GENESEE EVANGELIST.—Whole No. 799.

## Woetry.

For the American Presbyterian. September 3, 1861.

MESSRS, EDITORS:-These lines were written for a joyful family reunion in memory of those who have joyful family reunion in memory of those who have when, in August, 1829, my first appeal went passed from the "circle" during the sixty years of forth, dire necessity demanded reform. In that

its existence. These were the beloved and bonored parents of the household—four dear ones who, before the age United Kingdom, twice as much as in 1819.

of twenty-five years, had laid aside the sweet attire Poor Ireland's share of this, cost her about six of wife and mother on earth, for angel-robes in hea- millions sterling, three guineas for each family. ven-and several who, in infancy or early childhood, the Lord:-

#### OUR DEPARTED.

Tenderly, think tenderly
Of the gentle and true-hearted;
Joyfully, speak joyfully
Of the blessed ones departed! Where the sunshine of to-day Sleeps along the summer air—
Where we raise our grateful lay—
Where we pour our mingled prayer—
Other tones in song have blended, Other groups in love have met; And their prayers from hence ascended Full in blessings on us yet.
Gratefully, think gratefully,
Of the true and ferrent-hearted; Joyfully, speak joyfully
Of the blessed ones departed:

Though a father's sturdy arms Rest in folded slumber now, Tumult's rush and war's alarms Flush no more his manly brow-Though long years have sought to smother Many a treasured look and tone And the sweet face of our mother Lives but in our hearts alone: Tenderly, think tenderly
Of the strong and loving-hearted;
Joyfully, speak joyfully
Of the blessed ones departed.

There be graves where sweetly sleep
They—the beautiful and good,
Leaving in our hearts to keep
Fairest types of womanhood:
Graves by prairie and savanna,
Graves beside our daily way, Whence 'twas only heavenly manna Gave us strength to turn and pray. Lovingly, think lovingly Of the fond and faithful-hearted; Joyfully, speak joyfully Of the blessed ones departed.

Curtained from the day's broad light, Infant sleepers, hand in hand, By their memories brief and bright, Draw us near the better land. One fair plant of love and pride Slumbers by Cayuga's side. There are babes from love's embraces Laid in mossy cradles low: Voices sweet and darling faces Tenderly, think tenderly Of the meek and gentle-hearted; Joyfully, speak joyfully Of our little lambs departed.

Bless we God with song and prayer That our band, though parted here, In a happy, sinless sphere. Bless we God that all may gather, Passing over one by one, In the kingdom of our father, Fair and shining as the sun. Tenderly, think tenderly Of the pure and noble-hearted; Joyfully, speak joyfully Of the sainted ones departed.

# THOUGHTS FOR THE PRAYER-MEETING

found necessary to enter Delhi. The gates me, deranged. This appeal was publicly read by were overhung by a large company of sepoys, George Carr for the formation of the New Ross thoroughly prepared to shoot every soldier Temperance Society. I was not aware of the who should approach. There was compara- greatness of the undertaking, and it was not until tively an easy entrance to the city by even vinced by the flame it had kindled, of the largescaling the walls or forcing the gates, but the ness of the sphere which Providence had opened schoys on the walls and over the gates prevented that I resolved to devote myself to the work the possibility of approach. They well knew and emptied out my stock of whisky which stands that rebellion would soon be at an end if Delhi | thus for July 31st, in my grocer's account, who, fell into the hands of the English. But Delhi with many others, has long since, from conscience, must be taken, and taken by force. Starvation whisky, 9s. 6d., jar, 9d." My first address was of the rebels would also cause the death of soon followed by others, all of which were copied many of their friends in the city; it must be taken by storm, and the Colonel in command addressed his men, and a company offered themselves who should rush upon the gates, and re- sand small books on temperance were in circulaceiving the bullets of the insurgents, should thus tion; and before three years, two hundred and empty their muskets, and by their wounds and thirty thousand from the Belfast press. I have death afford an opportunity to the following companies to reach the walls and attack them before the sepoys could reload. The com- tish empire and America, and they are in circulapany bravely rushed upon the gates. The bul- tion largely over the world; and besides keeping lets showered around and upon them, and nearly various periodicals, I edited the Belfast Tempeall fell; but the attack of the following companies was successful, and Delhi in a very short periodical of the British and Foreign Temperance time was in the possession of the English. By Society. Wherever invited I went; and in Lonthis brave act these men saved a great number don, Dublin, Glasgow, Greenock, Manchester, of lives and vast sums of money, which would Bradford, Leeds, York, and very many other

Just so in spiritual conflicts; the period arrives when we must contemplate a sacrifice in fifteen thousand copies were disposed of; of order to a victory. Nothing less will answer. series of ten of my tracts, two editions of forty "Delhi must be taken." Glorious shall be the thousand each have been girgulated; while of my consequence of the victory, but it will cost tract Jamie, when published by the American Something. Some darling comfort, project, or sand five handred copies. Fifteen hundred copies of hope must be forever sacrificed. But oh! to win the proud eminence of conqueror! this is circulated in Scotland, and by them the sacred worth the sacrifice, if heaven he obtained for zeal was first kindled in the breast of the father myself or others. To wear the laurels of a vic- of temperatice in England. It is not too much, tory gained for heaven, placed upon one's head by all the good, and just, and honored of Heaven, and quietly and joyfully to possess it beyoud the assaults of envy !

Reader, have you ever found it hard to pray in your family? In the morning you rise health-above all, Christian principle. The first six ful, and rested, and your family about you. names subscribed to the pledge of the Ulster in your family? In the morning you rise healthficult in face of many reasons which you can the Gospel of six denominations. The same mind give why you cannot, but which you would ra-

RISE AND PROGRESS OF THE TEM-PERANCE REFORMATION IN THE OLD WORLD.

BY JOHN EDGAR, D. D. In Belfast, the capital of Ulster, the Temperance Reformation of the old world arose. There, for a time, was the heart of the system.

year twenty-seven million five hundred thousand gallons of proof spirits were consumed in the Irish villages, having only one baker's shop, had were transplanted, as we believe, into the garden of the Lord:—

from eighteen to thirty spirit shops; the Scotch were drinking twice as much as the Trisli; and London, Manchester, Leeds, and other large towns in England, had spirit shops receiving customers at the rate of ten or twelve per minute. Distilled

spirit was deemed a necessary of life, necessary in medicine, for prevention and cure, necessary as a common beverage, absolutely essential to hospitality; a multitude of drinking fines and footings among tradesmen, and foolish prejudices and compulsory drinking customs among all classes had established an intolerable drunken tyrauny; even the house of mourning for the dead had been invaded by the foul fiend, and the drunkenness of Irish wakes and funerals was proverbial. So besetted had the community become, that to spirituous liquors were attributed all manner of excellencies; wherever men or women met, at market or social party, at wake or funeral: whether for amusement or religion, there, too, was distilled spirit; at each, house, as the minister paid his pastoral visits, the matron presented her bottle, while, as a matter of course, the house of God bad a regular supply for its spiritual rulers, and the public house hard by, its maddening drug for the people. Temperance Societies first woke the world to the enormous evil, and all the hideous consequences of this universal spirit-drinking. They furnished evidence that the use of distilled spirits as an ordinary beverage, is a personal, do-mestic and national curse, and they taught that three-fourths of the helpless beggary, four-fifths of the crime tried in courts of justice, and a fear-ful, undefinable amount of the disease and wretcheduess, under which Ireland groaned, were the natural and necessary fruits of spirit drinking. The surgeon-general for Ireland testified that in Dublin, nearly one-fourth of all deaths in persons above twenty years of age, were caused prematurely by spirit-drinking; a magistrate of County Antrim furnished a list of forty-eight persons, who, in his own recollection, and within two miles of his own country residence, had perished miserably by spirit-drinking; while from a history I published of three years of the public houses on a mile of soad in county Antrim, and of seventeen houses constituting one side of a street in a vil-

lage of County Down, it appeared that not a family of them escaped direful and hideous ruin. The public mind was horribly perverted: lic conscience dead; the drunkard was called by soft names, and took his place in honor at many a sacramental table; while congregations not unfrequently heard unmoved, two or three general tions of drunken ministers, reasoning from their pulpits, of righteousness, temperance, and judg-ment to come. In such a night of ignorance and crime, Temperance Societies rose in the old world: and their origin was this: In July, 1829, efforts were made in Belfast to prevent the desecration of the Sabbath, by placarding the laws for its observance and appointing officers to enforce them. Professing little faith in such means, I was appointed to write air address on the subject to the understanding and conscience of the public. While thus engaged I was visited by my friend, Dr. Penny of America, who having told he of the great reformation commenced there, I eagerly seized the discovery, and in connection with the Sabbath question, published my first appeal on NUMBER III.

THE CHARGE UPON DELHI.

During the terrific rebellion in India, it was found necessary to enter Delhi. The gates

written about ninety works of various sizes on temperance, nearly all of which have been frequently republished in different parts of the Brihave been lost had the war not taken the turn it did at the fall of Delhi.

Just so in spiritual conflicts: the period arfrom the fact, that of one of my first publications my first letters were the first temperance tracts

but that there; for years, was the chief armory of the temperance war. The temperance reformation in Ulster as conducted from its headquarters in Belfast, was distinguished for simplicity, sobriety, wisdom, and But you cannot pray with them. It is too dif- Temperance Society were those of six ministers of which gave temperance societies to the old world ther not state. The truth is, "Delhi is to be can pledge was illogical, defective and long; while somed." You never will, until bravely, man that which originated in Belfast, and which fully, you become your own master; until in formed the model of all others, is characterized your heart you can feel the victory here. Delhi by comprehensive brevity, simplicity, truth, and power. WE RESOLVE TO ABSTAIN FROM DIS-TILLED SPIRIT, AND PROMOTE TEMPERANCE.

therefore, to say of Belfast, not only that the first

temperance trumpet of buttle was blown there.

### PHILADELPHIA THURSDAY, SEPTEMBER 12, 1861.

THE SNOW AND THE RAIN. FOR SARBATH-SCHOOL TEACHERS.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah lv. 10, 11. From these verses the contract of the con we desire to derive instruction, and draw such encouragement as may be beneficial to those engaged in the arduous though delightful work of

teaching in Sabbath-schools. The part which the snow performs in the ecochiefly of a preventive and preservative character.

It does not itself directly promote vegetation, but shields the tender plants, the tiny seeds, and the opening blade, from the biting frosts, and chilling blasts of winter. Then when spring returns, and the sun pours down his warming rays, and the genial showers descend, earth's fleecy mantle disappears, and the fields are once more clothed with verdure. How thankful we ought to be when we see those soft flakes fall in all their dazzling whiteness, and recognise the goodness of God in sending this beautiful covering for the ground, without which winter's icy breath would

do so much injury.
Sabbath-School Teacher, did you ever think that your instructions exert a similar influence oftentimes upon the youth under your care? You are in earnest in your work, and you are auxiously looking for fruit. But at present you do not discern any. You feel discouraged. You imagine that you are laboring in vain and spending your strength for naught. But no. Your instructions are treasured up in your pupil's memory and he can never wholly forget them. And although he may not mow be decidedly pious and publicly profess his faith in Christ, yet your lessons are very probably restraining him from open profligacy and dissipation; they are preserving him from being completely destroyed by the baleful influences which surround him; they are preserved venting him from throwing off all respect for religion, and casting behind him the fear of God. While this is not all that you desire, yet it is very important And when the spring time of grace comes; when the Sun of righteousness shall arise with healing in His wings; when God shall pour out His Holy Spirit in plenteous showers; then will the seed sown in his ficart, which to all appearance had been forever blasted spring up and bring forth rich and abundant fruit to the

honor and glory of God, The rain, while its influence is more quiet, does not always manifest its effects at the place where, and at the time when it falls. Behold you clear, along noiselessly and unobserved, you would find it fed in great measure by the falling rain, which penetrating into the ground, thus emerges at some considerable distance to gladden man and beast with its cool, reviving waters. So, Sabbath-School Teacher, may, and will it be, with your instructions. Years after, perhaps in some distant foreign clime, some youth who sat and listened to your teach ings, will, by the blessing of God upon your former labors, prove a blessing to himself, the country, and the world, and illustrate the saying of the Preacher, "The mouth of a righteous man is a well of life."

Again, consider that noble river which flows along in all its majesty, gladdening and beautifying its path. What a multitude of blessings it confers; how far they reach; how constantly, how continuously they are bestowed. Its beginning may be found in the mountain-side, from whence the falling rain descends to scatter joy and plenty along its weary course. In like manner do you, Sabbath-School Teacher, set an influence in motion which shall not only be productive of good at its origin, but shall extend to distant olimes and generations yet unborn, and reach as far as eternity itself. Be encouraged, then, to pursue your work of faith and labor of love. Lay strong hold of God's promises. Believe His word. Feel assured that you will, somer or later, either in this world or in the next, behold the fruit of your labors, in the conversion of your scholars, and in the extension of the kingdom of our Lord and Saviour, Jesus Christ.

## ART AND RELIGION.

This leads us to notice the connection of art with religion, or rather religion with art. The very butcher among the clergy. His emissaries the character of your friend so as to esteem and last has been placed first, and the first last. The are perpetually going round the city; and when love him for his excellence; it was by conversation general effect has been to make sesthetics beneficial to cation, they carry him to prison, strip him, and communion with him, by correspondence, and communion with him, by correspondence, call to religion, rather than religion beneficial to sesthetics. The example of our Puritan fathers scourge him. His prisons are full of them, galled his conduct under peculiarly trying circumstances. should not be imitated. They separated all art with heavy chains, and logs of wood on their necks And do we not know our blessed Saviour? Have both from their houses of worship and their forms of devotion, reducing the one to the simplest style of the conventicle, as innocent of all ornament as a lodge in a garden of cucumbers, and about as comfortless; and the other to the fewest possible and most sharply defined modes of spiritual expression. Nor, on the other hand, would we recommend the example of the fathers of the Latin Church; in the imposing cathedral and gorgeous rites, in colored vestments, and the light stream sprang up around his path, and at length succeeding through stained windows; in strains of music from unseen choirs, which seem to come from the his condemnation. At first he had not only stood rapt Isaiah and the simple stories of the Gospel, air, and statuary and painting: We would not in high favour with the Czar Alexis, the son of we know him as he walked on earth, as far as men stimulate to the displacement of religion that we Michael, and the father of Peter, but a peculiar may enthrone art. If the Puritan and the Quaker and even affectionate intimacy for many years were at fault in one direction, no less were the ad! vocates of an elaborate sensuous service, and a church architecture that in costliness vies with the palaces of royalty at fault in the opposite direction. Doubtless there is a connection between the friends. Nicon resigned the away a resiprocal influence is exerted by each last degraded and imprisoned during many years. the two; a reciprocal influence is exerted by each last degraded and imprisoned during many years. sources of knowledge. The works of nature—the confidence of the works of nature —the confidence of the works of the works of nature —the confidence of the works of nature —the works of preserved in which the spiritual shall not be overborne by the purely sesthetic, and the sesthetic in wholly excluded from the higher spiritual. The predominant power is in religion. Asthetics are subordinate. The reverse of this impression has been made; yet the distinction is very clear. Religion requires a God; the æsthetic seeks after beauty. The one is conscious of moral impurity, Russian Church; and to him, in conjunction with the other of ideal imperfection; the one seeks a the Modern Russian Church, Dr. Stanley accordbeauty. The one is conscious of moral impurity, the other of ideal; imperfection; the one seeks a Saviour, the other a form; the one rejoices in pardon, the other in expression; the one is impurity, the other in expression; the one is impurity in the other in expression; the one is impurity in the other in expression; the other in expression is the other in expression in the other in expres pelled to duty, the other fee all the freedom of pearance, not with the broad vivacity of Macaulay | the Saviour; and if our love be thus drawn out spontaneity; the one has its seat in the heart, the in his last volume, but with those quiet and gra- more pure and glowing, that love shall throw a other dwells in the sensibilities and the imaginaother dwells in the sensibilities and the imagina-tion. It will be seen how different are the two ele-his style. The ancient Ozars vanish to appear and double their instructive lessons. monts, how distinct their natures, how wide apart no more, and Peter remains with us, occupying the sphere of their operations. Yet there is a con- henceforward the whole horizon. Countenance, that answers in some degree to the following of nexion between them; religion giving to art its and stature, and manner, and pursuits, are absorthe heavenly Edwards? "God's excellence, his sublinest and most beautiful conceptions. Even the mythology of heathenism, so far as it possessed a religious element, was the inspiration of ancient his fine forehead, the fierce eyes glancing from the clouds and blue sky; in the grass, flowers, and pursuits, are apsolute nearest transitions. Even lutely left alive in our sight. We see the up-wisdom, his purity, his love, seemed to appear in turned look, the long black hair falling back from the clouds and blue sky; in the grass, flowers, and pursuits, are apsolute nearest production. art. The works of the old masters, which have stood the test of all modern time, are largely religious. The sacred character of the Old and New Testaments; the scenes and the events described

of the artist. To eract a church edifice with such conformity to the laws of proportion; to decorate Holland, that he might acquire himself those branches of knowledge and of art that he laboured motive of the true spirit of devotion; to make it to recommend to his countrymen. a Te Deum, a psalm, a praise in itself, requires The reforms which he carried out in the church the chef d'œuvre of art in the service of religion. were similar to those attempted by Nicon, re-The esthetic is not to overbear, but to give ex- forms of the customs, institutions and habits, rapression to the religious element; to bring it out ther than of the doctrines and ideas, of Russian

And at a subsequent period, when the temple was reared on Mount Moriah, the esthetic element debted for many stories of his visit to England; entered largely into the structure. Still the dan-The part which the snow performs in the economy of nature is a most important one. Its influence for good is exceedingly great. But it is chiefly of a preventive and preservative character. nature is so overpoweringly appealed to; that God, and personal unworthiness, and spiritual life in Christ are lost sight of instead of being manifest through form, and light, and shade, and music, and sacred vestments, and priestly ceremonies—God and Christ, and moral piety and heaven are not perceived; only the method in the head of committees where the committees as wifer than all modern of the Seven foot perceived; only the method in the head of church as wifer than all modern speculators in Saviour falls from the image held in the head of church as in Church as in State. He increased Savious falls from the image held in the hand of Romish ignorance, and the devotee worships an idol instead of the Redeemer of mankind. The esthetic then is not to flow over into religion, but religion is to flow over into the sesthetic, furnish-

> tiful with the desire of the holy.
>
> Presbyterian Quarterly Review. 4<u>000 an 44 cost suspect</u>

REFORMERS IN THE RUSSIAN CHURCH ther (although in coarse and homely proportions)

'a Russian Luther and a Russian Wolsey. He has devoted the second last lecture of his volume to a striking picture of this Russian Reformer. He

They are Nonjurors and Puritans both in one. They regard the Established Church as Babylon, passes by with a brief paragraph—as being, we presume, beyond his special field in these concluding lectures—the career and character of Cyril Lucar, a reformer in a far, higher sense than Nicon. Many of Dr. Stanley's readers will be dischurch are solemuly rebaptized. appointed, and with some justice, at this. A movement so important in the Eastern Church as that ludicrous in their frivolity, and present our author represented by Lucay first patriarch of Alexandria with a text which he does not fail to improve. and then of Constantinople, might have been expected to secure a larger share of notice from the historian of the Eastern Church. Lucar was the of blessing with only two fingers. The doctrine ardent student of European Protestantism, and of the three fingers, as it was called, was implous the correspondent of Dutch protestant ministers; and heretical in the highest degree. The repetition the friend of Archbishop Laud, and the munifi-cent donor, to Charles I, of the Codex Alexan-drinus, now one of the chief treasures of the Briand at the time when it falls. Behold you clear, crystal, sparkling, spring at which you quench your thirst, and refresh your way-worn steps with so much delight—where is its source? Were you follow its silent subterranean path, as it flows strong in conviction, yet patient in hope, seeking use of tobacco, and even of potatoes-particularly to win in his own language, by gentler and slow the alteration of the calendar, were regarded as faremedies, what he could not achieve otherwise; tal heresies. The horror caused by this change was a fervent apostle, a devoted martyr. The Patrieve extreme. Was it not the very sign of Antichrist, arch Nicon is a bolder and more decisive, but a that the Emperor should change the times and ruder and coarser figure,—a mixture of simplicity the seasons? Could there be anything so impious and barbaric strength, of magnanimity and yet as the assertion that the world was created in Ja-wilfulness and obstinacy; as different as possible nuary, when the ground was covered with snow, rom, the refined, thoughtful, and comprehensive not on St. Saviour's day in September, when the theologian of Alexandria and Constantinople.

The reforms after which Nicon strove were mainsomething even worse than this—the attempt to ly practical. 'He set himself with stern severity enforce the Western mode of cutting the beard and indomitable course to root out the various To shave the beard was pronounced a sin which abuses of the Russian hierarchy, especially the one erying evil unfortunately not yet extinct intem strong was the opposition on this point, that the

perance. To this day they remember, with a mixture of veneration and hatred what they expressively call the "hedgehog hand" with which he kept them down. He distinguished himself by ing looks and magnificent beards, are still the fathe most active benevolence, founding hospitals shion. and almshouses, visiting the prisons personally, and rendering prompt justice to those whom he judged innocent after examination. He innovated upon the most time-honoured practices of his countrymen, -the superstitious veneration for sacred pictures, the exclusion of the female sex from the open enjoyment of public worship. He forced.

sent him to you that you may cut him? At may be easily imagined that such a reformer as this was not likely to be popular. Enemies sprang up around his path, and at length succeeded in driving him into retirement, and securing ject of our love. From the delineations of the united them. Many of the pobles, however, hated down the Volga to meet the Czar Theodore, who

Peter the great is the second reformer of the something of him thus, and felt our affection clothed with indomitable power. We gaze at his greatly to fix my mind. I often used to sit and gigantic height, his wild rapid movements, the view the moon for continuance; and in the day

in form, so as to react upon itself, to arouse it, sustain, strengthen it. For this purpose, when the patterns of things were showed to Moses, after which he was to construct the Sanctuary in the desert, the aesthetic element was not omitted:

the ring of the goctrines and ideas of contact with western forms of religion and of free-thinking, the remained himself attached with apparent sin desert, the aesthetic element was not omitted:

at Lambeth with Archbishop Tenison, and also stitution of a synod of prelates, presided over by ing the themes and subjects for imaginative fillus | the Emperor or his secretary. He also innovated tration; pouring divine conceptions into art and as Nicon had done, upon many details of ecclesi-invention; saturating all the feelings of the beau-astical habit; and his changes in this respect provoked more irritation, and serious and permanent opposition than any of his greater changes. Russian Dissent seems to have been called forth chief-The great hero of this period, whose figure, in the great hero of this period, whose figure, in the resistance to change. The main body of District of the period of fact, fills up the whole of our author's canvass, is the senters, known under the name of Starovers, call Patriarch Nicon, whom he describes as being toge themselves Old Believers, and claim to be the true

of the name of Jesus in two syllables instead of three, and of the Hallelujah thrice, instead of once, were damnable errors. Equally to be reprobated

JOYFUL LOVE TO AN UNSEEN SA-VIOUR.

There have been enemies to the cause of Christ, who, by plausible arguments, have attempted to fter a long struggle, the recognition of the validity prove that love to an unseen Saviour is impossible of the baptism of the Western Church; he iul so absurd a falschood as hardly to require refutaproved the Church music; he promoted the circu-tion. Sight is not of itself the foundation or lation of the Scriptures in the purest Schwonic di- cause of any affection to be dignified by the name alect; he revived preaching, and from his own lips of love. We do not love that which merely was first heard, 'after many centuries, the sound strikes the eye—beauty of configuration or color-of a living practical sermon.' To this ardent spirit ing; we only admire. The only way in which of reform he united a savage determination of man- sight can have any thing to do with the inspiraner, in comparison with which the rough action' tion of genuine heart-affection is by catching the of Luther or of Knox is gentleness itself. 'He expression of those inner qualities of the soul that was, according to the report of a Greek arch are adapted to excite it. And this it does very deacon, who travelled at the time in Russia, 'a imperfectly. It was not by sight that you learned and legs, or they sift four day and night in the we not ample facilities—in some respects more bakehouse. A terrible story is told of him in an abundant than they had who saw him in the flesh interview with the chiefs of a Kalmuck tribe, who accoming acquainted with his excellence? We have a fuller revelation of his will than they to a refractory clergyman, I have a man here had; and one which seems perfectly adapted to who deserves death; I will send for him and pre- give us a knowledge of his lovely character. It comes to us well attested, and with an imperative claim upon our attention and belief; while the

need know; it would not add a whit to our useful information to see him with these bodily eyes. From the inspired assurances of the Epistes and the gorgeous descriptions of the Revelation, we know him as he reigns and shines above, with his tender heart still full of human sympathies. And besides this blessed book, we have other dom, power, and goodness; are ever acquainting

Is there nothing in your experience, my brethren beneath the overhanging brows, the mouth trees; in the water and all nature; which use

speaks to the soul that waits to hear, and opens my blessing upon thy offspring." He will not be the subject of the Saviour's matchless perfections. we not know him fully by his word and works, son we shall reap, it we faint not. whom, having not seen, we love?"

The absurd notion that one cannot love an invisible Redeemer, puts out of the way entirely the idea of faith. Why, faith takes the place of sight -yea, more than fills that place—as a means of knowledge; it is the very substance of things hoped for, and the evidence, the demonstration of the part of of works by love. I suppose that the most tender has since been published, by request. The suband confidential love is only inspired by a sense of ject is American Sovereignty; but it concludes love; it must be reciprocal, to be perfect. Now the thing, distinctive, and preëminent, which faith reveals concerning Christ, is his love for us. The Church declare war, and prosecute war? Not believer is made to see that his Saviour entertains at all. May it even encourage war? I doubt a strong and quenchless affection for him; that his this—as a direct measure. The Church is a peace bumiliation, obedience, agony and crucifixion, are institution. It should preach peace, and in every all expressions of it; that it is therefore stronger way promote and encourage peace. The Church, so then death. This it is that excites the answering to speak, is not the people's proper war organ. It glow in his breast: "We love him because he first was designed for redeeming, and not destructive

im his," has a well-spring of pleasure within his sessors of State power, and responsible for the exsouls whose waters, clear and exhaustless, are the ercise of it. The State may declare war, and prosame as those that flow along sparkling in the river secute war. But what is its justification? May of life above. What, my brother, is that most it commence and carry on war at its own pleasure? dear and precious treasure yours? Have you property in Christ? And not only so, but actual a sacred office; and must be fulfilled in the name possession and tenure? Are you really receiving and with the sauction of God. The context illusfrom his infinite fulness? Is it your blessed pri- trates the whole subject. Let me read the text vilege; not only to have a right in him, but also again, in its connection with the subsequent verses: to have the present enjoyment of him, to be taken into his covenant and communion? Is his swell-powers; for there is no power but of God; the ing heart of love yours; and is the answering, ecstatic glow enkindled in your breast? Thricehappy man! this must be joy unspeakable and full nance of God; and they that resist shall receive of glory. I'd rather have an hour's enjoyment of to themselves damnation, [or condemnation.] For this hope, and love, and rapture, than a lifetime rulers are not a terror to good works, but to the of earthly and sensual delights, or an age of merely intellectual and esthetic pleasure! This Do that which is good, and thou shalt have praise is the privilege of every humble believer; and of the same; for he is the minister of God to thee if he now enjoys it not, it is only because he does not keep himself in the love of his Saviour: that is it which opens the soul to the experience of is the minister of God, a revenger to execute wrath these joys. Where is the mourning disciple, that upon him that doeth evil. Wherefore ye must I may chide him for his gloom? What aileth needs be subject, not only for wrath, but also for thee, my brother, that thou art sad? Dost thou conscience sake. For, for this cause ye pay tribute love an unseen Saviour, and possess his love?
Why, then, walk in that love and joy; recall your tinually upon this very thing. Render, therefore, privileges; count over your treasures; lift up the lands that hang down, and strengthen the feeble custom to whom custom; fear to whom fear: knees! All Christ is, is yours, and all he has; honor to whom honor. Owe no man anything, all he has done, and all that he is doing; all he but to love one another, for he that loveth another has promised in the Gospel, all he has prepared hath fulfilled the law." in heaven-all are yours. Himself the richest In ordinary cases—cases concerning a single

plex, ecstatic, and intense. There would be the its brightness and returned to its sheath. joy of returned affection; the joy of fixed, immov-

because your names are written in heaven."

and dart upward to the abode of God! Religion spected by our authorities, and allowed to fill our a gloomy thing! Bring hither your boasted camps with profanity, Sabbath-breaking, intempeworldly delights, accumulate all earth-born joys, rance, and all manner of iniquity? Surely these and see how they will look beside the pleasures of religion. Tell me now, of which of these car you great masses of Evangelical Christians, and all say, it is a "joy unspeakable and full of glory?" | who sympathize with them in reverence of divine An I the very phrase is a touchstone: you cannot appropriate it; it would look strange in any other book than this; you cannot after it in connection chiefly represented in the management of war, as

with any other subject than the love of Christ. Rev. N. C. Locke, D. D.

ent help in trouble."- l's xlvi. God is whatever his people needs, and whatever threatenings of a violated law. Are they weak? of a good conscience. He is their strength. He will strengthen them There is no Sabbath in war! Who says so? for conflict with the foe, strengthen them while in Has God ever said so? Does the Bible say so? the engagement, and bring them off more than conquerors. Are they in trouble? He is a help, a very present help, in trouble. He will help Or, is it an unauthorized assumption—an arbitrathem to bear trouble. He will help them to improve trouble. He will deliver them in six the law of the Sabbath as prohibiting war. In troubles, and in seven shall no evil touch them. their later ages, indeed, they so constructed it as Christian, in every danger run to thy God. His to admit the propriety of a defensive battle. And, arms are open to receive thee. His heart is a re- so far as I have noticed, they always make their fuge for thee. He will screen thee. He will defence good. But an onset was not allowable on shelter thee. He will defend thee. He will be thy protection in adversity and prosperity, in fe Christianity allow it. Nor can I hope for success and death. In all thy infirmities, repair to him under such circumstances. for grace. He is the strength of the poor, and Our late battle was a Sable the strength of the needy in his distress. He has strengthened thousands of poor feeble ones, and he will strengthen thee. In all thy troubles go to day! Can this be true? If so, who can wonder him for solace and succor. He will help thee. at the result?

Hear his own precious words, addressed to his people when in deep trouble and distress:—"Fear forty chaplains, also, representing the Christian thou not, for I am with thee; be not dismayed, ministry of the country? And were there hunfor I am thy God: I will strengthen thee; yea, I dreds or thousands of soldiers also, representing in danger, and thy very present help in trouble. the country remembered and respected? Was He is always at hand, always ready to help, althat onset a work of necessity? Not at all. Was ways willing to bless thee.

PARENTAL FAITHFULNESS.

But do they indeed put forth any carnest effort for this momentous concern? Do they conduct feat, properly speaking. Never was greater bratowards their children in such a manner as to converge exhibited, in the history of the world. And vince them that they do believe their souls are as much to be cared for as their bodies? With purposes doubtless, the innocent were allowed to many parents the daily duties of life occupy most suffer for the guilty. Then came the punitive of their time. The evening hour is the only op- panic, the judicial disappointment. And the ciportunity for serious thoughts. But the events vilians, for whom it is said the battle was ordered, and the business of the day are to be discussed, the daily papers to be read, and no time remains; and perhaps no disposition is felt to speak to the worthy of all journals, in an editorial headed children of the necessity of securing a title to the "THE TRUTH OF HISTORY;" issued on last Friheavenly inheritance, to those mansions which day—distinctly declares—"The panic began with Christ has gone to prepare for those who love him some amateur warriors, was communicated to the A title to an earthly estate would not be thus neg-TILED SPIRIT, AND PROMOTE PENERRANCE.

Notice of the Coverage lected. Are there not many professedly Christian parents, who have never invited their children to the Saviour, or told them of their lost condition?

the subject of the Saviour's matchless perfections. slack concerning his promise, and we should be looking for and expecting an answer to our prayloved him as you learned? What matter, then, ers; for "without faith it is impossible to please though we see him not with our bodily eyes; may God." Let us not doubt his word, for in due sea-

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DR. STOCKTON ON THE WAR.

On the Sabbath after the Battle of Bull Run, the Rev. Dr. Stockton, Chaplain of the U. S.

ved us."

purposes. But they have a proper war organ.

He who can say, "My beloved is mine, and I It is the State. As citizens, they are joint pos-"Let every soul be subject unto the higher therefore, resisteth the power, resisteth the ordi

and divinest treasure. in all the plenitude of his criminal, or a few criminals only, war is not necesoutgrashing love and tenderness-himself is yours; sary. Punishment of evil is easily accomplished, yours to keep, guide, protect, strengthen, comfort, under such circumstances, by ordinary methods. and save you. Be not faithless, therefore, but But in extraordinary cases—cases of extended believing; be not despondent, but glad and joyous. I treason and all-threatening rebellion—war in som Rejoice, for your redemption is both sure and form becomes a necessity. Yet the nature of the near. Said Jesus: "In this rejoice, not that the act remains the same. It is a ministerial punishspirits are subject unto you; but rather rejoice, ment of evil doers. There is no pleasure in it on course your names are written in heaven." the part of the magistrate, any more than there is

If you truly believed that Christ died for you; on the part of God—that is, if the magistrate act that you have an interest in his love; that he is in the true spirit of his office. It is an awful. but pledged for your complete salvation; that he is imperative obligation; and derives all its proable to rescue you from every danger, and bear priety and dignity from this fact. The more vou conqueror through—would you not rejoice blood on the sword the more tears also; and hapand be exceeding glad? Your joy would be com- py is the day when its blade may be restored to

What then? If war is to be thus justified by Christianity itself, as, for the time being, an indisable scourity; the joy of triumphant victory; the Christianity itself, as, for the time being, an indisjoy of rapt expectation; for it doth not yet appear pensable State power and office, how shall it be what we shall be; the joy unspeakable and full of conducted? Who shall be chiefly represented in glory-yea, glorified, covered with the very glory its management? The worst part of our populaof heaven! This is what fills and beatifies the tion? wicked men? ignorant men? wild, rash. soul, enabling it to take pleasure even in trials and cruel men? men who take pleasure in rapine and persecutions, that the power of Christ may and violence? men who fight for the love of fightrest upon it; to exult even at the approach of the ing, and care not what amount of distress they king of terrors; to rise from the river of death, create? men who laugh at the Bible, and scoff at shake the black waters from its glancing plume, God? Are they to be chiefly remembered and reinstitutions, they are the people, the strength, and beauty, and glory of the nation. They are to be in all other connections; the best part of our po-pulation; good men; intelligent men; prudent men; just men; benevolent men; men who deplore the necessity of war; men who believe the Bible and adore and worship God. They are to "God is our refuge and strength, a very pre-be remembered and respected, and such a disci-ent help in trouble."—Ps xlvi. 1. pline established and enforced in the council, in the camp, and in the field, as they can approve ne is, he is to them. Are they in danger? He and sustain; such a discipline as will preserve in is their refuge. Here they are safe from the army the highest moral tone, the majestic avenger of blood, the justice of God, and the sense of law, and the solemn and immovable might

Our late battle was a Sabbath battle. It is said to have been specially ordered so; to provide a spectacle for civilians who could attend on that

will help thee; yea, I will uphold thee with the the membership of the churches of the country! right hand of my righteousness." He is thy shield Why, then, was not the Christian sentiment of it the work of nercy? Not at all. Rather it was the work of cruelty. The necessity was for rest—for sleep—for food—for religious instruction and worship. Had the Sabbath been observed, as it Rrobably all Christian parents, at times, feel ought to have been, in all probability—that is, so deeply anxious for the conversion of their children. far as we can see and judge—the result would have been different. As it was, there was no devictory was almost assured. But, then, for wise became the instruments of overthrow. The "NA-TIONAL INTELLIGENCER" - perhaps the most trust-