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Poetry.

SCALA COELLI.

De vitis nostris aculeis nobis fecimus de vitis ipsa colorem.
While admiring to the utmost the celebrated beauty and stern morality of Longfellow's poem on the above passage, some Christian readers may, perhaps, like the writer of the following verses, feel the soul's wing left to flutter painfully in the flight towards the empyrean by the entire absence of allusion to the "faith once delivered to the saints." To such a one these stanzas are inserted. It is hoped they will not be found wholly unappreciated to our national columns.—*Exchange.*

Written on Tim's earliest pages,
Handed down by solemn ages,
Read we there a wondrous story
Of a ladder framed in glory!

Seen in clear recorded vision,
Reaching into heights ethereal,
Through by seraph troops attending,
Lo! stupendous steps ascending!

Mortal! in the legend heard
Of that ladder's glorious stair,
Thine, the seraph guards attending,
Thou a type of heaven's dwelling.

Thine, to realize the vision,
Thine, to scale the heights ethereal;
Thine, the seraph guards attending,
Thine, the mighty stair ascending!

Plant thy foot on vain desires,
Sordid aims and low aspirations,
Factions high and levelling desires,
Soundings of the stair celestial!

Plant thy foot on empty schemes,
Lies and frauds and specious dreams,
Wranglings sad, revengings sadder,
Roundings of the heavenly ladder!

Talent fair in napkin hidden,
Sense untold in bowen's ribbin,
Fetters chalice maddly tested,
Priceless moments vainly wasted!

Higher yet on selfish feeling,
Cold mistrust of heaven's dwelling,
Framings sad of vain devices,
Darkness at eternal prices!

How the wretched rash of legions
Diss the hall to upper regions,
Plant thy foot in heaven victorious,
Bow the knee to Christ, all glorious!

Correspondence.

LETTER FROM DR. BRAINER.

A Trip to the West—Gallegos—Knox College—President Curtis, &c.

The occasion of my going West was an invitation to deliver an address at the commencement of Knox College, at Galesburg, Illinois, on the 27th of June. I have usually declined all such invitations, but there were peculiar reasons for accepting this. The Rev. G. W. Gale, the proprietor and founder of the College, was my acquaintance in early life, baptized me on my introduction to the Church, and had early distinguished himself in his native state, as a Christian and a philanthropist.

He had suffered the fate which usually attends the promoters of new and great enterprises.

While the College was in embryo people about their heads, and thought the projector visionary; when he had succeeded in creating for the institution, permanence, capital, credit and influence, then sectarian zeal and selfish cupidity stepped in to rob the projector of his well-earned success, and the Presbyterian Church of the prestige of the Institution.

At one time it seemed as if personal malice and sectarian bigotry would banish Mr. Gale and all Presbyterians from the control of the College. Ministers of high reputation made it their business to go up and down in Illinois solely to denounce the Rev. Mr. Gale and the Presbyterians associated with him. For a time these measures seemed to promise success, and Mr. Gale was likely to prove a martyr to his honest zeal for education. But the good providence of God, finally, rescued the institution from its usurpers and gave it over, somewhat crippled, to the care of its early friends.

Knowing this chapter in the history of Knox College, I was willing to go out there and endeavor to strengthen the hands of its founders and true friends.

Galesburg is now an incorporated city of 10,000 inhabitants. It is situated 50 miles east of the Mississippi river, and 169 west of Chicago, in the most fertile portion of Illinois.

About twenty-seven years ago, the Rev. Mr. Gale, then of Northern New York, conceived a plan of founding a Christian colony, and a College on this spot. 10,000 acres were bought and sold out on this spot as to have a site for a College and capital to endow it. Some of the early immigrants, noble Christian men with their families, were three months on their way by water. Several died by disease contracted on the way and in the poor huts in which they spent the first winter.

But these sufferings are long past. Galesburg is now a city of rural mansions, covering a large space, embowered in trees, and distinguished for the comfort, intelligence, taste and hospitality of its inhabitants. The immigrants went to seek the West; but in going they have secured a temporal property beyond their hopes.

The college has a clear capital of 150,000 dollars. Its principal building is one of the most imposing and beautiful I have ever seen, costing 40,000 dollars. The female college building cost 15,000 dollars. The grounds are spacious, ornamented and beautiful. The pupils attending the last year in the various departments, reach 252. All this has been accomplished under the promptings of a single mind in the original plan, and in the short space of about twenty-five years.

We see no reason why the college may not reach enlarged prosperity and usefulness. Its control is now firmly fixed in the hands of its original projectors and friends, and they are large-hearted, intelligent, liberal-minded men.

President Curtis is a gentleman of great sincerity and simplicity of purpose, a true friend of his Church, amiable in manner, clear as a scholar, and conscientious in the discharge of his duty. I heard but one opinion of the professors, and that was in their favor. I attended several social gatherings in Galesburg, and was struck with the intelligence, good taste, and amiability of those around me. Perhaps no city of the Union of equal population has a society of higher tone.

As no liquor is sold in the city, there seemed to be no leaders nor drinkers. Young men or women could hardly be put in a place more exempt from temptation. Board is cheap, tuition reasonable, the climate healthy, and access easy from the Mississippi and the Lakes. We hope the institution has a noble future.

The illness of the President and other causes, had prevented the drilling of the speakers for commencement, so that they stambled in memory and tried the nerves of spectators, but they all discovered practical good sense, earnestness and good literary training. They will speak better next year.

After leaving Galesburg, by the kindness of M. B. Osborn, Esq., of Rock Island, I had a luggy ride of fifty miles over the prairies to his home. Such fields of wheat and corn, such stretches of luxuriant pasture, such roaming herds of animals, such miles and miles of fertile soil, I had never before seen. It seemed as if Illinois alone could almost feed the inhabitants of earth. To a traveller from the East the country seems to be not a quarter filled up. He looks around and around for the people to eat up this abundance.

Though early in life I spent five years at Cincinnati, I had never until the present year seen a prairie. I shall not soon forget these impressions. To my fancy, the land views seemed to be land lakes, and fancy in sunshine. The rolling prairies of Iowa reminded me of a great sea, after a long storm, its mighty swells with all their graceful curves and smooth surfaces, transformed to earth and carpeted with verdure. But I am becoming poetic and pause for this week.

T. B.

For the American Presbyterian.

SCRIPTURE ILLUSTRATIONS.

NO. IV.—EXODUS.

"And the Lord said unto Moses and unto Aaron, 'Take ye your handfuls of ashes of the furnace, and let Moses sprinkle them towards the heaven, in the sight of Pharaoh.'"—*Exodus* ix. 8.

There is, in classic history, mention made more than once of the custom of sprinkling or scattering ashes of a sacrifice to the wind. I am indebted to an old writer (Bryant, on the *Plagues of Egypt*, p. 116.) for important suggestions in the following remarks:

"The furnace was the symbol of the afflictions of the Israelites. Thus in *Deut. iv. 20*: they were told that the Lord had taken them out of the furnace, after they had escaped from Egypt. So Egypt was their 'furnace.' This appears more plainly in *Jer. xl. 4*: when Egypt was called the iron furnace.

Again: it is said that in certain Egyptian cities, styled Typhonian—such as Abare, Babilis, Idithya and Helopolis, men of a certain description, evidently foreigners, and probably Israelites, were sacrificed, as it was supposed, for the good of the people, being burned alive upon high altars. After the sacrifice was complete, the priests gathered the ashes and scattered them abroad, throwing them up into the air, that wherever they might fall a blessing might descend.

Now the act of Moses and Aaron in scattering the ashes after the manner of their priests, was followed by a curse of blood, and the terrible contrast between the supposed efficacy of the sprinkling by their priests, and the actual curse which fell upon the land after the act of Moses and Aaron, should have made the miracle more wonderful and terrific in the eyes of Pharaoh, and it was additional evidence of the hardness of his heart that he did not take alarm. At the same time, it was a sign to the Israelites that the ashes from the furnace of their affliction should be to the Egyptians who tormented them a cause of terror and death.

H. S.

For the American Presbyterian.

THE GREAT CHOICE.

I have thought that the object of our life's discipline is not so much to secure either our happiness or our misery, as it is to furnish us the requisite data, by which we may decide deliberately and intelligently between good and evil.

When this world arose in beauty at the fiat of the Supreme, he saw that it was "very good." Each several arrangement of man's primal home was modelled to perfection. Words cannot tell how glad the rising, and how fair the setting of that earliest sun; how balmy the breezes that blew over Paradise, when in the still evening the Holy Father himself descended and walked the unsullied earth with his loyal, happy children.

But there came a Tempter, who said to Eve that she learned but half the problem of existence, while tasting of good alone; that her Creator had purposely hidden from her an equal knowledge—the knowledge of evil. So Eve put forth her hand to taste the sweets of disobedience, and what could the Great Father, in his loving wisdom do, but to show her, since she would have it so, what evil meant? In the deserted joys of her beloved Eden, in the earth cursed with thorns and thistles for her sake, in the fatal passion of her eldest born, our first parents were but learning the lesson they had willed to learn.

Indeed, it had been just, when they had turned from all the good their Heavenly Father had been pleased to bestow, to seek for the forbidden and deadly knowledge of evil, had He left them to the bitter consequences of their woful choice. Such was Satan's design; but the Great Father had other thoughts. Bought back to pardon by a price beyond our finite computation, and fully taught to refuse the evil and choose the good, by an experience most kindly mingled of both, man should stand once more not only restored to peace and favor, and the unutterable blessing of unalloyed and lasting good—not only freed from the power of evil—but crowned, under the Great Captain of his salvation, as victor over those very foes that sought to drag him to the pit.

And here commences our life history. Learning much of suffering and penalty from our studies, we yet have sweet glimpses of love, of beauty, of glory; all vowing us to choose them for our future portion. And, lest in willingness in shame, or recklessness, we drift with the current of sin, angel hands are beckoning us, and holy voices entreat us at every step, "Turn ye, turn ye, for why will ye die?" And then, in sorrowful panorama, the bitter consequences of evil pass before us. Each day of pain is but a chapter of our lesson. For our warning, each path of wrong has its swift and terrible penalty. And when our eyes are pained, and our hearts ache to see the ruin sin has brought, we must thank God that the

knowledge is permitted us here, that we may not be learning it evermore.

And thus, it seems to me a wrong excuse for a worldly or sinful life, if we are surrounded with so much evil. Is this evil seen by daily contact, to be so lovely that one would retain its companionship forever?

No ignorance can excuse us from the responsibility of this momentous choice—no indifference evade it. Before us is visibly set life and death—the blessing and the curse—while we know, whatever our decision may be, its results will be irrevocable, complete and eternal.

Mossiegl, Pa.

THE RELIGIOUS WORLD ABROAD.

There has been a general lull in Evangelical movements during the past month or two. The anniversary meetings of April and May constitute a kind of culminating point in the year's work of the Church, to which it is not uncommon or unnatural that a season of comparative inaction should succeed. The leaven of infidelity in the Church of England is manifesting some new forms, and the stanch churchmen are still pushing to secure the discipline of its abettors, through the painfully tedious machinery of a church-organization, which evidently was not designed for drawing the lines clearly, between true and false professors of the faith. Revival movements are still observable in Ireland. The recent death of Cavour, and the succession of Ricasoli to his place, as Prime Minister of Italy, is, perhaps, a change for the better, so far as the interests of true religion in the peninsula are concerned. The rebellion in our country is attracting the attention of Christian people everywhere, and the contraction of our missionary enterprises, in consequence of financial embarrassments at home, is a matter of general regret. Instances of enlarged liberality among the converts at some of our stations, particularly among the Nestorians, are, at this juncture, especially cheering.

ENGLAND.

Convocation of Canterbury on the Essays and Reviews.—In the Lower House, Archbishop Denison of Taunton, presented the report of the committee appointed to examine the volume, which distinctly specifies the objectionable and anti-Scriptural traits of its teaching. The correspondent of the *Church Journal* says:—"A discussion continued all through the last day of the session, the opposition by a small minority being very adroit and very persevering. There was not one person to defend the book, the best thing said of it being that it was not quite so bad as some make it out. But there were in the minds of many serious doubts as to the policy of reviving the old plan of passing Synodical judgment on books, since in their opinion it not only got up a long, prolix, and unprofitable controversy about each particular book, producing the public impression that Convocation was a body in which the clergy chiefly devoted themselves to condemning and denouncing one another, thus making themselves a nuisance, besides adulterating the book condemned, and making it circulate ten times as vigorously as before. Others were begged to let them see the public impression that was being produced by the book, and to see between condemning a book and condemning the man who wrote it. They thought, therefore, that the writers ought to be heard in explanation or defence; and as one of them (Dr. Williams) is to be brought before the ecclesiastical court for his share in the work, some thought nothing ought to be done by Convocation for fear of prejudicing him in his case. But the solid majority of two or three to one defeated every one of the eight or nine amendments or riders to the original proposition, and the bold and unflinching Archbishop Denison carried through his motion, which is a strict and proper response to the resolution of the Upper House—by a vote of 31 to 8. Now that the Lower House has declared to the Upper that there are grounds for a Synodical judgment, it is for the Bishops to decide what they will do next. And they talk of meeting in February to think about it, until when no more business will be done.

Preaching in Theatres.—During the last season, 165 sermons have been held, attended by 267,700 people—an average of about 1600 people at each service. It was an expense, with a trivial exception, have been met.

English and Hindoo Devotees in Communication.—The *News of the Churches* contains a copy of "a remarkable letter from the well-known Mr. Francis W. Newman, addressed to the Brahma Samaj, an association of Vedantists or Devotees, who profess to trace back Hindutism to a pure deistic worship. It is sufficiently bold in describing the spread and prospects of infidelity in England, and must, so far as credited, throw contempt among secular-minded Hindoo converts on the gospel in India. Mr. Newman represents that the higher clergy and highly-educated men in England have thrown off all abhorred belief in Christianity, and the most of them do not avow this only from unwillingness to pain friends in their own family, or to lose the friendship and society of accomplished men—the higher clergy and others—or to damage their political prospects, or because they do sincerely reverence much in Christianity; and, when not hard students, have not thrown off all belief in the preternatural."

SCOTLAND.

Open-air Preaching.—Its legality to be tested.—A very important question in connection with the revival and open-air preaching movements has been raised in Glasgow. We believe it is the determination of the Protestant friends who have taken the case not to rest satisfied with an adverse decision until they have carried it, if necessary, from the Court of Session to the highest court of appeal in the kingdom.

Education of the Daughters of the Ministry.—At the annual meeting of the College for the Daughters of Ministers of the Church of Scotland, it was reported that £4484 had now been subscribed to the capital fund, besides annual subscriptions amounting to £160. It is

expected that the erection of the college will be proceeded with in October of next year.

IRELAND.

Evangelists still Active.—Mr. Rüdelliff has been addressing large audiences in the Metropolitan Hall, Dublin. His visit to Paris has produced a deep impression in Dublin; there were persons here to whom that visit has been blessed in the conversion of their relatives; and the way was thus generally prepared for him. Mr. Henry, (who was his companion in Paris, and whose conversion here, last year, drew much attention to the revival movement), Ned Usher, who, with John Humbleton, five years ago was a dock porter in Liverpool, and Mr. Clarke, an excellent Christian gentleman from Somersetshire, have also taken part in these meetings. In some quarters the impressions of last year seem to be fading away; in others, acquiring fresh vitality.

Mr. Richard Weaver is conducting meetings in Belfast, where a "monstrous" prayer-meeting was held in that city. Mr. Rüdelliff also visits the North, and they return to Dublin.

FRANCE.

The Revival in Paris.—The labors of two Englishmen in Paris who could not say more significant words—though they were very significant—were those of Mr. Rüdelliff and Mr. Henry, whose addresses had to be translated to the French audiences, who, strange to say, crowded to hear them, remind us of the similar work of the Scotch brothers Haldane, who visited Geneva, perhaps 25 years ago, and whose simple piety and zeal wrought such marvelous results among the people, and the later results of Geneva, including the conversion of that favored and distinguished instrument in the hands of God—D'Aubigne. The *News of the Churches*, June 20th, says:

"The English evangelists left Paris on June 2d, after having stayed there from April 18th, during which time above 500 persons of all ranks and ages profess to have been saved. And now they have left, the work has not stopped. Plans of usefulness, never before thought of, are formed which take up his or her portion of the work, instead of leaving it to the pastor or evangelist, always overdone for lack of clothing of prayer-meetings, and meetings for singing or reading the Scriptures mingled with prayer, are multiplying all over Paris, and show considerable life. No preparation in the churches has been made for these meetings, but in increase of rigor both in the past and present, in any degree sided the religious work—and in their congregations.

Disastrous Effect of our Troubles upon the Work of Evangelization.—The same correspondent says:—"The little band of English Christians, who have been working in Paris, as numbering five churches and about 700 hearers, chiefly gathered out of the Roman Catholic mass, in the Aisne, is now in the utmost distress. The pastors and evangelists have been obliged to leave the country, and the present crisis in the United States has far diminished its resources, that it must relinquish its missions on the continent of Europe."

The *Paris Press* on the 25th says:—"From an article in the *Press* we make the following extracts to show how the public impression on this subject is now handled. One of the correspondents to the following barefaced assumption of the *Monde*:—"The Papacy," says the *Monde*, "has always lived in peace with Italy; and so long as Italy remained a kingdom, it was surrounded with respect and honor. It was the Pope who carried the sovereign pontifical into Italy, and it was he who wrote it. They thought, therefore, that the writers ought to be heard in explanation or defence; and as one of them (Dr. Williams) is to be brought before the ecclesiastical court for his share in the work, some thought nothing ought to be done by Convocation for fear of prejudicing him in his case. But the solid majority of two or three to one defeated every one of the eight or nine amendments or riders to the original proposition, and the bold and unflinching Archbishop Denison carried through his motion, which is a strict and proper response to the resolution of the Upper House—by a vote of 31 to 8. Now that the Lower House has declared to the Upper that there are grounds for a Synodical judgment, it is for the Bishops to decide what they will do next. And they talk of meeting in February to think about it, until when no more business will be done."

ITALY.

Death of Count Cavour.—TUSCANY, June 14th, 1861.—Great has been the mourning throughout Italy for the death of Count Cavour. The unexpected news, which came along the telegraphic wires, from province to province, produced consternation and sorrow. The first painful impression seemed to be that, with the death of the architect, the whole fabric of national unity and independence must fall to ruin; but that quickly yielded to the anxious thought, who could not help exclaiming, "It is the perfecting of the difficult enterprise both in Rome and Venice to which he has pledged the nation?" Baron Bettino Ricasoli has been called by the voice of the nation to be Prime Minister, instead of the great man whom Italy has lost; and it is to be hoped that his energy and ability of the Italian kingdom to as happy a termination as he did the affairs of Tuscany; for to his wisdom, courage, and indomitable will, is mainly owing the annexation of this Grand Duchy.—*News of the Churches.*

Ricasoli's first acts in opposition to clerical oppression and magisterial injustice, viz: ordering the opening of the new Waldensian church at Leghorn, which since February last the congregation has been interdicted from using. By a singular coincidence, one of his first acts as Governor General of Tuscany, was an order to allow the Waldensians to worship in their own property in Leghorn, an order which his successor in office, Sauti, and his subordinates, caused to disobey, and now again, he has ordered that they should be obeyed. This order arrives just in time, as the congregation had received warning that after the 22d of this month it should no longer be allowed to use the present locale.—*Idem.*

The Salviati Palace at Florence has been purchased for the use of the Waldensian Seminary lately removed to this city. Among the contributors, we observe the name of James Lennox, of New York, for a subscription of \$5000 to the Seminary. The Presbyterian Church made up an unpaid balance of half that amount.

GERMANY.

The Württemberg Concordat.—An interesting account of the debate on this measure, in the Württemberg Chamber of Deputies, is given in the *N. Eng. Kirchenzeitung*. The discussion was opened on the 12th of March by the presentation of majority and minority reports from the committee. The majority report was to the effect that the chamber could not enter upon the discussion of the project, so long as it was not understood to be open to alteration by future legislation. Six out of nine of the committee, which was made up of 5 Protestants and 4 Romanists, agreed in this report. The remaining 3 members reported a resolution

"That the Concordat formed with the Papal See, April 8, 1857, is not binding; and that they protest against its enforcement, and request his majesty's government to suspend the operation of the agreement of December 21st, 1857, and arrange the relations according to the Constitution and laws of the land." These dates refer to the agreements actually made between the king and the pope, which the deputies were now called to ratify. There were 284 petitions against the Concordat, and but one in favour; before the chamber. On the 16th of March, long before the list of 24 speakers, who were expected to discuss the measure, had been exhausted, a vote was taken, and the report of the minority, was adopted by 63 to 27 votes. The Prime Minister Von Klotzlin soon after resigned.

Essays and Reviews in Germany.—The German regard for the storm which has been raised this year in England over the *Essays and Reviews* with interest and some surprise. We quote from an article in the *N. Eng. Kirchenzeitung* of the 27th of April. "In regard to Dr. Williams' admiration of Bunsen, the writer observes: 'rather astonishingly that Bunsen could not have found so warm an admirer among German theologians as among the English in Dr. Williams, who suffers himself to be carried away at the conclusion of his success so far as to frame a pathetic, but unnecessary poem to his praise. He expresses his surprise that Williams, with the whole host of Bunsen's English admirers, have "no suspicion of the fact that all this much-lauded illumination appeared by no means first with Bunsen's visible investigations, but is the comprehensive result of the old Rationalism, the later critical methods of introduction to the Scriptures, and the more modern inquiries in natural science."

The writer says somewhat despondently:—"Of course, our German theology is held accountable for all this mischief. If it was difficult enough before, to convince the English clergy that the spread of Rationalism in Germany was checked, these developments will put it beyond doubt in their minds that our whole theology is corrupt, although Lord Shaftesbury greatly helped to swell the confusion, every Sabbath in the large church, so that there are sometimes a thousand worshippers assembled at the noon service in the Panneville church. A spirit of liberality is shown here also. The missionary says:—"Moreover, the fact that six hundred and eighty-four German Christians from thirty villages out of forty, there has been a greater or smaller increase of Christians, and this effected, under God, by the zeal and teaching of the older Christians. This has been remarkably the case in the hamlets round, and in the neighborhood of Panneville. In seven of these hamlets in 1859, there were more than four hundred heathen, besides Christians; now, with the exception of four families, all are professed disciples of Christ, and appear determined to remain so. The increase of so many converts in our immediate neighborhood has greatly helped to swell the confusion, every Sabbath in the large church, so that there are sometimes a thousand worshippers assembled at the noon service in the Panneville church. A spirit of liberality is shown here also. The missionary says:—"Moreover, the fact that six hundred and eighty-four German Christians from thirty villages out of forty, there has been a greater or smaller increase of Christians, and this effected, under God, by the zeal and teaching of the older Christians. This has been remarkably the case in the hamlets round, and in the neighborhood of Panneville. 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