# Poetry.

#### A Happy New Year.

Ir was New Year's morn, and the city bells Had ceased to toll the Old Year's death knell. 'Neath the winter's sun was glistening bright The snow that the Old Year had left in its flight. In many a heart was the warm love stirr'd, As friend met friend with the kindly word-"A Happy New Year"—and voices that morn, Sang the welcome song of the year new born. Through the crowded streets, where the thronging

Of humanity—the rich, and alas, The friendless child of poverty-meet. An old man tottering on his feet, Trod slowly. The brow 'neath the silver'd hair, Was furrow'd with traces of many a care; There were tears on the faded and wither'd cheek, That told there were thoughts he might not speak Astir in his heart. Just then, came along A little child, singing a bird-like song; When just as she passed with a merry bound, The staff of the old man dropped to the ground Quickly she turned, and with childlike grace She gave it to him, while her fair young face Grew sad as she marked a falling tear, And softly she whispered "A Happy New Year."

The old man started, those simple words His soul to its very depths had stirr'd; For many a long and a weary year Had pass'd since that greeting fell on his ear. With a murmured blessing his hand he laid, On the soft flaxen curl of the little maid; Then slowly he turned upon his way, While his thoughts wander'd back to his boyhood

Again in memory he played by the side Of the mother that long ago had died; Again in the calm and quiet even, He lisped at her knee, "Our Father in heaven." Once more he stands by a father's side, As when with a father's love and pride He blessed his boy; and faster the tears Fall now, for one that was far more dear Than even these—the fair young girl, With her roguish smile and her sunny curl, Whose heart was his own, in whose merry glee He had joined so oft, nor thought it could be She would fade so soon. Sad, sad, these thoughts Yet a gleam of joy to him they brought. Though with the past every idol had fled, Though the loved and cherished lay hid with the

Yet, he knew life's pathway would soon be trod. And he should meet them with his God; And Hope's voice seemed whisp'ring low in his ear Again the child's greeting-"A Happy New Year."

#### FOREIGN CORRESPONDENCE

a "foreign correspondent" should be, which trick played over again—Satan transformed as he sees them, in language that does not do of Gospel truth through that mighty and what Talleyrand said words were invented to complicated system. The religious services do-"conceal ideas." He must not be a in theatres have been resumed for the winter, literary painter, whose fancy holds the pen. and a series of special services in St. George's-He has a claim on the indulgence of his read- in-the-East, so infamous a short time since ers, when he differs from them in his opinions for riots caused by the Puseyite pranks of concerning actors and their actions; for if the clergyman, is also announced. It is the reader and writer looked at the indivi- something novel, and withal pleasing, that a dual subjects in question from the same stand- bishop finds it does not tarnish his Episcopal point and through the medium of the same dignity to write a friendly note to a Baptist circumstances, most likely they would agree. As for the correspondence of this contributor, it should be multum in parvo, which may him, is an open air preacher, has written to be freely rendered, much in a nutshell, Mr. Spurgeon, as follows: "Indeed, when I though it cannot be de omnibus rebus et ceteris—about everything, and more. It shall whom the efforts of all the ministers of relibe the endeavor of your correspondent, to gion among us fail to rouse, how can I fail to the best of his ability, to give what you rethank God that those powerful means of inquest-"a sketch of matters of interest in fluence you possess are enlisted in Christ's with the same noble and ennobling object name reminds us of what is not so pleasing. which you have in view, namely, to promote the interests of Messiah's kingdom, and, in diences on Sabbath in the Metropolitan Ta-· promoting these, to proclaim His mediatorial bernacle are not so large as formerly. We glory. He begs to say that, if his letters be hope an enemy has said this. It is singular them, among the readers of the Banner, there shall not be heard the voice of complaining concerning the "foreign corres- and how to save them, to shrews and how to

tory. Though I mention it under England, it refers to the three kingdoms. Since the should keep to that mission. Surely the abolition of the tax, in October, we get our religious activity discernible in all ranks, is newspapers cheaper, and we are threatened reliable proof that the revival influence is with such a multitude of periodicals, and still at work in England. The Lord extend books, that we are in danger of being bewildered by the variety. The beauty of the [Conclusion in our thing is the reduced price. We fear a goodly number of the cheap weeklies and monthlies should be valued, if we take their contents, MERITORIOUS DISTRIBUTION OF MORAL as the disappointed wife valued her husband who did not turn out as she expected-"dear at any price." It is gratifying to find that the friends of sound and varied literature are ple by which they fancy they perform acts of taking advantage of the new act to increase the circulation of periodicals and papers, which will prepare the way of the Lord, and vast amount of this falsely so called "good point sinners to the Saviour. The people works," is done every year at this place prin-will read, and if they cannot get good read-cipally by literary men, and candidates for ing they will take what they can get. It is promotion in literary rank, or by men who time for Christians to make a determined are connected with the administration of the endeavor to drive pernicious literature from affairs of large temples. Oftentimes the disthe field, and to fill it with Gospel truths.

presentative men-appeared at public enter- for favors supposed to come from the gods, tainments in London. The representative or in order to procure such benefits in the of the United States made a very plain and future. In connection with the literary exsensible speech, breathing a friendly spirit aminations of individuals for degrees, there towards Britain. He was the statesman is much of this distribution performed at without displaying statesmanship, such as we Fuh Chau. The design of the distributors. are accustomed to witness on similar occa- or those who are at the expense of the books sions. He did not however, avow the fact, and tracts distributed at these examinations, that the present fratricidal war in America is to acquire a fund of merit, which will aid is, as an enterestionably it is, a war against them to succeed in some of the regular lite-slavery on the part of the North. Popular rary contests. The object in view is a selfish feeling in these kingdoms is decidedly in fa- and personal one terminating on the donor or vor of the North, and dead against the South his family, not a benevolent one, prompted in the war question. There may be some exceptions—interested individuals—who could almost tell the weight of a shadow of a shil-

ling; but we treat them as courageous and not over-particular students of arithmetic sometimes do the fractions they find at the end of their sums-reject them. It is the opinion of many clear-headed and soundhearted men on this side of the Atlantic that, if President Lincoln's government were true to itself, true to liberty, true to humanity, true to religion, true to God, and fearlessly declared this to be a war against slavery, the people of the British isles would give no uncertain sound. They could understand far better the meaning of the abolition of slavery than the preservation of the Union. The other American representative referred to, was from the "Confederate States," as they are termed. In his post-prandial oration there was a smaller amount of tall talk -" English on stilts"-than we would have expected from that quarter. He did not disguise the fact that the Confederates have gone to war for slavery—to defend it, to extend it, and to perpetuate it.

Considerable anxiety is felt about the supply of cotton for British manufactures, that from the cotton-growing States of America being virtually cut off. A deficiency in the supply, even for a short time, must cause much suffering among the operatives who, as a class, are recklessly improvident. Parts of Africa, India, and Australia are spoken of as promising cotton-fields. So it appears cotton will not dictate to England how her pulse should beat in her political relations to America, or ever make her the friend and defender of that iniquitous system of which, to her enduring honor, she washed her hands more than a quarter of a century since.

The excitement produced by the appearance of the now celebrated Essays has passed away. The authors of some of them are in the hands of certain ecclesiastical courts, whose proceedings are so tedious that the accused may live to be centennarians, and die without having heard the verdict in their case. The voluntaries are mustering their forces for a vigorous campaign against the church rates next session of Parliament. It is not chimerical to suppose that the Established Church could do as well without them in England as in Ireland, where the loss of them has been a gain. The Congregational Union held a meeting in Birmingham lately. Perhaps the most interesting and important topic submitted to the meeting was a proposal for celebrating the bicentenary of St. Bartholomew's day—the 24th of August, 1862—the day on which 2000 conscientious clergymen of the Church of England refused to put on the yoke of the Act of Uniformity. The Congregationalists should not be alone -Banner of the Covenant. in commemorating the events of that day. In the celebration all should join who venerate the memory of the noble Puritans, and admire their principles and consistency. It is "A FOREIGN Correspondent—who is he?" not possible the Americans can have forgot-Perhaps some of your readers may quietly ten what they owe, under God, to the teachask such a question, when they see in one ing, example, and energy of the Christian of the columns a line or two from the editor, heroes whom a reckless bigotry banished introducing the new contributor's communi- from their happy English homes. Oh, that cation. Your "foreign correspondent" has we had some of the spirit of the Puritans no idea of telling your readers who he is, among us to defend the sanctity of the Sabhowever interesting an autobiographical bath against the descerations of the hosts of sketch might be to some of them who have mammon-worshippers and pleasure-seekers, He will, however, give them his idea of what the color of philanthrophy! It is the old does not imply that he considers himself ad into an angel of light. London is stirred to unquem—up to the mark. Such a contribulits centre by the earnest efforts of Christ's tor should be an honest, observant, warm- laborers. Preachers, visitors, tract-distribuhearted man, who can look his fellows and tors, lecturers, Bible women-all are busy events fairly in the face, and write of them | endeavoring to convey the life-giving current

The Bishop of London, who, all honor to church and state during the month," and cause." The mention of Mr. Spurgeon's tame them-from the Lord Jesus Christ to celebrated Lord Mayors. We remember, at The repeal of the paper duty—a duty which some political economists called "a tax upon knowledge," is now a fact in his-

[Conclusion in our next.]

#### (For the American Presbyterian.) BOOKS BY THE CHINESE.

ONE of the methods invented by this peotribution of such books is done in the per-About the same time, two Americans—re- formance of a vow, either as a thanksgiving PHILADELPHIA, THURSDAY JANUARY 9, 1862.

forcing compliance with the sentiments incul- joy when the Gospel whispers peace." cated, by the use of arguments peculiarly Chinese. They generally hold up some temporal good as the reward of compliance, and sometimes refer to calamities, misfortunes, and distresses endured by particular individuals at certain times, as being the punishment inflicted by the gods for non-compliance. Most of the large books state where they may be had by those who wish to engage in their distribution, and contain the names and residences of those who have heretofore printed and distributed them, as well as the number of copies they have given

saying it was a "most excellent work." The book purports to have been written by a cer- everything." tain "doer of good works," a native of Su Chau. It has been published here to accommodate those who wish to embark in the meritorious employment of distributing it. Among its contents are "Twelve Sentences of Good Words." Each sentence is followed by a few lines of comments on its meaning, and of exhortations to its practice; and by verse of Chinese poetry of twenty-eight characters of similar import. As a sample of the sentiments of these books designed to admonish the age, I will give a liberal translation of these good words:

TWELVE SENTENCES OF GOOD WORDS. 1. You should not disobey your parents. 2. You should not quarrel with your

3. You should not indulge in depraved nd bad acts. 4. You should not utter injurious words. 5. You should not drown female infants.

alse prétences.

9. You should not destroy animal life. 10. You should not be remiss in the doing

ground kernels of grain or any printed paper. sin, and reduced all sin to sinning—making, 12. You should not eat the flesh of a dog however, the first sin of each descendant of

You should not commit fornication. Yould not commit murder.

You should not impose upon the orphan or immediate agency, actually brings into being

You should scold or curse. You should not open a gambling shop. You should not smoke opium.

o the marriage of a widow. uarrels or lawsuits.

n obscene theatrical show.

You should not oppress the poor. rom others.

ence between these and the Ten Command- Calvinists even now do not scruple to call-

nerits of the Saviour. Fuhchau, July, 1861

# VARIOUS TESTIMONIES ON THE TRUE

MR. BARNES' ESSAYS AND REVIEWS. In that on Practical Peaching, which he faith: describes as "that which is adapted to produce an immediate and decided effect on men,' he says; "all other kinds of preaching are comparatively useless." "Such," he argues, was the preaching of our Lord Jesus Christ. He advanced no truth that was not adapted to make a deep and permanent impression on mankind. . . The case of Edwards will at once occur as a most striking exhibicross of the Saviour."

ing of beef; reverence for the Chinese printed or written character, the eating of vegetables, filial piety, the drowning of female children, the repairing of roads and bridgos, etc. These subjects are treated in the peculiar manner of the Chinese, either exhorting to do or to refrain from doing them, and enspeaks out its thunders, and be filled with speaks out its thunders, and be filled with speaks out its thunders, and be filled with speaks out its thunders, and the law and the law the law shall make the sinner tremble when the law speaks out its thunders, and be filled with speaks out its thunders, and the linto the settled peace and purity of the Christian. They are the sweet openings of the buds of spring, the putting forth of lovely done? What will be the most effectual deepener and promoter of these feelings? It is clear that if the chieft of the parent was to

Dr. JAMES W, ALEXANDER, in his Thoughts on Preaching, expresses himself much to the same effect. He briefly discribes the preacher's business to be, "to declare God's truth so as to save souls."

The great duty of the preacher is 'by manifestation of truth to commend himself to every man's conscience in the sight of God." Speaking of doctrinal preaching, he says, We think doctrine being clearly defined and established should always be developed in its practical and experimental bearings."

# THE THEOLOGICAL SESTEM OF EMMONS. world can give. What is demanded then to

HE agreed with the school of Edwards in rejecting the direct imputation of Adam's sin, but he advanced beyind most of his predecessors in virtually resolving all imputation into an abstract divine constitution—a matter of sovereignty rather than a moral procedure. The "covenant" followed of course in the same line. He symbolized with the younger Edwards and Hopkins, and opposed the older Calvinism, as the extent of the atonement—proclaim to be universal in its provisions, and recognizing in it a satisfication of Cod shall be grieved! How soon the Spirit of God shall be grieved! How faction to the general justice of God; but he is far from resolving it into a means of moral impression—for he says that it was "necessary entirely on God's account; " and that 'nothing can make atonement for man's sins, which does not express the same vin-6. You should not wound the conscience dictive justice of God, which he expresses in the penalty of the law. In contrast, however, with both Edwards and Hopkins, he and what man and does often exist, in a faalse pretences.

8. You should not beat down the proper to our justification; and identified justification and mily without prayer; cold and cutting reconsensus of Calvinism, and to Edwards, God in saving man; apparent respect, but Bellamy and Smalley, and following out sundry hints and speculations of Hopkins, Em-11. You should not throw down on the mons denied the received doctrine of original Adam to be coeval with the existence of his Immediately following these "twelve sen- soul, and to be a consequence of the Adamic ences of good words," are fifteen supple- transgression. Taking up the hypotheses of mentary ones, also designed to exhort the age. Edwards and West as to identity and the dithe were each followed by explanatory and vine causality (viz the the identity of any the wealth of the Indies, I would hortatory remarks, but by no poetry. A created existence consists merely in the last the loss and rain which might a ranslation of these sentences reads as follows: that a divine constitution makes it to be the same at each successive moment)—he was led

every event and every exercise, each distinctly by itself—the most thorough-going anatonism, extended to mind as well as matter, of sin and of hell.—Barnes' Essay. surpassing even the idealism of Berkeley, to You should not be the go-between in regard | which it is near akin. In distinction, too, You should not instigate men to engage in with Edwards, the Franklin divine defined virtue as the love of being; following Hop-You should not plan how to deceive people. kins, he called it a disinterested love; comortant as well as false, are others of these week; and many, many a New England soul, good words," so lauded and so much ad- through this torture has found its ecstacy.

taste and views of the Chinese. They de- entitled, "Sin, through the Divine Interpo- extremely idle: so idle, that we cannot willclare that the books which are designed to sition an Advantage to the Universe" (that ingly take the pains to withdraw our affecadmonish the age introduced by missionaries, is, as overruled, and not in its own nature). tions from sensible things, to reduce our are of no use in this land. They prefer And, Emmons, bolder than the rest, not only wandering thoughts, to compose our hearts. those which teach the performance of so- with Hopkins, denied the palliative of "per- to right frames, to bend our untoward inclicalled meritorious acts, to those which teach mission," to which most Calvinists clung, but nations to a compliance with our duty? Do them to repent of their sins, and rely on the also made God the efficient cause of sin, in we not betake ourselves to other conversa-SINIM. trepidly asserting, "that there was the same tions and commerces, merely for refuge, shunkind, if not the same degree of necessity in ning this intercourse with God, and with the divine mind, to create sinful, as to create ourselves .- Barrow, quoted by Barnes. holy beings," viz., that he might display his justice and his grace. And thus he carried out to its sharpest extreme, in prosaic and logical terms, what even Augustine and Calvin veiled in the language of feeling and of

> "O felix culpa, quæ talem et tantum Meruit habere Redemptorem!" -Am. Theological Review.

# PERIL OF A PRAYERLESS FAMILY.

THERE are times when your children think—deeply think, of the subject of relithe hearts of men, and bind them fast to the the path that leads to immortality. Every the pay of army officials system whose power was appropriately dis-played on the day of Pentecost, and under sire that these serious thoughts should ripen and emoluments of a Major. After the war

clear that if the object of the parent was to secure the ascendency of these feelings; no way could be found so effectual as daily religion in the family. Let the child see that his seriousness has the countenance of a father and mother—that it falls in with their views, and accords with their most deep de-

sires—that to cherish these feelings would be

to pour balm into their bosoms, and to fill

their lips with praise—that there is an altar

for the morning and evening sacrifice to deepen them, and there is no earthly influence that could be so effectual to ripen these well as the number of copies they have given away. The sentiments inculcated, oftentimes even in the same book, belong to the various popular native religions, as Confucianism, Buddhism and Lamaism, being designed to suit all classes of religionists, and to meet with the approval, more or less, of all classes of the people.

perimental pearings.

Viner's idea is somewhat different: "The object of pulpit eloquence, is to determine the will, but this object of closely combined with that of instruction." The preacher's tation, and it is easy to see what is to be the result on the mind of a child anxious about his eternal welfare. True, he feels, and deaply feels. He prays he trembles he of the people.

Some time since an aged priest of seventy years, of the Buddhist sect, on calling at the rich and extensive temple dedicated to the honor of the goddess of sailors, with which he was connected, presented the writer with a volume of the above general description, results," he adds; "let us not be more urgent tion is shorn of its power. Fashion, wealth, than God, who alone knows the time for and splendor, are dimmed of their lustre, and the spirit pants for immortality—for bright-

> fill the whole soul with peace? What but the family altar—the deep seriousness of religion there—the pleading father, the bending circle, seeking for common salvation? And if there be no such altar how cold and chill all that influence in a family! If the world be all, and fashion only has its seat there, or wealth is the grand object, or a mother's lips invite to the theatre and the ball-room, and never speak of prayer; and a father's hand all seriousness shall disappear! How soon the Spirit of God shall be grieved! How soon a new current will be given to the affections, and the Son of God shut from the view, and the Prince of darkness establish again his broken and enfeebled reign. Stronger fetters shall bind the captive to the chariot real sarcasm, the work is done, and the enemy of man has gained his object. The most sad narrative, perhaps, that could be penned in this world, would be the history of families who have thus stifled the serious thoughts of children, and driven back by neglect or derision, the Son of God advancing to take possession of the human heart. For

the loss and ruin which might accrue to my children in days of seriousness, by the neto the inference, that the divine power, by an immediate agency, actually brings into being when the neglect of this plain and obvious duty, may seal the character of a child, and mark his course forever onward in the ways

# NO TIME FOR DEVOTION.

Do we take devotion itself to be no business, or a business of no consideration? Do we conceit, when we pay God his debts, or You should not act or hire others to act | bining it with the doctrine of submission to | discharge our duty toward him, when we crave the divine will, he drew the inference, which his mercy, when we solicit the main concernhe supposed Paul enforced, when he declared ments of our souls, that we are idle, or mis-You should not forget benefits received himself willing to be accursed from Christ, employed? that we lavish our time and lose for the sake of his brethren. No mediæval our pains? What other affairs can we have You should not charge or insist upon an mystic, no French quietist, dared to make a of greater moment, or necessity than this? willingness to suffer the tortures of the lost Can there be any interest more close, and You should not neglect the family graves. the condition of obtaining the bliss of the re- weighty than this, of promoting for our own You should not burn the coffins of the dead.

These are given as examples of the docince and the commandment of more triple.

And this profound mysticism was souls eternal health and happiness? Is not this indeed the great work—the only necestrines and the commandments of men taught the keenest logic, and inculcated upon men sary matter—in comparison with which, all and revered by the Chinese. While some and women in the church on Sunday, and in other occupations are trifling? What are the are highly important, how trivial and unim- the conference meetings on other days of the great businesses of this world? What but scraping for pelf, compassing designs of ambition, courting the respect and favor of men, nired by this people. How vast the differ- And this is the ethical theory which some gratifying sinful curiosity, and carnal humour? Shall these images, these shadows ments and the other moral and religious doc- utilitarianism! Yet, again, opposing the of business, suppress or crowd out devotion? older Calvinism, and in conjunction with the -that which procureth wealth inestimable, Missionaries to this people universally look | Hopkinsians, he preached natural ability and | pleasure infinitely satisfactory, and honor spon the distribution of these books and the the necessity of immediate repentance, in de-lincomparably noble: above all that this earth espect paid for their sentiments, as great ference to his exercise theory, sharpening the can afford? Is it not, beside, no such indisbstacles to the reception of the Gospel. The statements on both points; still, however, pensable business, but rather some base do-Chinese usually apply the same term which fighting the Armenian self-determination, and tage on lucre, some inveigling bait of pleadescribes these books, to the tracts and books inculcating the strict irresistibility of divine sure, that crosseth our devotion? Is it not circulated by foreign missionaries, "Kuong grace. In the theodicy, Calvinism has ge often a complimental visit, an appointment sie ung" volumes admonishing or exhorting nerally been content with leaving the ultithe age. They, however, are quick at dis mate ground of the divine permission of sin so deeply urgeth us to put off our duty? cerning the difference between the sentiments an inscrutable mystery; but this did not sa- Nay, is it not commonly sloth, rather than of the native and the foreign books. They tisfy the restless questionings of the school of activity, an averseness from this, rather than praise the sentiments of their own books, but Edwards, in their endeavors to fathom the inclination to any other employment, which assert that the sentiments of books of foreign ways of God. Dr. West, of Stockbridge dediverts us from our prayers? Is it not the origin, while they may do well enough for clared that sin was a necessary means of the true reason why we pray so seldom, not beforeigners, are unsuited to the customs, the greatest good. Dr. Hopkins wrote a treatise cause we are very busy, but because we are

#### ARMY CHAPLAINS—QUESTIONABLE ECO-NOMY.

LAST week the House Committee on Military Affairs was charged to inquire into the expediency of reducing the salary of chaplains in the army to nine hundred dollars about the compensation of a department messenger or janitor. It can hardly be expected that such a degradation of these officers will be considered either a wise or truly economical procedure.

The Articles of War have always recogtion of this just feeling about the proper ob- gion. They inquire what they must do to nized the importance of the chaplain's office. ject of preaching. . In the pulpit, be saved. They are pressed with the great if our memory does not mislead, the first bill the single aim was to press simple truths into truths of eternity, and they desire to know passed by the old Confederation, regulating cross of the Saviour."

Again, in the essay on The Christian Ministry, he says of the Gospel: "If it is a classes of the cares of the soul. And few it was provided that every brigade should of nature. Our system contains no such vio-

of 1812, this and other provisions were re- that condition which he occupies in our syspealed, when the army was reduced to a tem. The architect, in the construction of

tans, ready to share the privations of the upon principles in strict conformity with camp, the fatigues of the march, the dangers | these laws. This stone, which was rejected of the field, and assist in binding up soldiers' by the first builders, is become the chief wounds, pouring in oil and wine, bringing stone of the corner in our new edifice." them to an inn and taking care of them.

The fact that four of the chaplains at Bull that they were willing to stand by the men has become the head of the corner. Dr. and others who have been in the thickest of fluence and learning among them, declares, the fight, agree that their chaplains did not "What is the difficulty and what is the relinch in the trying hour.

same as those received by the messengers and lackeys of the Departments and Congress, back of all these. It is found in that atheisand you drive them from the Army, humili- tic red republican doctrine of the Declaraated by the low estimate placed upon their tion of Independence. Until that is tramservices, and that, too, contrary to the pre- pled under foot or its antagonist, there can cedents established by all legislation, from be no peace. Which is to go under, time 1776 to 1861.

The places of those now in the Army can, perhaps, be filled with good men, but not of that peculiar order of talent, disposition and culture so necessary to obtain influence with the field and company officers.

It may be that a curtailment of expense in his branch of the service is imperatively lemanded. If this is so, let there not be a eduction of salary, and thus of standard, but reduction of number. Now that the reginents are assigned to brigades, it may be exe-enact the law in existence during the last rom regimental chaplains now in the service.fitness for this delicate and difficult office, Paris basin; marble from Italy; brown with a proviso, to prevent jealousy among stone from Jersey; beautiful pale Bath stone rival denominations, that not more than onefourth of the chaplains shall at any one period belong to the same ecclesiastical body. By some such legislation, about two-thirds

separate regimental chaplains may be saved, and the morals of the army be nearly as well orded.—Phila. Inquirer.

# MR. BEECHER ON MR. STEPHENS.

the agitated question relative to our peculiar copal forms, Presbyterian teachings, and whether it is forever.) "African slavery as ideas of discipline, and various phases of interests among us—the proper status of the negro in our form of civilization. This was minates, with others the sermon. Some the immediate cause of the late rupture and think more of days and seasons, others less. present revolution. Jefferson, in his forecast, had anticipated this as the crock upon which tical. Some a ritual, others not; but all unithe old Union would split. He was right ting in the great essentials of belief, and What was conjecture with him, is now a re- maintaining the order of God's house and alized fact. But whether he fully compre- Word, constitute the Church visible; and nended the great truth upon which that rock all heartily trusting in Jesus Christ, seeking stood and stands, may be doubted. The pre- to be holy, depending on the Spirit; obeying vailing ideas entertained by him and most of the Bible as the only rule of faith and practhe leading statesmen at the time of the formation of the old constitution, were, that the Lord, and a dwelling-place in heaven through enslavement of the African was in violation of the laws of nature, that it was wrong in principle, socially, morally, and politically."
(Mr. Beecher.—I thank him for that testiwith or without the toga,-pray kneeling or standing,-baptise by sprinkling, pouring or mony.) "It was an evil they knew not well how to deal with, but the general opinion of the men of that day was that, somehow or other, in the order of Providence, the institution would be evanescent and pass away. The idea, though not incorporated in the reading a newspaper every day is confirmed constitution, was the prevailing idea at the among American people. Here is where the time. The constitution, it is true, secured religious newspaper comes in appropriately every essential guarantee to the institution on Sunday. A mind filled with exciting buwhile it should last, and hence no argument siness cares until Saturday's twilight, cannot can be justly used against the constitutional be satisfied all day with devotional volumes. rights thus secured, because of the common sentiment of the day. Those ideas, however, were fundamentally wrong. They rested upon the assumption of the equality of races. rous to do right, to reverence the Sabbath This was an error. It was a sandy founda- but he cannot at once find all his pleasure in tion, and the idea of government built upon what is to a mind unformed on religious subt; but when the 'storm came and the wind jects, even though taught "by the grace of blew, it fell.' Our new government is foun- God," dry reading. ded upon exactly the opposite ideas." (Mr. Beecher.—I thank him for that acknowledgment.) "Its foundations are laid, its corner was seven years a captive in Rome, and then stone rests upon the great truth, that the ne- returned to his native country, into which his gro is not equal to the white man;"—(Mr. father, Bran, introduced Christianity. Bran Beecher.—What an acknowledgment for a was a Druid, converted by St. Paul. Along government)—"that slavery, subordination with him returned Cyndas, Mawan, and Arto the superior race, is his natural and nor- wistli, Hen, or Aristobulus the Old, the Itamal condition. Thus, our new government is the first in the history of the world based Wales.—Emperor of Rome, by Mrs. Hamilupon this great physical, philosophical and moral truth." (Mr. Beecher.—And I will take the liberty so far to interpolate his speech, as to say, it will be the last. Farther on, Mr. Stephens says,—it is excellent reading, so that I cannot deny myself the pleasure of reading it to you)—"May we not, therefore, look with confidence upon the ultimate acknowledgment of the principle on which our government rests. It is the first government ever instituted upon principles in strict conformity to nature, and the ordination of Providence, in furnishing the materials of human society. Many governments have been founded on the principle of certain

peace footing.

Congress, at the last special session, again enacted that each regiment should be entitled to a chaplain, who should receive the pay of a captain of cavalry.

Under the influence of a patriotism as pure as that which constrained the brother of Charles Carroll. President Dwight, of Yale Charles Carroll, President Dwight, of Yale indeed, in conformity with the Creator. It College, Bishop White, and Dr. Duffield, of is not for us to inquire into the wisdom of his this city, to lend their influence to the coun-ordinances, or to question them. For his try in the days of the Revolution, some of own purposes he has made one race to differ the best educated and most respectable cler- from another, as he has made 'one star to gymen ef the Eastern, Middle and Western differ from another in glory.' The great States, have surrendered the quiet and pleas-ing associations of the pastorate, not to be-conformed to his laws and decrees, in the come "fighting parsons," like rebel Bishop formation of governments, as well as in all Polk and loyal Brownlow, but good Samari- things else. Our confederacy is founded

These last words, you will remember, were spoken by the Lord Jesus Christ, when set at Run were captured, and that three of them naught and rejected by the Jews, his counare still in the casemates at Moultrie or pri-trymen; and the Vice President of these sosons of Charleston, companions of Corcoran, called Confederate States does not hesitate and faithful as Abdiel in their allegiance, is to declare, with infamous effrontery, that abundant evidence that they were not as slavery, based on no other law than this, that swift-footed as the Mercury-like gentlemen slaves are of a different race: that slavery who reached Washington in good season for stands in our system in the place in which their next day's session, and further proves Jesus Christ stands in the Christian scheme:" to the last. Mulligan, Meagher, Burnside, Smyth, of Charleston, second to none in inmedy? Not in the election of Republican Reduce the salaries of such men to the Presidents. No! Not in the non-execution will show.

#### THE CHURCH ONE.

BY REV. E. E. ADAMS. [The typographical errors in this piece, as pub. shed in our last, were such as to call for another

YES, the Church is one; in doctrine substantially, in faith, in offices, in foundation, in the significance of its symbols, in its relaedient to repeal the existing provision, and tion to Christ, in its origin and destination. As if the nations of the earth should agree war with Great Britain, that there shall be a to erect on a certain spot, a temple, in which chaplain to each brigade, with the rank and Jehovah alone shall be worshipped. Each pay of Major, to be selected by the President | nation furnishes its peculiar materials. These are brought together on account of the catholicity of his views and from our granite hills; limestone from the

from England; igneous rock from Sinai; quartz blocks from California; boulders from the Alps; crags from the Jungfrau and the Wetterhorn and bricks from the shores of the money expended in the payment of of the Euphrates; and cedar from Lebanon, -all builded into the one grand structure, varied as the multiform architectural ideas and diversified tastes that are lithographed ure, from that of Solomon's temple to the humblest expression of Puritan plainness. The rich turrets of Cologne shoot up among THERE is this merit in Southern politi- the minarets and domes of Constantinople. cians, that they are frank and open in the The swell of St. Peters is a back-ground to declaration of political doctrines. The best the tall and tapering modern spire; the head among them is Mr. Stephens, and he grand mediæval tower lifts itself over Gredeclares in the most emphatic manner, that cian columns; Egyptian pyramids rise subthe object of the rebellion is to introduce new lime beside the stupendous gateways of Baprinciples in the government instead of the bylon, and the arches of Paris; and the Lombardo-Venetian tower crowns the fluted col-"The new constitution puts at rest forever umns of Athens. In this temple are Epis-(Mr. Beecher.—We shall see Methodist measures. Here are different Some prefer doctrinal preaching, others pracgrace and mercy,—constitute the true Church—the body of believers—of blessed souls. They may preach with or without notes,-

> plunging,—yet, they are one in the grand idea of God—in the great fact of the Church! HABIT is a strict master. The habit of

THE WELSH Triad says that Caractacus lian all of whom became missionaries in ton Gray, London, 1850.

UNWASHEN HANDS-Rabbi Aquiba being in prison, and not having water enough to drink and to wash his hands, chose to do the latter, saying, "It was better to die with thirst, than transgress the tradition of the

WHEN Scribes and Pharisees age offended with plain truths, timid disciples will be concerned, and almost disposed to think that their bolder brethren go too far. - Dr. Scott.

SURELY half the world must be blind they can see nothing unless it glitters.

THE ancients dreaded death; the Chris-