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Party.

[FROM THE BANQUET OF THE GOVERNMENT.]
A LITTLE WHILE.

A little while to toll along,
This weary winding way,
And we shall join the ransomed throng,
And we shall sing love's choral song,
In yonder land of day.

A little while, for doubt and gloom,
And feeble trust in God,
And faith shall spread her eagle plume,
The soul her palm and crown assume,
Forever with the Lord.

A little while to pour our love,
On fading forms of clay,
To weep with tears of agonized grief,
With agonized that such a relief,
And death shall pass away.

A little while to scatter smiles,
Like sunshine on our way,
With willing heart and kindly hand,
To help each trembling, feeble hand,
To hope, to watch and pray.

A little while to do the work,
Our Master's hand hath given,
Fast feet along the hours of grace,
Night falls upon our dwelling place,
Short space to work for heaven.

A little while to face the storm,
And break the angry billow,
And Christ shall whisper, "Peace, be still,"
And ransomed by our Lord's sweet will,
His breast shall be our pillow.

A little while! Take heed my soul,
These words of love and warning,
That ere thou reach the appointed goal,
Thou go to Christ, and be made whole,
And enter heaven's bright morning.
M. E. M.

Foreign Summary.

THE EVANGELICAL CONFERENCE AT GENÈVA.

Opposition to it.

ACCORDING to Dr. Weir, in the *Presbyterian Banner*, there was some opposition in Geneva to the holding of the Conference. This, he says, was from two quarters. First, the Arian and Socinian members of the Genevese Consistory (Presbytery), and secondly, those few, who held high Lutheran and Conservative views, similar to those of the late Doctor Sahl, of Berlin.

The latter opposed it on the ground that its basis vitally shuts out the Church of Rome, the Greek Church, and the Oriental Church, who all hold the cardinal verities of the faith, even though mixed with error. It also reiterates Stahl's depreciation of Sir Culling Eardley's approval of Garibaldi's movements.

The chief opposition, however, at Geneva, has been from the minority of the Consistory, who find their exponents in several writers, who declaim, just as Dr. Montgomery and the Arians of Ulster used to do when Dr. Cooke threw out the old blue banner of Orthodoxy, against creeds and confessions, against "speculative" doctrines such as the Trinity; and the Alliance is thus charged with making itself exclusive.

FURTHER PROCEEDINGS.

We condense from the *Methodist* the following account of the proceedings of the Conference:

TUESDAY, Sept. 24.—*The Gospel in France—Ragged Schools.*—The sitting on this day was divided into two portions—the first being in French and the second in English. At the first sitting, an elaborate essay was read by Prof. R. St. Hilaire, of Paris, on the condition of the laboring classes in France, and the best means of improving it. Referring to the deficiency of the means of education for the poor, and the necessity of increased efforts for their evangelization, he remarked that the gospel had only to be fairly presented to the French poorer classes to be gladly welcomed.

In the English sitting, Dr. Guthrie, of Edinburgh, delivered an address on the subject of ragged schools, stating what had been accomplished in Edinburgh through this agency in rescuing abandoned children from ruin, and transforming them into good and useful citizens of the state, and recommended it for adoption in other countries. He was followed by the Rev. Baptist Noel, who addressed himself generally to the subject of out-door preaching as the only effectual agency for carrying the gospel to the working classes. The effect produced by these addresses was so great that, on the motion of Prof. Merle d'Aubigne, it was resolved to recommend to the Executive Committee to print them in various languages, and distribute them in Belgium, France, Holland, French Switzerland, Germany, and Italy.

WEDNESDAY, September 25.—*Foreign and Home Missions—Separation of Church and State.*—The Conference was occupied with the consideration of Christian missions to the heathen, atheism in France and the conversion of the Jews.

THURSDAY, Sept. 26.—*An Englishman's Notion on Republicanism and Religious Liberty.*—The 5th of September being a fast day, in the Genevese Church, (instituted upon the arrival in Geneva of the Protestant refugees escaping from the Bartholomew massacre), the places of worship were occupied by their regular ministers, and the sittings of the Conference were accordingly suspended for the day. The British section, however, met in the Salle de la Rive Droite, with a view of bringing about some practical results from the series of meetings being held in Geneva. The meeting was addressed, among others, by the Rev. George Smith, Secretary of the Congregational Union, who, in the outset of his observations, paid a tribute to the Republic of Geneva for the successful struggle it had made in behalf of freedom in times past. This mention of "republicanism!" called up Sir Culling Eardley to remark that it was not republicanism, but the remains of piety, in Geneva which secured to the people freedom of thought and freedom of speech. In the neighboring Canton of Vaud, which prided itself upon its democratic spirit, a law had been passed within the last few days disinterring certain men from holding high official positions on account of their religious opinions. "Let no one," added Sir Culling Eardley, "go away with the idea that republicanism is favorable to liberty."

FRIDAY, Sept. 27.—*Calvin's Labors—Progress of the Evangelical Alliance—Progress of Sabbath Schools.*—A vast crowd was attracted by the announcement that M. Merle

d'Aubigne would read a paper on the "Character of the Reformation and of the Reformer of Geneva." M. d'Aubigne reviewed Calvin's labors in Switzerland, France, and Germany, and specially alluded to his correspondence with Grotius, with a view to bringing about harmony of thought and action among Christians of different persuasions. These letters passing between London and Geneva, he said; were the true foundation of the Evangelical Alliance. Alluding more particularly to this body, he hoped that it would continue its sittings, carrying them to Amsterdam, Frankfort, Edinburgh, Stockholm, New York, Hungary, and at last to Rome.

In the afternoon, the origin, progress, and advantages of Sabbath schools were discussed by Pastor Cook, of Calais. He urged the pastors present to give them their sanction and support, and recommended all who had the needful leisure to become teachers.

SATURDAY, Sept. 28.—*Religious Liberty—Address to the Spanish Legislature.*—The sitting was devoted to the subject of religious liberty. M. E. de Pressensé, of Paris, read an admirable paper on "Religious Liberty; considered as the Guarantee of the Order and Peace of States. He advocated the principle of complete religious liberty, not as a mere utilitarianism; but as a sacred right, with which no state could legitimately interfere, except to proclaim and to protect it. Mr. Merle d'Aubigne proposed that an address should be sent by the Alliance to the Congress of deputies in Spain, respectfully requesting them to recommend to the Queen to set those men, who had been imprisoned for their religious opinions, at liberty; and to pass a law establishing freedom of religious worship. Information, he added, had been received from Spain that such an address, if well prepared, would produce a powerful impression in that country, where there was a party in existence strongly in favor of religious liberty. To show that this kind of interference with the supreme authority in the state, on behalf of persecuted Christians, was not without success, M. Merle d'Aubigne referred to the case of M. Chénier, who, this morning, opened the sitting with prayer. This gentleman was imprisoned for four months, for having simply preached the word of God with three others in a way not authorized by the Church of France, and he would have remained a much longer period in prison but for the intervention of two persons, one of whom had an audience with the Emperor of the French. The President of the Conference, M. Adrien Naville, then submitted a resolution expressing the lively sympathy of the Conference with the Christian imprisonment in Spain, and protesting, "in the face of Christian Europe," against their seizure, "so contrary to the spirit of the age and of the gospel." The resolution went on to recommend the assembly to pray for their Spanish brethren, and to suggest that active demands should be made for their restoration to liberty. The resolution was then put, when the entire meeting arose from their seats to express their assent. Prayer was then offered up for the Spanish brethren by Pastor Malin.

SATURDAY, Sept. 29.—*Afternoon Sitting.*—The subject of consideration was the influence of religious liberty upon Roman Catholicism in America, which was opened by Dr. Baird, of New York. The purport of Dr. Baird's paper was, that Roman Catholicism gradually lost its influence on its adherents on their arrival in America, where religious liberty was universally recognized, and that but for the continual tide of emigration from Catholic countries, it would be entirely extinguished.

The next speaker, Dr. Squier, was introduced as from Geneva, in the State of New York; he continued his paper to a consideration of the present aspect of political affairs in America, which he attributed to the institution of slavery. A paper, speaking out still more strongly against slavery, was read by Rev. Mr. Kerr, of Illinois, and gratification was expressed by some speakers from England with the decided tone of American divines on this subject. A meeting of English and Americans was arranged for Monday, to consult upon the form of a resolution on the American question, to be submitted to the consideration of the General Committee.

MONDAY, Sept. 30.—*Anglo-Saxon Colonies—American Destiny.*—The morning sitting was devoted to the future of the Anglo-Saxon colonies, with a view to the dissemination of Evangelical Christianity throughout the world. Lord Roden in the chair. A letter of salutation from the churches at the Cape of Good Hope, was first read by the Rev. Mr. Poock, who gave a brief and interesting account of the progress of revivalism in that colony. The question of the day was opened by the Rev. M. Thomas, of London, in a paper of great clearness and force. He stated that Britain rules over more Mohammedans than the Sultan of Turkey, more heathens than there were in Africa, and more Roman Catholics than the Pope could lay claim to. What an awful responsibility was this.

Dr. Gibson, of Ireland, in a survey of the instrumentalities available for the spread of evangelical Christianity, singled out the Anglo-Saxon nations of England and America as evidently destined by God for this great work, and in eloquent terms, which called forth the applause of the audience, described the distinguished part which America is qualified to fulfill in the progress of liberty and religion throughout the world. The other speakers were the Hon. A. Kinnaird, M. P., the Rev. T. R. Birks, and the Rev. D. Wilson.

Immediately upon the termination of this, there was a general move to the Salle de la Rive Droite, for the purpose of holding a kind of international Conference between the Americans and the States. The highly interesting proceedings of this meeting will be described in a future number.

The English meetings terminated at the end of the first week, when many of them took their departure; but their places were to some extent supplied by contingents arriving from Lyons and the Canton de Vaud.

In the afternoon the attention of the Conference was engaged by Professor Dornor, of Göttingen, who read a paper on "Individuality, its rights and limits in evangelical theology, and its history in the principal Protestant countries." In the evening there was a meeting at the Salle de la Rive Droite, to receive information respecting the proceedings of the Irish Church Missions; an

assembly at Calabri in favor of the abolition of slavery; fourthly, a "reunion theology" under the presidency of Dr. Tholuck; and sermons by Mr. Denham Smith, Pastor Cook of Calais, and Messrs. Hocart and Le Lievre.

TUESDAY, September 10th.—*Rationalism in German Switzerland.*—*The Mortara Case.*—*Week of Special Prayer.*—*Religious Liberty.* The sitting of this morning was devoted to German Switzerland; a paper being read by Dr. Riggenbach, of Basle, entitled, "What are the principal points in which existing Rationalism, particularly that of German Switzerland, is in opposition to evangelical Christianity?" The proceedings were conducted in German.

A resolution was proposed by Sir Culling Eardley, declaring that there is reason to presume that an intervention of the Evangelical Alliance, in behalf of the child Mortara, might be employed with success.

The next resolution submitted to the meeting was a proposal to set apart the second week in January for united prayer by evangelical Christians in all countries, and for the interests of the cause of the Reformation; and that the Committee should be charged to take such steps as might be considered desirable to communicate the sentiments of the Conference to the governments of these respective countries. The resolution was, after a long debate, recommended to the General Committee.

WEDNESDAY, September 11th.—*Progress of the Gospel in Europe.*—*The Christians in Syria.*—*Revelations.*—*Conclusion of the General Conference.*—This morning's sitting was presided over by Dr. Drummacher, and the topic for discussion was, "The Progress of the Gospel in Europe since the Conference at Berlin," which was opened by Pastor Bonner, of Frankfurt. Mr. Adrien Naville stated that a request had been made on the part of the English members of the Conference, that some resolution should be submitted for adoption respecting the progress of Christianity in Syria; accordingly a resolution was adopted proposing the appointment of a committee to act in concert with that established in London in behalf of Protestant Christians in that country, and expressing a hope that their united efforts might be influential in promoting the spread of evangelical Christianity, and the progress of true civilization.

The afternoon sitting was devoted to the question of Revivals. It was opened by Pastor Anet. Some other meetings for friendly conversation, for prayer, and for general leave-taking, were held in the evening, and then terminated the Fourth General Conference of the Evangelical Alliance.

HEART AND LIFE.

It sometimes happens in a great system of machinery, that some break in the gearing out of the connection between the central power and the remotest parts. In that event the main wheel, with its shaft, will be seen revolving as regularly as ever, while the far distant belts, and wheels, and bars, are silent and motionless. Now, there is often a break in the gearing between a Christian's heart and his outward life. Let us offer an example or two.

Two Christian women sit chatting together over their sewing. Presently the conversation turns on the character of some neighbor. They mean no harm; but here and there among their random eases and insinuations, are many that might utterly ruin the good nature of an innocent man. They are not at heart so unchristian, so inhuman, rather, as to design such a result. But their words have played truant from the control of their religious principle. It has never occurred to them that their religion ought to govern every utterance of the lips, as truly as every affection of the soul. Heart and life, which God would have ever to be joined together, they have put asunder.

Again, it is the Christian theory, that all believers are lifted up to a common exaltation, as kings and priests unto God; that they are one in Christ Jesus, united in a bond enduring as eternity. This is the theory. But how often, in practice, they are divided, living at a miserable exclusiveness in social life,—prating of their "set" and their "position" in society, and their "peculiar affinities,"—as if an interest in atoning blood, were a groundwork of friendship too common, too low for their taste. This exaggeration of the natural and necessary inequalities of life into artificial walls of distinction, is simply an encouragement of the earth-born selfishness that would gladly bury from view the one, grand, eternal distinction, between our friends and the enemies of God. And yet, he would sadly err who should reason back over-confidently from this poor folly in the lives of many Christian believers, to infer from it their religion to reach their social usages as truly as their church-worship.

Others break loose, in another direction, from the control of their inward Christian principle. They boister and fret at their social position, are incessantly on the outlook for a slight, and construe into an affront the most innocent oversight. Discontent is their chronic disease. They do not feel at home in the church. They have been members of it three or six months, and nobody has called on them, except three or four humble folks who ought to have had less presumption. So, continually talking of "unity" and emphasizing the very social distinctions which they complain, they grumble at all below and all above them, nursing their pet grudge as a silly woman nurses a whining poodle. Yet they may be, on the whole, true believers. They have never brought their religion into contact with this peevishness; for an electric shock to the latter would have awakened them to serious reflection.

There are, in short, more practical sins than we have time to enumerate, committed by genuine believers; sins which too clearly show that the spiritual life-blood at the heart has not yet been driven out to the extremities. What is wanted is not so much more religion, desirable as that may be, as the equal diffusion of the religion already possessed over all the affairs of life.—*Family Treasury.*

RELIGION ON THE CONTRABANDS.

[FOR THE AMERICAN PRESBYTERIAN.]
LETTER FROM CAPTAIN LOCKWOOD.

I CAME to this interesting field of labor under the auspices of the American Missionary Association, whose Executive Committee consists of Messrs. Whipple, Jocelyn and Tappan. Rooms 61, John street, New York. I received an invitation from the authorities at Wallingford, and from Gen. Wool at Fortress Monroe. I found the number of the people about eighteen hundred. About seven hundred and fifty men, four hundred and fifty women, and six hundred children, or persons under bondage. There was considerable religious activity, among them, mostly Baptist—some Methodist. There had been quite a large Baptist Church in Hampton near here, consisting of white and colored. They had had some prayer meetings among themselves, but never the Protestants. I was very heartily welcomed, and they have become very much attached to me, and I to them. I have established three regular Sabbath preaching appointments: one at the fort, one at the Seminary about two and a half miles west, and one nearer Hampton. Besides these, there are a number of prayer meetings on the Sabbath and on week evenings. Three Sabbath schools have been started with great promise of success, embracing juvenile and adult classes, taught by the colored and the white. I have also established two day schools; one near the Seminary and one near the Fort; and several private classes. The school near the Seminary is taught by Mrs. Peake, (free colored), who did something at teaching in a private way, in Hampton, in spite of the efforts of the Vigilance Committee to molest her. She is a good teacher, and has a school, which has been forty and fifty, already remarkable for order, discipline, and arithmetic. The school at the Fortress is of about the same number, and is taught by Mrs. Bailey (free colored) who has had less experience, but will in time make a good teacher. We need a good teacher to take charge of a school near Hampton. There is a free colored man fit for the post, but he has to work for his family. These teachers should be supported by the charities of the North, for they are initiating a good work that will tell upon the present and future.

A novel duty has also been thrown upon my hands. Slavery has discouraged marriage, and encouraged instead the "taking up with each other," by mutual consent, that might separate the parties at pleasure, without jarring upon conscientious scruples about the law of marriage; and hence a large number of Christian slaves have been living together in concubinage. But with increased light and liberty they are waking and even anxious to do what is right and proper. I have already solemnized thirty-two marriages; and expect a number of others; perhaps from fifty to one hundred in all. Is not here enough to make the devotees of the "peculiar institution" blush, if they have any sense of shame?

But it is not enough to attend to the moral and religious wants, and social condition of these people, they need substantial charities. If we do not care for the body, our care for the soul will seem hypocritical. To explain the demand for these charities, I will state that about three hundred and fifty men are in the employ of government, and receive rations and expect clothing from that source. About three hundred and fifty men draw no rations, being entirely thrown upon their own resources for support for themselves and families, where they have them. The rest—infirm or aged men, women and children—cannot be supported by government, but expect nothing from that quarter. You see then what a field there is for the benevolence of friends of humanity. Some have had all their clothing and bedding burnt up in Hampton, except what they had on, and could carry with them in hurried flight; and here they are crowded together in circumstances unfavorable to efforts for a livelihood. Is not a word to the charitable sufficient in this regard? Are there not many who could give some clothing and bed clothes? Will not some friend see that a depository is opened in Philadelphia. Those who are briguettes in "Friends," would, I am sure, like to act in this matter; and will not the city of Brotherly Love be foremost in so good a work?

There is the more call for this charity, because, hitherto, those in employ of government have received nothing but rations, and some in authority have told me they are to get nothing else but clothing, at present; though I have been informed that General Wool favors the additional payment of money. If wages were paid, as to the soldiers, they could do something toward providing clothing and other necessities for their families. Why is not the laborer worthy of his hire? Some are doing engineering work, for which \$1.50 a day would otherwise have to be paid. The engineer views the matter in the right light; and I hope that wise counsels will ultimately prevail in those at the head of authority.

I have found these people fondly true to the Union, identifying with it as they do their dearest hopes and interests. But it is not good policy, not to speak of principle, to bind them as fast to the Union as possible? Will they not thus be more proof against secession bribes? And will not the tidings of their good treatment, going back to where they came from, cause others to flock over in almost daily numbers? They are already coming in dozens and dozens; but it is in our power to greatly swell the tide of exodus from bondage, as that is weakening the foe and strengthening us; for those who are now coming, by their own exertions, are generally able-bodied men.

This is but the beginning of a process that is to expand into great magnitude in the progress of the war. And who does not covet a part and lot in the initial work of mercy? Contributions, in clothing or bedding, can be sent to me, care of Captain Burleigh.

THE OWNER OF THE BATTLE-FIELD OF BULL RUN was said that George Leary, of States Island, son of the famous latter that name, is the owner of the extensive tract of land upon which the battle of Bull Run was fought.

HAS THE WAR DONE IT?

[FOR THE AMERICAN PRESBYTERIAN.]

I AM weary of hearing the low state of religion in our churches laid to the account of the war. I fear it is an attempt to use a Providential occurrence, which has no necessary relation to the matter, as a defence against the attacks of our own consciences, and the public reproach which spiritual coldness always attracts.

In worldly affairs, I have noticed how business sibs rally around the pretext of a great commercial revolution. While thousands who are really honest, and generally successful, are, from causes beyond their control, engaged in ruin, there are other thousands who rejoice in the panic as a shield from the disgrace of repudiation. These last are men who never pay their debts rightly, or whose affairs were before hopeless, and with whom bankruptcy was only a question of time. The public distress has no fair relation to their delinquency; but they, of all others, make the heaviest rush to it for excuse, and send out the loudest wail over the times.

I am afraid it is becoming so with us, when we speak of the absence of converting grace from our congregations, and the wickedness of our churches. It comes into the discussions of the Sessions respecting the spiritual state of the Church; I hear it in the answers which brethren from different parts of the country return to each other, when asked respecting the state of religion at home, and in the reports which pastors and elders bring up for the Presbyterial Narrative; all is one and the same story, stereotyped, got by heart—"The war engrosses the whole attention of our people; there is little spiritual interest; there are few or no conversions, and it seems impossible to make any impression while the public excitement takes this direction."

We have had enough of this. The alleged cause, if it could be fairly fastened upon as a cause, is insufficient. But I am beginning to doubt whether, in honesty and truth, it has much of the relation of cause to the supposed effect; at least, I am sure it does not stand out so singly and alone among the occasions which have led to our spiritual coldness, as to give us any right to make the war a pious-ought for short-comings, which our consciences ought to accept as our own shame.

I would like to know whether at any of the Autumnal agricultural meetings, any reports have come up that the farmers have been so absorbed in the war excitement, that they have forgotten their seeding, their harvest, their marketing, or anything that pertains to the order, beauty, or prosperity of their farms. I would like to know if any one has heard (except where the immediate presence of war has made the thing physically inevitable), of whole regions of country where men have forgotten all that relates to their outward prosperity, losing all their ambition for material wealth, and suffering the fruitful fields to become deserts. Whenever I gain any evidence that the war spirit is so absorbing that it necessarily supersedes the interest of people in laboring for the supports of earth, then I shall feel more charity for the conclusion, that it is fair to fasten upon it as the reason why so little anxiety is felt for the harvest of souls.

There have been other seasons of just such wide-spread spiritual apathy, when there was no war on hand. Alas, that we must say this is not the first, nor second, nor third time, within the recollection of us all, when the Church, with the bands of captivity upon her neck, has sat down in the dust. And there is some comfort in saying that this is far from being the darkest time within our remembrance. Our sky is not all overcast, and it is not just toward the Holy Spirit, to make our case any worse than it is. The outward machineries of the Church were never working more pleasantly than at this moment. Congregations are, numerically, fully up to their average; Sabbath School labor is energetic; Church extension is going forward; fellowship is cordial; and we hear of some revivals, and other spasmodic cases of conversion. We have seen it worse in time of peace.

True, there was always then some special cause assigned for spiritual declension—generally some public cause outside of the Church, and for which the Church was not thought responsible. At one time a presidential election was going forward, attended with the wildest political excitement ever known in the Republic. At another time, there was great business suffering. At still another, the country was mad with speculation, and every man thought his chance for becoming rich in a day had arrived. Spiritual coldness then, as now, sought to comfort itself with some reason apart from the individual wrong of the delinquent. In other words, the feeling—'not always outspoken, it is true, but nevertheless nourished as a quietus for conscience—was that Providential events deadened the spiritual life. In plainer words, the responsibility was transferred from the Church to things and movements, to God. The world was too lively, or too inactive. Times were too prosperous, or too sover. Wealth was too accessible, or poverty too imminent. As it is now, so it was then; and the alleged cause was then just as far from the real cause as it is now.

I want no better evidence of the shabbiness of our habit of charging our coldness to the war, than the fact that the Spirit of God seems really at work, where the war is most felt as a present reality. Faithful chaplains tell us that reports from the camps, of soldier meetings, special seriousness, and hopeful conversions, on the ground where the roll of the drum, the daily inspections, and the constant bringing in of the wounded and the dead from the skirmishes, keep the mind ever upon war. Anxious sinners send up from thence requests to the daily prayer-meetings or to their friends at home—"Pray that I would have mercy on my soul!" From all information before us, it would appear that the relative numbers and the material to be brought upon into the account, there is more of God's great work going on in the army than at our homes. Let me hear of a little more of these Divine influences accompanying the circulation of bibles and religious reading, the rest prayer meetings, and the labors of colporteurs and chaplains of the right stripe, among our soldiers, and I shall begin to wonder if enlistment is not the best thing for a young man, with special reference to the most promising members of Grace.

But, without hearing one word more, I am

now only too well satisfied, from what we already know of God's hand in our army, that it is an unmanly shift to thrust the war forward to bear the responsibility of our coldness in the cause of Christ; it is an evasion more shameful than that coldness itself. Away with this everlasting plea of war, war, and let us cry from the dust, Lord, is it I?

THE FIRST PRESBYTERIAN CHURCH OF NEWBURYPORT.

This first Presbyterian Church of Newburyport was formed as one of the results of Mr. Whitefield's labors during one of his early visits to this country; and their meeting-house, a large structure which is yet standing, was erected in 1756. He had so often enjoyed such glorious divine manifestations while preaching in that house, that several years before his death he told his friends that if he should die in that part of the world he wished to be buried under his pulpit. His friends in that place remembering his request, so agreeable to their own feelings, now providentially and strangely had it in their power to grant it. Hence, although the people of Boston, where he had preached to overflowing audiences, and among whom he was immensely popular, requested the privilege of having his honored dust rest with them, it was refused. A vault was accordingly prepared under the pulpit of the church, where they laid him. The Rev. Mr. Parsons, at whose house he died, and who followed him six years after, and also a subsequent pastor of the church, the Rev. Mr. Prince, who was a blind preacher, when dying requested to be laid at his side, which was done, and the three now sleep together in peace. The Rev. Jesse Lee, who visited the tomb when first in this region, in 1780, says that his flesh, after the lapse of twenty years, was then quite firm and hard, and that the process of putrefaction had then scarcely commenced. This is now no longer the case, however. When the writer visited it, in 1833, it was quite decayed, and one of the arm bones had been abstracted by some sacrilegious relic hunter. It is said that this relic has since been clandestinely returned. This venerable church, thus identified with the history of a name so distinguished in ecclesiastical annals, stands on the corner of Federal and School streets, and the passage from which he took his departure to the "rest that remaineth for the people of God," is also yet standing, and but a few rods distant. A few years since it was thoroughly remodelled inside, and the pulpit, together with the vault beneath, were removed from the side where they formerly stood, after the fashion of the old New England meeting-houses, to the end of the church. A beautiful marble canopy, at an expense of \$1,200, was erected at the right of the pulpit; by William Bartlett, Esq., a cotemporary of Whitefield, a wealthy merchant of Newburyport, and upon which is inscribed a suitable epitaph to the memory of this great and good man. Mr. Bartlett was one of the earliest and greatest benefactors of the Andover Theological School, where one of the professorships bears his name. Thus this opulent gentleman, while liberally honoring the memory of the illustrious dead of the churches, has magnificently provided for the training of the coming generations of her ministry. Two Methodist Episcopal churches stand in the immediate vicinity, and the New England Conference held its annual session in that place in 1851. Thus the voices of the two Oxford friends are yet heard in conjunction.—*Christian Advocate.*

BAPTISM OF A SOLDIER IN WESTERN VIRGINIA.

The following very interesting incident in the experience of a volunteer chaplain, Rev. Joseph Cotton, of the Thirteenth Indiana Regiment, at Huttonsville in Western Virginia, was recently narrated to the editor of the Cincinnati *Christian Advocate*, by the chaplain himself.—"After one of the severest battles recently had there, and while the men of his regiment were exulting over their victory, a young man, a private, who had participated in the fight, came to him, and said that he wished to talk with him on a subject the most important to him in the world—that concerning his soul and its salvation. 'The tears,' said brother Cotton, 'were in his eyes, and trembling in his lips. I knew he was in earnest. We immediately retired to a secluded valley in the woods, and I prayed with and for him, and he prayed for himself most agonizingly. Shortly afterward, while at prayer in a similar manner, the young soldier was converted and asked to be baptized by immersion. 'I told his captain,' said brother Cotton, 'and he, though a wicked fellow, assented to my request of having us pass the lines to a convenient place in a river close at hand, where the ordinance could be attended to.' 'And may not I and my men go along?' inquired the captain. 'Certainly,' said chaplain Cotton, and at a short notice they went. The scene was a most solemn one, and as the baptism was completed, there was not a dry eye among all the men of the company. 'That man has courage to go away where or do any thing that is right,' said a bystander, 'and a regiment composed of men like him would be like Havelock's Highlanders, invincible to all opposition.'"

DEATH MADE SWEET.

JAMES RENWICK, the Covenanter, and the last of Scotland's great cloud of Christian martyrs, says, in a letter written on the morning of his execution, "Death to me is as a bed to the weary." A young woman, the writer knew, and who was subject to fainting fits in the latter stages of a fatal disease, said, in a tone of disappointment as she opened her eyes after a swoon, and saw her mother still bending over the bed, "Am I here yet?" She had hoped when she felt the fainting coming over her heart, that this time the Lord would lead her out on the other well known, had so completely gained the victory during her life, that her death was evidently drawing near, she threw back, with a playful smile, the sympathizing expressions of her friends, saying, "I have the best of it,—I have the advantage of you all, in getting over first." In that particular case, the soul in departing left its joy so distinctly imprinted on the body, that the countenance of the dead, instead of being repulsive, attracted by its angel-like loveliness even a little child. "Mother," said an infant of six years, after gazing on the face of the dead, still radiant with joy,—"Mother, will there be room for a little girl in Aunt W.—'s grave?" "Why do you ask, child?" "Because I would like to be laid beside her when I die."

GENERAL BUTLER ON EMANCIPATION.

The progress of this distinguished lawyer General in right views, upon the question of slavery, will be followed by the country with deep interest. "We commend his latest published utterance to the attention, especially, of such as sympathized with him in his political principles as a "Breckinridge Democrat."

General Butler addressed the citizens of Augusta, Me., on the evening of Fast-Day, in the open air—the Windrop Hall, where the meeting was called, being far too narrow for the crowd. He spoke freely of slavery, characterizing it as the root of the war, but believed that a higher power had that great evil in hand. We could not touch it, but must support the Constitution, fight for the Union, and leave God to work, as He certainly would, whether we are for or against it. "Meanwhile," he said, "I will mention a fact—more than coincidence." He went on to say that the spot where, under the force of circumstances, he was obliged to pronounce the fate of several slaves, and to pronounce them "contraband," was the same spot where the first slave was sold in America, adding: "Who shall deny, but that in God's providence, where the evil began in the little, the eradication may have begun in the little." He concluded this part of his remarks by saying: "If this war shall abolish slavery, let them beware who sowed the wind, lest they reap the whirlwind."

"GIVE ME A MOTIVE."—"Give me a motive," said a young and enthusiastic girl to a minister of Christ, "and I can do anything." Here is the true secret of success in all enterprises. Motive power has conquered the world. It is the motive which inspires the heart with courage; which infuses the will with energy; which nerves the hand to action. The motive which each sets before him when he goes forth upon the journey of life, usually decides his future course. The miser heaping up his shining piles; the pains-taking student who sees honor and fame in the distant future with shadowy fingers beckoning him on, these have both a motive. So a conqueror marching through a crimson tide to reach the laurel crown of martial glory, has a motive. Selfish, no doubt! But most of the world's toilers have the taint of selfishness upon their motives.

AMERICAN MECHANICS WANTED IN LIVERPOOL.—A singular and unprecedented occurrence, so far at least as regards Liverpool, has now taken place in the building trades of this town. The *European Times* contains an advertisement, offering employment to bricklayers, house carpenters, and plasterers, who may leave the Western continent for this place. Some of the New York journals will also publish the same announcement, which contains the scale of wages offered.

PACK YOUR THOUGHTS CLOSELY TOGETHER, and though your article may be brief, it will have more weight, and will be more likely to make an impression.

TROUBLE is one of the lessons of life's school.