American Presbyterian.

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Poetry.

A SONG FOR THE TIME.

BY JULIET H. L. CAMPBELL.

But yesterday, War's stern alarms
Startled the quiet of the land;
To-day, the countless men in arms
Upon a thousand mountains stand,
The blood of heroes fills our soil,
And, rising from such precious seed,
In bristling ranks, the warrior crop
Springs, quickened by the country's need!

The student turns him from the page
Where records of the brave are set,
And in the spirit of the age,
Makes his own story grander yet;
The miner, with his soul aglow,
Quenches his lamp and hurries down—
From folds, and vineyards of the West,
Come shepherd soldiers, large and brown,—
And artisans, in warlike vest,
Move on, through duty, to renown.

The forests of the North no more
Echo with clang of axe and oak;
Lakes lave the solitary shore
Unruffled by the oarsman's stroke.
But down the city's cheering street
The trained thousands move as one:
O'er plains, that quake beneath their feet,
The legions of the UNION come!
Responsive to their country's call,
And faithful to their country's cause;
The watchword that inspires them all—
"*The Constitution and the Laws!*"

See! how adown the stately street,
Where dwell our gently nurtured maids,
From either side the pennons meet,
In canopies and long arcades.
Each lonely hut, on hill or vale,
Hangs out the symbol of the true;
And children seek no blossoms pale,
This spring, but grasp the red and blue!
From mount, and pinnacle, and spire,
Unnumbered banners lift their bars—
And waving—wafting—high—and higher!
Fill all the firmament with stars!

Oh, mother! hush your babe no more
With dreamy lullabies of peace;
But with harmonious uproar,
Peal thunderous anthems, sung of yore,
And bid your feeble fears surcease;
And lay your empty, unclasped palms
Upon your lonely heart, oh, wife!
Crush down its anguished throbs to calms,
And give, (oh Heaven!) your more than life!
Dim not the pageant of the time
With such a blinding mist of tears;
Else how rehearse the tale sublime,
To *his* fair sons, in other years?

The Past, in vast and shadowy hands,
Holds high her precedent of deeds,
The supplicating Future stands
Without the veil, and intercedes.
Not vainly shall the HATH-BEEN show
The glory of her days to these;
Nor time's TO-BE plead, mendicant
For justice, to her centuries.

We will not yield to disrepute
The labors of our Fathers sage;
Nor, for a slavish peace, commute
The children's priceless heritage,
Illustrious shades! in high estate
Each speak to each, with joy sublime.
Ye clouds of formless souls, that wait
For being in the coming time!
Behold! we stay with reverent hands
The institutions of the Free,
And marshal, in majestic bands,
To guard the nation's destiny.

Correspondence.

For the American Presbyterian.

LITERARY DISHONESTY.

MR. EDITOR:—You doubtless, with thousands of others, are familiar with an interesting volume entitled "The Story of a Pocket Bible." I need scarcely explain that it is a book well adapted to general circulation, because of its freedom from sectarian spirit, and its sound evangelical teachings. But you may, or you may not, be surprised to learn that our Baptist brethren have taken great liberties with the volume, and thereby have made it a most intensely sectarian Baptist work, as published by their Society in Philadelphia.

I have before me two copies of the work, the first published in 1857, by Wiley and Halstead, of New York, and the second by the "American Baptist Publication Society," in Philadelphia. In chapter 10th of the New York edition, we have an interesting account of a young man who found peace by believing in Christ, described in language suited to all evangelical Christians. The chapter is entitled "Peace in Believing." But there is not enough in the chapter to suit our Baptist publishers; therefore the caption is altered so as to read, "The Distressed Father." Why not let it read "Peace in Believing?" A few pages of reading will soon answer the question. In the Baptist edition the young man is made to find "Peace" by "going into the watery deeps." After giving about eight pages of the work as the author wrote it, our Baptist editor *adds eighteen pages of entirely new matter!* And all this is as intense sectarianism as it was possible to make it, and totally different from anything designed by the author of the book! The young man is made to doubt the validity of his early baptism; the arguments of the advocates of infant baptism are perverted; the young man is then made to discard his baptism; a Baptist minister is called in; the young man is taken out to the "banks of a beautiful stream;" he is made to believe he is a martyr for—water; the congregation sing the martyr's song, "Jesus, I my *cross* have taken," &c.; he is plunged beneath the water; people around are shedding tears; and the brethren all break out in singing "I'm not ashamed to own my Lord," &c.

Of course such a spreading out of a book is calculated to considerably increase its size. Accordingly our Baptist publishers divide the work and make two volumes, entitling the last the "Second Series."

Let us now see the liberty taken in "Second Series." In chapter 6th, (original work, chapter 24th,) we have another "going into the water." "The triumph of faith," is the author's caption. But our Baptist publishers do not appear to like so much to be said about "Faith." Therefore they alter it to something else. At the close of the chapter they make quite an addition. They are not willing simply to state that they bury the young man in the water, (a matter which the author probably did not witness, or else forgot to mention!) but they give a whole paged picture of the "burial," and the brethren and others standing upon the shore!

Now, Mr. Editor, do you not think this may well be called "Literary Dishonesty?"

No intimation, whatever, is given to the reader of the liberties taken with the original work. No preface is inserted. It is, indeed, upon the title-page called a "Revised Edition." What a comprehensive word is "revision" with some people! Then we are told that, "This interesting volume is stereotyped, and thus perpetuated, through the liberality of the Hon. Isaac Davis, LL. D., of Worcester, Mass. Surely the *Honorable* Mr. Davis could not have been aware of this imposition upon the reading public, or he would not have given his name and means to its perpetuation.

In the preface to the second American edition, to which I have referred, published by Wiley and Halstead, of New York, we are informed that the work originally appeared in numbers, anonymously, in an English periodical. "Judging from some parts and features of the story, we might guess the writer to be a Scotchman; a master, at any rate, of the Scottish dialect; and no stranger to the evangelic soundness and fervor of the Scottish faith. The theology of the book, however, is not that of any sect, but of all, those who believe in salvation through faith in an atoning Redeemer."

How unfair, therefore, to make these additions and alterations of sectarianism, amounting to many pages, as has been done by the Baptist Publication Society, without any mention of the fact; and then to palm off such volumes upon various book-houses, as being the true work of the author!

Some years since, certain Puseyites in England altered "Pilgrim's Progress," and made John Bunyan teach high-churchism! Our Baptist friends then felt very indignant. What is the difference in conduct now between them and the Puseyites? A. C.

THE RELIGIOUS WORLD ABROAD.

ENGLAND.

The London Anniversaries.—These are represented to have been of a fair average interest. Frequent allusion was made by the speakers to the infidel leaven of the *Essays and Reviews*, as presenting new considerations for activity on the part of Evangelical Christians. The speakers whose services appear to have been most in request at these gatherings, were the Bishop of London, Lord Shaftesbury, the Bishop of Victoria, Rev. W. Arthur, Rev. J. Wardlaw, (son of Rev. Dr. Wardlaw of Glasgow,) Rev. Gervase Smith, the late Lord Chancellor of Ireland, Hon. Joseph Napier, Rev. J. C. Ryle, the Bishop of Ripon, Sir H. Rawlinson and Rev. Mr. Spurgeon. Rev. Justin Perkins, of this country, spoke at the anniversary of the Turkish Missions' Aid Society. A delightful spirit of Christian Union was manifest in the sectarian character of the appointments in many instances. We cannot possibly do more than select a very few facts from the whole mass of interesting matter brought out on these occasions. The *News of the Churches* mentions no less than thirty-four distinct organizations for evangelical purposes, whose anniversary celebrations took place in London during the months of May and the last of April. The income of these Societies shows a grand total of about £935,000, or four and a half millions of dollars. Of these the largest income is enjoyed by the British and Foreign Bible Society, which is nearly £168,000, next by the Wesleyan Missionary Society, over £140,000, next by the Church Missionary Society, nearly £130,000, next by the Religious Tract Society, £103,000, next by the London Missionary Society, £85,000. No other Society approaches this last figure, the Church Pastoral and Aid Society, with an income of £41,000, being next in financial standing.

The points of interest for the Bible Society during the year were Russia, Italy, Turkey and India. The issues were 1,787,898 copies. India was also the grand topic in the report and with the speakers at the Church Missionary Society. The relations of the British Government to the work in India are still unsatisfactory. The country cannot be evangelized without, in some degree, interfering with the tardy and dignified processes guarded by *red tape*. Sir J. Napier said:

Now, what is the proposition that I have been asked here to advocate, and to address myself especially to? It is that in India, where the parents of the children, or the adults, are willing and desirous to learn at our State schools and Institutions the knowledge of that Christianity which has made England great, that we should give it to them. The State says "no," and we say "yes;" there is the issue.

Laborers of all classes, 2,292; communicants, 20,417.

The Wesleyan Missionary Society has 2,026 paid agents, with 33 supernumeraries and 135,148 church members.

The London Missionary Society has received a full account of the melancholy failure of a missionary expedition into the interior of South Africa, (Makololo) last year, which resulted in the death of three of the missionaries with several of their children on the journey; and which compelled the abandonment of the enterprise for the time. Alluding to this sad result one of the speakers remarked:

"Wise men have said, with respect to the Makololo Mission, that it was a very injudicious and wasteful expenditure of life. Why, Sir, men of the world send forth their Polar expeditions; they send men by thousands to perish on the heights of Sebastopol; but when some faithful and earnest man, whose heart is on fire with love to God, goes forth and counts not his life dear unto him that he may win souls to Christ, then they say it is an imprudent and dangerous enterprise. No, Sir, from my heart I give thanks to God, that in these latter times there are men willing to hazard their lives in the cause of Christian missions."

The Society has 153 European laborers in the field.

In regard to the prospects of Christianity in India, Rev. J. Sale, of Jessore, made the following statement at the Anniversary of the Baptist Missionary Society:

"It strikes me that all the excitement we have seen in India during the mutiny, and also up to the present time, about the indigo question—all that excitement is to me but as just the beginning of the motion of the mighty waves of opposition to true godliness before India comes to the foot of the Cross. We are but beginning the conflict, and the haughty Brahmin and the proud moulvie of the Mussulman are beginning to feel that there is an opponent in the field, with whom they must condescend to wrestle. There may be in the minds of the giants of that system—for giants there are in that system, in intellect and in purpose—an idea that the victory may be on the side that is not theirs."

At the Turkish Missions' Aid Society's Anniversary, Rev. Dr. Perkins gave a sketch of the field of missions occupied at present in Persia, and of the character of the Persians.

Sir H. Rawlinson bore a warm testimony to the value and character of the American missions in Persia. "He had been acquainted with the American missions in Persia for twenty-seven years." He also drew attention to the danger to the Protestant cause in Turkey, which would result from the substitution of Russian or French power for that of the Sultan.

"In passing through the Asiatic territory of Russia, on his way to Persia, he had an opportunity of gaining information with regard to the treatment of Protestants in Russia. He found that everywhere there was the greatest possible animosity against Protestants; many of them were not even allowed to live on Russian territory. He also found that the Russians were making the greatest possible efforts to secure an amalgamation between the Armenian and the Greek Church in Turkey. If they succeeded, there would be four millions more of the most advanced and enlightened subjects of the Sultan dependent on Russia." The speaker concluded by stating that the work of education was often interrupted, in the case of large numbers of the Nestorians, in consequence of their being compelled to emigrate for a time to obtain a subsistence by agricultural labor; and that he had been requested to make an appeal for pecuniary assistance in establishing model workshops where such persons might learn various trades, such as carpentering and shoemaking, and thus perhaps be saved from the necessity of emigrating.

At the Anniversary for the Malta Protestant College, the same speaker presented another aspect of the relation of Protestant Missions in Turkey to the ultimate destiny of that empire:

"What I want especially to impress on the present meeting is, the great importance of endeavoring to put off the evil day for Turkey. If we all desire to stop the advances of France and Russia, who are gradually undermining the very existence of Turkey, we must make a vigorous and determined effort to spread the true Protestant faith throughout the East. The Protestant Church in Turkey is at present weak in numbers, embracing only six or seven thousand souls; but it is strong in faith, in earnestness, in intelligence."

Lord Shaftesbury, in concluding the proceedings, said:—"The Malta Protestant College was founded mainly for the purpose of educating natives of the East in the doctrines and discipline of the Church of England. Such is the form of education which we prescribe; but if the students go back to the East filled with a knowledge of Christianity, and deeply impressed with our religious principles * * * we have attained our great end."

Remarkable Comparative Statistics of Crime in Europe.—The Lord's day Celebration Society at its recent anniversary meeting presented the following statistics of sin and crime in countries where Sabbath desecration is prevalent.

From official returns, obtained in 1851 from their respective governments, it would appear that the proportion of illegitimate births up to that time was—In Berlin, 18 per cent.; in Paris, 33; in Brussels, 35; in Munich, 48; in Prague, 47; in Milan, 32; in Vienna, 51; in London, 4. With reference to the crime of murder, the proportion, as given in the same returns, was equally startling;—In Belgium there were 19 convictions to the million; in France, 31; in Austria, 36; in Bavaria, 38; in Sardinia, 20; in Lombardy, 45; in Tuscany, 56; in the papal States, 113; in Sicily, 90; in Naples, 174; in England, 4. When, therefore, the secularizers of the Sabbath pointed us to continental amusements, we pointed them to continental vices!

SCOTLAND.

Union of Presbyterians.—In the Assemblies of both the Free and the Established Church last May, notice was taken of the union of three Presbyterian bodies in Victoria. The Assembly of the Established Church unanimously expressed their desire that the most friendly relations continue to be cultivated with the Church of Scotland. The Assembly of the Free Church was occupied during the whole of Thursday, the 30th of May, with the question, Whether they should recognise the small religious body which has declined to unite with the other evangelical Presbyterian Churches in Victoria? By a very large majority, the Assembly resolved not to injure the cause of union by encouraging the Free Church minority in Victoria to maintain their isolated position.

At one of the sittings of the United Presbyterian Synod, the clerk read a minute of the English Presbyterian Synod, introducing a deputation from that body, expressing their fraternal feelings, and their hope that the time might speedily arrive when there might be a union between the two churches in England. The deputation, consisting of the Rev. Dr. Hamilton, of London, and others. Dr. Harper, and Mr. Scott of Manchester, reciprocated the friendly sentiments of the deputation, and the Moderator conveyed to them the thanks of the Synod.

The Revival.—In the Conference held by the Free Church on this subject, it appeared that returns have been received from all the Presbyteries except five, from which it appeared that there were either decided religious awakenings, or, at least, an increased interest in religious matters in almost all parts of the country.

The revival was also a topic of great interest in the United Presbyterian Synod. Ministers from all parts of the country testified to the remarkable awakening of the unconverted, and quickening of God's people which had been in progress during the past year. The Rev. Mr. Gardner, Annan, stated that he had himself conversed with upwards of five hundred anxious inquirers, most of whom had been admitted to the Church.

The Reformed Presbyterian Synod (Cameronian) have relaxed, by a vote of 30 to 11, the rigidity of their old principles against partaking in the privileges and duties of citizens under a Constitution which they do not regard as fully accordant with Scripture. The volunteer rifle movement has got among the youth of the Church, and the Presbytery of Dumfries, sympathizing with the patriotic ardor of the Volunteers, and satisfied that the Church's testimony cannot wisely nor dutifully be directed against such a movement, brought up an overture to the Synod, suggesting such a modification of the Church's testimony as will enable her to retain in her connexion members who take the oaths imposed on Volunteers or town-councillors, and who exercise the elective franchise. The overture was adopted by the vote above indicated. This brings the Church out of a very bad rut, and gives it a chance to labor, and a prospect of usefulness beyond what it has yet enjoyed.

FRANCE.

The anniversaries of various evangelical societies, recently held at Paris, show steady progress both in resources and results, during the preceding twelve-month. The French and Foreign Bible Society have sold 91,817 copies of the Scriptures. The Religious Tract Society have sent out over a million of tracts, 200,000 copies of its almanac have been sold, and its journal, *L'amie de la jeunesse*, has had 10,000 subscribers. The Paris Missionary Society confines its labors to Southern Africa, where the Lord has revived many of the stations. The Primary Instruction Society helps to support 200 schools. M. Guizot, the president made an address, in which he digressed so far from the theme and the proprieties of the place, the society's object and his own standing as a Protestant, as to demand the sympathies of Christendom for the Romish Church in its present trials. The correspondent of the *News of the Churches* says:—

"Every Protestant paper of every shade protested. The Ultramontanist *Monde* alone, I believe, sneeringly applauded M. Guizot's conversion!"

In the National Conference, authorized by the Minister of Public Worship, action was taken with a view to restore the Synods, and to provide for a disciplinary organization of the Church. This, doubtless, is designed to meet the recent rationalistic developments which have manifested themselves in the French Church, and for which there has been no remedy in the existing disorganized condition of the body.

Revival movement in Paris.—Messrs. Radcliff and Henry, evangelists from England, have been preaching in Paris, and large congregations of French people have assembled and listened with interest to the truth as slowly transferred into their own tongue by means of an interpreter. Large public rooms have been offered, free of expense, and the government has authorized the meetings. There have been repeated instances of hopeful conversion. A policeman, on duty, said to a military officer: "O Monsieur, if these meetings were only multiplied, we should soon have no one in prison." It is not considered prudent to make a full disclosure of the good work going forward.

ITALY.

The Waldensian Church in Leghorn still remains closed, though Cavour has given orders to have it opened, and Minghetti, the Minister of the Interior, has promised, I understand, that it shall be. In the meantime, the priests and Society of St. Vincent de Paul in that city, are using every means to prevent it. M. Ribetti's life has been threatened by persons who came to his house and told him they were members of the Society, and would gladly suffer the worst in so holy a cause as putting such a heretic to death. The intimidation had no effect on the courageous young minister. He continues to preach, though every pane of glass in the windows of their present place of worship was smashed by the mob last week. The local authorities, who have a personal dislike to him because he asserted his right to have a place of worship last year, did not interfere until last Sabbath night, when they called out some of the national guard to keep order. On Wednesday night, and Sabbath night last, he was followed to his house by a mob of upwards of a thousand people, but no violence was offered to him! The priests are defeating their own cause, because such publicity has been given to the Waldensian congregation that there is not an individual in the city who has not heard of it. The population generally, are in favor of toleration, but "the Society" is distributing money largely to get up a row. A process has been instituted against him by the Procuratore Regio, for "offences against the established religion of the State," and they are actively gathering evidence. So much for the actual enjoyment of constitutional liberty!—*Cor. News of the Churches, April 14th.*

SWEDEN.

Religious Interest.—From another part of the country, the southern shores of the Baltic, we hear of "the Swedish churches' growth in grace and living knowledge. Here, certainly," it is added, "there blows a strong wind of the Lord—a Pentecost wind—over all the provinces of our land. In this particular district, we saw it manifestly before our joyfully astonished eyes. The Lord is breathing life into the dead bones."—*Ibid.*

TURKEY IN EUROPE.

The Belgian Question.—The Constantinople correspondent of the *News of the Churches* writes under date of May 6th, as follows:—

"It is a general impression here that the government is not adverse to the success of the efforts of the Papists to draw the Bulgarians into their Church, and that its apparent severity is only designed to hasten a movement in that direction. The Papal Bulgarian priest who was lately taken to Rome by Mons. Bore, and consecrated a bishop by the Pope with so much parade, has returned, and been received with marked attention by Ali Pasha. Certain it is that the hopes of the papists are high. They are making diligent use of the opportunity, and they find powerful coadjutors all over the country in the many young men (Bulgarians,) who have been educated at the Jesuit College in Bibh."

THE GOOD CAUSE IN '76 AND '61.

As appropriate to the season we quote from the pamphlet just published by Rev. Geo. Duffield, Jr. entitled *Courage in a Good Cause*, and containing a sermon delivered by himself April 21st, 1861, together with a large part of a sermon by his ancestor of the same name—the well known preacher-patriot of "Old Pine Street," and chaplain to the Continental Congress—preached in the church just named, March 17th, 1776, on the words; "Watchman! what of the night?"

We quote first from the oldest document a passage which may be entitled:

A MORNING EXPECTED.

It is at present a night scene over this vast northern part of the New World. God, to chastise us for our offences, and for wise and important purposes, has suffered dark clouds to envelop our sky. It becomes every one, who wishes his own or his country's good, to inquire—"Watchman, what of the night?" It is a time for earnest prayer, joined with diligent endeavor. There is in store an answer of mercy! There is a morning in reserve, though the night may continue some time.

REASONS TO EXPECT A MORNING.—1. God never has cast off and destroyed a nation so soon, as it would be to deliver America now to ruin. Look at the ante-diluvian world—the Amorites, and other nations of Canaan—the Jews, &c.

2. This western world appears to have been retained for that purpose, and designed by an ordinance of heaven as an ASYLUM FOR LIBERTY, civil and religious. Our forefathers who first inhabited yonder eastern shores, fled from the iron rod and heavy hand of tyranny. This it was, and no love of earthly gain or prospect of temporal grandeur, urged them, like Abraham of old, to leave their native soil and tender connexions behind, to struggle through winds and waves, and seek a peaceful retreat in a then howling wilderness, where they might rear the banner of liberty and dwell contented under its propitious shade, esteeming this more than all the treasures of a British Egypt, from whence they were driven forth. Methinks, I see them on the inhospitable shore, they were hastening to leave, and hear them adopt the sentiment of the Psalmist, lv. 6, 7, to give it in the expressive language of Watts, with a small variation:

"O were I like a feathered dove,
And innocence had wings,
I'd fly, and make a far remove,
From *persecuting kings!*"

Nor was it the fostering care of Britain produced the rapid populating of these Colonies, but the tyranny and oppression, both civil and ecclesiastical, of that and other nations, constrained multitudes to resign every other earthly comfort, and leave their country and their friends, to enjoy in peace the fair possession of freedom in this western world. It is this has reared our cities, and turned the wilderness, so far and wide, into a fruitful field. *America's sons, very few excepted, were all refugees; the chosen spirits of various nations that could not, like Issachar, bow down between the two burdens of the accursed cruelty of tyranny in church and state.* And can it be supposed that the Lord has so far forgot to be gracious, or shut up his tender mercies in his wrath, to favor the arms of oppression, and to deliver up this asylum to slavery and bondage? Can it be supposed that the God who made man free, and engraved in indefeasible characters the love of liberty in his mind, should forbid freedom, already exiled from Asia, Africa, and *under sentence of banishment* from Europe—that he should forbid her to erect her banner here, and constrain her to abandon the earth? As soon shall he reverse creation, and forbid yonder sun to shine! To the Jews he preserved their cities of refuge; and whilst sun and moon endure, America shall remain a CITY OF REFUGE FOR THE WHOLE EARTH; until she herself shall *play the tyrant, disgrace her freedom, and provoke her God!* When that day shall come, if ever, then, and not till then, shall she also fall, slain with those that go down to the pit!

3. The spirit and ardent love of liberty that has possessed these colonies so wide and far, is a strong evidence of a *morning*, a bright morning hastening on. It is the same spirit that inspired our forefathers' breasts, when first they left their native shores, and embarked for this then howling desert. Their mortal part has mingled with the dust, but the surviving spirit has triumphed over death and the grave, and descended to their sons; and it is this spirit, beating high in the veins of their offspring, has roused them so unanimous and determined in the present struggle. 'Tis this spirit has formed our extensive UNION, and inspired our councils with that magnanimity and lustre that astonishes half the world. 'Tis this spirit has enrolled your congresses and conventions in the annals of immortal fame. 'Tis this spirit has enabled your dear, suffering brethren, in yonder once flourishing city, (Boston) now almost a ruinous heap, to endure joyfully the spoiling of their goods; glorying to be accounted worthy to suffer in the honorable cause! 'Twas this spirit that ranked a WARREN, a MONTGOMERY and others, upon the list of proto-martyrs for American liberty. And this same spirit has led you forth, ye patriot bands, associated in your country's cause, and will, I trust, still urge you on to noble deeds, and bravely to prefer a glorious death to slavery and chains!

And this—what shall I call it less, than a DIVINE AFFLATUS, so generally prevailing through all ranks, in the cabinet and in the field—is an argument from heaven that America shall rise triumphant over the proud waves and raging billows that now threaten her ruin! "When a nation is to be destroyed, she is, as described by Hosea vii. 51, "like a silly dove without heart;" but when [here, again, the enthusiasm of the writer becomes too great for words, and we have another *hiatus*. May we venture to complete it?] but when this divine afflatus comes upon a nation, and it is refreshed, like a giant with new wine, the omen is sure and the victory inevitable!

From the more recent sermon which echoes in every line patriotic fervor which is an heirloom of that family of preachers; we extract first what is argued in regard to justifiable war, from

THE EXAMPLE OF PAUL AND THE EARLY CHRISTIANS.

Not only was his (Paul's) *doctrine* clear and unmistakable, that a ruler or a government, who would be a terror to evil doers, as a revenger to execute wrath upon him that doeth evil, must not bear the sword in vain" (Rom. xiii. 3, 4,) but such was his *practice* also. When notified in the castle at Jerusalem, by his nephew, that some forty of the Jews had made a conspiracy to slay him, Paul immediately acquainted the commander of the Roman garrison with it, (Acts xx. 3.) When the commander sent two centurions, two hundred soldiers, seventy horsemen, and two hundred spearmen, to accompany him to Cesarea, did he refuse the proffered escort? Did he in the least insinuate, either to the centurions or the soldiers, that it was immoral to repel force by force? Not at all, but he availed himself of the protection of the sword, without the least hesitation. Suppose some of the "lewd fellows of Jerusalem, of the baser sort," had fallen on the squadron, and attacked them as the "Plug Uglies" of Baltimore on Friday last attacked our unarmed Pennsylvanians, and the noble regiment of Massachusetts; and suppose as the result of such an attack, that some of his enemies had been slain by the Roman soldiers, would Paul have thought himself guilty of their blood? I trow not. And if it was nothing derogatory to the faith or character of the great Apostle of the Gentiles, to provide himself with a strong guard of armed soldiers for his defence, why should there be any hesitation whatever on our part, at least on the score of *our religion*, in imitating his example? Only then when we are better men than the Apostle Paul, can we safely venture to improve upon that example.

I am well aware that at this point in the argument, I shall be referred to the fact that great multitudes of the primitive Christians refused to become soldiers under any circumstances, even though their refusal might cost them life itself. So they did. But for what reason did they refuse? Because they believed that war in all cases was essentially sinful? No, there is abundance of evidence directly to the contrary. Because soldiers were reckoned in the same category as stage-players and gladiators, and cattle-dealers for idol sacrifices, or others exercising similar professions not warranted by the law of God? Not at all. We have every reason to believe that Cornelius the centurion, and the "devout soldier" who waited on him, and Sergius Paulus, and others, continued in precisely the same relation to the army after their conversion as before.

There is a much easier and better way to account for the reluctance of Christians to enter the army, than to leap to the hasty and unwarranted conclusion, that in all cases war is entirely unjustifiable. What the primitive Christian did really and conscientiously object to was, that in order to enter the army, he must take a heathen oath; and once in the army, he must burn incense to idols, wear on certain occasions an idolatrous crown, and what was especially obnoxious to them, must assist in the persecution of their brethren.

These disabilities removed, and they were as ready, other things being equal, to fight for their country as any other class of men.

So far from man being *more* a Christian because through natural cowardice, or latent selfishness, or convenient and preconceived opinion, his conscience is only partially enlightened as to his duty; a man is just, to this very extent, less a Christian than he might have been, less a lover of his country; in the highest and truest sense of that word, less a lover of his race. As I read the word of God, and the Providence of God, never was Col. GARDINER more a Christian than when, on the breaking out of a rebellion under a "pretender" king, as we have now among the Anarchists, a "pretender" President, he earnestly desired, that "if it were the will of God, he might have some honorable call to sacrifice his life in defence of religion and the liberties of his country."

THE CHARACTER OF THE PRESENT WAR.

1. It is not an *aggressive* war on our part. War exists by no act of the lawful government to which we are now in allegiance. As President Lincoln well said on receiving the news of the infamous bombardment of Fort Sumter, "The knot is cut at last. THE SECEDED STATES HAVE MADE WAR UPON THE UNITED STATES."

2. It is not a war into which we have been ready to enter for a trivial matter, such as the few millions of dollars due us by Mexico, or the 54° 40′ boundary line between us and Great Britain in Oregon.

3. It is not a war into which we have entered hastily, or without exhausting every constitutional measure in endeavoring to avoid it.

The thief had been in our National house a long time before the "good man of the house" began to bestir himself. First the Treasury door is shrewdly left ajar, and he throws out millions of gold and silver to his confederates. Next, the Army door is thrown wide open, and he distributes through its convenient portals an indefinite amount of arms and amunition. Then the Navy door is heard to creak slyly on its hinges, and, as far as possible, the same sort of iniquity is repeated there. Last, and worst of all, in some respects, the iron door of the "Interior" is opened, and the bread is once more stolen out of the mouths of the poor Indians. All this while, the good man of the house slept on. Nothing seemed to rouse him from his imbecility, until he found that the thief, in default of any further property on which to lay his hands, had determined to turn the good man out of the house; to steal the very house itself, and enter into full possession of all the appurtenances thereof by right of theft! Therefore,

4. I remark, that this war, on the part of those of us who still, according to our conscience and the word of God, adhere to "the powers that be," is purely a *defensive* one.

War is *of*fensive, on the part of the power that commits the first act of violence; it is *de*fensive, on the part of him who receives and resists the first act of violence. When and where the first blow was inflicted, is too notorious to admit the shadow of a doubt. It was not the Government at Washington that fired the first gun, or ordered it to be fired, but the pseudo-Government at Montgomery.

5. The present war for the entire interests of the entire Union, i. e., to preserve the Union in its integrity, is a *just* war. War being simply that state in which a nation defends and prosecutes its rights by force, the only question is, What *are* these rights which may thus be prosecuted and recovered?

One of these rights is *jurisdiction*. This has been repudiated—judicial, military, and executive. Another is the right of citizenship, to which all under the Constitution are equally entitled in common. This also, as we showed at length in a recent sermon, has, for some years past, been violated with perfect impunity. A third is the right of *property*; but our mints, and forts, and vessels, have been stolen before our very eyes in open day. A fourth is, the natural and indestructible right of national existence.

A PARALLEL IN ABSALOM'S REBELLION.—In all history, ancient or modern, sacred or profane, I candidly confess that I can think of but a single rebellion that will furnish any adequate parallel to the present rebellion of the Cotton States of this country in 1861; and that is, the rebellion of the proud, luxurious, lascivious, unprincipled, murderous Absalom, against his noble, unsuspecting, too affectionate and over-indulgent father, David. Notice briefly, in passing, the following as only a few of the particulars into which the parallel might be extended indefinitely, and the historical references to which are too fresh in your minds to call for any repetition.

1. The conspiracy of Absalom took place in Israel, when it was supposed that the empire was at the highest point of her national greatness and security.

2. It culminated where, of all other places, it must have been least suspected, the seat of government, and in the very household of David.

3. The more immediate, though utterly unfounded pretext for it was, the lack of public justice in the adjustment of individual rights.

4. This conspiracy was carried forward under the convenient cloak and color of religion.

5. Many innocent men were designedly entangled and involved in the conspiracy, who went out like multitudes of our Southern friends, I doubt not, "only in their simplicity."

6. The rebellion of Absalom was avowedly "precipitated" into the proportions of a "revolution," by an overt act as uncalled for and outrageous as the bombardment of Fort Sumter on the part of South Carolina. (2 Sam. xvi. 20–22.)

7. While the rebellion was in progress, the grossest personal indignities and abuse were heaped upon the lawful head of the government, without stint or measure.

8. For a time the rebellion was, apparently, a successful one, as all rebellions in school and elsewhere are, at the *beginning*.

A sad sight, indeed (God forbid we should ever realize it in our own history!) that ascent of Mount Olivet, when David went up, weeping as he went, with his head covered, and his feet barefoot,—when the people that was with him covered every man his head, as they went up, weeping as they went, and when all the country wept with a loud voice: Absalom, the traitor and the ingrate at Jerusalem—David, the lawful monarch and father, an outcast and a fugitive.

9. The rebellion of Absalom soon came to an end. The Joabs, and Abishais, and Ittais, with their valor, the Zadoks and Abiathars with their religion; the Hushais with their counsel; the young Jonathans and Ahimaazes with their activity and enthusiasm; the Zibas, and Shobis, and Machirs, and Barzillais, that "brought beds, and cups, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness," (2 Sam. xvii. 28, 29;) all these rallying to the rescue, not forgetting the essential and most admirable service rendered by the woman of Bahurim, soon the tide of rebellion begins to turn. Ahithophel kills himself. A battle takes place in the wood of Ephraim—the traitors are routed—twenty thousand of them slain—and the last we see of Absalom, the traitor and usurper, he is hanging in an oak, with three arrows surely and most deservedly lodged in his ungrateful and rebellious heart. So perish all traitors ("Amen," said a brother at this point) and for the good of the country, and the honor of humanity, and the glory of God, the sooner they perish the better! and let all the people say, Amen! [And they all did say it!]

THE BIBLE INSPIRED.

As a skilful musician, who has to execute alone a long score, will avail himself by turns of the funereal flute, the shepherd's pipe or the warrior's trumpet, thus the Almighty God, to proclaim to us his eternal word, has chosen of old the instruments into which he would successively breathe the breath of his Spirit.

Have you visited the Cathedral of Freyburg, and listened to that wonderful organist who with such enchantment draws the tears from the traveller's eyes, while he touches, one after another, his wonderful keys, and makes you hear, by turns the march of armies upon the beach, or the chanted prayer upon the lake during the tempest, or the voice of praise after it is calm? All your senses are overwhelmed, for it has all passed before you like a vivid reality. Well, thus the eternal God, powerful in harmony, touches by turns with the fingers of his Spirit, the keys which he had chosen for the hour of his design, and for the unity of his celestial hymn. He had before him, from eternity, all the human keys; his creating eyes embraced at a glance this keyboard of sixty centuries, and when he would make this fallen world hear the eternal counsel of its redemption and the advent of the Son of God, he laid his left hand on Enoch, the seventh from Adam, and his right hand on John, the humble and sublime prisoner of Patmos. The celestial hymn, seven hundred years before the Deluge, began with these words: "Behold, the Lord cometh with ten thousand of his saints to judge the world;" but already, in the thought of God and in the eternal harmony of his work, the voice of John was responding to that of Enoch, and terminating three thousand years after him with these words: "Behold, he cometh, and every eye shall see him; yea, those that pierced him! even so, Lord Jesus, come quickly, amen!" And during this hymn of three thousand years, the Spirit of God did not cease to breathe upon all his ambassadors; the angels stooped, says an apostle, to contemplate its depths; the elect of God were moved, and eternal life descended into their souls.

Between Enoch and St. John, hear Jeremiah, twenty-four centuries after the one and seven centuries before the other: "Before I formed thee, I knew thee, and before thou camest forth out of the womb, I sanctified thee, and ordained thee a prophet unto the nations." It was in vain that this man in his fear exclaimed: "Ah, Lord, behold I cannot speak, for I am a child." The Lord answered him; "Say not I am a child, for thou shalt speak all that I command thee." Then the Lord stretched forth his hand and touched his mouth, and said: "Behold, I put my word in thy mouth."

Between Enoch and Jeremiah, hear Moses. He debates too, upon Mount Horeb, against the Lord's appeal: "Alas, Lord, I am a man slow of speech; send rather, I pray thee, by whom thou wilt send." But the anger of the Lord burns against Moses: "Who hath made man's mouth? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say."

Between Jeremiah and St. John, hear Saul of Tarsus: "When it pleased God, who separated me from my mother's womb and called me by his grace to reveal his Son in me, that I might preach him among the heathen."

We see, then, it was sometimes the sublime and untutored simplicity of John; sometimes the excited, elliptical, startling, argumentative energy of Paul; sometimes the fervor and solemnity of Peter; it was the majestic poetry of Isaiah, or the lyrical poetry of David; it was the simple and majestic narrative of Moses, or the sententious and royal wisdom of Solomon; yes, it was all that; it was Peter, it was Isaiah, it was Matthew, it was John, it was Moses, but it was God!

"Are not these men who speak to us Galileans?" cried one on the Day of Pentecost. Yes, they are; but the word upon their lips comes from another country; it is from heaven. Hear it; for the tongues of fire have come down upon their heads, and it is God who speaks to you by their mouth.—*Gaussen on Inspiration.*

SOME ANECDOTES OF MINISTERS.

A clergyman in Scotland desired his hearers never to call one another liars, but when any one said a thing that was not true, they ought to whistle. One Sabbath he preached a sermon on the parable of the loaves and fishes; and, being at a loss how to explain it, he said the loaves were not like those now-a-days, they were as big as the hills in Scotland! He had scarcely pronounced the words when he heard a loud whistle. "What," said he, "who calls me a liar?" "It is I, Willy M'Donald, the baker." "Weel, Willy, what objection ha' ye to what I told ye?" "None, Master John; only I wanted to know what sort of ovens they had to bake those loaves in."

Rev. Mr. Barnes, of Philadelphia, says the *Christian Intelligencer*, with all his many excellencies as pastor and preacher, is the last man from whom we should expect to hear a joke; yet the *Watchman and Reflector* gets off the following in respect to the commentator and divine. It appears that once at church, he being inclined to sleep during a dull sermon, a friend who was with him joked him on having nodded now and then. Dr. Barnes insisted that he had been awake all the time. "Well, then," said his friend, "can you tell me what the sermon was about?" "Yes, I can," he answered, "it was about an hour too long."

In his lecture on "Common Sense," Dr. Bethune mentions the following incident:

Just after a great financial crisis and crash, a Wall Street broker one day asked him if a certain D. D. in New York was a man of any brains.

"Certainly," says Dr. Bethune, "he is a man of very fine intellect and information."

"I am astonished to hear it," replied the broker; "I thought he was very deficient, for he was in my office the other day, and actually didn't know how to endorse a note."

Dr. Bethune, after relating the anecdote, quietly added: "It would have been a capital thing about that time if a good many other people had not known how to endorse a note."

A writer in the *N. Y. Observer* relates the following of the late Dr. Murray, alias "Kirwan:"

Dr. Murray pursued his collegiate course at Williamstown, during the presidency of that acute and accomplished critic, Rev. Dr. Griffin. In his fourth year he was brought into more immediate contact with the venerable president, whose duty it was to examine and criticise the written exercises of the graduating class. Dr. Murray, when a young man, and even down to the day of his last illness, wrote a free, round, and beautiful hand, and his exercise at this time, which was to undergo the scrutiny of his venerated preceptor, had been prepared with uncommon neatness and accuracy. Dr. Griffin was accustomed to use a quill pen, with a *very broad nib.*

Introduced into his august presence, young Murray, with becoming diffidence, presented his elegantly-written piece for the ordeal. The discerning eye of the president passed quickly over the first sentence, and with a beniguant look, he turned to the pupil, and said in his peculiar way:

"*Murray—what do you mean by this first sentence?*"

Murray answered blushingly, "I mean so and so, sir."

"Then, *say so*, Murray,"—and at the same time drew his heavy pen through line after line, striking out about one-third of it.

Having carefully read the next sentence, the venerable critic again inquired:

"*Murray—what do you mean by this?*"

He tremblingly replied, "Doctor, I mean so and so."

"Please just to *say so*," striking out again about one-half of the beautifully-written page.

In this way, with his broad nib, (which made no mean mark,) he proceeded to deface the nice clean paper of the young collegian, so that at the close of the exercise, the erasures nearly equalled all that remained of the carefully-prepared manuscript.

This trying scene was not lost on young Murray. He considered it one of the most important events of his college course. It taught him to think and write concisely, and when he had any thing to say, to *say it*, in a simple, direct, and intelligible manner.

Indeed, much that distinguished him, as one of our most vigorous and pointed writers, may be attributed to that early lesson, "SAY SO, MURRAY."

TO HAVE THE GREAT GOD ON OUR SIDE IS EVERY THING.—The battle is not always to the strong, nor the race to the swift. There are a thousand things that may defeat the best laid plans. But, if God be for us, who can be against us? In a certain war with Israel it is said "the children of Judah prevailed because they relied on the Lord God of their fathers." So said Joshua, "The cities were great and fenced; If so be the Lord will be with me, then I shall be able to drive them out." Would you have the victory? Then see to it that you have God on your side. Then "no weapon that is formed against thee shall prosper." Drive not God from you by your sins. Do not by pride and self-confidence tempt Him to leave you to yourself. Make Him your confidence and your Leader, and obey His commands.

CHRIST ALWAYS CARES FOR HIS CHILDREN.—It may seem otherwise at times; but it only seems so. The poor disciples in the boat on Tiberias, terrified by the storm that threatened to engulf them, thought they were not cared for. If their Lord cared for them, they reasoned, why this fearful danger of sudden destruction? But they were wrong. They were not forsaken. It should have been enough for them that Christ was with them. It was enough, in fact. The Master rebuked them for their doubts. When in danger, let us think of this. Christ never deserts his people. At the right time he will appear. "God is our refuge and strength; a very present help in trouble." Never is he far away. Never are we forgotten. Then, in trouble and in danger trust in Him. Make Him your friend, and you are always safe.—*Soldier's Friend.*