

A LIFE OF TRUST.

Few Christian men there are who have not encountered trying seasons and circumstances in life which, for the time being, have taught them the nature of trust, and led them to exercise it in a marked and high degree.

A GREAT MEETING.

The degree of enthusiasm which exhibited itself at the meeting called in honor of Major Anderson on Saturday evening last was extraordinary, and demands notice as we think, of religious journalists.

THE SOUTHERN PRESBYTERIAN.

The Southern Presbyterian, of Columbia, S. C., in justifying secession, on the ground of the violation of the North from the South, quotes the Rev. Dr. Wadsworth's sermon, as authority against Dr. Hodge, in the Review.

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STILL IN NEED.

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FOR SALE BY SMITH, ENGLISH & CO., PHILADELPHIA.

FREEDOM OF SPEECH.

The tone of recent editorials and sermons, so far from being of a cheering and encouraging nature, has called our attention to the above topic.

What evil is there which may not be originated or fomented by the tongue? What else is there that might with so much propriety be re- presented as a little word of inquiry?

The editor then proceeds to speak of free speech as at present understood and practiced, using no little freedom himself in the description, as every one who reads may see.

This free speech, according to the American vocabulary, is applied as usually understood to mean the liberty of unrestricted lying against one's neighbors or fellow-citizens.

The editor waxes warm, and even intemperate, as he proceeds with his topic. Out of free speech he conjures up a huge phantom, and from a just indignation against slander and falsehood, he runs to an extreme bordering upon the very evil he denounces.

Oppos this was a free country, but it is hardly so now. Free speech has conquered; unrighted falsehood rules, and has introduced a reign of terror which leaves scarcely any man's person, rights, or reputation safe, who will not submit to its law, and bow to its edicts.

Turning aside, for a moment, to the present position of our country, he indulges himself in a style of expression which, if it be not positively ir- reverent, is at least more so than free.

A furious family quarrel has broken out, and every one clamors for the right of abusing every other. One has seized a broom, another a poker, and another a twig of the sappy Palmetto, and every tongue is voluble with rage.

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If any one chose to pick it out, he would doubtless find much that is true in these and other paragraphs. We do not wish to be understood as defending those who have abused their prerogatives as citizens of a free country. But we are astonished that the author of such a paragraph should be found complaining of freedom of speech, as an evil and an oppression.

We find in the reports of several discourses preached on the fast day of last week, allusions to the same supposed evils of free speech, and shall quote briefly from two of these reports.

He discussed the other sins of our country, and argued that we talk too much about our own rights, and not enough about our duties. He thought free speech and a free press had their limits. Within these limits they were a good thing.

The most distinguished pulpit orator of the other branch of the Church in this city, is reported as saying:

We have borne false witness against our brethren. Because this institution is liable to abuse, we have denounced all slaveholders as abominable sinners. This maligning has been done, and is scarcely a parallel. For this privilege of abusing men, we are now paying dearly at the cost of millions of dollars.

Editors and preachers like these are evidently disaffected with the degree of liberty enjoyed or exercised by the freemen of this country, in the discussion of what they consider to be evils. They do not distinctly propose any abridgment of these liberties, yet we do not see any injustice when we assume from the vague intimations they give us, that some restriction would be agreeable to them; with this reservation, however, that the restriction should be applied to such writers and speakers as differ with them on the great questions of the day.

For there are few editors and few preachers upon whom a general limitation of the freedom of speech would fall more heavily, than those just quoted as complaining of it. They are men accustomed to speak their convictions unreservedly, nor are they reputed to be very tender in the choice of terms to express their opinions, or very sparing of an antagonistic's feelings, provided they firmly believe him to be in the wrong. They would be speedily-shorn of their strength, if placed under the workings of a law of restriction.

The free people of the North, and indeed of our whole country, excepting, perhaps, the Gulf States, scorn all such suggestions, and tolerate them only because they are determined to carry out the principle of freedom of speech towards its very enemies. It is freely idle for men to declaim against a right which is older than the Revolution. They will accomplish as little as Cal- culate on the coast of England, opposing his royal mandate to the influx of the boundless ocean.

The Gulf States and their scattered allies in the pulpit and press of the North, rant, rattle, would, indeed, be gratified, and peace would be made, if instead of extending African slavery beyond the Union, the enslavement of the white race of the North in tongue and pen could be accomplished. The London Times, in an editorial on the recommendations of the President's Message, argues that this is the great want of the South:

The mischief has been done by the liberty of speech and action in the North. The remedy would seem, therefore, to be to prohibit speech and to fetter action. If the matrons of the South can never feel themselves safe so long as the North is allowed to talk and write, to quote him at leisure, and to utter the most violent of the anti-slavery opinions of Washington and Jefferson, the case will be very little mended by the remedy the President proposes.

LETTER FROM CHINA.

NATIVE HELPERS AT FUCHAU: IMPORTANCE OF PRAYER FOR SUCH HELPERS.

My EDITOR:—Last Sabbath evening I attended the usual Chinese service, held in the church belonging to the mission of the American Board at this place. Three young men, members of the native church under care of that mission, two of whom are employed as native helpers, addressed the congregation, followed by closing remarks by the missionary in charge of the meeting.

ADDRESSES OF NATIVE HELPERS.

The first speaker, aged 20, had a very bashful appearance. His delivery was rather monotonous. His remarks, however, indicated him to be a sober and earnest thinker. He took, as his subject, the closing part of the 5th chapter of Matthew, and explained at considerable length the manner in which Jesus taught his disciples to treat their slanderers and enemies. The way in which he handled this subject, as well as the subject itself, conciliated and interested the audience.

The second speaker, aged twenty-five, so far as concerned his manner of delivery, was much more pleasing and oratorical than the first. He announced as his theme, John xv. 25; "They hated me without a cause," and proceeded to show the unreasonableness of the common objections made by the Chinese against Jesus. He declared that his text was fulfilled in Fuchau, in that Jesus was hated without a cause. While he exposed, in a masterly manner, the sophistry and the popular excuses and objections against the Christian religion, he did not fail to notice the real reasons why the Chinese do not believe in the Saviour. His words were simple, yet pointed, and his meaning unmistakable. His appeals were bold and searching. I felt grateful when he closed, that the truth had been spoken so earnestly, and at the same time so kindly.

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EDITOR'S TABLE.

THE CLOUD WITH A GOLDEN BORDER.

A tale whose chief interest centres in a Jewish family, thrown by accident among Christians, and led to the acceptance of the true Messiah by their lives and conversation. The inward struggles and divisions of sentiment produced among them, and drawn with power and pathos, are so rendered that no reader can be without the deepest emotion, such as that which passed between Lemuel and his father in reference to his uncle Paul, and the death of Uncle Paul himself.

PRECEDENT IN CHINA.

"As the twig is bent the tree is inclined" is an old adage, which has a moral application of peculiar significance and force, in such an empire as China, where custom and precedent are generally more powerful than law or right. The foundations should be properly laid, if the super-structure is to be firm and durable. A low standard of piety and devotion to the work, in those who are first, or among the first to be employed as native helpers or native preachers, would be a calamity to be peculiarly dreaded and deprecated in this empire. Now may not, should not a deep and powerful interest be taken in this matter by those at the West who are co-workers in the promotion of the cause of missions in this land? Ought they not, and will they not offer up special and frequent prayer in behalf of native helpers or native preachers in China, in view of the transcendent importance of rightly beginning as well as of rightly prosecuting the work by the instrumentality of converted Chinese?

THE SYRIAN SUFFERERS.

The address which reached us weekly from the "Anglo-American Relief Committee," at Beirut, demonstrate as well the prudence with which the funds already remitted are dispensed to the perishing multitudes, as the appalling destitution that reigns in Syria. On the 4th of November they wrote to the Syrian Relief Committee at New York: "Our expenditure has been doubled, and we see no reason to believe that it will decrease."

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