MATTIN

GENESEE EVANGELIST.-Whole No. 782.

PHILADELPHIA, THURSDAY, MAY 9, 1861.

Boetry.

WATCHMAN, WHAT OF THE NIGHT? AN ALLEGORY.

Spoke the Nightingale to the Rose, Once, so early in the morning, Not a creature in all the glen, Weary and dull with a night of rain, Had perceived a warning. "Yet," he said, "'tis morning."

Night of rain, night of gloom; Ab, how sad for the birds a-building! Ab, how sad for the birds as berland Soaking nests and blossoms torn, And in all the East no sign of morn The weeping woodlands gilding: "Yet," he sang, "'its morning."

"Waken," he oried, "ye creatures all' Violets, lift your tearful faces; Finch and robin, arise and sing; Choral larks, announce your king; Thrushes, choose your places; For I am sure 'tis morning."

"Nay, he raves!" sighed the draggled rose; "Sure, he raves!" croaked the birds together, Back to their dripping boughs they went, Bagged and bunched with discontent At such unheard-of weather. Still he sang, "'Tis morning.'

Darkness all; along the east, Hill on hill, lay the awful thunder: All in a flash-O wondrous sight! Those dreadful gates of gloom and night Burst and rolled asunder. Lo, the sun! 'Twas morning.

Back and back from their King they rolled; Grand he rose, and smiled around him; Each small creature of hill and glen, Blackbird, throstle, and tiny wren, Broke the spell that bound him. "Joy !" they rang, "'tis morning !"

Triumph and music everywhere, All the air a golden glory; Louder praises crowd the vale-But really 'twas the nightingale Who first told the story. Now all cry, "'Tis morning!"—Anon.

Coppespondence.

For the American Presbyterlan. LETTER FROM MOUNT LEBANON. NO. XI.

maintained that there is a due medium between Bhamdun, Mount Lebanon, March 25th, 1861. MY DEAR EDITORS :--- The adjournment of the | the vice of excess on the one hand, and the vice European Congress at Paris, to the first of May, of defect on the other. On the question of sin he as well as all their action upon the Syrian ques- is not explicit. He does not say distinctly that tion, is perhaps already known to your readers. the nature of man is originally good; neither does The anticipated light for the future peace and go- he say that it is originally had. In one passage vernment of this unhappy country has not yet he distinctly states that there is a natural differdawned. It is reported that the French expedi- ence between men, only that the difference which tion must retire, or there must be war between arises from nature is not to be compared with that England and France. I hope that they will retire which arises from education. He seems to have in peace, and the time come when the nations believed that men radically differ from each other, shall learn war no more. and that some are born with a virtuous nature, and The Druse Sheikhs are yet under confinement some with a vicious nature. and condemned to death. But for this sentence | Tsisi like his grandfather, Confucius, makes the no reason has been assigned, and I am gratified to | path of virtue to lie in a mean between two exlearn that England will not allow their execution tremes. The law of the Invariable Medium is under such circumstances. Sheikh Yusif was universal: it applies to all things and circumcondemned to banishment from Syria, and sent on stances, and true virtue consists in observing it at board of a war steamer, with nearly 200 Druse all times and in all places, without regard to conpeasants. But this order to exile was counter- sequences. But Tsisi goes beyond Confucius, manded the same day, and he was returned to the and maintains that human nature is in perfect harbarracks. Two or three other sheikhs have been mony with this law. He teaches not only that sent, it is said, to Cyprus, for five or six months. | virtue consists in the mean between two extremes All the European commissioners at Beirut disap- but also that virtue consists in living according to proved of the decision of the Turkish tribunal, nature. Nature is that which Heaven has decreed that the Druse sheikhs should be executed, and to be in man, and the true path of life lies in fol the Turkish pashas exiled, and insisted that no lowing it. He would define vice as that which is greater punishment should be inflicted upon the unnatural, and virtue as that which is natural to former than upon the latter. For the Druses are man. Tsisi seems to have been the first to proregarded as less guilty than the local government, pound the doctrine that all men at their birth are and among the least guilty of the Druses, are those | endowed with a nature that is perfectly good, and noble Sheikhs at Beirut, who voluntarily pre- that virtue consists in following it implicitly. sented themselves for this trial, and some of whom Mencius agreed mainly with Tsisi. He does protected thousands of Christians during the ter- not only deny that there is in man a positive prin rible events of last summer. Under their efficient | ciple of evil, but also maintains that man is na of Mencius as from the views of Seuntsi. protection and uniform courtesy to strangers, have | turally perfect, and may simply, by following his not our American missionaries entered and occu- nature, be as perfect as Heaven itself. He is menpied our stations in this goodly mountain for tally and physically born to virtue, to which he is twenty-five years? Certainly, I regard these as naturally inclined as water is to flow downwards. Sheikhs as among the noblest heathen princes, But if man is radically good and perfect, what is whom it would be a disgrace for all Christendom the source of sinful actions? How is it that men for the Turks to execute in the presence of Chris- are continually doing that which is evil ? Mencius tian Commissioners, without the proof of any traces the whole to two sources: the negligence of crime. Other persons have committed crimes; the individual, and the influence of external cirtherefore, these princes must be arrested, impri- cumstances. He said that human nature is not soned, deprived of their government, property and only not bad, but positively good. He believed life. I thank God that England has more regard in the innate goodness of human nature. This for justice, however suspected and misrepresented theory is the popular one in China at the present in some countries, and hope and pray that all the day. Druses the be rewarded for their kindness and Kautsi seems to have been the champion of a friendship manifested towards the first Protestant school of philosophers in the time of Mencius, who mission mission Mount Lebanon. And is it no denied to the mind any decided bent either topunishment to these noble mon that their feudal wards the good or towards the bad. The motto government of a thousand years has all passed of Kautsi was that human nature is neither good away? Shall the Turk, more guilty than any nor bad, but indifferent to both. It is like clay in Druse, punish his own servant, and take possession the hands of the potter, ready to be moulded into of his property, and mis-govern as before? any shape or form he may choose. According to Dr. Dwight, from Constantinople, and Rev. J. him, it is education or the circumstances in which G. Bliss, Agent of the American Bible Society, men are brought up, that determine this characwith his family, have just visited Syria. Dr. ter. The nature of man, says he, is like a rush-Dwight is making an apostolical tour through the ing stream; make an aperture on the east side, Syrian, Southern Armenian, Assyrian and Nesto- and it will flow eastward; make an aperture on rian Missions, to confirm the missionary brethren the west, and it will flow westward; as water has and sisters, strengthen the native churches, and no choice between east and west, so human nature in other ways promote the great work of evange- has no preference between virtue and vice. lizing this unenlightened part of the world. Mr. Seuntsi, who lived in the third century before Bliss has visited Egypt and Syria, prosecuting his | Ohrist, maintained the doctrine that man's nature important mission to give the bread of life to the is radically and entirely vicious. He opens his perishing nations in the Turkish and Persian Em-) discussion, of the subject with-the positive and pires. He left us. on Friday last, for Beirut, on broad assertion that the nature of man is bad, and At the several stations of the Syria mission, this natural depravity is as universal as man. The one of the first results of the late war has been to | sage is nothing better in point of nature, than increase the number of hearers, as well as to over- other men. The holiest and the most vicious of come much prejudice, and open a wider and more men meet here. He contended that all the evils offectual door for the proclamation of the blessed which exist in the world, proceed from certain gospel in all the cities of Syria. This out post of linnate principles of human nature. Tsisi and the mountains has perhaps suffered the least Mencius, as we have seen, placed virtue in followchange, while all the advantages of the late war ing nature: Seuntsi placed it in acting directly come to us, as well as to the brethren at other contrary to nature in every particular. As a proof stations. But no form of government has yet ap- of the total viciousness of human nature, he adpeared for the tranquillization of Syria. The duces the fact that much personal exertion is nescheme of the Commissioners did not obtain the cessary to become virtuous. Spontaniety is an inacceptance of the Sultan. As missionaries of the fallible criterion of the natural. What is not spongospel, however, we have nothing to do with this | taneous is not natural. It is natural for the eye or that kind of Governmental policy. Under any to see, and for the ear to hear, and both organs

wish to continue under the Turkish Government, but he will not, and the virtuous man may become | THE CONFLICT. - ITS PRINCIPLES AND | rent imbecility and cowardice, the long-suffering of | or unreflectingly deceived as to the real issues at they could retire from Syria. I have noted down, for the information of your

readers, the present state and aspects of affairs in Syria. Myriads of people-Druses, Christians, and others-are in much distress, and in apprehension of worse things to come. But there is no indication of repentance toward God, and of the gracious visitation of the Holy Spirit, and the immediate conversion of sinners among all the mixed races of Mount Lebanon. Brethren, pray for them, and for our mission to this sacred land, and believe me in Christian love.

Ever your brother, WILLIAM A. BENTON. P. S.-I am happy, with this, to transmit the Seventh Patriot for the American Presbyterian No. 10 of this series has already appeared.

> For the American Presbyterian. LETTER FROM CHINA.

ANCIENT CHINESE PHILOSOPHERS ON HUMAN NATURE AND SIN.

MR. EDITOR :--- An essay of 25 pages, by Rev Griffith John, of the London Mission at Shanghai has recently appeared in the Journal of the North China Branch of the Royal Asiatic Society. It is a very valuable contribution to our knowledge. O the Ethics of the Chinese with special reference to the doctrines of Human Nature and Sin." It would well repay an insertion in some of the theological journals in America. But as I have heard of no intention or probability of its being thus published, I venture to send for your readers a very brief abstract.

What I send you, will be principally whole sentences taken from the essay, giving, as near as I can, in the precise language of Mr. John, the theories of several ancient Chinese writers. I de not use quotation marks, for so many would disfigure the page.

Confucius described virtue as consisting inhappy mean between two vicious extremes. H

depraved, but he will not.

Yangtsi lived about the commencement of the Christian era. He advocated the doctrine that human nature is both, good and bad, and that both elements are mixed in it. . There is something in that is radically bad, and the difference between men consists in this, namely, that some cultivate the good part of their nature, and others the bad. He who cultivates the good side of his nature will make a good man, and he who cultivates the vicious side of his nature, will become a vicious man. He seems to have sustained the character of an celectic, adopting the positive, and rejecting the

Mencius and by Seuntsi. the commencement of the ninth century, after

'Christ, was not satisfied with any of the preceding theories. He advanced a theory of his own, by which he proposed to account for all the phenomena of human nature. He says that human nature may be divided into three grades or orders, namely, the upper, the middle, and the lower.

The upper is good without the least mixture of evil; the lower is entirely depraved, without the least mixture of good; and the middle partakes of both, and is capable of becoming exclusively either. It would seem that he believed in the limited application of the doctrines of Mencius, Seuntsi, and Yangtsi, and only denied the universal application of either. Each is true of a certain class of men, and each false of universal man. The philosophers who flourished between A. D. 1034, and A. D. 1200, often spoken of as the

"philosophers of the Sung Dynasty," only remain to be noticed. But of their views it will be impossible to give a very intelligible account, without occupying too much space. Their theory of human nature, in relation to the doctrine of sin, according to Mr. John, is very different from any

thing that had been propounded by their predecessors. He characterizes it as a "clearer attempt to harmonize all the conflicting views of the preceding orthodox and heterodox writers." This

they endeavor to do by discoursing and discriminating in regard to what they choose to call the material and the immaterial principles. Nature is the immaterial principle, and the immaterial principle is nature. The immaterial principle is declared to be good, and the nature of man being identified with it, must be so too. In the mate-

rial principle, there is the obscure and the bright,

CONDUCT BY J. G. BUTLER.

he events which signalize the Records of the Past, the events which are transpiring around us, every man that is radically good, and something the scenes through which we are passing, the history we are now living, involving the destiny of and vengeful feeling, though hundreds of thousands our country and of mapkind in the question of of hearts have been all the while beating with self-government now to be decided, have yet, in manly shame! No! I thank God, no! not at the the scale of their operations, immeasurably grander proportions, possess, in the breadth and magnitude of their effects, unspeakably greater so-lemnity and moment. The still, deep, intense exinstigation of sudden passion, but the call of principle high and holy, with an energy and force vastly augmented by the long forbearance, has the arm of might at length been raised to subvert treason and overthrow the traitors. When at length forbearance citement which, with gathering resistless stream, is sweeping steadily over the loyal States of our be-loved country, has beneath it, for its just, solid could no further go; when, by a single act of extremest outrage, there swept, as with electric thrill, negative, side of each of the theories advocated by foundation and impelling force, elements of high over the whole North, through every soul the deep, overwhelming conviction that these banded conand holy principle, such, so many and so wide-

ose to overturn and destroy the fabric which had nations in all previous time. In justification of this intense agitation, not to increase its outward superficial manifestation, but to deepen and strengthen to inwardly in our hearts, to elevate, ennoble and hallow it in our thoughts and feelings, so as to impart to it a living, permanent power, I desire, in words of truth and soberness, to exhibit those principles which, by a just application to existing facts, before Heaven invoke, sustain, and demand the fearful conflict into which we have entered. fixed, stern, irrevocable, to meet the duty.

God in History,-is the ultimate, comprehensive, fundamental principle disclosed by the entire records of the race. And, derived of necessity from this principle because, of the separation of the race into tribes communities and nations, God in Human Government, -- is the particular truth and more by reason, and confirmed by Inspiration from first to last. While Nero reigned, the Holy Ghost by Paul declared, "There is no power but of God; Paul declared, "There is no power but of God; Furman Government, --- is the particular truth affirmed thermore, as the explanation and sole justification of all changes in human government, appears dis-tinctly traccable in all national history, the benign out of season, the people, the whole people, acceptblessed purpose of God to introduce, augment and | ing the high and holy demand of the present solemn more and more widely diffuse the varied elements crisis, have resolved, before God, to do battle for law against lawlessness; for government against of human blessing. rebellion; for order against anarchy; for faith, and

These are the ultimate fundamental principles clearly disclosed in the effire Providence of God, as manifest in the history of nations principles confirmed as plainly by his Revelation; the immediate presence, the direct controlling agency of measure of self-sacrifice, such, in its scale, as the God in all human governments, ordering every world never saw, a sacrifice on the part of an inordinately self-seeking people, so universal, that change in national rule or boundary, and this supremely, only, to augment and diffuse over the onrselves, as well as those without, yet stand whole earth the essential elements of personal, so-cial, spiritual blessing to man. Slowly and gra-dually as this benign purpose has found its actual fulfilment in the centuries before and after the purpose for the store of appearing of the Son of God, yet, to the careful bar, the bench, the Senate, and even the pulpit, student of history, it appears none the less discerni- | have willingly offered up their bodies to the terrible and sure. In the present age, assuredly all may discern it. For the past half century, the tokens of his ble issues of mortal combat. This they do, va-luing fully, justly, the sacredness of human life, feelthis blessed purpose have been rapidly multiplying, until they are now more or less visible among all the viction that there are things still worse than war;

a patient loyal people, to whom their national ex-istence is endeared by every sentiment and interest stake. With steadfast, intense fervor of importunity, let us not cease to entreat God in his mercy that can affect the heart, the long-suffering of a peothat he will take away blindness and infatuation ple conscious of invincible strength, has waited, alfrom every Southern heart, so that the designs and efforts of rebellious leaders may be overturned and most submissively waited in the hope, ay, in the belief that the fratricidal strife might be stayed. No! a righteons determination may be speedily accomno! not inconsiderately; not in the haste of passion plished! And now-

HICZDUDIES IN

God's blessing be upon Our own, our native land ! The land our fathers won By the strong heart and hand. Still the trusting spirit of our sires Each regerent patriot bosom fires; And the deep strong faith inspires, And the deep strong are, That the flag our fathers gave, For in Thee we trust to save, God of our native land!

CITY CHURCHES.

been reared by the wisdom and sacrificing toils of All city churches do not number the congreour fathers and cemented by their blood; to introgation of a thousand; or if they do, all do not embody wealth, or learning, or position. And duce anarchy, and disorder, and every element of human misery, and to prostrate the rising hopes of there are churches which are new and small; the world; then instantly upflamed the answering churches which represent principally the labor feeling from every loyal heart that duty, duty to and industry of the town; churches where the God and man, duty to the country and the world, poor are plenty. All these latter are together demanded the putting forth of the strong arm in the most numerous. Please take notice, brother defence of the issue; and then, as instantly, uprose Rusticus, that of fifty churches in the metropolis, in every loyal soul, the answering purpose, solemn all supplied with pastors, you never heard of more than four or five. You read in the newspaper-

And now, what do we behold? A scene such as religious of course,—of Dr. A's. church, and B's., and C's., and D's. All these are doctors—but earth never saw before! In response to no passionate burning call-for words have scarcely been uttered you never read of Mr. X's., nor of Mr. Y's., nor -but in answer to that silent appeal coming from the depths of every soul, the appeal to every enmen, or women, who have visited the great town Sabbath at either of these last places of worship. party divisions, all political differences and preju-'never heard of them; supposed there were but dices, laying aside all regrets and reproaches as four churches in the place." A city pastorate therefore does not, as a matter

fer a word of information and advice. Should you he was a heathen elephant, and wouldn't be succeed in the expectation, which it is said you seen carrying a woman!" are now cherishing; of receiving a call from the church on Rattlesnake Alley, in the metropolis, and remove thither, you may look for an experi- | Mason relates the following incident: ence like this. The salary seems large to you; A large band of Karen chiefs from the moun-being four times that you now receive at *Podunk* tains came to her school one day, imploring her

one-fourth larger.

But you find the people on Rattlesnake Alley to be poor, and with no very competent men to towered to their full height in scorn. "A girl, manage their affairs. The salary will not be paid | indeed !" To which Mrs. Mason gently replied :

A WORK FOR SINGLE WOMEN.

VOL. V.-NO. 37.-Whole No. 254.

Few that have not made the matter a subject of special inquiry, are aware what a great revolution has taken place in the course of the present generation, in regard to the employment of women as teachers. The "dame" school has been indeed an "institution," time out of mind. But the employment of women as they are now employed, in doing three-fourths, if not fourfifths of all the teaching in our public schools, and for boys as well as girls, is mainly the work of the last thirty years, and the first decided impulse in this direction was given in the city of Philadelphia.

Circumstances seem to indicate that a similar revolution is now begun in regard to missionary labors among the heathen. It is no new thing ndeed for ladies to go on foreign missions. But those who have thus gone heretofore, have gone as wives. The present movement is to send out single women as missionaries, to act mainly as Bible readers and teachers. When this project was broached once before, it was objected that the contempt in which the heathen generally hold the female sex, would render it impossible for women to operate among them with success. Mrs. Mason, in Burmah, has demonstrated that this prejudice may be overcome.

The following incident, told by a son of Mrs. Mason, shows the strength of this heathen preiudice:

"Did you ever see an elephant?" "Yes, I have."

"Well, I have seen a great many; and one day, when we were away off in Tounghoo, the Karens brought down a great elephant for of Mr. Z's. So you may talk with the last twenty mamma to ride on. She was going up to Kannee after timber for the school house. The elefrom your region, and not one of them spent the phant's name was Bolo. So they said : "Menlong, Bolo !" and Bolo knelt right down, sup-All their interest centres about the first letters in posing that some men or boys were going to the alphabet. As to the others, they positively get on, but as soon as he saw mamma coming near, he got up very quick, and shook his broad ears, which looked like great fans. Then the Karens brought a ladder for mamma to get on, of course, imply a marble church, with steeple, and made him stand still, but just as soon as two hundred feet high, nor a salary of seven she stepped on to the rounds he began to shake thousand dollars. It may be a place for which you and rock his great sides like a small mountain are obliged to look into the Assembly's Minutes rocking. So he shook the ladder off, and for knowledge. Therefore, brother Rusticus, suf- wouldn't let ma get on at all-and all because

To show how a little womanly tact and perseverance may overcome this prejudice, Mrs.

Station-and larger even in comparison with that to send a teacher back with them, to instruct offered you in the village of *Roseberg*, whose call their people. As the only male assistant was you now have in your hands, although it is but then absent, she offered them a young woman in his place.

"A girl !" they exclaimed in contempt, as they at the time when due, and not more than two-1"Oh, never mind, you need not take her, but

HONOR THE KINP .-- 1 PET. II. 17. Stupendous, sublime, momentous as are some of

Han Wun-Kung, of the Tang Dynasty about reaching as have never actuated communities or spirators were possessed with the fixed, fell pur-

the thick and the thin; and the character of the being, whether vegetable, animal, or man, depends on the quality of the material principle which he receives. The pure part of the material principle become perfect in wisdom and goodness; the coarse est blessings of protected liberty, both civil and part is perverse, and those that obtain it are dull, religious. God has done this. In the fulfilment such as birds and beasts. It is because men receive the purer part of it that they differ from the brute creation; as to the immaterial principle, it lightening, quickening word, are seeking and atis the same in both. Among men, some receive | taining, more and more completely, the inestimathe pure and the thick part of the material prin. ble advantages of a constitutional government, a ciple; and some the coarse and the thin. This government which secures the highest measure of will account for all the diversity observable in them. Those who obtain the thick and bright | the common protection and prosperity of all. quality, are born intelligent and virtuous, and those who receive the thin and coarse quality, are born dull and vicious. Those who obtain the bright but not the thick, will be intelligent but not virtuous; and those who receive the thick but not the bright, will be virtuous but not intelligent. dual well-doer, a government such, in the number Though these philosophers professed to hold the extent, and greatness of its blessings, as exists doctrine of the innate goodness of human nature, they were in reality nearly as far from the views

Such, then, are the views which have been held | breadth of our now distracted land. But as a soby the Chinese, of human nature and sin. At present they believe that human nature is radically good, and that there is no principle of evil in man, or that whilst the immaterial principle is ours by birthright or adoption, such as has been radically and wholly good, the material may be bad, and become the cause of vice. They believe excepting His own ancient people in the period of that the nature of man is not bad, though man may become bad through the influence of the material principle. SINTM. Fuhchau, Dec., 1860.

SCHLEIERMACHER AS A PREACHER.

its proof.

It has been doubted by many whether the influence of Schleiermacher on German theology has been, on the whole, beneficial. His views of doctrine were in some respects vitally wrong, God of Battles! For it is against this wisest, but his spirit was eminently reverential and devout, and some of the most eminent evangelical leaders have confessed their obligations blished; against the very life of this nation which Methodist:

He was a great preacher, even in the judgment of such a man as William Von Humboldt, who was not likely to do more than justice to national fabric which stands before the world conany preacher. Yet his preparations were even of the slightest, and this, though he preached lated that he wrote nothing beforehand, except a heading or subject, and the divisions into which he proposed to treat it; and this, which he called "writing his slip," was often, accordtation, and saw besides a great deal of company

at his own house."

With his slip in his hand, he entered the pulalso of the animating impression produced by

nations of mankind. Foremost and chiefly are they believing that in the hands of faithful men. seen among the confessedly Christian peoples, in the charged with the sanction of a righteous cause, one great outstanding fact of the substitution of the very implements of battle may be consecrated receives. The pure part of the material principle Constitutional for despotic rule, of Constitutional in their use. And what is far less than the men, is obtained by men, and for this reason they may Government with its outflowing, distinctive, loftimeans, in amount almost inconceivable, are freely, earnestly proffered by those whose hearts seemed heretofore to have been clinging to their wealth of his purposed blessing to man it is that the na-tions of the whole world, fast as they become im-Yes, my friends, my fellow-co Yes, my friends, my fellow-countrymen, blessed. blessed be God for this result and its antecedents bued with the influences flowing from his enfor the double spectacle so unparalleled and glorious, of patient forbearance and of unanimous purpose. Blessed be God that he has imbued the peo-

ple, the whole people, with sentiments so just, so righteous; that He has put into every breast the personal liberty to act, to acquire, to enjoy, consisfeeling that counts no sacrifice too great in defence tent with the preservation of authority needful for of interests so immeasurable and sublime-the feeling that looks backward, forward, upward, as And now I go further and assert, what none I t utters anew, with a thrill and energy never felt believe will deny, that in fulfilment of his one before, the solemn pledge of fealty to our one undigrand aim, God, by the means of his Word and Provided native land!

vidence, has established here, on this newest continent, a government based upon the same principle Fathers! have ye bled in vain? of combined liberty and protection to every indivi-Ages, must ye droop again? Maker, God! shall we disdain Blessings sent from Thee? No! receive our solemn vow, nowhere on the face of the earth. I utter this, While before thy throne we bow, not in that poor, ignoble spirit of vain-glory, with Ever to maintain, as now, which, alas! it has been so often cherished and Union-Liberty! uttered in years gone by, over all the length and

My friends, I have sought to set forth succinctly the great principles and facts which justify and lemn truth to be engraven upon the inmost concharacterize the solemn entrance upon a conflict victions of our souls, I assert that God has given of which none can foretell the termination. I us in the Constitution, the Government, the Institutions under which we dwell, a heritage as have meant to deal in no extravagances of expression, in no exciting language. The theme itself needs naught but the simplest utterance to bestowed on no nation under heaven; not even reach and sway the deepest feelings. Every Christian, every true patriot, must from henceforth their greatest glory;-a heritage which, faithfully cherished, justly, beneficently used, is adapted to bear a new burden-a burden far weightier than any we have hitherto borne-the burden of a secure to ourselves, and extend to all the world, the largest attainable measure of every real good. heart-sickening sadness because of a fratricidal It needs not to expand this assertion, or attempt strife upon a scale of such unheard of breadth and fearfulness. And now suffer me to urge upon

vour most frequent, serious, prayerful reflection, I utter it simply to express, in a succinct, defifiner than he of the shanty? Does not the world as Christians, some truths and facts which have a nite form of thought, the ground of holy prinmighty moral bearing upon the solemn issue now ciple upon which our excited feeling rests, the joined with our former brethren of the South. ultimate foundation of our solemn appeal to the

First of all, let us recognise in this issue the best, ay, and we believe the issue will prove, providence of the Almighty Ruler of nations, and strive, as far as we may, to discern His purposes. strongest government that God has ever esta-Well do we know that we have sinned, as well as to his teachings. The following description of under God and through His Gospel, has already they whom we oppose. I attempt no catalogue of his appearance as a preacher, we find in the achieved an incomparable amount of blessing to the our iniquities or theirs. But, obviously to all, our race; and whose will and power for good by agencies one chief sin has been a God-forgetting selfishness the most effective, have been steadily augmenting in the grasping greed for wealth, a sin already with exertion; it is for the utter destruction of this powerfully rebuked and, thank God, already in a measure acknowledged. As obviously, too, their fessedly the grandest, because the most successful one chief sin has been an overweening pride, a experiment in self-government ever undertaken; haughty sense of superiority which the infinite to the most intellectual of andiences. It is re- it is for the overthrow and extinction of such a God will assuredly rebuke. Here are Divine purgovernmental structure; with all the inestimable poses which we think may be discerned, and in blessings connected therewith, that some of the their accomplishment, even through means so fearmen who formerly occupied places of eminence in ful, the true Christian may anticipate effects the nation, combined with the multitudes deceived | which, in the end, will prove great moral blessings. ing to one of his most intimate friends, the fruit by patiently woven arts and multiplied falsehoods, And while we recognise such purposes in the duties. If a minister, anywhere abroad, is in difof a quarter of an hour's quiet meditation in the have raised the hand of traitorous violence. I Providence of God, let us devoutly remember ficulty, and wants advice; or a church is in debt, corner of a crowded drawing-room on a Satur- deny not that there are those who are sincere that God himself will preside over all the succesand wants help; or an educational interest deday evening. For he "seldom refused an invi- and informed, conscientiously engaged in the de- sive developments of the conflict." Let then our structive work; but this, at least, may be affirmed, reliance be wholly upon Him, our appeal be humthat while our national charter stands unchanged, bly, only addressed to Him. Let us implore His all the causes assigned by such in excuse of re- interposition in behalf of all who espouse our ner thankful. pit. "Here," says his biographer, "the sermon bellion, though a hundred fold multiplied, would holy cause, of all who take part in it; whether in took a definite form, the mode of representation never, never justify the thought, much less the ef- the cabinet; the various spheres and offices of preand the detailed execution being the living pro- fort, to uproot and destroy such stupendous, world- paration and supply; in the consultation, the plans, duct not only of his preceding reflection, but involving interests. I repeat and impress the and the conflicts upon the field. Unto all, supetruth, that it is to defend against this treasonable | riors and subordinates, let us fervently ask that the assembled congregation, and of the never- attack, -- it is to preserve, augment, and perpetuate [there may be imparted such a spirit of wisdom, the church on the square or up town, failing powers of his mind over the order of his this national existence and these sublimest inte-thoughts, and his equally unfailing command of rests, and thus subserve the purposes of Jehovah, vengeful and malevolent feeling, that the conflict language. Those who knew the secret could this is the single determined purpose of Rulers | may be conducted wisely, rightcously, to a successful and speedy issue. Oh! that we and the entire people, with us may be delivered from the pride of conscious strength. This temptation is now our chief peril, for we have the credit, the men, the

three or four, averse, and fanciedly unfitted, to tions of her own attainments. Soon they praying in public. When you meet your breth- stepped hurriedly forward, saying with eagerness, with an established and firm church. But you may not. You are liable to twenty failures. After you have got over the first round of polite attentions, you are liable gradually to the perception, that you are falling behind; in fact are behind already. You will come to see that there are grades in the city ministry, and that you are not in the first one. No semilunars

ren in the ministry, they will be very cordial, in- | "We'll have her!" pointing to the monitress. deed, and will be greatly pleased to have you Then ensued a struggle as to who should be come to the city; and will ask you, one by one, the bearer of her slate, books, or bag, which to preach in their large churches; - (yours, you very net proved a triumph over barbarism, it know, is but a wood edifice, not large, old, badly- being considered a great degradation in India seated, without stained glass, with no organ-only for a man to touch, much less carry, any article a melodeon.) And you will so preach once in belonging to a woman. After proper guaraneach church. For awhile you will think of your- tees had been given as to the protection of the self as in the city, and be happy. And, if you young girl, they turned their faces homeward are a man of grace, and of developing talent, as it in great joy, although even on the way, neighis hoped you are, and your church is in a place to boring clans honored the successful teacher by grow, after a long, hard tug, you may come out quarrelling about which of them possessed the better right over her services. S. S. Times.

thirds at all. You will find some good, pious, come and hear the school recite." This they

praying people-chiefly women; but your prayer- consented to do, and soon became deeply inte-

meetings, will be chillingly thin; and, what is rested in the examinations of one of the bright-

more, will devolve chiefly on yourself to be carried est girls, which, while drawing forth the ready

on-the brethren who attend it being, all but replies of the scholars, also elicited commenda-

A POPULAR MISTAKE.

There is no one thing in regard to which greater misapprehensions prevail than in relation to the pulpit labors of a faithful minister. We can recollect the time when we had the idea that the are yours. You are not invited to lecture before minister had quite an easy time of it. We thought the Cyclopædia Society. When the anniversary he was a sort of speaking machine-that all that comes off, you have no part assigned to you. At was necessary for him to do, was to go into the the installation you are solicited to hold the can-dle, while Dr. D. preaches, and Drs. K. and O. flow out as a matter of course,—that it was the give the charges-on the score of personal friend- design of colleges and theological seminaries to ship to the parties concerned, of course. Now, make preachers, and that when made they would do not get red in the face, and hasten to say: "If be able to get up before a congregation, and throw I have ability and character, who shall hinder me off a sermon with the same facility, and with as from their recognition?" Softly; it is not talent | little forethought as a mechanic would accomplish nor character that settles such things. Men in a piece of handicraft. This is, doubtless, the genethis world are judged of by their position. Do ral impression among the masses, even of professyou not know that the man from London is ing Christians. It is somewhat amusing, somethought to be the greater for that; the suppositimes, to hear persons expressing themselves in tion being, that something of the greatness of that relation to this matter. They will speak of such city attaches to his person? Have you not seen, | and such ministers as being able to preach withthat the dweller in a fine house is presumptively out any preparation.

We would take occasion here to remind our estimate the man somewhat by the style of his readers who may have allowed themselves to be clothes? And do you think all the human nadeceived in regard to this matter, that no man can ture already eliminated from the Church? The preach to edification without diligent and careful minister is what his church is; and you may have premeditation and study; and that those professed more of talent and weight of character than any ministers of the gospel who seek to create the im-pression on the minds of their hearers, that they of your peers, and yet stand behind them all. And as your standing is at home, so will it be are ready at any moment to preach a sermon with abroad. The Presbytery, or the Synod, will not ont having made previous preparation, are either want you for moderator. If you are sent to the grossly deceiving their hearers, or should be re-General Assembly, you will be an unknown quangarded as no better than clerical quacks. tity there. You will not be in the papers: you We freely admit that there is great diversity

will not be consulted on general interests. And, of talent in this, as well as in all other professions; if you are a man of real worth and grace, we are but no amount of talent, and no gift of utterance aware that you will not care much for any of will supersede the necessity of constant and dilithese things. Nor will all this be without advangent study on the part of a preacher. The word tage to you. You will be delivered from a burof God must be closely and sedulously investiden of trouble from outside interests, which will gated, if we would exhibit the mind of the Spirit. press on your more prominent brother, and be as and draw from it those rich stores of truth which heavy to him, at times, as even his own church it contains. Now it takes time to do this, and much more time than persons of inexperience with such matters would suppose.

There is, perhaps, no profession in which there mands to be boosted upward, these will all skip is less opportunity to exhibit the fruits of study you, and demand payment of the tax due from in such a way as that they will be seen and appreprominence. For all this you may be in a manciated than that of the ministry. How often does the preacher spend hours in the perusal of critical True is it, that sometimes these abilities and works on the precise import of a word in the oridisabilities will balance themselves with a leaning ginal, or the true grammatical construction of a against you. If good and great Dr. Clericus sentence, and after he has ascertained it, a single comes to the city, to stay a Sabbath, he will not sentence will perhaps exhibit the result of all seek you, at least till he is engaged to preach at these protracted and laborious researches! Ah! Yes! hearers of the word little know the mental If a missionary visits the country from Turkey, toil which the thought that his minister may be he is not the man to talk in your pulpit. If, howexpressing, especially in the way of exposition, ever, one returns, after thirty years, from Minimus may have occasioned him.

follow the growth of the artistic structure of and People alike in the conflict now begun. Island, it will be quite convenient that he address We have called attention to this matter, not his discourse. They perceived how at first he And how, I ask you to consider and remember, the people in your church. Of course, your peowith a view of eliciting sympathy in behalf of the spoke slowly and deliberately, somewhat in the how has the execution of this purpose been initiple will be very glad to hear him, because none profession; but simply to let our readers know ordinary tone of conversation, as if gathering ated? Has it been inconsiderately, hastily, and others wish to. To tell you the truth, the conthat the most incorrect ideas are prevalent, espeand marshalling his thoughts; then, after awhile, gregation on Rattlesnake Alley will not have frecially among the less informed classes of hearers, under the impulsive promptings of hot passion and | food, the government, the sympathies of the world, when he had, as it were, spread out and again quent opportunities to listen to celebrities from in relation to the amount of labour which the duvengeful feeling? Let the sublime spectacle of and above all a rightcous cause. But let us redrawn together the entire net of his thoughts. abroad; and this fact, when once understood, will ties of the pulpit require. We refer here not to drawn together the entire net of his thoughts, his words flowed faster, the discourse became more animated, and the nearer he draw toward such another manifestation, has never been wit-battle may not be to the strong. Not then in not increase the congregation there. physical, but mental labor. The former is somemore animated, and the nearer he drew towards times appreciated when the latter is wholly over-Now, we do not say these things, brother Rusnessed, of a great government, a consciously powerthe encouraging or admonishing peroration, the ful people standing motionless, week after week, ments, or actors in the warfare, but in God let us numbers or means, in the multitude of our impleticus, to discourage you. We would only give looked. We have often heard persons expressing form, our official duty is the same, to teach, preach perform their respective functions without instrucform, our official duty is the same, to teach, preach and exemplify the truth of God, and to save men. Thursday, March 28th,—H. E. Fund Pasha Dissort you to see beforehand what will very likely hap-sympathy in behalf of preachers, in consequence of pen, if you think best to reject- the call to Rosehaving had to stand so long and speak so much. berg, and take the place in town. And, if a word Perhaps the preparation of these discourses pro would be acceptable in the present state of the case, it would be of advice to the end, that Rose-body, a far greater degree of physical exhaustion, body, a far greater degree of physical exhaustion, by the novery and iresnuess of his mode of represen-tation, and the fluency of his delivery. When your attention was not too much occupied with in the size of the bare of th cus. Col. Fraser and Consul White, and the Cor- virtue is another proof that they do not naturally berg is far the better place, if you are looking, as body, a lar greater degree of payments required respondent of one of the London papers, spent the possess it. Men do not go out of themselves to it is suspected you are, for comfort and considera- in the delivery. The one, however, is seen, whereas last night with us. The former is going to rejoin seek for that which they have within. Seuntsi the thoughts, you might often have an opportu- | tian civilization has been Divinely planted in this | tenderest, most prayerful sympathy, let us follow tion in the ministry. But if you are content to be a missionary, and to accept the conditions of Christian Instructor. nity of admiring how, though giving way to that liking for complicated periods which rendered his style so peculiar, he, even in the midst of tions, reverses, bankruptcies in every form of Divinely ordered issues of the deally strifts. And Fued Pasha at Damascus. He remarked that, in maintains that all men may become morally perthat way of life, go by all means, to the Rattleaccordance with our non-intervention principle of fect, and that the reason why they are not so, is snake Alley Church; for a good man is needed American policy, the Turk must continue to go- that they will not. All men, says he, may become the most complicated, ever found the most ap-propriate terms, and never lost the clue which led him with certainty to the conclusion." there. But keep sharp watch that, in after time, ENGLISH HYMNS. It is estimated that Eng-Vern Syria in concert with the Five Powers, and holy, but all men cannot be induced to become neither ambition nor envy find a way to your lish hymnology numbers upwards of thirty thouif the Christians, or others, did not approve or holy. The immoral man may become virtuous, heart. and was a sand distinct hymns. Yet few hymn books con-Presbyterian Quarterly Review. tain more than one thousand of these lyrics.