Woetry.

BY JOHN G. WHITTIER.

The day is breaking in the East of which the prophets Old Might to Right is yielding, battle blade to clerkly up as Men;
The isles rejoice together, in a day are Nations born,
And the Slave walks free in Tunis and by Stamboul's

Is this, Ch countrymen of mine! a day for us to sow The soil of new-gained empire with Slavery's seeds of wo?
To feed with our fresh life-blood the Old World's cast off crime, Dropped, like some monstrous early birth, from the ured mp of Time?
To run anew the evil race the old lost nations ran,
And die, like them; of unbelief of God and wrong o
man?

Great Heavens! is this our mission? Ends in this the prayers and tears, The toil, the strife, the watchings of our younger, bet-Still, as the Old World rolls in light, shall ours in sha dow turn, A beamless Chaos, cursed of God, through outer darkness borne?

Ness borne?

Where the far nations looked for light, a blackness in reason why Christian lawyers and others accus-Where for the words of hope they listened, the long

The Crisis presses on us; face to face with us it stands,
With solemn lips of questions, like the sphinx in
Egypt's sands!
This day we fashion Destiny, our web of fate we spin;
This day for all hereafter choose we holiness or sin!
Even now from starry Gerizim, or Ebal's cloudy crown,
We call the dews of blessing or the bolts of cursing

shame;
By all the warning words of truth with which the prophete came;
By the Future which awaits us; by all the hopes which the Past;
And lu the awful name of Him who for Earth's freedom

So shall the Northern pioneer go joyful on his way, To wed Penobscot's waters to San Francisco's bay; To make the rugged places smooth, and sow the vales with grain,
And bear, with Liberty and Law, the Bible in his train;
The mighty West shall bless the East, and sea shall answer sea,
And mountain unto mountain call: Praise God, for we

Correspondence.

For the American Presbyterian.

"THE MINISTRY NO PRIESTHOOD In nearly all the religious papers a paragraph nistry. has lately appeared with some such caption as the above. It was a quotation of one of the smart sayings of Mr. Spurgeon, in which any ministerial character was denied to clergymen. They were put on the level of platform speakers, and required to win a title to the office of the ministry by eloquence and oratory. The standard of judgment for them was such as he would have despised! "who came not with enticing words of man's and laity; all validity of ordination.

a play upon the word priest—as thus; a priest is earnestly to Him who left an eternal throne, and as he is often called in New England, and among years, and you never told me I was in darkness the Baptists, where low views of the church and or danger-you never showed me a better wav?" ministry prevail.

Every man who acts for the people in things pertaining to God-who acts officially and performs religious acts or celebrates religious cere- perstition, ignorance, and bondage around their monies which the people at large are not permit- souls. They regard their own religion as sure to ted to perform and celebrate, is so far, and in all accomplish their salvation. They do not imagine that is essential to the word, a priest. He has an official character derived from his ordination aught of religious matters—for are not they in the which the people have not, and by reason of right way, and we in the wrong? We speak only which he performs official religious acts, without of the more intelligent Catholic servants, who are any regard to his ability to address an audience attached to their church, and anxious to perform after the forms of logic and rhetoric. It is, of the duties by it enjoined. course, to the interests of religious as well as political demagogues to sneer at the "priest," and to measure God's ministers by the Beechers and satisfied with their own position in this respect, the Spurgeons; but Presbyterians should burn and would be indignant at having it assailed. They their constitution before they take up the same cry and measure their ministers by the same stan- would not stay where it was required of them. An

The church whose constitution affirms "that baptism is not to be administered in any case by any private person; but by a minister of Christ, called to be the staw of the mysteries of God,"
has recognised an official and priestly character in its clergy, and has made that character indelible by ordination for life.

The ability to deliver orations on religious subjects is no necessary qualification for those whom the "Holy Ghost makes overseers" of the flock of God. Any man who knows more than his fellows has therein a right granted, and a duty im- who loves the souls of her servants, and who posed, to speak for God and Christ to a dozen or knows not how to find the way to them. a thousand, if they will hear him; but this ability and right and duty of any Christian man, in no can keep us from exerting for our servants, -one way brings him into the ranks of the ministry; avenue which no priest can bar against our apnor ought it to be regarded as trespassing on their ground; nor yet, again, ought such ability in un- We can bear them on our hearts in prayer to God. ordained men be made the ground of depreciating the ministry—just because, that which is daily asking that God will enlighten their minds, peculiar to the ministry is priestly, and has reference to official acts which may be performed by He only can lift the veil, and cause the glorious

Christian ministers have so much put forward into prominence their authority to preach as the distinctive peculiarity of their office, and eloquent preachers have found it so much to their advantage to encourage the distinction between good preachers and poor ones; that the ministry that we can in this way. Should we not daily have been of necessity tried by the standard of the ask that God will bless and save our servants? platform, and their official character and acts have He has, in His wisdom, brought them into our been overlooked and neglected.

lay preaching, and on the other to a depreciation and feed them, but that, as immortal and accounttheir own influence; and again unfavorable con- sponsible, do not neglect our part.

trasts are drawn with ill-concealed gratification between ordained and lay preachers. In the times of the Jayne's Hall excitement, when many seemed to think the millennium was about to be ushered in by Christian Associations taking the place of the church, a religious meeting was held, in which a lawyer conducted the worship and a judge preached. Now there was nothing wrong in this, and would to God, we might see it repeated ten thousand times; for prayer and preaching are not the exclusive duty and privilege of the clergy; but no sooner was this done than religious papers. Presbyterian papers, remarked, "They did as well as if the hands of Bishop or Presbytery had been on their heads."

Ordination bestows neither authority nor qualification to speak in public on religious topics nor to pray in public; but it does confer authority to administer the sacraments and to superintend and rule the church. There pist therefore, no place for the sneers at the clergy and priestly office which are so common on the lips of religious demagogues; while there is ample scope for the lay element without infringing on the priestly prerogatives of the ministry. There is no good tomed to public speaking should not devote their spare time and energies to preaching the gospel as they have opportunity without interfering with the ministry, who, guarding carefully their own rights and privileges, should undertake the revival of the spirit of worship, in our churches.

If the much commended sentiment of Mr. Spurgeon is the true one, and ability to attract a con-By all for which the Martyrs bore their ageny and gregation of hearers is the standard by which to judge the title of any to ministerial standing, and if ordination is a mere ceremony, what objections should we make to the doctrines and practice of the Plymouth brethren, and to the baptism (or rather, the immersion) of Mr. Guinness by a laydied; Oh, ye people! oh, my brothers! let us choose the right- man? We should measure the validity of baptism not by the official standing of the baptizer, but by his eloquence or learning and 000,03 add nor

If our ordination is "a mere ceremony" and confers no right or authority to perform priestly or official religious acts, to act for the people in things pertaining to God-to perform acts which may not be performed "in any case, by any private person, but by a minister of Christ, called to be the steward of the mysteries of God," why should we complain of those Episcopalians who deny the validity of our "orders," when we deny it ourselves?

For the American Presbyterian. CATHOLIC SERVANTS.

"Ye also have a Master in heaven." There is a subject upon which many a Christian housekeeper would be glad to have light from some Such a one; conscientiously desirous of performing all her duty in every relation of life which she sustains, cannot fail to take into serious wisdom" to prove his right to the apostolic office. consideration her influence ever these wherein the It, in effect, denied all distinction between clergy capacity of servants; form part of her household. Influence them she must, for good or evil. Her It may be very good doctrine for a Baptist or daily walk and conversation will do it with una low Congregationalist; but what surprises and ceasing power; but she will not be satisfied with grieves me is that it should be so widely approved this unconscious influence. If they are Protesby our Presbyterian newspapers. The argument | tants, it is comparatively easy to approach them, implied in the paragraph alluded to is based on first by gentle teaching, and then by pointing them an offerer of sacrifice; in the Christian church "took upon Him the form of a servant," for their there is no sacrifice; therefore, there is no priest; sakes. But it is by no means so easy to deal and here the word "priest" is used in a sense with the Catholic servants in our families. We much wider than before, and so excluding from cannot throw off responsibility because they are the church of Christ any clerical order, having such, for they are to stand with us at the judgrights and duties other than the members of the ment-seat of God, and can we then calmly hear church. The minister is then merely the "speaker," them say, "I was in your family two five ten

> How to reach them is the difficulty. " Many of them have been from their infancy in circumstances which were ever weaving the web of suthat their Protestant mistresses can teach them

They cannot be approached at all as those who make no Christian profession, for they are quite decline decidedly to attend family worship, and attempt at argument would drive them directly to their stronghold of blind submission, to the priest. and the casting of all responsibility on him. How can we, through this thick veil of darkness, reach their minds, rouse them to see the light of life, and let its rays come in to warm and brighten all their

It is mainly to awaken thought on this subject. and bring forth suggestions, that these words are written. Perhaps no rule of action can be laid down, so great diversity would be necessary to suit different cases. But we doubt not that it weighs heavily on the heart of more than one mistress

There is one influence that no human power proach, through which we may reach their souls. Nothing on their part can ever interfere with our and open their eyes to the truth as it is in Jesus. them, and not by the most eloquent and learned Sun of Righteousness to dispel the darkness; and we can use for this end the power that

> Through Jesus, to the throne, And moves the arm that moves the world

To bring salvation down."

property and foresterned to be sent the second

It is worthy of consideration whether we do all families, and he has done this, not merely that This has led on the one hand to a jealousy of they may do our work and that we may clothe of the clerical office. Ministers have been un able beings, we may fulfil all our duties in our rewilling to allow scope for lay effort, lest it lation to each other. Let us take care that we, should trench on their own ground and undermine who are most enlightened and therefore most re-

PHILADELPHIA

AND TAILOTOGICAL REMINABLES. For the American Prespyterian SKETCH OF THE LIFE OF AMOS LAW-

READ BEFORE THE YOUNG, MEN'S CHRISTIAN AS-SOCIATION OF THILADELPHIA, JAN. 28, 1861. ATION OF PERMANENT OF THE PROPERTY OF THE PROP

introduction Mr. L's. feeble health—His little doctor—His epicureanism—His shunning temptation—Choice for his dailyhter—Piety the language of all his utilons—With him the true riches and enjoyment of life were combined— Amount and spirit of his donations—Love the grand characteristic of his life—Known by his fruits—Advice to a physician—Did he do too much?—Did he trust in his works?—Wisdom und system in his giving-His religious creed!

Mr. President, and gentlemen of this associa-tion, I thank you for the opportunity you now af-ford me of concluding my remarks upon Mr. Lawrence, which I commenced two months since, before your body as from the time of my removal to this city, a

year and a half ago, though not a young man, only as all are young men here, I have been deeply inthe instruments by which the young men of this city may do much good, and hence, believe it should meet the approbation and secure the cooperation of all good officers. In 1832, the health of Mr. L. was quite feeble,

nd he was much strengthened by riding on horseback. He was accustomed to secure the company of a friend for his morning's ride. Sometimes this was one of his business acquaintance, but more frequently, it was one of the city clergy. In this matter, no denominational distinction seemed to influence his choice, and there are now living in the city of Boston numbers of clergymen, for whose benefit and company he kept a horse, and who still remember the long morning rides which they were accustomed to take with him:

So feeble was his health that exercise alone would not render it tolerable. He was obliged to be watchful of his diet; his food was of the most simple kind, and was taken in small quantities, after having been weighed in a balance, which al ways stood before him upon his writing table; he had a certain amount sent to him from the table, which he eat alone in his chamber, that he might have perfect quiet. For the last sixteen years, he sat down at no meal with his family. In a letter to President Hopkins, of Williams College, he says. If your young folks want to know the meaning of epicureanism, tell them to take some bits of coarse bread, (one ounce and a little more) soak them in three gills of coarse meal gruel, and make their dinner of them and nothing else, beginning very hungry and leaving off more hungry. The food is delicious, and such as no modern epicureanism can equal."

He wrote to his son in 1832, "My little doctor horse. "I want you to analyze more closely the religion which like the embodiment of Christianiand saw rightly its relation to all our blessings. tendency of principles, associations, and conduct, and strive to adopt such as will make it easier to good." This is the religion that annihilates dull family, and prayed with them. Of creeds, held go right than wrong. The moral taste, like the forms, warms cold hearts, casts out selfish devils, in the understanding but not influencing the life, natural, is vitiated by abuse. Gluttony, tobacco, and intoxicating drink, are not less dangerous to tians now in the church, as it was by Christ and above all price; and when he first learned that a the latter than loose principles, bad associations, and profligate conduct are to the former. Look

not only wished to keep clear of the temptation, common in that part, but to avoid the appearance of evil. I never regretted it: and I would advise all young men to strengthen; their good resolutions, and to plant deep and strong the principles of right, and to avoid temptation." To a young friend about to select a companion, he wrote:-Take care that fancy does not beguile you of your understanding in making your choice, A your understanding in making your choice. A the professing Christians in this city shall do acto a gentleman in the country, who had a private mere picture is not all that is needful in the up cording to their ability, as Amos Lawrence did, ninepin alley. The impression on the mind of and down hills of life. Be careful when you pick,

to get a heart, a soul, and a body." "Eighteen years of your life are now passed, and kers. the events of this period have been deeply interesting to me, and have made such impressions on you, and have left such marks of progress, I hope, n the divine life, as will insure your bnward and upward course, until you shall join that dear one partners in business, and upon all his relatives, whose home has been in heaven for nearly the whole period of your life. When I look upon you, solicitude that your mind and heart may be influ- kingdom of God and his righteousness." In the the columns where it first appeared, it might be enced with those heavenly influences that gave a grace and charm to all she did."

Let young ladies, as well as young men, listen to the following: "If I were to select for you the wishes could not his millions have selected?) which a fond father could choose, it would be that you might have a mind and a heart to perform all at the day of account, you may receive the cheering sound of the Master's voice."

But I must cease to quote the admirable advice and beautiful sentiments of this excellent man. All his counsels, all his letters, all his intercourse horse-back with the clergy and ladies of Boston, all his longer journeys and tours with his companions, and all the counting-room and fire-side chats, with those who were privileged to be there all speak forth the same kind of advice all honor among men, the approbation of our own conscience, and the favor of our final Judge. To a sister, he wrote, "This morning seems almost like a foretaste of heaven; the sun shines

had reached the zenith of human attainmentsrich in the goods of this world-rich in family and friends-rich in the blessings of him that was ready to perish, whom his bounty had fed and richer still in faith, and an heir of the promised inheritance reserved in heaven for all who do the

Young merchant, young mechanic, young Christian, member of this association, the same riches await you, if you are faithful in the talents committed to you. You may never, indeed, possess the same amount of worldly goods that he did, and you may, for the silver and the gold are the Lord's. He gives them to be possessed by whom any man of the present century to whom in the but because they cannot help it? Are you not he pleases; and to every tenant of them he says, day of final account, he will say, "Inasmuch as ye now thinking of individuals, tender of heart strong of will, sound of mind, pure of purpose, who are riches, which God gives to the faithful, you may be as rich as he was, and, like him, you may glide as Mr. L. But it may be asked, did not Mr. L. have them abate one jot or tittle of that beautiful smoothly down the declivity of life, as the full do too much? And did he not rely upon his good mirthfulness that gleams over the surface of their orbed sun, having fulfilled the daily appointment works as a ground of merit? of his Maker, descends the Western horizon, on a - As to the first question; I answer no, he did and so makes a sunshine in a shady place?"

turn to me;" of the Saviour, "Thy will, not mine be done." During the last twenty three years of his life,

thirty-nine thousand dollars, and during his life, over seven hundred thousand dollars, almost a million of dollars, a large sum for a private individual to give from his own earnings. It is to be feared that they great evil of the church of to-day, is that they pray and labor not to accompilish what they pray for the labor not to accompilish what they pray for the labor not to accompilish what they pray for the labor not to accompilish what they pray for the labor not to accompilish what they pray for the labor not to accompilish what they pray for the labor not to accompilish what they pray for the labor not to accompilish what they pray for the labor not to accompilish what they pray and labor not to accompilish what they pray for the labor not to accompilish what they pray and labor not to accompilish what they pray for the labor not to accompilish what they pray for the labor not to accompilish what they pray and labor not to accompilish what they pray are labor not to accompilish what they pray are labor not to accompilish the labor not to accomplish the labor not to accompilish the labor not accomp

spoken of the sudden death of others; he seemed to desire to go in that way, and God gave him his desire to go in that way, and God gave him his desire.

If any man ever lived as though hat saying of the Lord Jesus were always before living the length of the Lord Jesus were always before it is grow and I pray God, it may take deep root, and more blessed to give than to receive of seemed to be Mr. L. He acted upon this motto:

That man may last, but never lives.

Who much receives, but nothing gives.

Whom none can love, whom none can thank,
Creation's blot, creation's blank.

The most prominent ingredient in the life of him so conspicuous above others was love. His whole deportment was as though he considered all the law, in accordance with the Saviour's comment, seemed to embody the sentiment of the great apostle, in the 13th chapter of his first, epistle to the Corinthians, so beautifully paraphrased by Prior:

"Did sweeter sounds adorn my flaming tongue,
Than ever man pronounced; or alights sung.
Had I all knowledge, human and divine,
That thought can reach, or science can define;
And had I power to give that knowledge bigth,
In all the speeches of the babbling earth.

Yet gracious charity, indulgent guest.
Were notith, power asserted in manifests;
Those speeches would send up unheeded prayer,
That form of words would be but wild despair;
A cymbal's sound were better than hy voice.
My faith were form, my cloquence were noise."

Does any one say we want more theory, more doctrine, and less of practice, less of doing than of from a sense of religious obligation. He looked love? I do not believe the Rait without works. the great doctrine of stewardship full in the face, lover it do not believe the "Faith without works is dead," and what is a dead faith good for?—"A and prayed earnestly over it, and responded to it living dog is better than a dead lien;" but a dead faith renders the salt of the Christian good for nothing, but to be trodden under forth of men. Religion without love is no religion; religion away were Mr. Lis religious views?" I will let Presiferant have been asked by more than one, since I read to you the former part of this essay, "What ligion without love is no religion; religion away were Mr. Lis religious views?" I will let Presiferant have been asked by more than one, since I read to you the former part of this essay, "What ligion without love is no religion; religion away the ligion with the ligion wit from business is not Christ's religion; it may be dent Hopkins answer this question. He says: the religion of Scribes and Pharisees, who said, "Mr. L. was a deeply religious man. His trust ty in the Saviour himself; "went about doing He read the Bible, morning and evening, in his and if universally practised by professing Chris- he thought little. Family religion he esteeme his apostles, would speedily show an unbelieving beloved relative had established family worship, world that there is a reality in religion.

well to all these things." His two surviving sons have so done.

To a young man in 1832, he wrote: "There was a part of Boston which used to be visited out of currosity, when I first came here, by young men, into which I never set foots for the whole time. I avoided it because I not more late more late more late more late in the surviving sons spoke out in all his actions; men knew him by his fruits. Brethren, let me sur, I yield to no man as viewed death with tranquillity and hope, and previously, when I first came here, by young men, alone. But I believe that what Christians, Protest and in the summons came, and his work was done."

Into which I never set foots for the whole time. I avoided it because I not more late more heading to the importance of faith, in doctrines, not more knowledge, but more late more heading to the importance of faith in doctrines, not more knowledge, but more late and the west for joy. He believed in our Lord Jesus Such was Such was a san of habitual prayer. He was a man of habitual with him. A timid-alone habitual with him alone habit but more love, more obedience.

Seris love that makes our cheerful feet In swift obedience move, The devils know, and tremble too,

When every member of this Association shall do as well as he knows, I believe you will see greater things than you ever have, and when all the professing Christians in this city shall do acthere will be such a state of things as will make the young man was very unhappy; he could not this city that of brotherly love, beyond what was open his mind to the minister, and he retired with-

It is wonderful what an adaptation Mr. L. possessed to turn the hearts of all classes of men to managed to impress upon his clerks, upon his of Christianity. No clerks of his, no business or think of your appearance, the image of your man, no friend, no student, no recipient of his bowling alleys. bounty, but he admonished him to " seek first the

following letter he addresses a physician: "Dear W., I have been reading the last hour, beginning at the second chapter of Matthew, and what that means, as probably the large majority so on in course. Please look at the ninth chapter of my readers do not, he may rest assured that it richest portion, (and what a portion of earthly and the 35th verse, and I think you will need no is of no consequence one way or the other, apology for doing what you do: This verse reads but when the Congregationalist takes it up, and as follows: And Jesus went about all Galilee, teaching in their synagogues, and preaching the comment; an inquiring public begs leave to ask hose duties which your station and condition in gospel of the kingdom, and healing all manner of in an humble and tractable spirit, what it is, O life require, upon true Christian principles, so that sickness, and all manner of disease among the Congregationalist, that you mean? people. Christ's example, no less than his prewhole family of man; and I feel humbled and clergymen who are never light, must be extremely grieved that I have not followed him better by all heavy? Is not the gravity of a man who is al with his partners and his clerks, all his rides on to you and yours, God bless you in your good man who is always light? Did not the Rev. Row-

his first disciples, it was a part of their commission, little? and did you never hear of people eating "As ye go, heal the sick freely ye have received. have reference to being guided by that Christian principle which alone can secure confidence and the way for their preaching to take effect, by heal no lights; and what kind of people are they who ing the diseases of the body; and happy is that minis would blot out the lights of the landscapes? It ter who can do the same: "Luke was the beloved is the Edmund Sparklers of society, you may be physician;" yet he was an evangelist, and was sure, who want men "with no nonsense about commissioned by the Holy Spirit to write a larger them." Did you ever hear a high-souled, wholemost like a foretaste of heaven; the sun shines bright; the air is soft Lam comfortable. I am the happiest man alive, and yet would willingly exchange worlds this day, if it be the good pleasure of our best friend and Father in heaven."

commissioned by the Holy Spirite ownes a larger hearted, bearted, clear-brained, large-minded, cultivated Save the apostle Paul. Many, since that day, have administered to the health of the body and the prosperity of the soul; exhibiting both by precept of the soul is and example, or by preaching and practice, the wish of the apostle John; "Unto the well-beloved tors? Shall be inchoate a treatise on Malthus and Gaius,—Beloved, I wish above all things that thou the laws of population? Shall he entertain them mayest prosper, and be in health, even as thy soul with the differential calculus? Shall he chat of prospereth." That bright luminary of science: fixed fate, free-will, foreknowledge, absolute? My clothed—rich in "the alms-deeds," which like that wonderful man; that eminent physician, John dear Congregationalist, do you not very well know Dorcas he did rich in a good conscience; but Mason Good, the glory of the medical profession, that if you should make a friendly call upon your

> pay-master." the largest sense, to the bodies and souls of men, with the joyous, and sorrow with the sorrowful

and so makes a sunshine in a sound place than in his meridian splendor, allowing us to gaze upon his beauty.

Such entire resignation as Mr. L. possessed under Such entire resignation as Mr. L. po

This woman was full of good works and alms deeds, which she did." There is very much in that little word, did at twas the curse of the Mr. L. gave to charitable objects six hundred and Scribes and Pharisees that they said, and did not

I admire. The spirit with which the gave was admirable; he did it with a single tye, with the simplicity of a child—he gave as a good steward of earthly goods.

Works as menting the party as a single tye, that the lest while we "gather up the tares, we root up, simplicity of a child—he gave as a good steward of earthly goods. of earthly goods.

Mr. L. died on the last day of the year 1852,

But it may be asked would not others have done
as much and more, if, they had possessed his

But He, whose are year 1853, for it was a quarter pfit 12; A.M. means? Perhaps they would. But He, whose are He was ready for the event; his work was done the silver and the gold, knows better than to trust He left a letter folded, but not settled, on his table of us with as much as He gave him. ble, filled with blessings to him to whom it was written. By the manner in which he had often Williams Gollege, Mr. Liesaid of am interested

will count the cost; may God speed them in this holy work. Lhave been moved to tears in reading the simple statement of their case. I pray God to perfect the good work thus begun. more discriminating as to character, more wisein Mr. L. was love. The Christian grace which made scholarship, or more devotedly pious, than Presi dent Hopkins. In a sermon preached to the stu-dents, after Mr. L.'s death, he said, "In the us of his property, Mr. L. was distinguished by three fulfilled by loving God and loving man. He obaracteristics. The first of these was, that he seemed to embody the sentiment of the great apos- gave the money in his life-time. Had other men who had designed to do good with their property imitated him in this point, how many law-suits would have been avoided, and how much more good would have been done! The second peculiarity in the bounty of Mr. L. and in which he was pre-eminent, was the personal attention which he bestowed upon it. He made up the bundle he directed the package; no detail was over-looked; he remembered the children, and desig-neted for each the toy, the book, the elegant gift. He thought of every want, and was ingenious and happy in devising appropriate gifts. The third characteristic was, that he gave as a Christian man, from a sense of religious obligation. He looked

and did not. A Christian in the head without in God, and his hope of salvation through Christ, honesty in the heart, without leve to God and were the basis of his character. He believed in benevolence to men, will never hear from the final the providence of God as concerned in all events. judge, "Well done, good and faithful servant, en- He felt that he could trust God in his providence he wept for joy. He believed in our Lord Jesus

> NINERINS AND OTHER THINGS. In a late issue of the Congregationalist was at article quoted from the N. Y. Observer about a young man who "became anxious about his soul

He resolved to call on a minister and ask his counsel and more Herfound the minister standing in animated, not to say light, conversation with a couple of visitors, and arranging with them a visit To his daughter on her 18th birth-day, he wrote, ever dreamed of by William Penn and his qualout having derived any benefit from the interview. He, ere long, became a careless, and, in the end,

> Moral of the N. Y. Observer: "Things in them the subject of religion. We have seen how he selves harmless, are to be avoided, if they cause others to offend." Moral, of ordinary observers: Ministers, must both male and female, the great practical duties not engage in animated, particularly in light conversation, and must not visit gentlemen who keep

an abandoned sinner.

If this incident had been suffered to remain in let alone. People who take that paper must take it cum grano salis. (If any one does not know

That ministers are to be uniformly grave and cepts, is designed to be practically useful to the serious? but does it not occur to you that the the motives he has thus spread out. I say, then, ways grave, nearly as worthless as the levity of a work, and make you a worthy follower of the Be land Hill say that the man who is not a fool half He might have well added, when Christ sent out nutritiveness just as bad a quality of food, as too

commend between a minister and his chance visiin England, in his day, in imitation of the "Great pastor, and he should take you up in this way, you Physician," used to say of his gratuitous services, "The poor are my best patients, for God is my who have so much to do with ministers, do you Luot know that many who are the very salt of the Well might Mr. L. commend the work of at earth, first in every good word and work, are the Christian physician as he did! It is surprising many-sided men-the ones who touch life at many how much stress Christ laid upon doing good, in points—the men of quick sympathies, who joy brethren, ye did it, unto me," it is such a man as full of fun as a nut is of meat? and would you lives, and lights up the dark paths around then

many severe afflictions, in the removal from earth of near and dear friends, has been rarely witnessed believeth these sayings? No; he that heareth these is it for me to check my natural and innocent of near and dear friends, has been rarely witnessed in the children of God. He reminds us of the conduct of holy men of old, in similar circumstances—of "Aaron holding his peace," of Job, refore most reaction of David, "I shall go to him, but he shall not re
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conscience especially when that conscience is an unenlightened one? If we do not give a man credence when he justifies his own course, why should we when he condemns ours? of What kind kind of cyldence is that which is invalid against to Valley Forge in the last number of that one man, but valid against another?

This celebrated spatial than the last number of that journal:

This celebrated spatial spatial than the last number of that it is partly the fault of the Christian world that

the young man alluded to went away disappointed. "Public opinion" should not be allowed to fall into such an error as, that sprightly conversation should seem to be incompatible with the warmest piety. If the young man had been properly educated, he would have known that the minister could sympathize with his sadness none the less real sympathy. It is a little sentimental, but a very stone building, and is occupied to this day as a dwelling that hearts that vibrate sweetest pleasure.

Thirlf the deepest notes of work.

Thirlf the deepest notes of work.

hold on sorrow. Though the minister was not one to whom he could open his mind, it was not owing genious little cavity in which the Commander into whom he could open his mind, he was not owned geneus here cavity in which the commander inches a similar deposited this important papers. A casual ing alley, whatever, he may have thought. The observes would never suspect any such hidden minister may have been a frivolous, implous man, depository, for the rough carpentry is so adjusted a cumberer of the ground, a blind guide, a shep-that the inhocent timber on which you lean to to the "animated conversation," nor to the bowling alley, whatever, he may have thought. The minister may have been a frivolous, implous man, but that did not indicate it. The greatest gravity of an ordinary sill—and nothing more.

of demennor may co-exist with the weakest character and the pettiest ends; and of all frivolity, view of the hallowed hills around; the ruins of

of the little creek, as it comes down from the What punishment is severe enough for him who high lands, off toward the Brandywine, waving would curtail "animated conversation?" Who and sparkling like a silver ribbon flung out over of us that have been dragged through weary hours the brown vesture of the meadows. of !stale, flat, and unprofitable" common-place- We wandered leisurely up to the summit of the ness, would not have welcomed the advent of any hill on the south, at which elevation the main part one, man of woman, who could have stirred us up of the American army was quartered. The with a little animation, even though it had been lodging-places of the soldiers were nearly all rude transferred bodily from the rhymes and chimes of cabins, hastily built and very low and small. Mother Goose? Who of us that has ever known The deep snows of that terrible winter so nearly the genial glow of happiness which a royal mind covered them altogether that they had the apbrings, when, leaving its cares, which never are pearance of mere burrows in the drifts. Just on burdens, leaving its matters of State, leaving all the spot where General Washington's marquee the insignia of its royalty, it comes into the draw- was situated, there now stands a beautiful obsering-room of daily life, and draws around it all grace and gladness, and sportive fancy, and happy love, and wild winsomeness, by a spontaneous out-gush of the same blessed and blessing qualities— who that has ever basked in the sunshine of such a presence, but must feel a spasm of wrath against tings of the cold and tedious tortures of famine. that pruvient piety which dares so much as lay a Poor soldiers! what trials they endured. Proud finger on the hem of its beautiful garments.
Gail Hamilton in the Congregationalist.

EVANGELISM OF THE 18TH CENTURY. The great revival of the last century, as well in nected with the history of Valley Forge. One our own country as through the British Isles, was day, when the disconsolate army were almost ready characterized by some features which were en- to despair, when starvation stared them in the tirely new, or which at least had never before been face, and when their weary bodies were well nigh brought so distinctly to view. One of these pecu- worn out with cold and fatigue, Isaac Potts, who liarities was the awakening of the religious sense. was a preacher of the society of Friends, happened There was not, properly speaking, any discovery to pass along through the camp, and heard the of new doctrines, hor a modification of the old, but many lamentations, and beheld the many tears, a taking of the evangelical and well established but could only sympathize with them in his heart, truths of the gospel and reproducing them as true and hope with them for the dawning of a better to the quickened hearts of men. And here, in day. He passed on, sorrowing and thoughtful, passing, would we record our belief that the preacher of the word is instrumental in the con- all was silent as the grave. version of the largest number of souls who preaches the doctrines of the cross; assuming them all to be the groves; no insects to relieve the deep quiet; was. "The world does not not much require losio po breeze murmured through the leafless trees. and reasoning and argumentation, as the direct and pungent appeals of truth, "in demonstration of the Spirit and of power." This always com- he noticed Washington's horse tied to the swingmands the attention of the human conscience and | ing limb of a tree. He paused to listen, when lo! makes a lodgment in the sensitive heart. And from a thicket of evergreens, near at hand, came this was precisely what the Methodist preachers a voice, sad and solemn. It was the Commanderset themselves to do. What in this connexion is in-chief upon his knees engaged in humble, penitermed the religious sense, is the susceptibility to tential prayer. His eyes were raised to heaven,

religious impressions that every man finds deep and his cheeks suffused with tears. in his nature. At the time when this great evangelical movement began, this religious sense had been slumbering for ages. For a long period the ground, cautiously withdrew from the place with intellect had been the theatre of action, while the dominion of the heart had very much run to waste. warrior. When he reached his home below the Religion as it existed in the English Church, camp, he burst into tears, and remarked to his in the midst of wars and rumors of wars, was a agitated wife, who had never seen her husband so speculative, frigid, and formal matter. A dead, deeply affected, that, "If there is any one on this

living in the midst of such dreadful stagnation. This state of things may be said to have given rise to Methodism. Hence we are not surprised when faith, that his influence was vouchsafed to him by we find the mighty preacher aiming his heaviest the arm of the Almighty. No wonder he conblows against this heartless religionism. These quered. The hosts of heaven were marshalled on earnest men could not endure this spiritual sleep the right and on the left of the chief, and thus so near to death, this torpor of the highest and no- our land was redeemed. And thus may it ever blest nature. Hence we find them aiming at the be preserved from foreign aggression, and from outset to awaken and bring into more vigorous sectional strife. Let disunionists remember Valplay, a vivid sense of eternity, and the reality of ley Forge and Washington's communion with the future and eternal retribution. The primitive Me- Great Father of us all. thodist preacher dealt with his hearers as if he truly believed that the time is coming, "in the which the heavens being on fire shall be dissolved and the elements shall melt with fervent heat.' To him the scenes of the final judgment were a startling and awful reality, which he never thought of doubting. This full conviction gave to him great plainness of speech. The very same essential truths, proclaimed by the staid, godly, and sober Puritan, or the polished and scholarly Churchman, would awaken no such emotions. would stir no such thoughts in the hearer's heart or mind. They might indeed, be received as true: challenge the reason, and lead captive the intellectual man, but there would be the end of their work. The congregation of worshippers would pass from the sanctuary as unaffected as they entered it. When the truths of the Word of God fall simply upon the intellect, the conscience unimpressed, the religious sensibilities unaroused, and the heart unaffected. the multitude of respectful hearers may, indeed, be orthodox; they may, through a long course of years, be instructed and soundly indoctrinated; but, resting there, they are still far from Christians. The preacher who only succeeds in convincing the intellect of his hearers, while the religious sense remains in a torpid, dormant state. will be compelled, at last, to mourn over a barren ministry. His congregation will go unprepared to judgment. Not so, however, when the primitive preacher of the last century entered the sacred place, and delivered the message from heaven. The word is now very "quick and powerful." and the multitude are swayed by it as the forest trees by the blast of a tornado. Heaven and hell are no longer fictions, but they are awful realities to be not only believed but felt. Sin is made to appear exceedingly sinful. The law transgressed clamors for satisfaction, and violated justice lifts the rod to smite the guilty in yengeance, the sound of the final trumpet is heard, and, in a twinkling, the awe-stricken hearer is borne up before the great white throne, the books are opened, the sentence is passed, the ungodly are driven into outer choirs of cherubim and scraphim "into life eternal."

Lord of lords. Presbylerian Quarterly Review. A torn jacket is soon mended; but hard words Christian denomination can exhibit for the past bruise the heart of a child.

Under the full power of such amazing truths so

vividly presented, the people are transfixed; groans and sighs, and sobs fill the sanctuary, from which,

in speechless astonishment, the congregation pro-

VALLEY FORGE AND THE PRAYER OF WASHINGTON

Mr. Alexander Clark of the School Visitor of a rule is that which works only one way? What gives the following, interesting account of a visit

This celebrated spet takes its name from an iron forge, located in the vicinity, which belonged to one Isaac Potts, a Friend, who called these lands his own even before the time of the revolution. Valley Creek is sufficiently large to drive the great water wheel of a large cotton factory which stands upon the site of the old forge, and adjafor laving just sympathized with gladness. Nay, he would have considered it rather an indication of the creek, is a substantial, but old fashioned

dwelling in a location of the soul that easily lays hold on joy, lays easily and held social intercourse with his officers. In the sill of the east window is an inherd whose sheep looked up and were not fed, admire the landscape without, has the appearance

solemn frivelity is the most repulsive. It not only the old flour-mill, whose hum was heard in that pains, but exasperates. One is not only annoyed peaceful valley long before the roar of the cannons by the littleness, but indignant at the deception. made those regions the place of strife and the Good sense is a good thing, and good nonsense is camping grounds of brave warriors; and here, too, good thing, but nonsense setting up to be sense, the eye may follow the many crooks and ripples

vatory, about forty feet in height.

Here we had a general view of the entire camppatriots! what liberties they purchased for us. When the army marched from Whitemarsh to Valley Forge, it is said that their bloody footprints were distinctly visible in the snow for nine-

There were no birds to sing and flutter among There was not a single, solitary sound in all the forest valley whither he wandered, when, suddenly

Potts was much excited at so strange a spectacle, and feeling that he had ventured on holy yet rigid formalism was seen on every hand among earth whom the Lord will listen to, it is George the nominal people of God, and when He kindled Washington; and I feel a presentiment that under within their bosoms the genial glow of a higher such a commander there can be no doubt of our and more vigorous Christian life, the early revival establishing our independence, and that God in

preachers could no longer content themselves while his providence has willed it so." What a mighty power-borrowed strength from the God of battles. And such was Washington's

PRESBYTERIAN BODIES.

UNITED STATES.

The following summary, from Wilson's Presbylonging to the different Presbyterian bodies in the world. In some cases the statistics are estimated:

radional and the control of the cont	Section and	
icirise od er in til fill ters.	Ch's.	nican
Presb. Ch. in U. S., (O. S.)2,693	3,592	292,8
Presb. Ch. in U. S., (N. S.)1,527	1,483	134,9
United Synod of the Pres. Ch116	193	11,9
United Presb. Ch. of N. America,447	674	58,7
Ref. Presb. Ch. General Synod,56	114	10,0
Ref. Presb. Church, Synod,63	75	8,0
Assoc. Ref. Synod of the South; 75	80	9,5
Cumberland Pres. Church1.150	1,250	103,0
Assoc. & Assoc. Ref. & Free Syn., 69	66	4,50
Ref. Protestant Dutch Church,410	401	50,4
a en rela de a cabina a de en la parte da	- 31	
BRITISH PROVINCES OF NORTH A	MERICA	• 11 1
Presb. Ch. in Canada in connexion		100
with the Ch. of Scotland, 99	116	12,0
United Presb. Ch. in Canada,70	120	11,0
Presb. Church of Canada151	187	20,9
Presb. Ch. of the Lower Provinces. 76	143	9,98
Presb. in Nova Scotia in connexion		4.5
with the Ch. of Scatland, 20	25	2,00
Presb. Churches in N. Brunswick,29	34	3,40
200		****
GREAT BRITAIN, ETC.	1 000	100
Church of Scotland,1,173	1,208	
Free Church of Scotland, 797	875	
United Presb. Ch. of Scotland, 526	586	140,50
Ref. Presb. Ch. of Scotland, etc 87	90	1,00
Presb. Church of Victoria,137	150	15,00
Presb. Church of Ireland,560	750	57,00
Ref. Presb. Ch. in Ireland, etc., 45	55	4,00
n	102	0.80

It is here seen that the Presbyterian family is divided, in the United States, into twelve branches; three distinct bodies, the Associate, Associate Reformed, and Free Synod, being classed together in the above survey; in the British Provinces, into size branches; and in Great Britain and Ireland into eight branches. The year before the argregate statistics of Presbyterianism were as follows: -ministers, 10,145,

churches, 10,271, communicants, 826,748. The Methodist, from whose columns we quote the above, says:—
"We call attention to the interesting statistics

ceed, many to become henceforth the willing and of the Presbyterian Churches throughout the obedient subjects of the "King of kings, and the world, which we publish. A comparison of this table with the statistics reported a year ago, shows the considerable increase of about 150,000 communicants, as large an increase, we believe, as any

bruise the heart of a child. Today and a grant of year.