

American Home by Terrian

Vol. VI, No. 14.—Whole No. 283.

PHILADELPHIA, THURSDAY DECEMBER 5, 1861.

GENESEE EVANGELIST.—Whole No. 811

Party.

THE STRANGER AND HIS FRIEND.

"Ye have done it unto me."—Matt. xxv. 40.
A room wayfaring Man of grief
Hath often cross'd me on my way,
Who sued so humbly for relief,
That I could not refuse to say:
"I had not power to ask his name,
Whither he went, or whence he came,
Yet was there something in his eye
That won my love, I knew not why."
(Once, when my scanty meal was spread,
He enter'd,—not a word he spoke—
Just perishing for want of bread;
I gave him all; he bless'd it, brake,
Ate, and—'twas my part again;
Mine was an Angel's portion then,
For while I fed with eager haste,
That trust was manna to my taste.)
I spied him, where a fountain burst
Clear from the rock; his strength was gone;
The heedless water mock'd his thirst,
He heard it, said it hurrying on;
I ran to raise the suffering up,
Thrice from the stream he drain'd my cup,
Upt, and return'd it running o'er;
I drank, and never thirsted more.)
Twas night; the floods were out; it blew
A winter hurricane aloft;
I heard his voice abroad, and flew
To bid him welcome to my roof;
I warn'd him, I look'd at my guest,
I laid him on my couch to rest,
Then made the hearth my bed, and seem'd
In Eden's garden wall I dream'd.
Strip, wounded, beaten, night to death,
I found him by the highway-side;
I rous'd his pulse, brought back his breath,
Reviv'd his spirit, and supplied
Wine, oil, refreshment; he was heal'd;
I had myself a woman's part;
But from that hour forth the smart,
And Peace bound up my broken heart.
In prison I saw him next, condemn'd
To meet a traitor's doom at morn;
The tide of lying tongues I stem'd;
I told him of his guilt and doom;
My friendship's hand he took and scorn'd;
He ask'd if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will."
Then in a moment to my view,
The Stranger darts from disguise;
The tokens in his hands I knew,
My Saviour stood before mine eyes;
He speaks, and my name he nam'd;
"Of me thou hast been ashamed;
These deeds shall thy memorial be,
Fear not, thou didst them unto Me."

MONTGOMERY

JOHN Q. ADAMS AS A STATESMAN.

BY W. M. CORNELL, M. D.—READ BEFORE THE NEW ENGLAND SOCIETY, AT MONTGOMERY, N. Y., ON THE 27th OF NOVEMBER, 1861.

(CONTINUED.)

We will give one more instance of the wonderful power of Mr. Adams. On the 2d of December, 1838, at the opening of the twenty-sixth Congress, the Clerk began to call the roll, according to custom. When he came to New Jersey, he stated that five seats of the members from that State were vacant, and that, not feeling himself authorized to decide the question, he should pass over those names, and proceed with the call. A violent debate arose. It was declared by the report that, this was a preconcerted plan to exclude these five members from voting in the organization of the House, and by the fact that these members had no right to vote. Three days were spent in the most bitter controversy, and the roll of the House was described as follows: "I rise to the scene of confusion and anarchy, and I lamented a profound silence. He appeared to be engaged most of the time in writing. To a common observer, he seemed to be unconscious of anything around him. But, during, not the slightest incident, escaped the fourth day of the struggle had now succeeded. Mr. Hugh A. Garland, of Maine, commenced with Maine, as usual in those days, and was proceeding with Massachusetts. I turned and saw that Mr. Adams was ready to get the floor at the earliest moment possible. His eyes were riveted on the Clerk; his hands clasped the front edge of his desk, where he always placed them when rising. He looked, in the language of Otway, like a "fowler eager for prey." "New Jersey" ejaculated Mr. Adams, and Mr. Adams turned to the Clerk, and his first exclamation, "Shew silence!" resounded through the hall. "Hear him! hear him! Hear what he says! Hear John Quincy Adams!" cried one on all sides. "An instant, the most profound stillness fell throughout the hall. You might have heard a leaf of paper fall in any part of the room, and every eye was riveted on the venerable Nestor of Massachusetts—the purest patriot and the noblest of men. He stood for a moment, and having given Mr. Adams a withering look, he proceeded to read the multitude. "It was not my intention," said he, "to take any part in these extraordinary proceedings. I had hoped the House would succeed in organizing itself, and that the ordinary business of the House would be progressed in. This is the time, or place to discuss the merits of the claims from New Jersey. That which belongs to the House of Representatives, which, by the constitution, is made the late number of the qualifications of its members. But what to spectacle we here! We degrade and disgrace our constituents and the country. We do not, and we cannot, organize, and why? Because the House of Representatives—the mere Clerk, whom we employ, and whose salary depends upon our will—usurps the rights of the House, and sets up, in contempt, and holds us in contempt. And the Clerk of yours? He is to us, by his mere negative, the functions of a tyrant, and put his hand to this. Corruptly he refuses to call the roll! He is in power to compel him to call it; if he

will not do it voluntarily. (Here he was interrupted by a member, who said that he was authorized to say that compulsion could not reach the Clerk, who had avowed that he would resign rather than call the State of New Jersey.) "Well, sir, let him resign," continued Mr. Adams, "and we may possibly discover some way by which we can get along without the aid of his all-powerful talent, learning, and genius! If we cannot organize in any other way—if this clerk of yours will not consent to our discharging the trust confided to us by our constituents—then let us imitate the example of the Virginia House of Burgesses, which, when the Colonial Governor Dinwiddie ordered it to disperse, refused to obey the imperious and insulting mandate, and, like men,—" The multitude could not contain or repress their enthusiasm any longer, but saluted the eloquent and eloquent speaker, and interrupted him with loud and cheering cheers, which seemed to shake the rafters of the hall. The tumult, the darkness, the very "chaos of anarchy," which had, for three days, pervaded the American Congress, was dispelled by the magic, the talismanic eloquence of a single man, and once more the wheels of government and legislation were put in motion.

Having by his powerful appeal brought the yet unorganized assembly to a perception of its hazardous position, he submitted a motion requiring that the Clerk be called to the roll. Mr. Adams was interrupted by a burst of voices demanding "Who will put the question? How shall the question be put?" The voice of Mr. Adams was heard above the tumult. "I intend to put the question myself." That word brought order out of chaos. There was the master-spirit. As soon as the multitude had recovered itself, Mr. Richard Barnwell Rheft, of South Carolina, leaped upon one of the desks, waving his hand, and exclaimed, "I move that the Hon. John Quincy Adams take the chair of the Speaker of the House, and officiate as the presiding officer till the House be organized by the election of its constitutional officers. As many as are agreed to this will say 'aye'; those—He had not an opportunity to complete the sentence.—"Those who are not agreed will say 'no'." For one universal, deafening, thundering 'aye' responded to the nomination. Hereupon, it was moved and declared that Lewis Williams, of North Carolina, and Richard Barnwell Rheft, of South Carolina, be seated to the chair. Upon regard it to the proudest part of his life, and if, when you shall be gathered to your fathers, I were asked to select the words which, in my judgment, are best calculated to give at once the character of the man, I would inscribe upon your tomb the sentence, "I will put the question myself!"

Mr. Adams died under the roof of the capitol, in the Speaker's room, at 7 o'clock, on Wednesday evening, February 23d, 1848, in the eighty-first year of his age. His mental vigor held out to the last, and he died with his faculties unimpaired. He was buried in the cemetery of Springfield, Massachusetts, the following lines the day before his decease:—

"In days of yore, the poet's pen
From wing of bird was plundered,
Perhaps from goose, but now and then
From man's own quill was plundered.
But now metallic pens disclose
Alone the poet's numbers;
In iron inspiration glow
Or with the penman's flourish,
Fair daisies, could my pen impart,
In prose or lofty rhyme,
The pure emotions of my heart
To speed the flight of time.
What metal from the womb of earth
Could worth intrinsic bear
To stamp with corresponding worth
The blessings that should share."

NATIONAL RELIGION REASONABLE.

Many of the American people entertain a strong prejudice against national religion. They do not deem it merely unnecessary, they regard it as positively dangerous. Not only will they take no pains to secure the election of men who fear God to rule the nation, but if by any chance such are and should be elected, they insist that he keep his religion as a strictly personal matter, and conduct the government upon infidel principles. It is strangely supposed that national religion is inconsistent with the liberty of conscience which the Constitution secures, as though because our people profess various forms of the Christian religion, our government should have no religion at all. It is argued that a national religion is incompatible with republican institutions, and appeal is made to those bulwarks of despotism, the State Churches of Europe, supported by the compulsory contributions of the people, who detest the worship they are taxed to sustain. It is freely granted that such a kind of national religion is utterly incompatible with republican institutions; but it is not less irreconcilable to the religion of the Bible, which abhors all hypocrisy, refuses robbery for burnt offerings, and accepts only free-will offerings, saying, "If any man will offer an offering to the Lord, of his own voluntary will, he shall bring it to the door of the tabernacle of the congregation."

National church establishments are very different things from national religion; which is, simply, the profession and practice of obedience to the law of Christ in their public policy, by the representatives of the nation. Such a national religion, so far from being hostile to republican institutions, was regarded by the Father of our Country as indispensable to their prosperity and permanency. It is, however, alleged by some that the nation being, simply an association of men for political purposes, has nothing to do with religion; and that religion has nothing to do with politics; that by mutual consent of the members of the civil society, religion has been excluded from the social compact, which is the only basis of our government. The most unmitigated abuse has been poured out accordingly upon those ministers of religion, who have publicly applied the law of God to politics, as busy bodies and intruders into a sphere beyond their jurisdiction, and even beyond their comprehension. But surely there never was a piece of more unblushing effrontery than this assumption, that creatures, by a social compact among themselves, can set aside the authority of their Creator. It will not be denied that every individual composing the nation is bound to obey the law of God—the law of truth and righteous-

ness—during every moment of his life; and by God, however, repealed and modified his law in regard to all the most important concerns—those on which depend the welfare, not of individuals or of families merely, but of the happiness of a whole nation, and the liberty, happiness and eternal destiny of unborn generations; so that while he requires the private conduct of men to be true and just, he permits them to combine to guide the affairs of the nation according to the dictates of selfishness, falsehood and oppression? It would appear that, as a nation, they are freed from the obligation of the law commandments. But how does it come to pass that any body of men of common sense ever originated the absurd notion of forming a society over which Almighty God should have no control? The notion of a few merchants forming themselves into a Chamber of Commerce, and declaring that as their object was not to do with the law of the nation, but to hold themselves bound solely by their own articles of partnership, and entirely exempt from the authority of the United States, would be a piece of silly rebellion not comparable to that of a nation resolving to have nothing to do with God's law. And when we consider that religion is the only bond of society in any form, the absurdity becomes apparent of attempting to confederate any association by dissolving the only bond of society, the reverence due to the law of truth and justice, and love to the neighbor, carried for a party of drunken travellers to believe that they would not allow the influence of the law of gravitation during their journey, and thereupon to leap out of their tavern windows in the attempt to fly, than for legislators to dream of being released from the moral law during the process of legislation.

It is worthy to be noted, that though all sin is folly, and the hope of any sinner to hide from Omnipotence or to escape Omnipotence is a gross error, yet the rash transgression of the individual sinner, carried away by passion or temptation, and often embittered by sad remorse of conscience, is never made the subject of ridicule in Scripture. It is the formal, deliberate, haughty proposal of a convention of mortals to secede from the empire of the Lord Christ, to testify the Almighty into an abdication of his throne, and all acceptance of the great principles of sovereignty, and to supercede the law of heaven by a Constitution, and the shouts of a nation, in a national meeting, which is the subject of heaven's scorn and derision. As though a nation taught to cast off the authority of their Creator, would long submit to the rule of their fellow mortals, reverence, oaths to a being whose authority they have superseded by a vote, observe social compacts any longer than suited their convenience, or fail to follow the example of rebellion presented by their rulers, and refuse the obligation of any law of God or man. If it were granted that government is of no higher authority than mere social compact, of what moral obligation is a compact among politicians who have expressly stipulated, as one of its conditions, to be freed from the law of God, and the fear of his judgments? Let the answer be furnished by the perjuries, treasons, rebellion, robberies, practices and murders now perpetrating in our land by those who repudiate the Higher Law.

But a nation is something more than an assemblage of individuals for political purposes, and its government, though fashioned, is not created by a social compact. If an aware that the opposite dogma, that government originates solely in an agreement among men to submit to certain laws and rulers, has been widely disseminated; and under the plausible names of Popular Sovereignty and State Rights, has been adopted as the idol of a political party in the North, while it is the favorite logical lever with which Southern politicians are laboring to disintegrate the nation. Government," say they, is merely a social compact, deriving its authority from the consent of the parties. The withdrawal of that consent, dissolves the authority of the government. The right of secession is then inherent in the very nature of the social compact. The South is only fighting for its Constitutional rights."

Now it is not worth while to reply, that even upon their own showing, the Union cannot be dissolved unless by mutual consent, and that it would be a strange compact which only bound one of the parties; for we utterly refuse the atheistic definition of a nation as a mere joint stock company, and deny the origin of the authority of government in any such social compact. No nation ever originated in an assembly of all its members to form a body politic; nor is any government on earth dependent for its authority on any society of men, but is established by the voluntary agreement of children unborn that they are born citizens of this or of any other nation? What had you or I to do with the framing of the Constitution forty years before we were born? Suppose you or I should take it into our heads that as we did not vote for Mayor Runsey or President Lincoln, there is no social compact binding us to obey them; would that nonsense justify our individual secession? The alleged social compact is an utter fiction, which never had, and never can have, any existence. But if it had, it could no more make a nation or a government by their social compact, than they could make a man or a country for him to live in. Government is no human invention: it is the ordinance of God. He created some men with the talent for rule, and implanted the instinct of submission in all, with the capacity for discerning and opposing out those whom he qualified to govern. He brings each one of us into being in a state of infantile weakness, and of compulsory subjection to family rule and discipline; and to national legislation, and protection and police, without any compact of ours in the matter; an education, without which it would be as easy to bring a nation of bears into a social compact. From the Author of life alone does government derive the power to enforce its laws, without which government is impossible—the power of life and death. For by no social compact can any man convey to another, what he does not himself possess—the power to take his own life. But this power of coercion, force, punishment even unto death, which distinguishes government from counsel and compact, is the very essence of government, without which magistracies are mere courts of scribes, and law a farce. This power both Scripture, and the

consent of all nations derive from God, and pronounce sacred; declaring that only such an intolerable tyranny destroys the very object for which governments are instituted, such, for example, as our fathers proved against the King of Great Britain in the Declaration of Independence, can justify any resisting the rules of the nation. He that resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." (Romans xiii) If now the guilt of rebellion against human rulers, as servants of God, be so damnable, how much greater is the guilt of these servants, if they rebel against their Divine Master? The base, cowardice and ingratiate of officers deserting the stations they were appointed to defend, and the black treason of using their official delegated power to make war on the nation from which they derived their commissions, is justly stigmatized in the universal history of Arnold and Ploidy; but why has the Nation added to our nation with a whole legion of traitors; in every office of the State, unless to impress on the conscience of our rulers the awful guilt and fearful consequences of their disloyalty to the Governor of the Nations, from whom they derive their commissions.

But the deadly gift of cleverness! also, for the dagger of that sharpness of wit which leads us to endeavor to compass our ends by indirect and circuitous means! The politician, who could not forego true words, tried his craft. He succeeded and he failed. He succeeded against man; he failed against God. The evil that he planned, by means of other men, was brought about. The personal advancement that he sought was overthrown by miserable death, and a name blasted to all generations in the inspired oracles of God.

THOUGHTS FOR THE PRAYER-MEETING.

THE TWO GOOD PARTS.

NO. V.

OUR Saviour certainly was not unmindful of Martha's hospitality and good intents.—Luke x. 38. Many, undoubtedly, chose a "good part" in attending to Christ's words; but Martha was also doing a good part in attending to the temporal wants of her Lord and guest. Our Saviour commended all such hospitality in others, and their exhibition of love and kindness to the Lord, as being due to the gift of a Spirit unto a disciple. "He loveth our Father, and hath builded us a synagogue," (Luke vi. 5) was a recommendation which the Saviour regarded. It was kind in Martha, and our Saviour took it in good part; but he remembered there were two good parts between the two sisters; one was a good part, however, which should never be taken away. The other part was not "done," since she had attended to, namely, the business of the dinner. Martha might have served the dinner in silver dishes and well dressed attendants. She was, perhaps, wealthy, as was Mary also, if we may trust to circumstantial evidence and tradition, and she was determined that her divine Master should have a dinner worthy of Him, and there was much to be done, and it was quite provoking to be deserted and left to serve up this splendid dinner all alone, while Mary was sitting idly by, and looking on from the parlor. At last she thought of Martha. The Saviour dispensed not at all Martha's kindness and hospitality by the answer he made. He only suggested to Martha that, where there were two parts, every part on which should be a permanent blessing to her. She, Martha, had honored Christ by her hospitality, and Mary had honored Christ by sitting at his feet to learn of Him, and the good results of that lesson should last forever. Both Mary and Martha in Heaven are happy witnesses to the truth of the Saviour's word, and so are we; for while Mary's course has been approved, the fame or excellence of Martha's dinner never was mentioned.

All Mary gained, however, was gained at the feet of Jesus. She felt that her heart could better be established with Grace than with meat. It is this position, at the feet of Jesus, which is so important. There is no place of public worship where the heart may get nearer the feet of Jesus than in the prayer-meeting.—One feels, as Mary did, that it is the word of Jesus to him, or to her, all alone. There is an absence of excitement, of formality, of curiosity—the attendant comes usually because the Spirit moves. And 'tis worthy of notice that the truly earnest, pious, and spiritual members of the church are best at the feet of Jesus. The pastor, if truly a spiritual man, must have very good reasons for being absent. He will be there if he can. The elder and deacon, if they have chosen that good part which shall never be taken away, will be there. The spiritual member will be there, too, at the feet of Jesus, in an humble place. And if you want to know who in your church are the living, earnest, active, and useful spiritual members, don't be deceived by their gift of talking, or the gift of singing, or of praying, or of reading, or of the prayer-meeting decision, and you will not come far from the exact state of the case. The best guidance, to hearing the words of Christ in the prayer-meeting is "much serving," and being "cumbered about."

There's the store to be looked after to-night. The clerk is sure to be gone, or to be sick, on prayer-meeting night. Company of deacons are best to be at the meeting, or 'tis too far, and too dark, or the room is too damp, or too cold, or too hot, and you are tired by serving the world all day, too tired to go to prayer-meeting at night. The fact is, the heart is not in it. That is bent on another kind of service than knee-servicing. Well, there are two parts, and some have chosen that good part which shall not be taken away from them. H. S.

HOURS WITH LIVING PREACHERS.

Balaam.

WHAT a strange course was his! Strange! I mean, regarded theoretically, and without reference to the weakness and wildness of men—not, alas! either strange or uncommon when we think of men as they really are: He first asks the direction of God, and receiving it, follows it implicitly. He will not go, for the Lord has forbidden him. When the "more honorable" ambassadors press him further, he sins by soliciting God again, and endeavoring to alter his will. He receives this permission; and it is given in answer to his prayer, that he may be rebuke in his madness, and yet not be rebuked, he had lost his life for it! But he acknowledges his fault, and is ready to return home—again a partial return to duty and repentance. Sent forward by God, he still attempts divination, and would fain steal a curse where God designed to bless. How long he struggles against the light and truth of God, till at last inspiration overbear him; and he

points out the full force of prophetic utterance, and seems to lose all hopes of worldly honor and advancement from the faithfulfulness with which he speaks cordially forth the divine blessing.

Had he gone home then, and stayed there, faithful at the last and in the main to God, he should have drawn a different lesson from his story; he should have magnified the grace of God which had interposed so wonderfully and so often to rescue one who had so long and so willfully endangered himself; and we should have read the lesson of hopefulness and encouragement to those who have often felt tempted to give way, drawn from the example of one who had tottered and staggered over and over again, on the very edge of fatal sin and worldliness, but had at last yielded himself up to the guidance of the Spirit, and in the strength of that grace had conquered, and was faithful in the end.

But the deadly gift of cleverness! also, for the dagger of that sharpness of wit which leads us to endeavor to compass our ends by indirect and circuitous means! The politician, who could not forego true words, tried his craft. He succeeded and he failed. He succeeded against man; he failed against God. The evil that he planned, by means of other men, was brought about. The personal advancement that he sought was overthrown by miserable death, and a name blasted to all generations in the inspired oracles of God.

Oh, brethren, let us turn our eyes upon ourselves! Can we not read ourselves in much, at least, of this history? How apt we are to totter this and stagger upon the edge of truth and duty! Not indeed visibly, internally, distinctly giving it up and forsaking it; but trying to hold it together with as much of worldly indulgence and prosperity as we can; trying to serve God and mammon, God and our own heart's lusts; trying by all sorts of cunning self-deceit to keep truth (so at least as not to abandon it) and be prosperous, to keep truth and be rich, to keep truth and be popular, to keep truth and be comfortable.

But if a man does thus allow himself to palpitate with the which ought to be the foundation and basis of all else; if he divides his aim between two objects in his life; if he goes on, so venturing to the very edge of duty and truth continually going, so to say, as near to the wind on every occasion, as he possibly can, without actually disowning and forfeiting the truth which he believes, and thinks that he is holding fast—do you suppose that that conflict will continue long? do you imagine that so painful a battle will end in a draw? No; by no means; that which the intellect holds will yield and give way; that which the heart loves will gain strength, and have victory. At last it must needs be, whether the ultimate condition of the man be produced by the gradual dying away of the intellectual hold of truth, or by some sudden death, or otherwise, that the conflict will end. The man, engaged, by stroke of policy and skill, to gain both objects at once. One way or the other, the worldly heart will have its way. It smother the intellectual faith. If necessarily kill it. The world cannot be taken in to share the empire of the heart without becoming, ere long, the sole ruler and tyrant in it.—George Moberly, D. D., (Oxford.)

DEATH OF BUXTON.

TOWARD the end of November, 1843, Mr. Buxton rapidly declined in health. His weakness was also accompanied with loss of memory and confusion of ideas, from which, however, he was afterward restored, the mind recovering its accustomed clearness.

The following summer morning, says his biographer, "he would often rise at four or five o'clock, and go into his dressing-room, where his voice could be heard for an hour or two; at a time, in fervent prayer. When remonstrated with on the risk to his health, he would answer, 'I have not time enough for prayer. I must have longer time for prayer. The objects of these prolonged supplications, at another time he referred to as being, "that I may receive faith, that I receive the grace of God in my heart, that I may have a clear vision of Christ, that I may perfectly obey Him; that I may have the supporting arm of the Lord in every trial, and be admitted finally into His glorious kingdom."

It was remarked of him also at another time: "It would be impossible to describe the energy of his prayer, while imploring supplications, at another time he referred to as being, "that I may receive faith, that I receive the grace of God in my heart, that I may have a clear vision of Christ, that I may perfectly obey Him; that I may have the supporting arm of the Lord in every trial, and be admitted finally into His glorious kingdom."

With strength gradually yet surely failing, he passed the summer and autumn months. In December, he was seized with "a severe spasm in the chest." Though reduced to the lowest state of weakness at this time, he again revived.

Toward the end of January, on experiencing some return of strength, he remarked, "How pleasant is the feeling of rest on recovery from illness, while all our worldly occupations are laid aside!" and when some one observed to him that it seemed like a foretaste of the heavenly rest prepared for the children of God, he immediately broke forth into prayer for each member of his family; that they might be partakers of that blessed rest, through Christ our Lord. The varied expressions of tenderness for those most dear to him, which were blended with these prayers, were singularly impressive. He continued to take a lively interest in every thing connected with his poorer neighbors; indeed, his own needs seemed to open his heart more than ever to the wants of others, so that it was necessary to avoid mentioning cases of sorrow or suffering, from the pain it occasioned him.

About a week before his death, he was visited by Mr. J. J. Gurney, who thus writes concerning his state at the time:—"It was almost, if not entirely, a painless illness. Nothing could be more quiet and comfortable than the sick room, with an easy chair; no fear of disturbing him, who was sure to be either asleep, or, if awake, in an unruffled, cheerful state of mind, giving us, from time to time, characteristic tokens of

himself, with his well-known arch manner, and with undeviating kindness and good temper to all around him, and no fretfulness or irritation. Never was a Christian believer more evidently rooted and grounded in his Saviour; never was the Christian's hope more evidently an anchor to the soul, sure and steadfast.

"On my remarking to him that I perceived he had a firm hold on Christ, he replied, in a clear emphatic manner, 'Yes, indeed, I have, unto eternal life.' After a long-continued state of torpor, he revived, surprisingly. Just before we left him, his mind was lively and bright, as a morning without clouds. While memory lasts, I can never forget his eager look of affection, of love, joy, and peace, all combined, as he grasped my hand and kept hold of it for a long time, on bidding him farewell, and saying to him, 'Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him, my dearest, my dear friend.' Calmly and tranquilly came the ending of these sacred scenes. On the 19th of February, he sank into a quiet sleep, from which he awoke no more.—M. A. Collier.

CHRISTIANITY AND SCIENCE.

God forbid we should live to see the day which proclaimed war between Christianity and Science—a civil war, a war between brothers! Nature is one book of God, the Bible is another; its claims as such resting on grounds independent of Science, and unassailable by the evidence of Science. They cannot be at variance. Every seeming discrepancy in them must be capable of reconciliation. In every page the Bible sends us back to Nature, to read the symbols and laws, written only in other symbols; and Nature, when rightly read, must lead also to the Bible. Both employ the same instruments of the intellect—faith and reason; faith by which we accumulate our facts from testimony, reason by which we deduce from those facts legitimate conclusions. Both demand the same rigid scrutiny of testimony, the same careful application of reasoning, both alike create, and create how vainly and analogously! Both rest upon things which have been heard and seen. Both link those things with one great First Cause, the Creator of heaven and earth, both minister to each other's wants. The closest, the most affectionate communion, mutual confidence and sympathy, joy in its spread, pride in its triumphs, ought to be the feeling of Christianity to Physical Science. And little more is needed to cement this union, to heal all wounds, to soothe all heart-burnings, than a strict and conscientious observance of the laws of Inductive Logic, the great charter of science itself. Draw a rigid line of demarcation between fact and fancy, experience and theory. Never allow a theory of science to trespass upon a fact of Scripture, nor a theory of interpretation of Scripture to interfere with a proved fact of Nature. Wherever a difference arises, scrutinize its terms; see if it does not arise exclusively in the region of theory, not of fact; in some hypothesis, or assumption, or inference of man, or either in the real Word, or the real Work of the Creator; and we may preserve both peace and freedom. Here lies our hope and comfort even in the present uneasiness and seeming estrangement of Christianity and Science.—London Quarterly Review.

OUR ENGLISH TONGUE.

THERE is nothing that will more help to form an English heart in ourselves and in others than will this. We could scarcely have a single lesson on the growth of our English tongue, we could scarcely follow up one of its significant words, without having unawares a lesson in English history as well, though not merely so, but in some curious fact illustrative of our nation's life, but coming at the centre of that life was gradually being shaped and moulded. We should thus grow, too, in our feeling of connection with the past, of gratitude and reverence to it; should have the more truly, and therefore more highly, what it has done for us, all that it has bequeathed us, all that it has made ready to our hands. It was something for the children of Israel, coming into Canaan, to enter upon wells which they digged not, and vineyards which they had not planted; but how much greater a boon, how much more glorious a prerogative, for any one generation to enter upon the inheritance of a language, which other generations, by their truth and toil, have made already a treasure of choice treasures, a storehouse of so much unconscious wisdom, a fit organ for expressing the subtlest distinctions, the tenderest sentiments, the largest thoughts, and the loftiest imaginations, which at any time the heart of man can conceive!—Trench.

Foreign Summary.

DEACONESS INSTITUTION AT KAISERWERTH.—We extract from the German Reformed Messenger, the following in regard to this noble charity: The care of the sick, which commenced in 1836 in a house at Kaiserwerth with one sick person by one deaconess, is now attended to in fifty-three hospitals, extending from Alexandria and Jerusalem to Pittsburgh in North America, by deaconesses from Kaiserwerth Institute.

Twenty-nine Deaconesses set apart to the work by the Church authorities, have been laboring for the relief of the poor and suffering families, which attach to our cities like a cancerous affection. Besides these, a number have been actively engaged at Poor-houses, Institutions for the Blind, and Female Asylums, one of the latter of which at Berlin, has, during the seven years of its existence, furnished shelter for over two thousand females. The care of the imprisoned was commenced already in 1833, before the founding of the Deaconess Institute, by the Asylum in Kaiserwerth for discharged female prisoners and reformed females, and is now carried forward abroad in prisons by deaconesses. The nurture, education and instruction of children is attended to by deaconess-teachers, of whom there are sixty connected with the Institute; in schools, orphan-houses and seminaries, and also by more than nine hundred teachers and governesses, who have been educated in the Seminary at Kaiserwerth since 1836.

REFORM IN NAPLES.—A large portion of the clergy in and around Naples are tinged with liberal views. They are the unwilling agents of the Pope in the present state of affairs. They believe nearly all the doctrines of the church, but abhor many of her practices, and they hope by forming a new branch to keep to the faith of the masses, which they plainly see will otherwise soon be entirely out of their power. Among other changes, they propose to abolish the celibacy of the clergy. How large a number this dissatisfaction includes is somewhat uncertain, but circumstances seem to indicate that it is widely extended.

SABBATH DEGRADATION IN ENGLAND.—In view of the fearful desecration and wickedness that usually follow the running of railway cars on the Lord's Day, the Lord Bishop of Chichester, in England, has headed a remonstrance, signed by the ministers of all denominations and four thousand laymen, at Brighton, to the Directors of the Brighton railway against this great evil on their road. It is believed the remonstrance will be promptly reformed.—Christian Instructor.

A NONCONFORMIST PATRIARCH.—The Christian World mentions a visit paid by a correspondent to Rev. James Spurgeon of Stambour, Essex, the grandfather of the popular preacher. This venerable man, now in his eighty-sixth year, still preaches to the people to whom he has ministered for fifty years. The church of which he was pastor was formed in 1662.

In all three hundred and forty sisters are employed in connection with the Deaconess association, of whom two hundred and fourteen are stationed abroad, at eighty-three different stations, among which the seven oriental hospitals and seminaries at Alexandria, Jerusalem, Beirut, Sidon, Smyrna, Constantinople and Bukarest have gone forward with special success; and promise to insure a permanent benefit to the Orient, especially in the moral elevation of females.

The special success, with which the Lord has crowned the work at Kaiserwerth, is marked the reporter, cannot fail to awaken in all who have been engaged in it, feelings of the deepest humility and gratitude. Still it is to be admitted, that the work was carried forward in the midst of great difficulties, especially of a pecuniary nature.

HERESY IN THE CHURCH OF ENGLAND.

The Presbyterian Witness, of Canada, says: "that the Church of England pupils are open to infidelity and persons who deny the inspiration and truthfulness of the Word. We will not go far for proof. We will simply refer to the notorious 'Essays and Reviews.' Six clergymen of the English Church contributed to that volume. None of these has yet been deprived of license or emolument on account of the views expressed. One of them, indeed, Dr. Williams is threatened with prosecution, but it will cost his prosecutor £5000 sterling, and the Archbishop of Canterbury would not undertake any disciplinary act unless some party would guarantee to him the sum of £10,000 to defray the costs in which he might become involved.

The errors of the 'Essays' are thus summed up by Bishops and other clergymen of the Church of England:

1. They deny the Incarnation of our Lord.
2. His miraculous Conception and Birth.
3. His Resurrection from the dead.
4. His Atonement.
5. The Creation of the world.
6. The Possibility of Prophecy or of any Miracle.
7. The Personality of the Holy Spirit.
8. The Fall of Man and Original Sin.
9. The descent of mankind from Adam.
10. The Inspiration of the Scriptures.

THE BULGARIANS.—The Bulgarian question has made no progress during the last month. I know not that any new propositions for its settlement have been made from any quarter. Meanwhile the exiles remain in banishment. The monthly allowance made for their support is discontinued, in fact was never paid beyond their first month.

The Government in every way is manifesting its indifference to the just claims of five millions of its most faithful subjects. On the other hand, if we may credit reports, not a few of these five millions are seeking a solution of their question, and deliverance from their troubles, in a way that can be neither agreeable nor profitable to the Government. Great numbers, it is said, are migrating from the Northern parts of Bulgaria into Russia, to Bessarabia, and the Crimea; attracted there by promises of religious and civil privileges, beyond what they can enjoy in Turkey. The Government has despatched an agent to inquire into the causes of this movement, preparatory to taking measures to put a stop to it.—News of the Churches.

A BIBLE READING.—I was, two nights ago, at a Bible reading, convened at the house of one of the Plymouth brethren. About one hundred persons were present. The hymns were sweet, the prayers fervent and scriptural in the main, but the reading (the portion which came up being 2 Thees. xi. 1-14) it brought in what appeared to me strangely crude and untenable views about the second advent, the battle of Armageddon, etc. The "Man of sin and son of perdition" was only recognized as partially applying to Popery—it was apostate Christendom—and the final Anti-Christ is not Popery, but the wilful, unrepentant, unrepentant, unrepentant Napoleon, who, with "the beast," is literally "to be cast alive into the lake of fire!" Had these people got a Presbyterian education; they would have been kept from such absurdity.—Cor. of Presbyterian.

BAPTISM OF A JEW IN TURK.—On Friday, 12th July, in Vaudou Church of Turin, the ordinance of baptism was administered by the Rev. Mr. Laurie of the English Church, to a young Israelite from Leghorn, Emmanuel Arios, who, after several months of constant study and meditation, has come to the full conviction that Jesus of Nazareth is the true Messiah. . . . The solemn service which had attracted many acquaintances and friends of the young Jew, was conducted with the edification of those who were present and witnessed the accents of profound conviction in which the neophyte (who in baptism added to his own name of Emmanuel that of Paul) replied to the questions made to him concerning his faith.

REFORM IN NAPLES.—A large portion of the clergy in and around Naples are tinged with liberal views. They are the unwilling agents of the Pope in the present state of affairs. They believe nearly all the doctrines of the church, but abhor many of her practices, and they hope by forming a new branch to keep to the faith of the masses, which they plainly see will otherwise soon be entirely out of their power. Among other changes, they propose to abolish the celibacy of the clergy. How large a number this dissatisfaction includes is somewhat uncertain, but circumstances seem to indicate that it is widely extended.

SABBATH DEGRADATION IN ENGLAND.—In view of the fearful desecration and wickedness that usually follow the running of railway cars on the Lord's Day, the Lord Bishop of Chichester, in England, has headed a remonstrance, signed by the ministers of all denominations and four thousand laymen, at Brighton, to the Directors of the Brighton railway against this great evil on their road. It is believed the remonstrance will be promptly reformed.—Christian Instructor.

A NONCONFORMIST PATRIARCH.—The Christian World mentions a visit paid by a correspondent to Rev. James Spurgeon of Stambour, Essex, the grandfather of the popular preacher. This venerable man, now in his eighty-sixth year, still preaches to the people to whom he has ministered for fifty years. The church of which he was pastor was formed in 1662.