

# American

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## Poetry.

For the American Presbyterian.  
A NATIONAL HYMN FOR 1861.

BY J. O. MYLRE.

O, Lord of Hosts! when rebels dare  
Involve the land in civil war,  
Fomenting discord, hatred, strife,  
Destroying union, friendship, life,  
Stretch forth thy Arm of might, and swear,  
The Nation of thy love and care  
Shall triumph o'er this world of woe  
And trample down her rebel foes.

In state, or council, or the field,  
Around her rulers cast thy shield,  
And guard them safely from the foe  
That seeks the Nation's overthrow.

May all their councils wisely planned,  
And well matured, at thy command,  
Be consummated in success,  
And bring the Nation speedy Peace.

Then shall the People flock to thee,  
Exulting in true liberty,  
And cast their laurels at thy feet,  
Confessing Thine alone art great.

Then rolling anthems like the sea,  
Shall thunder ceaseless praise to thee;  
All loving hearts their lips employ,  
Thill earth is vocal with the joy.

## Correspondence.

### NATURALIZATION OR REGENERATION.

There are two ways of becoming citizens of a kingdom—one is to be BORN in the kingdom, and the other to be NATURALIZED in the kingdom.

If a man was born in the United States, he becomes a citizen because of his BIRTH; but if he was born in a foreign land, he may become a citizen of the United States by NATURALIZATION.

In the United States there is a certain way in which foreigners are made citizens, and this is the "form of naturalization," which is established by law. The natural way to become a citizen is to be born here; but to naturalize a foreigner is to make him, as it were, a natural born citizen. It is the same thing as if he, who had been born in a foreign country, should be BORN AGAIN in the United States.

When a heathen man became a Jew, a citizen of the Jewish commonwealth, and was naturalized by their form of naturalization, they said that he was born again. Instead of saying, "This man has been naturalized," they said, "he has been regenerated, or born again." Instead of speaking of the man's naturalization, they would speak of his regeneration, or new birth.

The Jews thought that their kingdom was the kingdom of God; and that because they were natural-born children of Abraham, and natural-born citizens of the Jewish commonwealth, they were also natural-born citizens of the kingdom of God. They thought other people would have to be born again, or naturalized, or regenerated, before they could be citizens of Messiah's kingdom, but that the Jews did not need any naturalization or regeneration to become citizens of it.

Now, in St. John's gospel, chap. iii, we read of a conversation between Jesus and Nicodemus about the kingdom of God and the citizens of it. Jesus said to Nicodemus, "Unless a man be BORN AGAIN he cannot see the kingdom of God." Any man, even a Jew, or heathen, must be born again, or regenerated, or naturalized, in order to become a citizen of the kingdom of God. No man is a natural-born citizen of that kingdom. All men are born out of the kingdom of God, and must be born again, or regenerated, if they would be citizens of it.

Then said Jesus, "Except a man be BORN OF WATER and of the SPIRIT, he cannot enter into the kingdom of God." John iii. 5.

When a heathen man became a Jew, and was, as they said, born again, the outward form of naturalization, or regeneration, was circumcision, together with certain other ceremonies, by which he formally renounced heathenism and adopted Judaism; and if he became really a Jew at heart, his mind was changed also, and he believed in the religion of Moses instead of his former heathen religion. Thus he was BORN AGAIN by circumcision, and by a change of mind about the religion of the Jews; outwardly and inwardly changed.

So Jesus told Nicodemus it must be with citizens of his kingdom. They must be born again of water and of the Spirit; they must be born again by baptism and of the Spirit; they must be outwardly changed, and inwardly changed; they must be naturalized by the outward form of naturalization, and by an inward change of mind; they must be regenerated outwardly by the baptism with water, which was the prescribed form of admitting to citizenship, and inwardly by the Spirit of God.

Then Jesus explained how the Spirit regenerates the mind. There was no difficulty about the outward regeneration by water. Jesus said: "The Spirit breathes where it chooses, and you hear its voice, but cannot tell whence it comes and whither it goes; in THIS WAY is every one (born) that is born of the Spirit." John iii. 8.

I know that the way in which this text is translated in our version makes it not an explanation of regeneration, and that it is usually taken to mean that regeneration is very mysterious, and only to be known by its effects. The mistake arises from a false translation, especially of the word "Spirit," which, in the same paragraph, is four times rendered "wind," and once, without any reason, rendered "breath." The Greek word is *psychē*, which is used in the New Testament three hundred and eighty-four times, and yet is nowhere else rendered "wind," and ought not to be so rendered here. In every other place, except one, it is rendered "Spirit," and plainly ought to be "Spirit" here, as I have written it.

As usually read, it explains nothing; as I have written it, it is an explanation of regeneration by the Spirit.

"The Spirit breathes." The Spirit of God regenerates the soul. The Spirit of God breathes, and culture will give a denunciation of Christians a kind of power in the world; but it does not follow that the hiding of God's power will be there. It was with no reference to the wealth or popularity of his church that our Saviour characterized it as "the light of the world," a city set on a hill that cannot be hid. The gospel did not originate in the wisdom of man; nor are its past successes to be attributed to the worldly wis-

dom or diplomatic skill of those who have been changed by its promulgation. The weapons authorized in this warfare are not carnal, and nor are the very strong, mighty through the pulling down of strongholds. In every place, as the true Church has gone forth "conquering and to conquer," she has been ready to say: "Not by might, nor by power, but by the Spirit of the Lord of Hosts."

Believing, soldiers, that whether you are to defend our soil from the incursions of desecrated and maddened men, or yield to a summons for more distant warfare, you desire to be good and great, to preserve and exhibit before men the best qualities of mind and heart, we shall in addressing you inquire,

1. What are the characteristics of a good soldier? These are not found in the externals of the man, or of the camp; not in uniform; not altogether in armor, though that is to be carefully selected, and the best possible; not in the rhythm and parade of armies; not in any or all the display and preparation of a military campaign. There is a more glorious message for the soul, for all souls; and offers itself to them, in their multifarious relations, above the accidents of the dress and calling. It looks through his circumstances into himself—his thoughts, his life. It asks not whether he be king or peasant; whether he be wise or ignorant, rich or poor. It is enough that reason and conscience, that love and immortality are in him; that he is fallen, and needs to be lifted up; that in a sin, and needs to be pardoned; that he is wretched, and may be blest.

Yet, in its manifold adaptiveness, it does address us in our different relations and responsibilities. It has a word for governors, a word for the citizen; for the soldier, for the peasant; for men in poverty, and men in opulence; for the master, and the servant. While, therefore, the glory of the Gospel flows in a deep, enriching flood over humanity, it offers to every one of its millions all its fullness, all its bliss; just as the sun satisfies the summer flower, and the warbler of the grove, with the silence of those beams which he pours over the planets.

I have had an interest in ascertaining how many times words expressing different classes of persons are found in the Bible. "Child" and "children" are mentioned in about five hundred texts, showing that the people are a small part of the thoughts of God. The words "soldier," "soldiers," "warriors," "men of war," "mighty men," and the like, all signifying the same, are contained in the Scriptures not far from three hundred times, indicating that such persons are largely in the agencies of which the Bible treats, and that in God's view they occupy an essential place among his purposes, and in his providential government. The history of Israel in their early life, was one of warfare, carried on against the enemies of God, of law, and of the human race; as a discipline to save the chosen people from idolatry. It is not always easy to perceive the justice of God in these wars; but that they were all just and sources of immense benefit to the world, I have not a doubt. We are not able to judge of the wisdom of God's counsel, as a discipline to save the chosen people from idolatry. It is not always easy to perceive the justice of God in these wars; but that they were all just and sources of immense benefit to the world, I have not a doubt. We are not able to judge of the wisdom of God's counsel, as a discipline to save the chosen people from idolatry.

What we here speak of is, *fortitude, or strength of soul*, enabling one to encounter danger with coolness and calmness, and without murmuring or despondency. This is often a characteristic of the feeble; even of women, whose moral and moral aids are not found in the world's approval, or in the excitement and parade of public life. Without the stimulus of observation, in the calmness of the soul, the majesty of true thought, in the glory of his spirit—does his great virtue repose. It is a *virtue*, *warfare* in the breast. The inner man is in battle the army of passions. He must be self-governed before he can be a soldier of Christ. He must be self-governed before he can be a soldier of Christ. He must be self-governed before he can be a soldier of Christ.

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NOTE.—Bengel renders as I have done, but no American translators hardly know what to do with his rendering. They say: "The interpretation on Bengel's view is difficult, and the authority for the common rendering overwhelming."

What makes Bengel's rendering difficult is, doubtless, a false view of regeneration in the first place; and then, the idea that "so" in the text means "such"; while the adverb there rendered "signifies" in this way or manner, thus, under some circumstances or conditions." Lid. & Scott. And as for the "overwhelming authority," who does not know that commentators follow each other, so that a dozen of them may express the independent opinion of only one?

DENOMINATIONAL UNITY. Denominational unity costs quite too much when, for its preservation, the purity and consistency of the Church are sacrificed. Agitations and secessions, calamitous as they are, are quite tolerable when compared with the loss of moral power that always follows when concessions are made to the spirit of the world. Mr. Wesley characterizes "what the world calls prudence" as "a mystery of iniquity," and we are liable, in considering questions that pertain to the position and responsibility of the Church, to be influenced by this worldly prudence rather than by wisdom that is born of above. The highest utility of the Church of Christ, or of any branch of that Church, depends more upon its consistent piety, than upon the number of her members, the extent of territory over which she has jurisdiction, or the external unity she is able to preserve.

It is natural that we should be ambitious to have the denomination to which we belong rank as a first-class power among the churches of Christendom. And we readily incline to the notion that her power to do good will be proportioned to her position and responsibility. In proportion as we yield to the influence of worldly principles we shall feel that a church, to be influential, must have a numerous, wealthy, and cultivated membership. There can be no doubt that numbers, wealth, and culture will give a denomination of Christians a kind of power in the world; but it does not follow that the hiding of God's power will be there. It was with no reference to the wealth or popularity of his church that our Saviour characterized it as "the light of the world," a city set on a hill that cannot be hid. The gospel did not originate in the wisdom of man; nor are its past successes to be attributed to the worldly wis-

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Yet, in its manifold adaptiveness, it does address us in our different relations and responsibilities. It has a word for governors, a word for the citizen; for the soldier, for the peasant; for men in poverty, and men in opulence; for the master, and the servant. While, therefore, the glory of the Gospel flows in a deep, enriching flood over humanity, it offers to every one of its millions all its fullness, all its bliss; just as the sun satisfies the summer flower, and the warbler of the grove, with the silence of those beams which he pours over the planets.

I have had an interest in ascertaining how many times words expressing different classes of persons are found in the Bible. "Child" and "children" are mentioned in about five hundred texts, showing that the people are a small part of the thoughts of God. The words "soldier," "soldiers," "warriors," "men of war," "mighty men," and the like, all signifying the same, are contained in the Scriptures not far from three hundred times, indicating that such persons are largely in the agencies of which the Bible treats, and that in God's view they occupy an essential place among his purposes, and in his providential government. The history of Israel in their early life, was one of warfare, carried on against the enemies of God, of law, and of the human race; as a discipline to save the chosen people from idolatry. It is not always easy to perceive the justice of God in these wars; but that they were all just and sources of immense benefit to the world, I have not a doubt. We are not able to judge of the wisdom of God's counsel, as a discipline to save the chosen people from idolatry.

What we here speak of is, *fortitude, or strength of soul*, enabling one to encounter danger with coolness and calmness, and without murmuring or despondency. This is often a characteristic of the feeble; even of women, whose moral and moral aids are not found in the world's approval, or in the excitement and parade of public life. Without the stimulus of observation, in the calmness of the soul, the majesty of true thought, in the glory of his spirit—does his great virtue repose. It is a *virtue*, *warfare* in the breast. The inner man is in battle the army of passions. He must be self-governed before he can be a soldier of Christ. He must be self-governed before he can be a soldier of Christ. He must be self-governed before he can be a soldier of Christ.

Endure hardness—that is the soldier's calling and glory. Gen. Mar. of Fort Moultrie fame, in '76 awakened the admiration of Britain, and gave to her officers who visited his camp a lesson for a lesson for. Endure hardness—that is the soldier's calling and glory. Gen. Mar. of Fort Moultrie fame, in '76 awakened the admiration of Britain, and gave to her officers who visited his camp a lesson for a lesson for. Endure hardness—that is the soldier's calling and glory.

How many persons have been confounded and hindered in their conversion by this strange mistranslation of John iii. 8! They have, when desiring to be Christians, been pointed to these words: "Except a man be born again, he cannot see the kingdom of God;" and then: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." I read once of a missionary who sent a poor inquiring heathen to these two texts, which could only becloud and darken his mind, instead of affording him that light which a Christian missionary ought to be able to give.

NOTE.—Bengel renders as I have done, but no American translators hardly know what to do with his rendering. They say: "The interpretation on Bengel's view is difficult, and the authority for the common rendering overwhelming."

What makes Bengel's rendering difficult is, doubtless, a false view of regeneration in the first place; and then, the idea that "so" in the text means "such"; while the adverb there rendered "signifies" in this way or manner, thus, under some circumstances or conditions." Lid. & Scott. And as for the "overwhelming authority," who does not know that commentators follow each other, so that a dozen of them may express the independent opinion of only one?

DENOMINATIONAL UNITY. Denominational unity costs quite too much when, for its preservation, the purity and consistency of the Church are sacrificed. Agitations and secessions, calamitous as they are, are quite tolerable when compared with the loss of moral power that always follows when concessions are made to the spirit of the world. Mr. Wesley characterizes "what the world calls prudence" as "a mystery of iniquity," and we are liable, in considering questions that pertain to the position and responsibility of the Church, to be influenced by this worldly prudence rather than by wisdom that is born of above. The highest utility of the Church of Christ, or of any branch of that Church, depends more upon its consistent piety, than upon the number of her members, the extent of territory over which she has jurisdiction, or the external unity she is able to preserve.

It is natural that we should be ambitious to have the denomination to which we belong rank as a first-class power among the churches of Christendom. And we readily incline to the notion that her power to do good will be proportioned to her position and responsibility. In proportion as we yield to the influence of worldly principles we shall feel that a church, to be influential, must have a numerous, wealthy, and cultivated membership. There can be no doubt that numbers, wealth, and culture will give a denomination of Christians a kind of power in the world; but it does not follow that the hiding of God's power will be there. It was with no reference to the wealth or popularity of his church that our Saviour characterized it as "the light of the world," a city set on a hill that cannot be hid. The gospel did not originate in the wisdom of man; nor are its past successes to be attributed to the worldly wis-

dom or diplomatic skill of those who have been changed by its promulgation. The weapons authorized in this warfare are not carnal, and nor are the very strong, mighty through the pulling down of strongholds. In every place, as the true Church has gone forth "conquering and to conquer," she has been ready to say: "Not by might, nor by power, but by the Spirit of the Lord of Hosts."

Believing, soldiers, that whether you are to defend our soil from the incursions of desecrated and maddened men, or yield to a summons for more distant warfare, you desire to be good and great, to preserve and exhibit before men the best qualities of mind and heart, we shall in addressing you inquire,

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