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Poetry.

SONG OF THE AUTUMN LEAVES.

Speak softly, here is death,
The beautiful, blue summer is no more,
Her eyes forget their light, her lips are pale,
Their bindings on each breast,
And from her forehead, as the wild winds pass,
Sully the faded flowers fall, alas!

Over the gently led,
Over the faded roses signs the gale,
A requiem, as she stoops and pale—
And beautiful—and dead.

A requiem sign our voices, and all low,
The summer is no more, ah woe, ah woe!

Woe for the glowing skies!
Woe for the glowing streams that love her light;
Fetters and chilled their wings are laid,
Yet when the spring's sweet eyes
Smile on them, they will wake again—but see
More faithful, die, O beautiful, with thee!

In regal robes
Have we been with thee, in thy triumph hours,
Amid thy vaults—glorious skies and flowers,
And thrilling harmonies.

And oft, with love-lit eyes that thou wert
Above us, as within thine arms we slept,
Thy kisses have been pressed
On us, and ever over our murmuring
Of wind, or shower, or wild, or sweet wings
Whispered upon thy breast.

Queen, Mother, Lover, O how can we see
Thee perish, and live on—we die with thee!

Silent we pass away,
For us no requiem shall glow the air;
Haply some poet-bird will take the prayer—
"Requiescat in pace."

Others forsake, we fade exultingly,
With thee, O beautiful, we die—we die!

RELIGIOUS WORLD ABROAD.

ENGLAND.

THE LATE BISHOP VILLIERS had been lately elevated to the See of Durham, and his death occurred, according to the *News of the Churches*, at an early age for a bishop, and leaves a great vacancy in the ranks of the evangelized clergy, of which he was one of the most esteemed and devoted members. He was an object of the persevering attacks both of the High Church and the rationalist parties in the Church of England. From a sermon on his life and character, the correspondent of the *Presbyterian Banner* makes the following extract:

"The Rev. Emilius Bailey, rector of St. George's, Bloomsbury, in a sermon occasioned by his decease, made the following statement:

"When the late Bishop entered the ministry, he did not regard himself—looking back to that period—as in the faith. At Kenilworth he was called upon to preach a special sermon. A brother clergyman heard him, and in the afternoon, with great plainness and affection, pointed out to him the deficiencies of the sermon. Mr. Villiers listened with openness and candor, and the result was, that his mind was enlightened to see wherein he had been in error, and to regard Christ in a way he had not done before. One of his first acts after this change was to stand up among his own people and declare that hitherto he had been teaching error, but henceforth he was determined to know nothing among them, save Jesus Christ and him crucified."

The prospects of the English "Essays" are far from bright. Within the Church of England their cause has long ago been hopeless, and more recently, one of their most decided opponents, Dr. Thompson, has been appointed to the vacant bishopric of Durham. A fund is now collecting for enabling one of the Essays, Mr. Williams, to carry on the anti-slavery work against him by the Bishop of Salisbury; but even an influential Unitarian organ warns the members of that denomination not to contribute to it, as Unitarians, it thinks, must regard themselves as the honest, and the Essays as dishonest advocates of liberal and rationalist theology.—*Methodist.*

SCOTLAND.

The *Cardross Case*.—The Court of Sessions having decided that it has jurisdiction in the case of McMillan, it was expected that an appeal would at once be carried by the Free Church to the House of Lords. It has been decided, however, by advice of counsels to defer the appeal.

"The Committee are informed by their legal advisers that it will be competent for them to appeal against the whole decision, when the case has been finally disposed of by the Court of Session. They are further advised, both by their Scotch counsel and by English counsel of eminence, that the great question of the Church's independent jurisdiction in matters spiritual, which the recent decision of the Court of Session appears to subvert, could not be advantageously raised or argued in the House of Lords at the present stage of the case, in consequence of the obscurity in which its real meaning has been involved by the explanatory opinions of the Judges, delivered when pronouncing it. The Free Church, therefore, when the Court of Session sits again in November, bring forward their next and subordinate preliminary plea, to the effect that Mr. McMillan, by voluntarily submitting himself to the constitution of the Free Church, (which binds its office-bearers not to appear to the courts against its acts and sentences), has disqualified himself from maintaining this action."

Open Air Religious Meetings have been continued in Scotland during the whole of August, and not a single church—hardly even a single town, with the exception of Glasgow, has been without such a gathering.

IRELAND.

Evidences of Improvement.—Notwithstanding attacks are still made upon Scripture readers, and great violence is in some cases used by Papists stirred up by their priests, the condition of the country, and even of the Papists themselves, is believed to be decidedly improved.

"In my judgment," Lord Carlisle is recently reported to have said, "and I say it with all the experience of my twenty years of direct connection with the government of Ireland, Ireland has never exhibited such an exemption from general crime, from political agitation, or from physical distress and privation, as that which the slow enjoys."

FRANCE.

The two parties in the National Protestant Church are receding from each other. The *Esperance* gives as the motto of the Rationalist party, *Individual conscience, liberation, and progress*; and as that of the orthodox, *Christian conscience, faith, national orthodoxy.*

Spiritual Traffic.—A curious trial occurred in Paris recently, which has proved a sad exposure of the spiritual traffic which is carried on in the Church of Rome. A French priest, named Vidal, was prosecuted for non-performance of contract, in having failed to say the number of masses for the deliverance of souls from purgatory, which he had engaged to say, and when paid for. He belongs to a church in Paris that had advertised the sale of masses in

what tradesman call, in cases of actual or approaching bankruptcy, a *draculose sacrifice*. Not less than 30,000 masses for the relief of souls out of purgatory were contracted for, at the rate of one franc each, so that no one need hesitate to lay out his money on terms so unusually advantageous. It could no longer be said in the scornful language of the unbelieving poet: "It costs a franc for every mass that's said." Here was a reduction of two-thirds on the former tariff! Who would not purchase that had cash and sense, if he suspected that he had relatives or friends in purgatory? But alas! the cheapest things prove dear when fraud and duplicity are parties to the bargain! The debtor and creditor account produced in court on the occasion, showed that this had been the case; for thirty-five masses actually performed, three hundred and fifty were set down to the credit of the performing priest, and so on in proportion.—*The Methodist.*

Wanting to regulate the finances of a church in the department of Mayence, one of the most important of the kind in France, each person who will give him five francs, (23d.) "Supposing, then," says the *Siccle*, "that the bishop requires only 50,000 fr., (£2,000.) The prospecting suggests to have as many times fifty masses said as there are souls in 50,000 fr., that is to say, 12,000,000 masses. In five years there are 1826 days, so that to keep the promise of the prospectus, 7000 masses would require to be performed every day! Suppose each mass only requires one quarter of an hour, it would take 252,000 hours, or 256 priests saying twenty-eight masses constantly for five years, from five in the morning till noon! It is true that the number of masses may be supplied by intention, but the subscribers do not understand matters in this fashion.—*News of the Churches.*

GERMANY.

Dr. Wichern, and the brethren of the "Rathes Huns," which latter are scattered all over the world, some being preachers in German bodies in this country, correspond with each other in other, the brethren receiving directions from Dr. Wichern as the head. The object of the institution is the training of young people to the service of practical charity in penitentiaries, prisons, city-missions, &c. Recently Dr. W. has been charged with designing to found a monastic order in the Protestant church. But as the "order" is under no unconditionally binding vows, and remains a stranger to all ideas of the meritorious in their works, and as nothing of an objectionable character is found in the correspondence, the attack is groundless and the institution will undoubtedly maintain its hold upon the Christian people of Germany.

Dr. Frederick Julius Stahl, the able and distinguished partisan leader of the High Church confessionalist wing of the Lutherans of Germany, died suddenly August 10th. He was known as Law-Professor of the University of Berlin, formerly a member of the upper ecclesiastical council, privy councillor, and member of the House of Peers, in the capacity of crown attorney. This is the talented leader of the conservative federal party—those Tories of the Prussian State—the admired orator in all the great public assemblies of the State and the Church, the quondam President of the Kirchen-tag, and the constant President of the Berlin Pastoral Conference, which allows this post of honor to a lawyer instead of a theologian.

He was decidedly the greatest orator in Germany. With the motto, "Authority, and not majority," he struggled his whole life against popular privileges, and for the divine right of kings. No contrivance of Charles II. had higher notions on this subject than he. His opinion of the Prussian Constitution was, that the crime of demanding on the part of the people, and of yielding on the part of the sovereign, was sufficient to call down the direct vengeance of the Most High on the whole kingdom. In Church matters his principles were quite the same. His opposition to the United Prussian Church, however, was limited by the fact that the King had consummated the union, and therefore, according to his principles, a thing in itself absolutely wrong, had become relatively right.—*News of the Churches.*

SCANDINAVIA.

In the Scandinavian kingdoms, Norway, Sweden, and Denmark, many unmistakable signs of spiritual growth and progress are visible. In the latter part of July, the third biennial conference of the Scandinavian churches took place in Christiania, the most successful and gratifying, in point of numbers and harmony of action, of the three. Preliminary steps were taken for the formation of a Scandinavian Missionary Society in place of the organizations existing in the separate kingdoms. Rationalism has disappeared from the Norwegian pulpit.—Crowded congregations have taken the place of empty seats. There are no less than 400 missionary societies scattered through the country. Sabbath-observance, however, in Norway is but little known, and intemperance, in the use of beer and ale, is rife. In Copenhagen a sort of baptismal regeneration heresy has sprung up, and created considerable agitation in the Church.

SWITZERLAND.

Evangelical Essays and Reviews. Dr. Ullman, the learned editor of the *Studien und Kritiken*, highly recommends in the last number of that quarterly, a book published conjointly by some of the most distinguished theologians of Switzerland. The occasion for its publication was the spread of the new species of infidelity, above described, in the city of Basel, so celebrated as the seat of some of the greatest Christian societies of continental Europe. Some of the professors of the University, and of the clergy of the city, united in giving popular and elaborate lectures on the principal doctrines of the Apostles' Creed, and the great applause with which their lectures were received induced them to publish the book for the use of the churches. The contributions to an Apology for the Christian Faith. (*Zur Verantwortung des Christlichen Glaubens*, Basel, 1861.) The first volume—the only one which has yet appeared—contains the following essays: "What is Faith?" by Professor Riggenbach, of Basel; "Nature or God?" by Professor Geay, of St. Gall; "Essence and Consequences" by Rev. Mr. Stühli; "The Old Testament and the Pagan World," by Professor Aberlin.—*Methodist.*

A three days' prayer for the Santissima Annunziata of Florence, for rain, has recently been observed by crowds in that city, showing that the masses of the people are still deluded, and in complete subjection to the old popish superstitions. Schools have, however, been established by the Waldenses, and by the Kaiserswert Waldenses in Florence, which are in a flourishing condition, and will contribute largely to open the eyes of the rising generation to the emptiness of these delusions.

Only the heads of this part of the discourse are given.

1. The Lord's purposes will be accomplished

2. It is ultimately right in the mind.

3. It indicates the heart. Extremes show tendencies. The miser is the lover of money in his ultimate outcome.

The possessor of money without the taste, culture, or virtue to enjoy it, desires some visible manifestation of his eminence. This is the source of the miser's pride, and the miser's pride, that power of fashion which leads to extreme follies, and which does not stop short of licentiousness.

and 18,000 during the first six months of the present year.

MISSIONARY FIELD.

At a single station in South Africa, Umtovoni—more than forty Zulus have professed and desired to become disciples of Christ, in regard to most of whom the missionaries think they have good ground to hope. The mission has better prospered than at any previous era of its history. A native preacher has been set to work, and it is expected he will be supported without foreign aid.

The missionaries on the Sandwich Islands are much encouraged in their work. In reporting the year's labours, they say: "Never, within the last twenty years, has there been so much evidence of the Spirit's presence in our churches, as during the year just closed. From nearly all our stations, the voice of rejoicing has come up for spiritual mercies. Most of the reports of pastors have been cheering. The churches raised, the weak strengthened, the timid and brave for truth, and hardened sinners converted to God.

About 1500 converts have been gathered into the churches during the year, and there are still many candidates who may be received hereafter. In supporting the work of the gospel, in erecting and repairing churches; in sending the word of life to the heathen; and in many other acts of Christian enterprise, our churches have done well. All the reported contributions amount to more than twenty thousand dollars, besides much that has been done in a more private and quiet way.

The treaties with China. In regard to these, Rev. Mr. Blodgett, missionary of the American Board in Tientsin, seventy-five miles from Peking, says:

While the French have an explicit agreement that the Roman Catholic religion shall be everywhere tolerated; that property formerly owned by Roman Catholics, but taken from them in times of persecution, shall be restored; and that French missionaries may buy land in all the provinces, we have signed a treaty with the Chinese, which is an indefinite in the English and American treaties, which makes it a debatable question whether their missionaries have any legal right to reside in other places than the open ports. If they have, it is a right derived from the French treaty, in virtue of the favored nation clause.

Rev. Mr. Tracy of the Madura mission in India, reports that a season of awakening, attended with pungent convictions of sin, great distress of mind, and great excitement was experienced in Pannal Seminary, embracing nearly every pupil. A number found peace, and joy in believing, and it is believed that "a truly divine work has been going on in the hearts of many."

The Bulgarians. Rev. Mr. Byington, of Beki Agra, writes:

A residence of only a few months sufficed to convince me that a very different state of mind many had been supposed to have. The residence of three years, during the last two of which I have enjoyed favorable opportunities for becoming acquainted with the character of the people, I am convinced that our work among them will be difficult to prosecute and slow to develop.

EXTRACTS FROM A SERMON DELIVERED ON THE NATIONAL FAST DAY.

IN THE WALNUT STREET CHURCH, WEDNESDAY, BY BENJAMIN J. WALLACE.

This sermon was delivered extempore, and parts of it are written out by request of those who heard it.

John 14. "I have said unto you no day like this before it after it that the Lord should be with you, as he was for the Lord fought for Israel."

Israel had crossed the Jordan dry shod, and was still encamped near it at Gilgal. A message sudden and urgent as lightning, came to Joshua from the Gibeonites, his allies. "Slack not thy hand from thy servants; come up to us quickly, and save us, and help us; for all the kings of the Amorites that dwell in the mountains are gathered together against us."

Joshua was a great general, and a noble man. He did not allow a small force allied to Israel to be overpowered by superior numbers; nor did he permit the fact that the treaty with the Gibeonites was obtained by their guile, to prevent him from faithfully executing it. If he were to do his own hurt, he changed not; he never repented.

It was a great occasion, the strength of the Amorites was confederate. The kings of two of the main cities of Canaan were there. They were determined to crush the strangers out of the land and they, therefore, attacked the only tribe that had formed an alliance with them. Though, on another occasion, they were routed, and on the journey from the Jordan to Gibeon, and though this was probably the ordinary caravan trade, yet in a single day, or perhaps a part of a day—from whatever time he received the message—and at night, he arrived with his army, the Lord giving him success, and the Amorites should be defeated.

The man who stands upon the beautiful plain of Sharon, sees the broad valley of Ajalon, the "stage" or "gazelles," sweeping upwards with a gradual ascent to the foot of the passes of Benjamin. Up the mountain of the heights of the Nether and the Upper Bethoron, and above them still is the height of Gibeon. The host of Israel falling suddenly upon the Amorites, the Lord discomfited them, and they were driven down the passes of the upper and the nether Bethoron. Suddenly, a great host of the Amorites, accompanied with great halibates, burst upon their heads. When the sun was in the midst of heaven, Joshua feared that the victory might be imperiled—that the Amorites might escape in the darkness of the coming night. Standing in sight of the discomfited hosts, in front of him the passes that make their way in, beyond them the Jordan, and immediately beside him the peak from which, long after, the Crusaders proudly themselves as they beheld the Holy City, he raised to heaven that heroic spear which had led the van of Israel through the weary desert, and spake such words as never mortal man had spoken: "Sun, stand still upon Gibeon; and thou Moon, in the valley of Ajalon! And the sun stood still and the moon stayed, until the people had avenged them upon their enemies."

To the man who raises an astronomical objection to this sublime narrative, we have only to say that the God who made the sun and moon, and gave them the impulse which has been sufficient to overcome since with inconceivable velocity, and the moon stood still upon Gibeon, and the sun stood still upon Gibeon, and the moon stayed, until the people had avenged them upon their enemies."

It is a distinction, in multitudes of cases, not found in our religion.

2. It is not founded upon moral grounds, but only that of a kind of practical utility which is often of a nature to absorb power.

3. It is not based upon moral grounds, but only that of a kind of practical utility which is often of a nature to absorb power.

4. It fastens upon its victim with a most strange, absorbing power. It is the perversion of the propensity of possession.

5. It ultimately right in the mind.

6. It indicates the heart. Extremes show tendencies. The miser is the lover of money in his ultimate outcome.

The possessor of money without the taste, culture, or virtue to enjoy it, desires some visible manifestation of his eminence. This is the source of the miser's pride, and the miser's pride, that power of fashion which leads to extreme follies, and which does not stop short of licentiousness.

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even though the laws of nature be suspended. So it was in the Deluge; in the destruction of the Cities of the Plain; when Sennacherib's army perished; in a long line of miracles. The physical is always subordinate to the moral in his kingdom. The earth is mere theatre upon which to enact divine principles.

2. See what our hero had done when God is with him!

3. Energy and effort are indispensably necessary to obtain God's blessing.

While Joshua stood with outstretched spear, the Israelites drove the Amorites down Bethoron. Perhaps they knew not that the secret that afterwards in their courses fought against Sycera were now suspended in mid heaven to light them on their way.

4. Faith is an essential energy. And what faith it was! Scarce another mortal man could have risen to the height of the heroism that believed that the sun and the moon would stand still at his voice, that the Lord would thus hearken to the voice of a man!

A national fast is a time for examining national sins. When great dangers press upon us, we need God's help. If all powers are united in the Almighty's hands, that he will afford his aid, be taken out of the way, or the nation perishes. This is a plain, simple, direct truth that there is no gaining.

We have endeavored to trace the sins of our nation to their sources. That physician is not considered skillful who does not take care of the disease. The task of this analysis is not an easy one.

What we have aimed to do, is to ascertain what are the vices that grow especially out of our national institutions and character, our characteristics, our vices, our sins.

All students of history know that there are sins which are characteristic of nations—the Phenicians, Hebrews, Greeks, Romans, French, English. After some reflection and too much subdivision, we have arrived at the character of the American sins may be reduced to three:

1. The first of these vices springs from the nature of our political institutions. Let us examine the governing power in America.

Its extent is vast as that of the greatest empires, and its hold upon the people is as strong as the expenditures of our Government for the present year may reach five hundred million dollars, and that five hundred thousand men may be brought into the field. There will be, perhaps, of all kinds, this year, fifty thousand officials to control this vast machinery. Besides these, there are the immense interests of a nation of thirty-four million of people, linked in thirty-four sovereign States, and covering half a hemisphere.

What is the source of all this power? The people, and those who own it from the people. It is a power which is not to be trifled with, and which is not to be trifled with, and which is not to be trifled with.

What has followed from this? To a great extent, the vices of our nation are the result of our political institutions. In foreign lands men flatter kings and courts. In America they flatter the people. Hence arises the power and danger of the demagogue. Hence the machinery of nominations. The little knots of men that gather in certain groups in each ward and in each street, and the great machinery of nominations, are the result of our political institutions.

2. The second of our characteristic American vices is, the love of money.

Very high authority informs us, that this vice is the root of all evil. It is a melancholy acknowledgment, therefore, that it is our second great characteristic vice.

It grows out of our institutions and national character thus: In the old world, for example, in England, there are many rewards of successful ambition. One of the most striking and influential is that of rank. The aristocracy are recruited continually from the middle classes, and the professional and scientific men, and those who have acquired great wealth, are thus rewarded. There are also very rich endowments of various kinds, and the holders of these endowments are the aristocracy of the old world. All this tells upon the mind of the young man, and he is thus of a nature to be ambitious.

3. It is not founded upon moral grounds, but only that of a kind of practical utility which is often of a nature to absorb power.

4. It fastens upon its victim with a most strange, absorbing power. It is the perversion of the propensity of possession.

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The checks for the love of money are the spirituality which sets the affections upon heaven; the culture and taste that elevate the mind about it; the domestic virtues that make home delightful.

III. The grand element of the third class of vices is, selfishness. It is an unwillingness to submit to lawful authority; a tendency to individual despotism; a want of self-restraint. The illustrations are legion. We abuse our liberty, or make it a cloak for licentiousness. It breaks forth on the right hand and the left.

Our prevalent ungodliness is the refusal to submit to the authority of God, the great Supreme. Hence, rightly during the great revival of religion which, a number of years ago, gathered in large numbers of persons to the church, the primary element of religion was set forth as *submissiveness to God*. It is so with Americans especially. They need to recognize some Being as wiser, better, purer, more powerful than themselves. Sabbath-breaking is a striking form of this disregard of divine authority.

Disregard of rightful sovereignty leads to despotism. The man that will not obey the law is not a free man, but a tyrant, if he can. The abuse of liberty leads to despotism. The consequence is, that despotism leads to despotism. Injustice to the rights of others leads to the refusal to recognize lawful authority. The slaveholder on principle, the man who deliberately oppresses his fellow-men, will be naturally a rebellious citizen. Hence, this slavery is a rebellious treason against God, and it is logically consistent with the doctrine that slavery is right and ought to be perpetuated.

Another form of this vice is arrogance, vain self-confidence, national conceit and vanity. We have it, though we were the greatest nation on earth, and invincible by our numbers. We have it, which each is bound to speak. Yes, these lives, habitually imbued with the spirit of Christianity, of a single and even tenor, of a strict consistency, of a solemn unity, of a sweet serenity, of an indomitable and tranquil activity, of a zeal which develops itself in the most noble and most Christian character appears as much more incontestable as enthusiasm takes a place inferior to that of charity, are what accomplish the most for the cause of Christ. These constitute the salutary contagion which is perpetually acting in the church, which has but a young and feeble life, and which, in its progress, so many hearts for the Lord, and in more favored spots, multiplied them abundantly.

It is such, that the Lord has cast as seed into the world, a grain of which will produce, in some degree, the fruits of the Kingdom of Heaven. These are the first fruits of that great harvest, which is ripening in the field of the world, and which, we have the assurance, will one day cover with its fruits the entire face of the earth.

That day is not yet come; and the circumstances seem to be such, that it will not come slowly. Every thing in the world moves forward, and the progress of that Kingdom of love and peace. What improvements are to be made, before man will deign to care for the improvement of his soul? Is it not strange, to see him making himself sure of every thing excepting his salvation, and that he will not care for the improvement of his soul? Is it not strange, to see him making himself sure of every thing excepting his salvation, and that he will not care for the improvement of his soul?

1. It has already developed the patriotism of the country in an unwonted manner. The selfishness of the nation was strikingly manifest in the defections from the spirit of our fathers in the early days of the Republic. The patriotism of 1776 seemed to be yielding to increasing selfishness, and to an indifference on the one hand to exertion for the country, and on the other by corruption, in using it for base purposes. Meanwhile patriotism was scarce, if it had not died away. But now we are moved by the noise of war and the smoke of battle. Until our starchy leaders are recalled, it does not know how much we loved it. Until our fathers were rent, we did not know how deep was our passionate attachment to it. We had become isolated, each from the other. We needed to feel the beatings of each other's hearts, and to see the tears springing to each other's eyes, as they met in the bosom of our countrymen filed onward against the foe. The spell that lies in the words American, fellow-countryman, needed to be refreshed and revived. Whence derived we the impression that so great a boon as the free institutions and the best government on earth could be so easily and so cheaply bought? We had been lulled into a false security by the price paid for it? When did a great blessing ever come on earth without its corresponding price and exertion? The seclusion of the Hebrew institute, the glorious Greek freedom, the dominion of Rome, the institutions of England, all cost in proportion to the power which they secured. Freedom was the best blood of America in a severe year's war, and the living glow of patriotism must be kept alive by common prayers, common duties, and common sacrifices.

2. The courage and manliness that are traditional in our nation, must be living. They, like all else, will die if unpractised. Americans were beginning to degenerate in physical vigor. The exercise of war will develop the muscles and sinews of a free people; the discipline of regular troops will tend to order and obedience.

3. The disorders with which we have met, fall in with the designs of this day. We are in the divine purpose. We are to be humbled. It is a sublime spectacle—twenty millions of people lying on their faces before God. We verily believe that this people are learning the lesson that the battle is not always to the strong, that the strong are not always to be victorious, that the best blood of America in a severe year's war, and the living glow of patriotism must be kept alive by common prayers, common duties, and common sacrifices.

THE POWER OF FEEBLE CHRISTIANS.

All the graces of God, splendid or obscure, have benefited the church; but God having multiplied feeble Christians, and distributed more sparingly those that are strong, has by this sufficiently indicated the importance he attaches to the former. If, in the primitive church, he granted extraordinary gifts to his believers generally, it was only in a certain measure, and for a time. In general, he has appeared disposed to humble power, reserving triumphs for weakness. "He has chosen the foolish things of the world to confound the wise, and feeble things to confound the strong, things vile and despised, yes, things that are not to bring to naught things that are."

He has brought into competition riches and poverty, wisdom and ignorance, philosophy and rusticity; but poverty, rusticity and ignorance have conquered genius and power, and permitted them to operate in his work; but when he has so willed it, the sling of the young son of Jesse has sufficed to overthrow Goliath. The smallness of the means only served to enhance the power of him who employed them. In all time, the church has been sufficient to the church, and has been sufficient to truth. Eloquence and enthusiasm have not done so much for this sacred cause as the modest virtues, the uniform activity, and the patient perseverance of thousands of believers whose names are unknown.

The consideration of the great movements which have been accomplished in the bosom of the church, have led some persons to a different judgment. A Paul, an Augustine, and a Luther, were certainly not feeble members of the church. Such men, or rather such powers, have been ordered to the church, and permitted them to open to the Christian life a favorable and more extensive sphere. And God forbid that we should fail to recognize the importance of these grand manifestations! But the reign of God on earth is nothing else than his reign in each of the souls which compose the church. And if the property of the church has for its measure the number and

reality of individual conversions, if God is more really in the profound emotions of souls subdued by grace, than by the public and solemn proclamation of the doctrines of revealed religion, let us acknowledge as a truth, that the feeble members of the church contribute much more, proportionally, to the reign of God, than the powerful members of whom we have spoken.

As to the latter, it seems to us that admiration very generally excuses us from imitation. Appearing at intervals, such men do not come into contact with us all. In this respect, their writings and their memory but imperfectly replace their life; for it is they who could make upon us a deep impression. Life alone could have acted upon life. But isolated from us by circumstances, by their very greatness, by their fame, they can exert upon us only an indirect and general influence, doubtless favorable and salutary, but going no further than simply and faintly to excite, and study the feeble members of the church, which we must form a part in order to be the children of God. These latter models appear more within our reach, although their gifts may be in reality either less precious or less divine than those of the first class of Christians. We feel that nothing can supply their place, that while we may be neither wise, nor eloquent, nor brave by religious ecstasy, to the third heavens, we must be holy; and that is the natural vocation of every soul, and the holy; and the design of God respecting us all. This holiness, proportioned to our means, adapted to a sphere of usefulness, which does not transcend our own, attracts us by its simplicity, while it strikes us by its beauty. Mysterious in its origin, wonderful in its nature, unaccountable, if we consider the changes it produces, but not the less human, attainable and practicable, it is the prose of the Kingdom of Heaven, which each is bound to speak. Yes, these lives, habitually imbued with the spirit of Christianity, of a single and even tenor, of a strict consistency, of a solemn unity, of a sweet serenity, of an indomitable and tranquil activity, of a zeal which develops itself in the most noble and most Christian character appears as much more incontestable as enthusiasm takes a place inferior to that of charity, are what accomplish the most for the cause of Christ. These constitute the salutary contagion which is perpetually acting in the church, which has but a young and feeble life, and which, in its progress, so many hearts for the Lord, and in more favored spots, multiplied them abundantly.

It is such, that the Lord has cast as seed into the world, a grain of which will produce, in some degree, the fruits of the Kingdom of Heaven. These are the first fruits of that great harvest, which is ripening in the field of the world, and which, we have the assurance, will one day cover with its fruits the entire face of the earth.

That day is not yet come; and the circumstances seem to be such, that it will not come slowly. Every thing in the world moves forward, and the progress of that Kingdom of love and peace. What improvements are to be made, before man will deign to care for the improvement of his soul? Is it not strange, to see him making himself sure of every thing excepting his salvation, and that he will not care for the improvement of his soul? Is it not strange, to see him making himself sure of every thing excepting his salvation, and that he will not care for the improvement of his soul?

1. It has already developed the patriotism of the country in an unwonted manner. The selfishness of the nation was strikingly manifest in the defections from the spirit of our fathers in the early days of the Republic. The patriotism of 1776 seemed to be yielding to increasing selfishness, and to an indifference on the one hand to exertion for the country, and on the other by corruption, in using it for base purposes. Meanwhile patriotism was scarce, if it had not died away. But now we are moved by the noise of war and the smoke of battle. Until our starchy leaders are recalled, it does not know how much we loved it. Until our fathers were rent, we did not know how deep was our passionate attachment to it. We had become isolated, each from the other. We needed to feel the beatings of each other's hearts, and to see the tears springing to each other's eyes, as they met in the bosom of our countrymen filed onward against the foe. The spell that lies in the words American, fellow-countryman, needed to be refreshed and revived. Whence derived we the impression that so great a boon as the free institutions and the best government on earth could be so easily and so cheaply bought? We had been lulled into a false security by the price paid for it? When did a great blessing ever come on earth without its corresponding price and exertion? The seclusion of the Hebrew institute, the glorious Greek freedom, the dominion of Rome, the institutions of