American Presbyterian.

GENESEE EVANGELIST.—Whole No. 787. PHILADELPHIA, THURSDAY, JUNE 13, 1861. VOL. V—NO. 42.—Whole No. 259.

Poetry.

SCOTT AND THE VETERAN.

BY BAYARD TAYLOR.

An old and crippled veteran to the War Department came,
He sought the Chief who led him, on many a field of fame—
The Chief who shouted "Forward!" where e'er his banner rose,
And bore its stars in triumph behind the flying foes.

"Have you forgotten, General," the battered soldier cried,
"The days of eighteen hundred twelve, when I was at your side?
Have you forgotten Johnson, that fought at Lundy's Lane?
'Tis true I'm old and pensioned, but I want to fight again."

"Have I forgotten?" said the Chief, "my brave old soldier, no!
And hero's the hand I gave you then, and let it tell you so.
But you have done your share, my friend, you're crippled, old, and gray,
And we have need of younger arms and fresher blood to-day!"

"But, General!" cried the veteran, a flush upon his brow,
"The very men who fought with us, they say are traitors now,
They've torn the flag of Lundy's Lane, our old red, white and blue,
And while a drop of blood is left, I'll show that drop is true.

"I'm not so weak but I can strike, and I've a good old gun,
To get the range of traitors' hearts, and prick them one by one.
Your Minie rifles and such arms, it ain't worth while to try,
I couldn't get the hang of them, but I'll keep my powder dry."

"God bless you, comrade!" said the Chief—"God bless your loyal heart!
But younger men are in the field, and claim to have their part,
They'll plant our sacred banner in each rebellious town,
And wo, henceforth, to any hand, that dares to pull it down!"

"But General!" still persisting, the weeping veteran cried,—
"I'm young enough to follow, so long as you're my guide,
And some, you know, must bite the dust, and that at least can I,
So, give the young ones place to fight, but me a place to die.

"If they should fire on Pickens, let the colonel in command
Put me upon the rampart, with the flag-staff in my hand,
No odds how hot the cannon-smoke, or how the shells may fly,
I'll hold the Stars and Stripes aloft, and hold them till I die!

"I'm ready, General, so you let a post to me be given,
Where Washington can see me, as he looks from highest heaven,
And say to Putnam at his side, or maybe General Wayne,
'There stands old Billy Johnson, that fought at Lundy's Lane!'

"And when the fight is hottest, before the traitors fly,
When shell and ball are screeching, and bursting in the sky,
If any shot should hit me, and lay me on my face,
My soul would go to Washington, and not to Arnold's place!"

Correspondence.

For the American Presbyterian.

OUR FLAG.

BY WM. M. CORNELL.

MESSRS. EDITORS:—Standing at the corner of Thirteenth and Chestnut Streets, near your office, and looking up and down Chestnut Street, and seeing the perfect array of flags, decorating and bespangling the whole length of this prominent thoroughfare of our old city of "brotherly love," I asked myself, What mean these emblems? Men do not often act without some motive or object, and what can be the motive or object of all this vast spreading of red, white, and blue, stellated with thirty-four brilliant *lights*? Meditating upon this question, and going home and retiring to bed, either waking or sleeping, either in the body or out of it, I seemed to have the following dream:

I thought a friendly genius—it seemed my *good genius*—appeared by my bedside and said: "You are anxious to know what this flag means, and why there are so many of them to be seen as you have just beheld. I will explain to you.

It has been the custom from early ages for each nation to have some distinctive mark of their nationality; thus, England, more than five hundred years ago, as the badge of her nationality, adopted a cross of *red* and *white*. The basis of that old cross and old flag, was taken for that of those which you have just seen swaying from almost every house-top and window on Chestnut Street. The American colonies only took this emblem, because they were lineal descendants of England. But as time progressed, and as England began to manifest the attitude of an unnatural mother towards these daughter colonies, and as these colonies began to feel and to manifest that they had *rights*, and as good *blood* as they had drawn from their mother; and as they found they must set up for themselves, this old flag of a white and red cross underwent some modifications; and as a man by the name of Washington had been raised up to take command of the armies of the colonies, about the year 1776, when these same colonies had declared themselves independent of the British government, all of a sudden this Washington unfurled a new flag, containing thirteen stripes of red and white in alternate positions, upon a field of blue. The blue was first used by one of the saints as early as the tenth century. By this, they meant to indicate the *union*, or oneness of the thirteen Colonies.

The next year, Congress took up the matter of *flags*, and voted "that the flag of the thirteen United States be thirteen stripes, alternate red and white, and that the union be thirteen stars in a blue field."

In this flag, the thirteen stars were so arranged as to form a circle, intended to show that there should be no end to the union, as there is none to a circle.

The next modification of this flag was, to add a stripe for each additional State, both of red and white. But as new States were added, it was found that the flag would soon become too large; and, after the war of 1812, which closed in 1815, a return was voted by Congress to the thirteen original alternate stripes, and one star for each State, and instead of being placed in a circle, they were to be arranged separately. As thus arranged, the flag indicates the original thirteen States by its stripes, and the present thirty-four States by its stars. Hence, this flag as now seen, indicates the union of these States. The white designates the purity, the red the bloody defence which it opposes to enemies and traitors, and the stars the brightness of the States, as shining forth with liberty, education, religion, and all the natural and moral privileges of our land.

It is thus that the flag becomes of momentous significance, and hence, the emblem of hate and wrath to *traitors*. This shows us why the present traitors wish to destroy it. Its associations, its significance, its language, all scathe like lightning their guilty perfidy and perjury. No wonder they prefer a rattlesnake to it. Such a snake better becomes their treachery and deadly mortal fangs!

What is the *moral* power of this *flag*? "The fathers of the Revolution" formed it. Washington, the father of the nation; Franklin, the immortal philosopher and statesman; the Adamses, Witherspoon, Morris, in a word, the whole constellation of that shining galaxy of Revolutionary heroes, stars of the first magnitude, all conspired to "set up this banner" of our country, and in the name of our God. Those patriots loved it. In those trying times, they honored it; and, under it they were borne on to glorious victory. How cheering and glorious are the associations of our country clustering around it! It was the magic talisman upon which victory perched at Saratoga, Monmouth, Yorktown, Lundy's Lane. Later still, at New Orleans, under Old Hickory, once a most abused, but now universally renowned patriot of these United States, who, had he been our nation's President, at the commencement of the present crisis, would have soon shown South Carolina what he did thirty years ago, under her *nullification* rebellion; and, had he done the deed, which it is said, he regretted he did not do, on his death-bed, to wit, *hung John C. Calhoun as a traitor*, we should never have heard of the secession-rebellion. Later still, upon this flag victory perched at numerous places among the old hills of the Montezumas. Under its "stars and stripes" every country has been visited from the poles to the equator, and every tribe and nation have been compelled to respect it as the emblem of one of the most honored powers of the world; and to every part of the habitable globe wherever it has gone, it has been the harbinger of a better era. What, then, is to be thought of those, who, after having been cherished under its auspicious privileges, till they have grown fat at its bounteous board, have now turned round, and cursing the mother from whose breast they have drawn their existence and their sustenance, trample this flag in the dust! A *rattle-snake*, or a *copper-head*, is a fit emblem of such unnatural children.

But this flag is not deserted. It will yet be unfurled over the whole of this broad land. It will not be without blood. It has waved over blood-bought privileges; even one of its colors holds out a bloody defiance to all its enemies; and, as more blood shall flow in its defence, it will be still more glorious to sit under its sheltering wave and enjoy its liberty and independence.

The reason of this present display which you have just seen, arises from the fact that a number of these stars, like Lucifer, denominated the devil, once a son of the morning, have, like him, fallen from their first estate, and trambled this flag in the dust. Hence, every loyal son feels called upon with a soul-stirring patriotism to throw to the breeze this glorious flag.

THE AMERICAN SUNDAY-SCHOOL UNION.

No. 1122 Chestnut Street,
Philadelphia, May 27, 1861.

MR. EDITOR:—Will you please publish the enclosed letters? They speak for themselves; and I am in hopes that, by bringing them to the notice of your readers, many may be found who will gladly embrace this opportunity of doing good. We are daily receiving similar appeals, and can only meet them as funds are provided.

Permit me to relate the following:

Last week an appeal was made to us by the Chaplain of a "regiment ready to march," for Hymn Books. A few minutes after the receipt of the letter, a lady came in, to whom it was submitted. She is a member of the "Society of Friends." Her response was, "We can't give them powder, but we can give them Hymn Books;" and I was authorized by her to send two hundred.

Are there not others ready to aid in this good work too? Contributions can be sent to L. Knowles, Esq., Treasurer, 1122 Chestnut street.

M. A. W.

FROM NEW JERSEY.

SECRETARY OF MISSIONS:

DEAR SIR:—Our school is the first organization of the kind ever started in this place, and consists of three or four different denominations all agreed to unite in the work, as they have at last found it to be important for their children to attend school at least one day out of the seven. They are deprived of every day school, and it is therefore of great importance to draw them together on the Lord's day, to make them acquainted with the Holy Scriptures, to teach them that there is a day of judgment and another life hereafter. But to teach the children we should have books, and how to obtain books without money is a question which troubles us, as money is an article we seldom get hold of, as our labor is paid for in provisions.

FROM ILLINOIS.

SECRETARY OF MISSIONS:

DEAR SIR:—I wish, through you, to request a grant of Sunday School books from the Committee of Missions of the American S. S. Union.

Before leaving home to attend the General Assembly, I brought the matter before the people. They raised $8. They are anxious to have as many more books, besides what that amount will procure. I am convinced that it will be conducive to the interests of the Sunday School cause, to have a good library in that region. The books will be profitable not only to the young, but also to the middle-aged and old.

I hope the time is not far distant, when, instead of receiving grants, we shall be contributing to your missionary department.

FROM OHIO.

SECRETARY OF MISSIONS:

DEAR SIR:—Two years ago we had a library from you, and we paid for it; now the books are old and worn out, and we come in a kind of begging manner to you for a present, not of hymn books, question books, &c., but for some other good books. We know the times are hard, but if you will do good, give us something. We are Germans here, and in a new country, and not able to get books, and we would be satisfied with a small donation of English books.

Signed, ——, PASTOR.

MOTIVES TO HOLINESS.

A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven—should be holy. Are angels my attendants? Then I should walk worthy of their companionship. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the court of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine soon to look on the throne of eternal glory and on the ascended Redeemer? Then these feet and eyes and lips should be pure and holy; and I should be dead to the world and live for heaven.

Albert Barnes.

NEW YORK ANNIVERSARIES.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The Rev. Secretary Wood made the following statement of the affairs of the A. B. C. F. M. for the past year.

In India, the transfer of the government from the East India Company to the Crown, opens a new era. By a decision since obtained, the Queen's Government declares that Christian converts shall, in respect to all civil rights, stand on the same level with the highest Hindoo castes. Missionary labor was never attended before with equal results. The admissions to the churches under the care of the Mahratta Mission, including Bombay and the interior stations, during the last four years, exceed those of the whole previous period of its existence, dating from the year 1813.

Our three missions in China are prosperous, though weak; if the new treaty stipulations are maintained, a boundless field invites our energies. According to Mr. Blodget, of Shanghae, the capital itself is open to-day for the preachers of the gospel.

In the Hawaiian Islands a revival has taken place, not inferior to that of 1838—'9. The Hawaiian Missionary Society carries on an independent and an efficient mission among the cannibal inhabitants of the Marquesas Islands, and assists the Micronesian Mission of the Board.

The Nestorian Mission in Persia has had some peculiar trials, but is making steady progress.

Former successes among the Armenians of Turkey are eclipsed by the greater ones which now come in the accumulated momentum of the Reformation among that people.

At the late Jubilee meeting of the Board, the prospect before us was bright and joyous. The heavy debt of $55,000 was taken off. Five thousand of the friends of Christ around the table of the Lord pledged themselves, and those whom they represented, to sustain this cause; and we hoped that the home support was to be commensurate with the providences and grace that created the demand upon it. But a cloud now hangs over us, in whose thick darkness lightnings flash, and the thunder peals from which shake the earth and fill all hearts with trembling. What shall be the fate of our Missions? The appropriation for the year, being not what the Missions need, but the smallest sum that could be given, was $370,000. Of this amount only $179,366 has been received in the first nine months, ending April 30th. The Prudential Committee have taken measures to save expenditure wherever practicable, and to prepare the Missions for whatever experience may be in store for them. It depends upon the action of their supporters whether a great disaster shall come upon them.

THE AMERICAN HOME MISSIONARY SOCIETY.—THIRTY-FIFTH ANNIVERSARY.

RECEIPTS.—$183,761.80. EXPENDITURES.—$183,762.70—leaving $18,766.24 still due to missionaries for labor performed; toward cancelling which, and meeting claims on commissions daily becoming due, amounting in all to $77,966.63; the balance in the treasury is but $20.53.

The total of receipts is less by only $1,454.37 than that of the year preceding. The contributions of the living, indeed, are greater by $5,177.44—the amount of legacies, $33,226.97, being $7,131.71 less. In consequence chiefly of a balance in the Treasury at the beginning of the previous year, the expenditures of the past year have been $3,774.99 less than in the year before, and the number of missionaries is less by 45. But the diminution in the number of laborers is mainly in the Eastern and Middle States, occasioned by the discontinuance of short missions, and the assumption by the people of the support of their ministry; while in several of the newer States the number of missionaries has been increased, and the aggregate in the whole of the Western States and Territories, and on the Pacific coast, is but eight less than the number reported at the last Anniversary.

The number of ministers of the Gospel in the service of the Society, in twenty-three different States and Territories, was 1,062.

Of the whole number 571 had been the pastors or stated supplies of single congregations; 341 have ministered in two or three congregations each; and 150 had extended their labors over still wider fields. Ten missionaries had preached to congregations of colored people; and 50 in foreign languages—25 to Welsh, 22 to German, 3 to Hollandish, Norwegian, French and Swedish.

The number of congregations and missionary stations supplied, in whole or in part, was 2,025. The aggregate ministerial labor performed was 835 years. Pupils in Sabbath-schools, 70,000; 37 churches had been organized, and 32 become self-supporting. Forty-two houses of worship have been completed, 51 repaired, and 31 others are in process of erection. Ninety-one young men, in connexion with the missionary churches, are in preparation for the gospel ministry. Fifty-one missionaries report revivals in their churches, and 378 missionaries 2,507 hopeful conversions. The additions to the churches, as nearly as can be ascertained, have been 5,600—viz.: 3,127 on profession, and 2,473 by letter.

AMERICAN SEAMEN'S FRIEND SOCIETY.—THIRTY-THIRD ANNUAL REPORT.

The foreign stations of the society are on the Labrador coast, in Norway, Denmark, Sweden, France, China, Sandwich Islands, Chili and Peru. The stations or branches and auxiliaries are in San Francisco, New Orleans, Galveston, Mobile, Richmond, Philadelphia, Providence, Boston, Portland, Buffalo, Oswego, Cleveland, Cincinnati, Toledo, Sandusky, Detroit, Chicago, St. Louis, Milwaukee and Pittsburgh, with several itinerant missionaries on the various canals and rivers of the West. In these various stations are nearly fifty ordained ministers and lay missionaries.

In addition to these operations, over *two hundred* converted sailors have been supplied with well-selected libraries for the forecastle during the past two years, and are abroad in as many ships on the ocean.

The Sailor's Home, in New York, under the direction of the society, has received during the year 2,711 boarders; total since it was opened, *nineteen years*, 58,905. Destitute men and boys relieved 187, at an expense of $717.89. Amount deposited in bank or sent to relatives, $12,183. The temperance and social prayer-meetings have often been crowded, and of unusual interest and power.

The receipts of the society, branches and auxiliaries, last year were $72,997.59.

The receipts of the parent society have been $23,698.05; last year it was $40,711.26. This diminution has been chiefly on the Southern field—indeed, there has been a small increase in the central agency. Owing to the state of the times and the resignation of the Southern secretary, comparatively little has been collected at the South. Operations in the Southern ports, however, have not been abandoned, though in some of them, for the want of means, suspended in part for a time; in others there has been considerable prosperity. The expenditures of the parent society have been $23,942.54. The floating debt at the close of last year was about $5,000; now it is $7,000.

AMERICAN TEMPERANCE UNION, 24TH ANNISARY.

The Rev. Dr. John Marsh, Corresponding Secretary, read the Annual Report, which represented the income and expenditures of the year past at a little less than $6,000, alluded touchingly to the death of the late Dr. Humphrey, reported New England firm for prohibition, while New York and the Middle States gave licenses, and in the Western States, Michigan and Iowa, an increased stringency had been manifested. Bands of hope were greatly on the increase. The Temperance press was but poorly sustained, while tracts were needed and called for. In England and Scotland the cause had greatly advanced, particularly among the clergy, and the Permissive bill was gaining continually in favor. In Ireland, revivals had affected temperance favorably. In Russia, the people were for temperance, but the Government was opposed to it as reducing revenue.

AMERICAN TRACT SOCIETY.

Printed during the year 857,004 volumes, 9,507,904 publications, or 256,343,464 pages. Total in thirty-six years 16,658,533 volumes, 236,090,209 publications, or 5,852,630,598 pages.

Gratuitous Distribution for the year, in 3,764 distinct grants, 45,083,951 pages, and 15,137,850 pages to life members and directors, value upwards of $40,000. Including 145 students from 40 colleges and theological seminaries, 576 colporteurs labored in the United States and Canada; 203 being stationed in the Northern and Middle States, 220 in the Southern and Western States, and 134 in the Western and North-Western States.

The donations and legacies received by the American Tract Society, for the year ending April 1, were $93,926.88. The expenditure for colportage, gratuitous distribution, and foreign cash grants absorbed the whole of this sum, and about $5,000 more. The Executive Committee were able to remit but $7,000 for foreign lands, instead of $12,000 the previous year.

Foreign Cash Appropriations.—For the Sandwich Islands, $550; China, Episcopal mission, Shanghai, $300; Southern Baptist missions, Canton, $100; Shanghai, $100; Assam, $100; Burmah and Karens, $200; Northern India, $1000; Orissa, $100; Turkey, Armenians, etc., Northern mission, $1900; Central mission, $500; Southern mission, $500; Italy, $1000; Germany, American Baptist mission, $800; New Granada, Presbyterian mission, $350. Total $7000. The sum of $1000 has also been transferred from the mission of the Presbyterian Board in Siam, to their mission in China.

At their meeting just held, a number of new applications from abroad came in, making it indispensable immediately to send at least three hundred dollars each to France, Greece and Madura; two hundred each to missions in Germany, Sweden and Burmah; and one hundred each to Belgium, the Lithuanians, Ceylon, Fuchau and Japan—making $2,000. These sums the Committee appropriated, to be remitted as soon as funds for this purpose shall be received.

In view of these facts the secretary asks:

Are there not Christian friends, interested in supplying these wants of pagan and nominally Christian countries, who will cheerfully and without delay send in some part or the whole of these sums to O. R. Kingsbury, Assistant Treasurer, 150 Nassau Street, New York?

At its recent anniversary this Society resolved to "appropriate, as means shall be furnished, $10,000, or whatever shall be necessary to provide such books, tracts, and personal agencies, as are specially suited to those who have been summoned by patriotism and duty to the perils, temptations and sufferings of the camp."

In responding to the vote of the Society, the Committee have already contributed hundreds of dollars' worth of books and tracts beyond all that has been received for this purpose.

The Committee have also a course of speedy preparation two *Soldiers' Libraries*, consisting of just such attractive, earnest, condensed, and scriptural teachings as are needed by men in camp, or on the march. One of these compact volumes, with flexible covers, can be carried in the pocket of the soldier, and be no burden, and by supplying each company with the library, every man may, by exchange, have the perusal of the whole number.

One of these Libraries of twenty-five volumes, at the low price of $3, will be ready in a few days. Five dollars will supply a company, fifty dollars a regiment, with a large amount of most invaluable truth.

AMERICAN BIBLE SOCIETY.

Sixty-five new auxiliaries have been recognised—most of them at the South and West.

The receipts of the year from all sources were $389,551.52, of which $221,742.33 were for books sold.

Books printed at the Bible House, 829,000. Books issued, 721,878. Making an aggregate since the formation of the Society of 15,000,759. Gratuitous issues have amounted to $41,967 91.

AMERICAN AND FOREIGN CHRISTIAN UNION.

Receipts for the year, $60,569—an advance of $168.

During the year, the Society sustained missionaries in ten of the large cities, and many smaller places, in twelve of the States of our Union, and also aided the work of the Lord in Italy, France, Belgium, Sweden, Turkey and South America.

Last winter the Society, in connexion with the American Seamen's Friend Society, sent the Rev. Mr. Gilbert to labor as a missionary at Callao, in Peru. Mr. Gilbert has arrived at Callao, and commenced with good prospects his work at that place, among the English, Americans, Spaniards, Germans and Italians.

Last March the Board sent the Rev. Ramon Monsalvatge to Panama, to make known the Gospel among the Spanish and French-speaking population. He has arrived at his post and commenced his labors.

On the 27th ultimo, the Rev. Mr. Hall sailed in the Fulton for his post of labor at Florence, where we hope that, in connexion with excellent native brethren on the ground, he may establish important plans of missionary effort in that interesting land.

In the course of a few weeks the Board hope to be able to send a missionary to Brazil, and another in the autumn. They greatly desire to meet the demands made on them for missionaries for other countries in South America, as well as in Mexico and Central America.

RECEIPTS OF BENEVOLENT SOCIETIES.

The following table will show the total receipts in dollars from all sources of the principal benevolent societies, for the year 1861 and 1860.

	1861.	1860.
American Tract Society, New York.	$307,346.	$344,600.
American Tract Society, Boston.	61,139.	67,303.
American and Foreign Christian Union.	60,569.	59,924.
American Congregational Union.	8,967.	9,872.
American Board for nine months.	179,266.	218,872.
American Home Missionary Society.	183,761.	185,216.
American Seamen's Friend Society.	23,698.	40,711.
American Bible Society.	389,551.	435,955.
	$1,222,333.	$1,341,954.

It will be seen that the American Tract Society at Boston, and the American and Foreign Christian Union, are the only Societies in the above list, which received more than they did in 1860, and that the whole amount of receipts of the eight Societies, are $119,561 less than it was the previous year. A large proportion of the receipts of the Bible and Tract Societies are from the sale of books.

Cong. Journal.

GETTING MORE SERIOUS.—It will be remembered that President Lincoln's proclamation, ordering the rebels to disperse, and calling out 75,000 men, was received by the Montgomery gentry, while *playing Congress*, with "bursts of laughter." Those same gentlemen have united in requesting Mr. Jefferson Davis to appoint "a day of fasting and prayer." This verifies the old proverb—"He laughs best who laughs last."

THE "NORTH BRITISH" ON THE OXFORD ESSAYS.

Isaac Taylor is always interesting, vigorous in style, original in thought and vigilant for the truth, though uniformly candid and fair in his treatment of its adversaries. A characteristic article from his pen, in the last number of the *North British Review*, upon the famous *Essays and Reviews*, will be welcomed by all evangelical Christians, and must command the respect even of the party against whom it is directed. It brings various charges against the Essayists and their sympathizers, such as: Levity, Evasiveness, Shallow Philosophy, a misdirected Method of Biblical Criticism. We make an extract from the last named section of the Review under the slightly altered heading of their

MISDIRECTED EXCEPTIVE CRITICISM.

It is a positive principle that the material universe is a *creation*—that it is the product of intelligence—of a Mind fitting the means to the end, throughout its parts and functions. The human mind, unless debased and vitiated, accepts this doctrine as manifestly true. Nevertheless, when the purpose has been formed to destroy this belief, and when by putting contempt upon the doctrine of final causes, and by otherwise explaining in detail this, and that, and another imagined instance of design, progress enough may be made, and often has been made, to build up a standing place for atheism. A mind sophisticated by a practice of this kind—long continued, becomes actually incapable of apprehending the theistic doctrine: it is lost in the darkness itself has courted. What is the remedy? There is no remedy for the miserable victim. The remedy for those who are not thus lost, is this—*Circumspice!*

It is in a still more decisive manner that this same *misdirected exceptive criticism* has shown its quality in the region of the moral sentiments, and of the warm and powerful social and domestic affections. Put yourself now under the guidance, on the one hand, of philosophers, such as the author of the "Analysis of the Phenomena of the Human Mind" (James Mill;) and, on the other hand, listen to the "Maximes et Reflections Morales" of Rochefoucald; and between the two—the man of abstractions, and the man who knows the world, male and female—you shall come to convince yourself that all the fine talk of moralists and romance writers about genuine and generous emotions, and about self-devotion, and disinterestedness, and generosity, and pity, and gratitude, and love—all is an illusion. Nothing is there in all these fair semblances of virtue—nothing better than so many phases, or masks, of simple, intelligible selfishness; or call it egotism. The philosopher for his part, and the duke for his part, give us their word of honor for it, and they say—We have carefully analyzed the entire contents of our own hearts; and we find nothing there—no; not a fragment in a corner—that may not, if analyzed, be shown to be pure selfism. Quite true. Then what is the remedy; there is none as to writers and thinkers of this class. Argument will not help them. Logic will not put into them that which Nature has not put into them. Cold sophisms to the end, must be the portion of cold sophists. The *employment* of such minds will be, to apply their exceptive criticisms to every phenomenon, in turn, of the great moral system, until all things on earth have been dispersed, or reduced to ashes or a dry powder, and they then go on to try their hands upon the things of an upper world; and by a fatal necessity, which, in certain cases, converts a depraved tendency into an engine of awful retribution, the man advances until, in his own miserable conceit, he has driven God from His universe.

Other instances, strictly analogous to these, might easily be named, if it were needful so to do, or if space permitted. In stopping the course of this exceptive criticism, when it applies itself to the work of dissipating whatever it is which has been held sacred in Holy Scripture, or of dispersing the authoritative element therein, it should be well understood (so that time and vexatious controversy may be saved) that, as to the leaders of this criticism, *there is no remedy;*—there are no means available for giving a counter-direction to a tendency of mind which has already become an inveterate habit. What is it, in fact, but a bent which deprives the mind of its power of apprehending at all what is great and real in the worlds of nature or of feeling? So it is that the material universe is looked at, until it can no longer be seen, or seen only as a vast confusion. A figure forces itself here upon our notice—The spider is a first-rate workman in spinning, and weaving, and patching, and darning cobweb; but he can think of nothing except the catching of flies; and when he has well emptied out the abdomen of a fly, he hangs the torn wings and the legs upon his curtains, in front of his tabernacle, and looks upon them as proud trophies of his skill in fly-catching! Yet in those sparkling diamond eyes of his, upward turned as they are, there is no speculation for this bright and large world, beautiful as we think it. There is no remedy—it is grievous and afflictive to think so—there is none for this ill-habit of mind in the instance of those who have surrendered themselves to the infatuation; there is no stepping back on this road—it is a steep decline; it must seem so if we look at the instances.

In respect of the mass of Christian people, the sound-minded, the right-hearted, the well-intentioned, the thousand to one of well-informed and professedly Christian men, there is a remedy; there are means available for staying the deluge of disbelief at this time. It is no preliminary to the use of this resource, or to the putting oneself under this course of treatment, to shun, or stop the ear against, whatever it is which a well-learned and rightly-directed criticism has to say concerning the books of Scripture in any sense whatever. To the essayists, one and all, we say, We are as list of hearing as yourselves in the class of biblical criticism; but our biblical studies we reserve for times thereto devoted.

If now it were our part to advise any who had become perplexed on this grouud (and if only such persons will be true to themselves) our advice would be of this sort—Take at once the bold course, and this is the humble course too, if we know what we are, and what we need. Draw near to Him who is the brightness of the Father's glory; converse in heart, by help of the word of truth—converse with him in daily and hourly meditation, who is God and man. Become familiar with His blessed style, with His manner, His words; think of Him, not in the earthly modes of a sensuous fancy, but think of Him as Saviour of the world, Propitiation, Mediator, Judge, Redeemer. Be not afraid to take Scripture *as it stands*, and to accept it in its own bright amplitude of meaning. Fear not to read your Bible as God Almighty has given it you. He gave it you—not to lead you astray, not to mock you, not to bewilder, not to destroy you. Holy Scripture, trusted to, will lead you up to the world whereof it speaks. Holy Scripture, daily read, and *used in life*, and ingenuously relied upon, will lead you to Christ; and when you are near him, and are filled with a consciousness of his grace, majesty, love, and power, you will be safe in the deluge. In what manner *now* do these inanities of this exceptive criticism affect you? The truest impulses of the moral nature, renovated spiritual consciousness, give you confidence in rejecting them as impieties.

CHILDREN IN HISTORY.

We argue the value of children from the place God has given them in the history of our race. A great part have they borne in the annals of the world, as accessories indeed, and yet so as to show that God has bound up their destiny with that of adult mankind. Three kinds of footprints have been left upon the sands of time; the print of man's heavier foot; the print of woman's foot deeper because of the babe she bore in her arms; the print of childhood's foot, lightest and least, yet distinct. Earth saw no children in her primeval estate. Paradise restored shall be full of them; Paradise lost had none. And if we were allowed to reason from human affections as they now kindle, we might almost say, had children been there that Paradise had not been lost. The mother of mankind for love of her children might have shrunk from that awful gulf into which she plunged herself. In the Paradise of home how often have children broken the spell of the serpent. Many a man and woman has been saved by them from the pathway of ruin; many are now in heaven who but for their children, would have been lost forever.

Through all the trials and wanderings of the people of God, in their joys and in their perils, in their captivity, and in their return, children were with them. When the redemption for which all history had been preparing began its consummation, it began in the form of a child. All prophets had spoken of that holy child. The first Adam was formed a man; the second Adam, the Lord from heaven, came as a babe. The Sovereign of the universe took on him our nature, passed through childhood, laying in it the foundation of His work. When He was breathing his earliest breath, the innocents of Bethlehem, the unconscious proto-martyrs of the new dispensation, shed their blood for Him who came to die for them, van of the noble army of the martyrs of Christ, types of His innocent suffering and guiltless death. Dying in His place, shadowing as it were His vicarious sacrifice, they were the first messengers from earth to tell in heaven, that the great battle of the Lord, which is to be won by yielding life, not by taking it, the battle in which death is not loss but victory, had begun. They were the earliest to help in filling up the full measure of the suffering of the Saviour, who is to suffer in his loved ones as well as in His own person; they were the earliest to share in the consummation of the Saviour's glory, who is to be glorified in His redeemed ones as well as in himself. When Jesus came to Jerusalem on his last journey, children shouted hosanna. And the song of children to their Saviour then begun never ceased. In the catacombs, those long mines beneath the city of Rome, in which are hidden treasures more precious than gold, jewels which the resurrection morn shall bring forth to shine forever, in those catacombs are inscriptions, which tell that the ashes hidden in some of their crypts are those of children, who died because they would not deny Jesus. Their little bones yet remain to witness to the early years in which they passed through martyrdom to heaven.

Christ has never moved through our world without being followed by children. The pilgrim fathers of our churches bore with them their children on the mighty deep, and the blood of their young feet was shed on the thorns of the pathway through the wilderness. Whatever these pioneers of the faith through all ages succeeded in making their children, determined the failure or success of their most deeply laid plans. No matter how vigorous they were as sowers, unless they had children to be reapers and gleaners, the harvest was lost. But the harvest of divinely directed plans was not lost; for the children of the saints proved equal to the portion of responsibility their God gave them. Inimitably appropriate was our Saviour's quotation of the eighth psalm: it seems as if the Holy Spirit had left the words there for the occasion on which he quoted them. "When the chief priests and scribes saw the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased and said unto Him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Yes, God has done it through all time. What the children of earth are, earth will be. We are to recognize this great fact. We are not as a mere common-place of declamation to accept the proposition, that the children of this fair land are to decide its future. It must be to us a solemn fact: we must bow before the awful responsibility it involves; we must meet it. The wickedness of the adult part of our nation cannot destroy it if generations of holy children are to succeed them; and no virtues of an adult generation can save our land, if godless children are to follow that generation and undo all its work. Our cry must be, 'Give God the children,' give them to us for Him and He will train them, and we will co-work with Him in training them into a glorious army, before which His foes and those of our land shall be swept away, and righteousness and peace, and joy shall fill it from sea to sea.

The Lutheran.

WISDOM, PATIENCE AND FIRMNESS.

It is matter of devout gratitude to God, in this hour of our country's peril, that we have at the head of our armies, a chief in whose great skill, long experience and tried patriotism, we can place unbounded confidence. For half a century General Scott has been engaged in the service of his country. He has risen from one grade to another, till he now occupies the highest military rank ever given to an officer—that of lieutenant general—a rank created for him, and filled by no other since Washington. He has been often engaged in war, has fought in hard battles, and conducted great campaigns with masterly skill and success; and yet he has been as much distinguished for humanity as for judgment and sagacity in the great movements of war.

General Scott is now an old man (seventy-six years,) and is suffering physically from the infirmities of age. Yet we are assured by those who have been with him lately and have seen him intimately, that his mind is as clear as ever. And though he may not yet be able in person to take the field, he may render a far greater service in presiding at the centre, with his clear eye looking out as on a map over the whole theatre of war, ordering the combinations and directing the whole campaign.

His patriotism, too, is undoubted. Though a native of Virginia, he acknowledges no allegiance but that to his whole country. A few weeks ago, when Virginia seceded, and many of his officers, including even his own aids, fell away from their duty, there were those who trembled lest even *his* iron firmness might be shaken. Such was the sanguine hope of many at the South. It was even reported that he *had* resigned, and so confidently was it believed, that a commissioner came from Richmond to offer him the command of the armies of Virginia! But the man who dared to name the proposal received a reply which silenced him and sent him back humbled and ashamed. He has just renewed for the third time his solemn oath of allegiance to the United States, and is evidently determined to give his last days and his last strength to the service of his country. Such is the man who is now at the head of our armies. In this we recognise the same Providence which raised up Washington to be our leader in the war of Independence, and which has now preserved to us the greatest captain of the age to be the second deliverer of his country.

The prominent traits in the character of General Scott, as shown in all his military career, are great caution and wisdom in laying his plans, a sagacity which though it may seem slow, renders success inevitable, and his humanity. The old hero is as gentle as he is brave, and never for the mere glory of a dashing feat of arms has he been known to sacrifice a single life. He is sometimes accused by amateur soldiers or flippant martinets of being *slow*, and so in one sense he is. In his whole history no one thing has been more often proved than that General Scott *cannot and will not be hurried*. He will take ample time to make all his preparations complete before he will hazard a step on which may depend the fate of an army. But if his advance is deliberate, how firm and sure! His step is slow, but it is the tread of a giant, and when he moves, every thing is swept before his irresistible march.

N. Y. Evangelist.

THE KINGDOM OF CHRIST.

The Christian Advocate and Journal holds that "nothing is more clearly predicted in the oracles of God, than the final subjugation of all nations to the kingdon of Christ," and gives the following statistics of the world's population, with the appended remarks.

Christians,	335,000,000,	or, 25.77 per cent.
Jews,	5,000,000,	or, 0.38 per cent.
Asiatic religions,	600,000,000,	or, 46.15 per cent.
Mohammedan,	160,000,000,	or, 12.31 per cent.
Pagans,	200,000,000,	or, 15.39 per cent.
	1,300,000,000	100.00 per cent.

Thus for one nominal Christian we have three who are not so, while of this small proportion of Christians, the following statistics show that the case is scarcely better with them than with the rest of mankind:

Roman Catholics,	(50.7 per cent)	170,000,000.
Protestants,	(26.6 per cent)	89,000,000.
Greek Catholics,	(22.7 per cent)	76,000,000.
Total,	(100.0 per cent)	350,000,000.

. . . To encourage ourselves, let us now turn to inquire what progress the Church has already made? It was promised by the Saviour that his Gospel should fill the earth; not, however, by fire and sword, nor suddenly, but like the great forces of nature—gradually, invisibly, steadily, surely. Since that time it has made a popular progress, which, according to Sharon Turner, may be stated thus:

First century	500,000.
Second century	2,000,000.
Third century	5,000,000.
Fourth century	10,000,000.
Fifth century	15,000,000.
Sixth century	20,000,000.
Seventh century	25,000,000.
Eighth century	30,000,000.
Ninth century	40,000,000.
Tenth century	50,000,000.
Eleventh century	70,000,000.
Twelfth century	80,000,000.
Thirteenth century	75,000,000.
Fourteenth century	80,000,000.
Fifteenth century	100,000,000.
Sixteenth century	125,000,000.
Seventeenth century	155,000,000.
Eighteenth century	200,000,000.
We add, nineteenth century	400,000,000.

With the exception of a small loss in the thirteenth century, the progress has been uninterrupted, and latterly in an increasing ratio. According to the rate of increase of the last fifty years, Christianity may overspread the world in less than a century more.

They [illegible] time of our Saviour it had not a square inch over which it influenced political authority. For three centuries after there was not an island or province on the map of the world that it could call its own. Now it controls three continents—America, Europe and Australia, with Asiatic Russia, Hindoostan and Ceylon, Malaysia and many isles of the sea, embracing, with Turkey, three-fifths of the land surface of the earth, containing about forty-six sixtieths of the population of the world—more than two-thirds of mankind controlled by Christian sceptres.

Mark the material advance of Christianity. The Christian nations are the nations of wealth. In the commencement of our era the wealth of the world was in the East; Europe and the isles of the Gentiles were inhabited by scattered and wandering tribes of rude and poor barbarians—Scythians, Gauls and painted Britons. Australasia and America were unknown, and probably unoccupied, save by the beasts of the forest. Since the spread of Christianity westward, Europe has been stead