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## Poetry.

### For the American Presbyterian.

#### MOURN.

Dearest Father, hast thou left me  
To roam in darkened ways;  
Of thy presence kind bereft me,  
Which I had in other days?  
When the light of a new morning,  
Dawned upon me from above,  
With a saintly life adorning,  
And the hope to serve in love?

Whither, whither, have I wandered,  
Thus to forfeit thy regard;  
To what distant longings wandered,  
In what vain desires abrad?  
Nor again shall I have favor,  
Nor behold the Father's face?  
Thou art still a God, and I am  
Grant to me thy love and grace.

For again would I behold thee,  
As an ever present God;  
Whose almighty arms enfold me,  
From the strokes of Satan's rod;  
For I see them oft impending,  
Ready on my brow from heaven,  
Watchful Father, thou defendest,  
Thy shall never more appealing.

Come thou, too, O Holy Spirit,  
And re-illumine my soul;  
'Tis not mine to act in merit,  
'Tis the mercy of my God,  
Henceforth should me from all coldness,  
In the keeping of thy laws;  
Grant to me a holy boldness,  
In the least Redeemer's cause.

E. J. II.

### AN APOSTOLIC PREACHER.

The poet Cowper, thus describes an apostolic preacher:  
I venerate the man whose heart is warm;  
Whose hands are pure, whose doctrine and whose life  
Coincides, exhibit lucid form.  
That he is honest in the sacred cause,  
Whose hands are pure, whose doctrine and whose life  
Coincides, exhibit lucid form.  
That he is honest in the sacred cause,  
Whose hands are pure, whose doctrine and whose life  
Coincides, exhibit lucid form.

been guilty of marring and garbling many of the best hymns of Watts, Wesley, Doddridge, Newton, and Cowper. Heaven save the various Christian denominations of this last half of the nineteenth century from any more improvement upon those hymns which "the Fathers" now in "the Church Triumphant" left so good, that modern hymn-writers "are not able to improve" them; and, if there are more of these emendations yet to be sent down from the "high places of Zion," may they find the church below really "the church militant."

Wesley was not the only great man who protested against those who came after, altering his writings. Virgil, the sweetest and purest of all the Roman poets, had a similar feeling. His modesty at first prompted him to have all his works burnt, but Augustus interposed his royal authority, and forbade the fulfillment of the poet's wishes. Virgil, then, in his "Last Will and Testament," decreed that those portions of his works which were unfinished should so remain, and this direction extended even to unfinished lines. He was led to express this in his will, because others had hacked, and mangled, and garbled so unmercifully the works of Homer.

It is a curious fact that this disposition among the living to mutilate the works of great and good men, has usually been in an inverse proportion to that of praising their authors. A striking instance of this we have in the case of Homer, as well as in many others; for, while his works were altered and garbled, (doubtless to make them better by those who expected that wisdom would be paid with themselves), the old poet himself was praised and claimed by everybody. Thus—

"Seven cities mourned a Homer dead,  
Through which the living Homer begged his bread."  
Indeed, it has always been a striking characteristic of human nature to vilify men while living, and praise them when dead. So it was with Jesus in the days of the Saviour. Hence the charge, "Your fathers killed the prophets, and ye garnish their sepulchres."

It is true, all these alterations and mutilations of dead men's works—these literary forgeries—have not been achieved by clergymen, but, at the same time, it must be confessed that no small share of this mean business must be laid at their door.

But to return to the subject (Virgil) I will begin by the following anecdote:  
Many years since, at an "Association of Ministers," a young man read a sermon for criticism; (and the criticisms of the clerical brethren then meant something) from the text, "The Lamb of God, who taketh away the sins of the world."  
The remarks upon the performance of the young brother were kind, numerous, and pointed. When they were closed, someone called for those of the Moderator. He was old and venerable, had received but a limited education, never graded a college, or been in a "School of the Prophets," and would have been considered, by most modern preachers (and congregations, too), a little wanting in etiquette, and very uncouth by the *beau monde*. He said "he had no farther remarks to make upon the sermon, as that had already been sufficiently criticised," and added very dryly, "I noticed there was one letter too much in the text."

Now, one letter is a small affair—especially when it is a little *s*. But it was once the fortune of the writer to hear "clergymen (each a D. D.) preach, in a large hall, on the same Sabbath, all of whom quoted this passage with "one letter too much in the text;" and, if the *Doctors* thus quote, what can we expect from those of smaller stature?

As "a word to the wise is sufficient," it may not seem necessary that I should pursue this subject farther. It is readily granted that but few of the modern clergy would read a text as blunderingly as in the following case—or, if they did, would be as correct in their analogy as he was, after reading incorrectly. The text was this—"The daughter of Zion is left as a *log* in a garden of cucumbers."  
The analogical argument was this: "It was a labour, a severe trial for the cucumber vines to climb over the *log*, but it raised them from the ground and rendered them more fruitful. The cucumbers hung down over the *log*, like rich clusters of the grapes of Babel." So, said he, like a "Boanerges," in a stentorian voice, "the saints by affliction are raised from earth, brought nearer to heaven, and rendered more fruitful."

According to that wonderful book of "Lord Kames on Criticism," which has never been equalled, though a century has elapsed since it was written, as "the power of association calls up similar ideas," I will add the following, which really illustrates how low have been the requirements for admission to the privileges of preaching, or exhorting, at some times and in some places. The incident occurred in one of the Southern States, where learning has usually been held at a discount.

A man applied to the proper authority for a license to preach. He was asked if he could read. He replied, "No, I can't read; but *mother* reads, and I explain and *spounds*."  
The church has seen more than one who could not read *well*; but who, nevertheless, has *spounded* and *spounded*.

In such a case, a little mental hygiene seems desirable. It may prevent some such mistakes, (to use no harsher terms) like the following. I once heard a minister preach about Daniel being cast into the burning fiery furnace of Nebuchadnezzar, and the statement was repeated over and over during the sermon. Yet this man was for several years an agent of one of the great benevolent societies of our day. Another attempted to chastise those who believe that all men go to heaven. He said—"My hearers, I want to know if that Peter, who denied his Master, and then went right out and hung himself, went to heaven with the rope around his neck?"

I once heard a minister preach on human depravity, and the following were three of the heads or divisions of his sermon:  
1. Man is depraved in his heart.  
2. Man is depraved in his affections.  
3. Man is depraved in his will.  
I have no doubt but that man is depraved in all these. But he must be a *tyro* in theology who does not know that they are all *one* and the same.  
The reader may say, Why name cases of this kind, when any one knows that such ministers must be found only among the illiterate? To such, I would say—hold! not quite so fast. The one last referred to was then, and still is, a pastor

of one of the strongest churches in "no mean city" of our American Israel, and I have already said, the one who cast Daniel into Nebuchadnezzar's furnace was long an agent of one of the great benevolent societies of the church. Within a very short time, I have heard a minister in the pulpit say miserably, for miserably—*conscienceless*, for *conscienceless*—child, for children—*had laid*, for had laid—*beseech* of these, for beseech these, chastisement, for chastisement—law, for law—and Sovereign, for Sovereign, (all the way from *Gotham* to say it.)

Now, if any clergyman chooses to have a protestation of his own, and is willing, as General JACKSON said on a memorable occasion, to "take the responsibility," I have no objection to allowing him the privilege; and will let him follow his own inclination, simply calling his attention to the following *tu-tu* of Scotch and English philology—

"The witty Scotch advocate, Harry Erskine, on one occasion, pleading in London before the House of Lords, had occasion to speak of certain curators, and pronounced the word in Scotland, with the accent on the first syllable, curators. One of the English Judges could not stand this, and cried out, 'We are in the habit of saying curator in this country; Mr. Erskine, following the analogy of the Latin language, in which, as you are aware, the penultimate syllable is long,' 'I thank your Lordship very much,' was Erskine's reply. 'Wears weak enough in Scotland to think that in pronouncing the word curator, we follow the analogy of the English language. But I need scarcely say that I bow with pleasure to the opinion of so learned a Senator and so great an orator as your Lordship.'"  
But to enumerate all the wrong pronunciations of words, and all the false grammar heard in pulpits, would be a task *ad infinitum*.

### LETTER FROM MOUNT LEBANON.

MY DEAR EDITOR—  
In No. IV. a promise was given to furnish the result of searching Bhandari for Druse property concealed among the people. A French gentleman at Beirut, one hour's distance, obtained a hundred French soldiers under his command, took much property from the Druses and the Christians at that village, demanded an assessment of half a dozen potles of raisins, three measures of wheat, and one and a half measures of barley or two hundred piasters, (eight dollars), upon each tax-payer at Bhandari; and threatened, if this demand was not complied with, to come and plunder our village.

In the meantime, the Emir Shahin, with his band of Turkish soldiers came, collected and took away the property of the Druses committed to the safe-keeping of our people here.

The course of the aforesaid gentleman at his own village, and his demand and threatening language towards the people of this town, constrained me to report the case to the European Commissioners and Fud Pasha at Beirut. Our people here were in as great fear from the French as from the Druse, at the commencement of the war. Constrained to take charge of this property of their Druse neighbors, it certainly did not appear reasonable to exact from them some two thousand dollars for no crime whatever, by a foreign government: and I am happy to say, that the said gentleman was called to Beirut, and since his return, we hear of no violence contemplated towards the inhabitants of this village, and the people are grateful for this deliverance, and increasingly friendly to the missionaries; and more ready, I trust, to see and admire the loving-kindness of the Lord.

Under the authority of the Mixed Commission at Beirut, much plunder has been recovered, and more property of the Druse Sheikhs has been sequestered. In an official document I have seen, the estimated pecuniary loss at Damascus is estimated at 150,000,000 of piasters, or six millions of dollars, all of which they will undertake to repay by taxation and indemnity from government, &c.

No perceptible progress has yet appeared in the trial of the Druse Sheikhs at Beirut. Called as a witness in the case, I was happy to visit Beirut last week and give my testimony as to what we have seen and heard in the case of our late Druse Governor, Yusuf Bey. But the Kayimmakshari and dominion of the Druse Sheikhs in Lebanon have passed away, and they will no longer have dominion over their Christian neighbors. It was a feudal and hereditary right inherited from many generations for hundreds of years, and greatly impeded the advancement of the gospel in this godly mountain. Some think that all these Sheikhs ought to be executed. I would rather have them all restored to liberty and to their families, and to god citizenship. But the civil tribunal has the heavy responsibility of deciding their personal domestic or innocence; and in that court they appear to have no advocate, apologist, nor protector. Lord Dufferin, however, is determined that no injustice shall be done to them or to their adversaries.

Some of the Damascenes are returning to their desolate city—desolate to those whose houses and property are wholly destroyed. About seven thousand Christians still remain there, and about twice this number are scattered abroad in Asia, Europe, and Africa. We have had four ladies and three gentlemen to spend the last night with us, returning at the urgent request of Fud Pasha, to reside at Damascus for the winter.

### ADDRESSES AT THE TRICENTENARY.

We give the two concluding addresses at the Tricentenary of the Scottish Reformation, as reported in the *Christian Instructor*. Three of them were given in our last issue.

#### ADDRESS OF THE REV. JOHN B. DALRYMPLE, D. D., OF THE UNITED PRESBYTERIAN CHURCH.

Address of the Rev. JOHN B. DALRYMPLE, D. D., of the United Presbyterian Church. His subject was announced to be "The Men of the First General Assembly."  
MR. CHAIRMAN:—In fulfilling the part assigned me on this occasion, it has appeared to be especially appropriate to notice, somewhat particularly, the MEN of that memorable Assembly, whose three hundredth anniversary we this day celebrate—men who, in many respects, were signally representative men, embodiments of great principles which were to be of weighty bearing upon the best interests of the church of God and of the world.

True to that principle which he has never let himself be unwitnessed, and under the operation of which he had raised up in the German, the Calvin in Switzerland, and a Cromer in Scotland, God seemed to have sifted the nations and the age for the right men and the right times, to have His great work done in Scotland, and through it, for Presbyterianism of the purest and noblest type throughout the world. Nor was this in vain. Both the men and the times were now ready. At 10 o'clock on the morning of the 29th of August, 1560, the Parliament of Scotland opened its sessions in the city of Edinburgh. Before its ten lords' spiritual, ten nobles or great barons, six lesser barons, and ten provosts of the chief towns in the kingdom—thirty-six members of the General Assembly, signed not merely the basis of the gospel—for as yet there were very few in all Scotland—not by the lords and the great men of the day, for then as truly as 1500 years before, not many wise men after the flesh, but many mighty men, not many noble were called, but signed rather by the masses of the people who had been roused by the newly-reared and preached Bible, to inquire after the light and liberty of God. That petition asked (1.) That all doctrine and worship contrary to the word of God, should be abolished. (2.) That the pure administration of the sacraments and discipline be restored. (3.) That the usurped authority of the Pope and of bishops of Rome, should be banished for ever from the realm of Scotland. This petition, with topics of a kindred character, was solemnly considered for sixteen days, and on being granted with singular unanimity—only three or four dissenting voices were heard from the Highlands in the north to England on the south, and from sea to sea, was virtually proclaimed free to worship God according to His word.

That was the great work begun and well begun. But, behind this Parliament, and drinking deep of the Spirit and truth of God, there were men who had been roused by the newly-reared and preached Bible, to inquire after the light and liberty of God, in that noble Presbyterian form of government whereby she could truly stand forth—the pillar and the ground of truth. Accordingly, nearly four months afterwards, on the 24th of December, another great assembly, the Assembly of the Holy Spirit, met in Edinburgh, and there, in the presence of the King and the nobles of the realm, they proceeded first to the great missionary work of appointing eight of the only twelve Protestant ministers at that time in all Scotland, to labor in the largest towns and cities, and his other four to seek out the most desolate districts around them. They then affirmed, as in letters of light, not from a Geneva or any human model, but directly, as they honestly believed, from the pattern shown in the mount of Scripture truth, that great foundation principle of all genuine Presbyterianism, the parity of the Christian ministry, and the equal rights and duty of every Christian congregation to choose its own pastors, ruling elders and deacons. Then in a spirit of real liberality, they made provision for the poor; and finally, under a deep conviction that Popery is a system whose whole nature is at war with the rights of man, they declared that religious freedom, as well as with all the best interests of the people, they petitioned Parliament that no man should ever be permitted to hold office in Scotland who did not profess the true religion.

But, sir, you were the men that formed that first noble Assembly? In reply, it may be answered, they were not men who were disposed to lord it over God's heritage, or be ambitious of the pre-eminence among the brethren. No, sir, in that first Assembly and in the six following ones, they did not have even a Moderator, so jealously they guarded against even the appearance of one being over the others. Nor were they men that counted the favor of the princes and governments of the world. No, sir, in that first Assembly and the thirty that followed it, there was never the slightest recognition of the civil authority except in the exercise of the right of petition for self-protection, and for good to be done. Nor were they the illiterate men that it has been sometimes unwisely charged they were. No, sir, one of the ablest historians of that day has shown, that if you had sat down at one of their tables, not unfrequently you would find the conversation carried on as readily in French as in English; and the very chapter of the Bible in family worship would be read by the boys around you in French, Latin, Greek, or Hebrew, as dually as their native language. No, sir, the men of that Assembly were learned men; ay, the Bible men of the age, and in some respects, of the world.

#### MILMAN ON ST. AUGUSTINE.

In our notice of Milman's Latin Christianity, we omitted to refer to a mistake of that eloquent historian, which, though apparently slight, gives a false turn to what is perhaps the most important theological question involved in his first volume. He speaks of the Protestantism of the Augustinian theology as a "startling limitation of the divine mercies," (page 171.) and in another place he represents this system as "offering up free agency on the altar of religion, and thereby degrading the most wonderful work of Omnipotence—being endowed with the reason."  
Now, in reference to St. Augustine, Dean Milman is in positive error. Nowhere is the freedom of the will asserted with more vehemence or more precision than by the North African Father. Enslaved the will indeed is, but it is self-enslaved. "My will," he exclaims, "and thence (I.e.) through the will) had I a chain for me and a bound me. For, of a perverse will come lust, and a lust yielded to becomes custom, and custom not resisted becomes necessity. By which links, as we were, joined together as in a chain, a hard bondage held me enthralled. And that new will which he had by him, he in me, freely, and not to wish to enjoy thee, O God, was not yet, and completely overcome my former lust established willfulness." Perhaps there is no treatise in any tongue in which the will is so passionately, and at the same time more sagely, charged with the guilt of our own corruptions, than the Confessions of St. Augustine.

#### BIBLES.

Amongst the religious activities of the present age, are to be noted the novel plans now adopted for putting into circulation the Word of God in Europe. Travelling agents scatter "the seed of the kingdom" in all directions; while by means of salesmen employed for the purpose, and who exhibit the Scriptures on their stalls standing in fairs, and in other places where a large concourse of people is expected, thousands of copies of the Bible are got into the hands of the people, most of whom were previously without a Bible, and had no idea of the extremely small price for which it might be purchased. Already, even in Russia, Naples, and other parts of the Italian peninsula, large numbers have been sold in both the ways mentioned. We notice in the *London Watchman* an interesting example which indicates the change of popular feeling: "In the good old city of Ely a stall was set up when the sales proceeded so encouraging that it was resolved to repeat the experiment at the fair. The right of such a stall stall to a countryman was 'sold' for a Bible, the grateful reply, 'Buy a Bible! Ah! that's worth having,' said the other; and the man paid down ten pence and carried away his Bible!"

lating gospel; laboring at the time of the Assembly, in Dundee, and often, in later years, called to preside over the councils of his brethren, but surely we may be allowed to refer to these principles in reference to our distracted church, as they culminated in the Westminster Standards. We may look into the works of those fathers, and we shall find the same great principles running through them all. It is an interesting fact—and I may refer to it—that when the Convenants of Scotland were framed, the Episcopalians were disposed to adopt them. Here, in the Westminster Standards, are the principles of Union. On this basis all may unite.

The speaker here made an allusion to the ministers of the two branches of the Reformed Presbyterian Church, to the two great branches of the Presbyterian Church, meeting together on the same platform, as an interesting and encouraging indication of the spirit of union, and then said:  
"Oh! sir, if we go back to that period—the period which we are now commemorating—and we imbibe more of the spirit of the men of that noble and glorious age, we shall have more of the true spirit of union. The Westminster Confession is a platform on which we all should unite. It is this union on the basis of common truth, as presented in these Westminster Standards, which we should seek. It is a basis long enough, and broad enough, and strong enough for all. May we all meet together on this basis."

#### MAGNANIMOUS BUT FIRM.

The following remarks of the *Evening Bulletin* of this city, called forth by the Union meeting held in Independence Square, about a month ago, are inserted here, as showing the nature and limit of the conservative feeling, which prevails in this city and State. We deem it important that it should not be misunderstood.

The spectacle of a great people pausing in the moment of their triumph to conciliate their weaker and mistaken brethren, is a great one. Never was a *separatist* more rightly bestowed than that to Pennsylvania of the present time. The *separatist*. Our noble State is Union and national to her heart's core. She has always been so. No madness of North or South has ever infected her subject and soiled masses. She can distinguish between individual opinions on moral and political subjects, and her great and noble spirit. She is steady as a rock for the Union, while refusing to give in to extreme opinion or to relinquish the right of private judgment.

Pennsylvania feels that the Southern people are sore and irritated, and that much allowance should be made for their state of mind. We do not see how people make allowance for all that politicians are doing for their own advancement, for all the capital they are making out of this excitement, they yet recognize the fact, that multitudes of their Southern brethren are really deceived by the state of things and honest in their convictions. We are magnanimous under present circumstances, when the President elect has received a majority of 90,000 in this State, and while Pennsylvania has borne away the banner from all her sisters, to do everything that can be done to satisfy all the honest and patriotic men of this State, she has no intention to violate the Constitution or to interfere with Southern rights. To refuse to do this, would be to do the part of a strong man, who, when weaker than himself had conceived a mistaken impression that he had been wronged, should refuse to make advances, when those advances might be the means of removing all apparent cause of mischief, and restoring friendship between them.

Pennsylvania has done no wrong to the South; she has not violated the Constitution of the United States by a jot or a tittle. The *National Intelligencer*, an excellent journal, and one of the best, because it is quite sufficiently Southern in its proclivities to prevent any suspicion of Northern bias, declares explicitly that our Personal Liberty Bill, so far from being in violation of the Constitution, is framed in the spirit of the Constitution of the Supreme Court of the United States, in the celebrated and ruling case of *Prigg vs. Commonwealth of Pennsylvania*.

But this fact that Pennsylvania has done no wrong to the South, or to the Union or to the Constitution, this high and noble position, this *Ecce homo*, only makes this demonstration of attachment to the Union and of conciliation towards our Southern brethren more graceful. The strong, the virtuous, the patriotic can afford to be magnanimous. If our Southern friends have been misled, if they have misapprehended the true position of our nation, we are capable of any unmanly or unchristian aggression upon their rights, then why should not a great and magnanimous people, even go out of their way and take some trouble to assure their excited and irritated brethren that they are mistaken, and that worse men than the patriotic people of the South are guiding their interests towards the accomplishment of their own petty purposes?

But we should be careful of extremes. In our greatness we must not give away our own rights. While our Southern brethren may feel aggrieved, yet their institutions are not our institutions, and their theories of life correspond with ours. While granting them every right guaranteed by the Constitution, we must not grant along with these our own vested privileges. It is not essential to good neighborhood that one should authorize his neighbor to encroach upon him. It is sufficient that we refrain from encroaching upon him, and that he make him understand kindly that his rights are safe in his neighbor's hands.

We design not, Mr. Chairman, to descend into the dusty arena of politics, but surely we may be allowed to refer to these principles in reference to our distracted church, as they culminated in the Westminster Standards. We may look into the works of those fathers, and we shall find the same great principles running through them all. It is an interesting fact—and I may refer to it—that when the Convenants of Scotland were framed, the Episcopalians were disposed to adopt them. Here, in the Westminster Standards, are the principles of Union. On this basis all may unite.

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The following remarks of the *Evening Bulletin* of this city, called forth by the Union meeting held in Independence Square, about a month ago, are inserted here, as showing the nature and limit of the conservative feeling, which prevails in this city and State. We deem it important that it should not be misunderstood.

The spectacle of a great people pausing in the moment of their triumph to conciliate their weaker and mistaken brethren, is a great one. Never was a *separatist* more rightly bestowed than that to Pennsylvania of the present time. The *separatist*. Our noble State is Union and national to her heart's core. She has always been so. No madness of North or South has ever infected her subject and soiled masses. She can distinguish between individual opinions on moral and political subjects, and her great and noble spirit. She is steady as a rock for the Union, while refusing to give in to extreme opinion or to relinquish the right of private judgment.

Pennsylvania feels that the Southern people are sore and irritated, and that much allowance should be made for their state of mind. We do not see how people make allowance for all that politicians are doing for their own advancement, for all the capital they are making out of this excitement, they yet recognize the fact, that multitudes of their Southern brethren are really deceived by the state of things and honest in their convictions. We are magnanimous under present circumstances, when the President elect has received a majority of 90,000 in this State, and while Pennsylvania has borne away the banner from all her sisters, to do everything that can be done to satisfy all the honest and patriotic men of this State, she has no intention to violate the Constitution or to interfere with Southern rights. To refuse to do this, would be to do the part of a strong man, who, when weaker than himself had conceived a mistaken impression that he had been wronged, should refuse to make advances, when those advances might be the means of removing all apparent cause of mischief, and restoring friendship between them.

Pennsylvania has done no wrong to the South; she has not violated the Constitution of the United States by a jot or a tittle. The *National Intelligencer*, an excellent journal, and one of the best, because it is quite sufficiently Southern in its proclivities to prevent any suspicion of Northern bias, declares explicitly that our Personal Liberty Bill, so far from being in violation of the Constitution, is framed in the spirit of the Constitution of the Supreme Court of the United States, in the celebrated and ruling case of *Prigg vs. Commonwealth of Pennsylvania*.

But this fact that Pennsylvania has done no wrong to the South, or to the Union or to the Constitution, this high and noble position, this *Ecce homo*, only makes this demonstration of attachment to the Union and of conciliation towards our Southern brethren more graceful. The strong, the virtuous, the patriotic can afford to be magnanimous. If our Southern friends have been misled, if they have misapprehended the true position of our nation, we are capable of any unmanly or unchristian aggression upon their rights, then why should not a great and magnanimous people, even go out of their way and take some trouble to assure their excited and irritated brethren that they are mistaken, and that worse men than the patriotic people of the South are guiding their interests towards the accomplishment of their own petty purposes?

But we should be careful of extremes. In our greatness we must not give away our own rights. While our Southern brethren may feel aggrieved, yet their institutions are not our institutions, and their theories of life correspond with ours. While granting them every right guaranteed by the Constitution, we must not grant along with these our own vested privileges. It is not essential to good neighborhood that one should authorize his neighbor to encroach upon him. It is sufficient that we refrain from encroaching upon him, and that he make him understand kindly that his rights are safe in his neighbor's hands.