish the

AN ANTIDOTE.

The tried Christian should never dwell on his message to the Lord, and to drive him out of his present state and condition: therefore many of the sick, and speak of Jesus to them Go to the desolate home of the widow, and endeavour to dry her there are many wants and few comforts, and reptry to relieve them. Look at the ignorance of others, and endeavour to instruct them. . It is by doing good that we get good. Be active for thy Saviour, and thou shalt be comforted by thy Saviour. The way to increase sorrow is to dwell upon it; and the way to obtain relief from sorrow is to act for Jesus notwithstanding it. The action of thy heart, will relieve, reanimate, and restore to ing on their griefs and woes, will continue depressed and sad. While, therefore, you rely on the Lord's promise, be active in the Lord's service, and energetic in the Lord's cause. "The hand of the diligent maketh rich; but the slothful soul shall temporals.—Strong Tower.

HOW TO RESIST DOCTRINAL ERROR.

A young minister sees some form of error overshadowing his field of labor, blighting the plants of righteousness, and extending its baneful influence wider and wider every day. He gets excited. He almost thinks that he "does well to be angry." He begins to hew and hack at the shadowy monster. But he finds that it grows in spite of him, nay, his efforts seem to promote its growth, and he learns at last, by sad experience, that his zeal

has not been according to knowledge. To those who would resist the power and spread of dangerous doctrinal errors, we wish to make two suggestions; not original, but highly impor-

tant, and often forgotten. I. No error has any wide or strong influence unless it is the perversion of a truth, and generally the truth is one which the age demands, but the accredited teachers. Let a minister neglect to present the duties and responsibilities of the hearers of the gospel, and confine his preaching to expositions of divine sovereignty, election and effectual calling, and he will find Arminianism springing up rankly all around him. The people feel that there must be another side—a man-ward side of the gospel, and when that is presented, though in excess and caricature—so as almost to dethrone God, they receive it greedily. Let a minister preach the justice without the love of God, and he find Universalism spreading. What shall he do? Manifestly he must give his hearers the truth of which these errors are the perversion. He must present the Bible doctrines of human duty, and of God's free love. Thus, without ever naming Arminianism or Universalism, he will take away the foundations on which they rest, and they will fall of themselves. Attack an error vehemently, and you arouse every energy of those who hold it in defence. But present with clearness and discrimination the truth which it has counterfeited, and most of those who have been

deluded will at once prefer and embrace it. II. No error can be successfully resisted by a Christian minister who has the spirit of Christ. He must speak the truth in love. He must show that he opposes false doctrines, not because they are contrary to his creed, but because he feels that they are ruinous to souls. If there is in his whole manner the tenderness of a mother who would win her child from error because he is dear to her, his victory is half won already.

The ability to meet error, as here suggested can be acquired only by much study and much prayer. The easy way for human nature is not the way of highest success and usefulness for the ambassador of Christ.

C. C. Herald.

NEVER DESPAIR OF THE REPUBLIC. God may hear these prayers and "still the noise of the seas, the noise of their waves, and the tu-"If you will pardon a personal allusion, I will | mult of the people." He may give us to see our illustrate my meaning by relating an incident that sins, to humble ourselves in his sight, and turn away his fierce wrath, and repent of the evil he thought to do us. Then, as we climb the steep mountain side up which we are laboring, and along the Sabbath. In the morning I attended public which the storm is howling, rocks and trees are hurled from their moorings, dust and fragments are flying, and reach the summit under a clear sky; what a prospect will lie before us. These clined. I was then asked where I would go, as troubles overpast, and our Union preserved in its none of our churches were then open. I replied, integrity, and preserved not by force of arms, but that I should go to the New School. It was urged by cheerful conciliation, and with an augmented good-will on the part of all, what a future must be ours. What a future to our commerce and all the industrial arts! What a future to our educational heart than the lowest low churchman in Christen- and all our social interests! What a future to our homes of peace, comfort, safety and refinement! What a future to the wealth, strength, and aggrandizement of this Republic! To what a civili zation shall we reach! What an influence shall we wield on the destinies of the world! What a true blue, and I love the Old School Presbyterian future to the American church! And shall it not Church as I love my life; but I love all Presby- be realized? In God, I hope and believe it will. A vessel was overtaken by a terrific hurricane in "After all, what is more nominal Christianity the middle of the Atlantic ocean. After the most without the life-giving Spirit of God? Protestant astonishing efforts to weather the storm, the awful ism may make men more free, more virtuous, but intelligence from the captain broke upon the ears. without perfect faith in the Son'of God they must, of the passengers. "The ship is on her beam ends; though Protestants, die in their sins; and the more | she will never right again; death is certain." "Not light they possess—the greater their privileges, the more aggravated will be their everlasting conthe salvation of men; and we should love our sys- "Because, sir, at this moment they are praying untems of doctrine and worship, because they are der the Bethel Flag, in the city of Glasgow, for eminently adapted as means for saving men. Our all sailors in distress, and us among the rest. God great aim should be, not to bring men within the | will hear their prayers; now see if he don't." The visible church of Christ, but to save their sonls. | captain, an old weather-beaten tar, exclaimed, with their united efforts, and directed these efforts the ship and righted her. A simultaneous shout they began to divide and to become estranged from | thousands and thousands who, under another flag, each other—when ambition and jealousy prevailed are praying this morning for another storm-tosse!