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Poetry.

Morning and Evening Hymns.

BY BISHOP HEBER.

For nearly a year past the London Wesleyan Times has been publishing a series of articles, entitled "Hymn Books and Hymn Writers," which abound in interesting and valuable information, and in judicious criticisms. They are evidently the production of one who is thoroughly versed in, and a hearty student of, this important branch of Christian literature; and who has at his command an accumulation of materials such as is within the reach of very few. From the last article, which is on Bishop Heber, we take these excellent hymns, which have never appeared in any edition of his works, and had become very scarce.—*Christian Advocate.*

A MORNING HYMN.

To thee, O Lord, with dawning light,
My thankful voice I'll raise,
Thy mighty power to celebrate,
Thy holy name to praise:
For thou, in help of night,
Hast compassed my bed,
And now, refreshed with peaceful sleep,
Thou liftest up my head.

Grant me, O Lord, thy quickening grace
Through this and every day,
That guided and upheld by thee,
My feet may never stray.
Increase my faith, increase my hope,
Increase my zeal and love;
And fix my heart's affections all
On Christ and things above.

And when life's labors o'er I sink
To slumber in the grave,
In death's dark vale be to my trust,
To succor and to save;
That so through life and death, and here,
And there, I may be blest and glad,
And rise again for me,
"The grave and gate of death" may prove
A passage home to thee.

AN EVENING HYMN.

Creator of the starry frame,
Who bid'st the sun to rest in thee,
Jesus! Redeemer of mankind,
To thee we call on bended knee.

Thou, when the tempter's arts prevailed,
Didst hasten down with tears of love,
To shield and save a ruined world,
With health and peace from heaven above.

Exalted now, thy glorious power
Extends through all immensity;
And saints in heaven, and angels in hell,
Bow at thy name with trembling knee.

To thee, O Judge of all, we look;
Grant us thy heavenly help, we pray;
Guide us in life, and guard in death,
And shield us in the judgment day.

For thine the glory is and power,
Eternal life, eternal love,
Eternal Spirit, thine the praise,
Thou One in Three, the Three in One.
"Glorious in the highest,"
"Amen, alleluia!"

LETTER FROM CHINA.

NEW PHASES OF THE RELIGIOUS SITUATION OF THE REBEL MOVEMENT.—IMPORTANCE OF SPECIAL PRAYERS IN BEHALF OF CHINA.

MESSRS. EDITORS:—Since my letter relating to the religious aspect of the rebel movement in China, (published in your issue of October 31, of last year) was written, new and most unwelcome developments have been made on that subject. I say new, but not unexpected in some respects. I saw most unwelcome, because most unfavorable to the orthodox piety and the vaunted sincerity of the insurgents. Believing that most of your Christian readers are not altogether uninterested in the welfare of this vast empire, especially as relates to its evangelization, I beg the necessary space in your columns for the following items of intelligence, and for the request that China may not be forgotten in their prayers—should you have room to spare for this purpose.

The more there is known about the religious principles of the rebels, the more repulsive do they appear. The chiefs are becoming more and more unfriendly to foreign missionaries. Let me make two quotations from public prints. The *North China Herald*, published at Shanghai, says: "Even their friends the missionaries are becoming doubtful of their assumed friendly sincerity. One zealous member of that body, residing for some time at Nanking, has left that desolate city and come to Shanghai, under the fear that the Taiping chiefs were going to do him some bodily injury, or to incarcerate him. Another missionary recently arrived from England, introduced himself to the 'Heavenly King' (Heavenly King) who received him with great condescension, but let him understand that he must acknowledge him not only as the 'Heavenly Father' but as a 'Younger Brother' of the Godhead; but that his son must also be considered as divine, making, therefore, four persons in the Taiping theocracy. This shocked the missionary so much that he at once resolved on leaving this blasphemous council of Satan; but the 'Heavenly King' desired to let him go, so he had to claim the protection of the British authorities, and thought himself lucky to get out of their clutches scatheless."

The *China Mail*, published at Hong Kong, says: "The celebrated Kan-wang, or 'shield king,' as the missionaries call him, formerly one of Dr. Legge's pupils, is at present one of the many victims of the caprice and tyranny which prevail among the chiefs. Though related to the leaders, and at one time entitled to the highest honors, he is now degraded, and his functions, whatever they were before, are placed in abeyance; the reason assigned by Kan-wang himself, for this, is his friendliness towards foreigners. He warned the Rev. Mr. Cox, who visited Nanking in the 'Coromandel,' and would gladly have remained, by no means to stay in the city, plainly informing him that no missionaries need come there who would not preach the 'divinity' of the Tien-wang; as well as that of God and Our Saviour; any other doctrine, he said, would not be tolerated, and a missionary could only preach the truth at great personal risk. Another Chinese teacher informed the same reverend gentleman, that he would lose his head if he attempted to preach the foreign doctrine."

A private letter from a missionary at Shanghai, dated February 4, states "that the Rev. J. L. Roberts, of Nanking, has fled that place in fear of his life, and is now in Shanghai." It is averred that the Heavenly King at Nanking exacts the most degrading

approach from all of his followers who approach him. In giving audience to his underlings, they are required to knock their heads on the ground before him in the most abject manner, under pain of being banished. It must be borne in mind that this Mr. Roberts was, a long while ago, the missionary teacher at Canton, with whom the chief of the insurgents spent some time when a young man, as a catechumen or inquirer, and that this "shield king" (Kan-wang) was employed only a few years ago in the south of China, by the missionaries of the London Missionary Society as a native assistant in preaching the Gospel. Being a near relative of the chief, on reaching Nanking, he was promoted to the post of Prime Minister. Let the above items, credited to facts, adverse to the preaching of Scripture doctrines by missionaries, speak for themselves in regard to the present religious aspect of the rebellion, whose centre or capital is at Nanking.

Again: *The Imperial Government is manifestly unable to protect the Chinese and foreigners at the Consular ports against the rebels.* Our readers, before this letter can reach you, will have already heard of the fall of Ningpo, and of the march of a large rebel army in three divisions on Shanghai. Ningpo is yet in their hands, and at latest dates, no attack had been made on Shanghai, although the rebels had been encamped within three or four miles of the latter place. The prospect is, that owing to the inclemency of the weather there, and the bold and determined stand taken by the residents and by the English, French and Russian forces, Shanghai will be saved for the present from an assault from the rebels. There is no security, however, that they will not soon return from their retirement on Suchow, to Amoy and Shanghai, and devastate the country around. They dread armed opposition on the part of foreigners, which they are sure to meet if they should approach within cannon-shot of Shanghai, or the foreign settlements outside its walls. Ningpo would have been defended by British troops, but they arrived there only to be too late to prevent its falling into the hands of the insurgents. Missionaries and merchants there do not seem to be personally maltreated. It is said that some rebel soldiers who insulted some English missionaries, have been summarily beheaded. The rebels evidently desire foreigners to continue the pursuit of their avocations, as before their capture. They do not seem to have any confidence in their good intentions, or in their ability to establish a respectable government there, either on the part of the Chinese or foreign residents. Undoubtedly Shanghai would have fallen weeks ago into the possession of the rebels, had it not been for the formidable preparations on the part of foreigners to repel any attack. It is most manifest that foreigners in China must depend upon the Chinese government to protect them at the ports or places threatened by the rebel army. They must protect themselves and the Chinese too, as at Shanghai. Missionary labor must in a very great measure be suspended, if not entirely stopped at Ningpo, and in the surrounding country. The same remark will apply to the work at Shanghai, and vicinity. Where the Taipings are, there are no foreigners, and where there are no foreigners, they are rampant. The natives, who have been anticipating that they will visit this place, various exciting rumors are current in regard to them, though they may be two or three hundred miles distant. They probably would meet with little or no resistance from the government, if unaided and unsupported by foreign soldiers at this place.

In view of the above facts, let me ask the prayers of western Christians in behalf of the Chinese government to protect them at the ports or places threatened by the rebel army. They must protect themselves and the Chinese too, as at Shanghai. Missionary labor must in a very great measure be suspended, if not entirely stopped at Ningpo, and in the surrounding country. The same remark will apply to the work at Shanghai, and vicinity. Where the Taipings are, there are no foreigners, and where there are no foreigners, they are rampant. The natives, who have been anticipating that they will visit this place, various exciting rumors are current in regard to them, though they may be two or three hundred miles distant. They probably would meet with little or no resistance from the government, if unaided and unsupported by foreign soldiers at this place.

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Our consular officers are especially interested in the continuance of amicable relations between the rebels and foreign residents in China. For the large and prosperous mission at Ningpo and at Shanghai, to say nothing of other places, just at present, will be broken up or largely crippled, in case of positive unfriendly manifestations on the part of the rebels, who bear the sway there, or who have large bodies of armed men in the vicinity of those places. And what will come of the hundreds of native Christians in connection with foreign missions in those cities, should the rebels obtain the supremacy and incline to tolerate only that form of religion which the chiefs at Nanking uphold? It is evident that foreign missionaries as well as foreign officials, sustain a very responsible position in relation to the rebel movement. Of course neither will sanction the blasphemous pretensions of the rebels.

The religious and the political aspects of the subject of Taipingdom, are various and complicated. May the Lord of Hosts give wisdom and grace sufficient unto their day, unto all who may be called to take a decided and prominent course in regard to the religious, temporal and spiritual, which are involved in the great struggle professedly and principally between the Tartar and the Taiping governments. England, France, Russia and America are in treaty relations with the Tartar government. But that government is incompetent to carry out the treaty stipulations of its treaties in those parts of its empire where the rebels please to go. Should these foreign governments form treaties of amity and commerce with those who are at war with the government whose centre is at Peking, the latter would probably take umbrage and become hostile to foreigners and their interests. While the rebels kept at a distance from the old consular ports, every thing went smoothly. But when they come too closely as at Ningpo and at Shanghai, centres of an immense foreign trade, and of extensive missionary operations, the aspect of affairs is changed.

Let, then, prayers be offered up frequently and fervently, that the Divine blessing may rest largely upon those foreigners who are called in God's providence to sustain posts of great responsibility in this land, in any wise connected with the rebel movement—that they may do His will.

Fuh Chau, China, Feb. 14, 1862.

LESSONS OF WAR.

NO VII.

THE most weak and effeminate of all motives to action is retaliation. What a man does for his own aggrandizement or profit may be wrong, but it does not necessarily rob the mind of its reason and its vigor. In this case it is a supposed real advantage that is aimed at, which, from the nature of the case, must place some limits to itself, and must be sought by the common means of prudence and ability. But revenge, being a phantom of the mind, and not akin to any of our interests, possesses no rein to moderate and guide its career, and naturally seeks its object in violation of every dictate of a well regulated understanding. Hence wars, carried on for glory or dominion, have commonly been conducted with judgment and capacity, whilst folly and extravagance have, in some distinguished instances, marked the course of those that have been undertaken with no other motive than to punish an injury and gratify revenge. Charles the Bold, Duke of Burgundy, always prudent and successful when he fought for renown against the King and powerful Lords of France, only began to follow unwise counsel, and to feel the reverse of war, when he attempted to avenge some insignificant affront upon the poor and hungry Swiss, for whose overthrow he could not hope to reap any increase of honor or power. They had humbly offered to restore all they had taken away from him, and to follow his standard wherever he was pleased to lead them; but he, closing his eyes to reason and interest, and carried away by his resentment, attacks them with his usual skill and judgment, and is defeated in the great battle of Granson, which puts a stop to his conquests, and accelerates his ruin.

The present war, undertaken on the part of the rebels, not from any sound motive of policy or honor, but from the angry recoil of disappointed avarice and pride, and marked in its progress by the plainest evidence of infatuation, and by strange and unaccountable miscarriage at every point, is rapidly maturing another proof that such warlike operations as are begun in animosity, and prosecuted for the gratification of rancorous and cruel passions, bewilder the understanding of those engaged in them, strip them of their equanimity, and render conduct and experience unavailing.

Our conclusion from these reflections is, that every form of hostility, exercised to satisfy a vindictive spirit, is essentially weak and irrational. There are times, indeed, when one owes it to himself, in the sight of the world, to demand satisfaction from injurious men; but it is forbidden by every law of the human mind, as well as by every precept of the Saviour, to inflict any evil upon a fellow man, however great his offence, for the pleasure of lessening his happiness, and witnessing his punishment. It is a satisfaction no man can ever seek with safety to himself. It is folly and extravagance added to disobedience. It disarms reason, disregards interest, will not permit a man to pause when his own happiness and honor—the natural goal of human pursuit—are secured, but hurries him blindly onward to the ruin of his victim, and more surely to his own.

S. P. H.

EXTEMPORE, OR WRITTEN SERMONS.

It were to be wished that this notion, so often produced, that much more would be given were any one to take up the extempore method, could be accurately weighed, and its precise value ascertained. The writer hereof distrusts its soundness, and believes it to be one of the things containing truth enough to give it currency, but useless as a whole, a fallacy.

We are not without facts which are in point. The extempore method is in use in Europe. Is the continental pulpit so superior to ours as to commend it to us? Are the denunciations in Great Britain amounting to the impress of this power? So that the faithful and zealous professors, conscientious and religious editors, and wise and pious authors, are the subordinate agents that God has chosen to give to the pulpit much of its present influence. These are God's ploughmen. They do much to turn over the fallow ground of the heart. Their labors remove the rocks and rubbish that nature leaves in the mind, and the man is then free to receive the seed of truth. Truly, there is a needful class of workmen, and are worthy of their hire.

Every good book, religious pamphlet and paper, that gains a reading in any family, in any congregation, adds efficiency to the ministry. And every pastor, who is not urgently solicitous for the general circulation of such books among the people of his charge, is really blind to his own interest, as well as that of his Master. For, a family, in the church who never reads books, and journals of this order, is like a thorn-bush in the midst of a wheat-field, or a black spot on the face of the sun, or a deformity in the face of beauty. And a whole congregation without such issues of the religious press, is nothing but a cold, dark, bleak, moral desert. Woeful to the poor soul of Levi, who may be unfortunately enough to be called to preach in such a place! He may thunder, he may lighten, he may labor for years, and see no fruit of his toil, for the people will sleep on, and on, and on, in ignorance and inaction. Let ministers, then, pray for a rich blessing on our pious and self-denying colporteurs, authors, editors and professors, for they greatly promote the pulpit's power.—*Presb. Expositor.*

SOFTENING DOCTRINE.—Of all the forms skepticism ever assumed, the most insidious, the most dangerous, and the most fatal, is that which suggests that it is unsafe to perform plain and simple duty, for fear that disastrous consequences may result therefrom.—*Seneca for Hale.*

wielded by our profession. We dispute him at two points. Is he an attendant on courts? Does he know the legal profession well—as well as he does that to which he belongs? Is he sure that the lawyers, as they run, are in any wise superior in their power over men in the matter whereof he supposes? We have respect for that profession, and the name of the writer will be found in the list of the attorneys entitled to practise before the bench of the District Court of the late, and now endeavoring to be, United States. But we solemnly aver that we are not penetrated with any notion of the superiority alleged. Duty as a witness kept the writer in court, among a hundred lawyers, for three tedious weeks together, not a great while ago. The time was improved, to measure the trade anew. Their whole proceedings were gone through with; and the making of motions, reading of papers, arguing points of law before the bench, addressing juries at length, and all other things belonging to the practice. Some things were exceedingly well done. A few dozen were evidently superior men, but on the great bulk of effort no praise could be bestowed. The reading was uniformly bad; worse, than the average pulpit, reading. The motion-making and short talking did not shed a deep shade at all over the lecture room address or expository disquisition. A speech or two, of length, were well done; but as to order of arrangement, logic or expression; we could not think the pulpit more pressed for its deficiencies as here measured. In short, we deny the whole avowment.—

But, on another tack, there is no parallel as to the work of the two professions, except at few points. The work of the lawyer is one, that of the preacher another. The first does not address the same audience twice on the same day, each of the fifty-two weeks in a year, and at odd times between the seven days. "Bach-suit he tries is a new set of facts; with new applications. His case is all invented for him; the audience, the jury, are not sitting to criticize, but to explain men; and if his eloquence be loose, illogical and disjointed, nobody cares. Put him up in a pulpit, make the jury to consist of six hundred people, and set him to talk rather about the law itself than the facts of the testimony, and we would see whether he would be glad to escape to his paper. But are there not Daniel Webster and Rufus Choate, and their peers? Indeed there are. And there are many men in the pulpit who refuse to launch upon the extempore method, yet with good abilities, and who would not be intimidated, did their sermons only occur once in three months or once a month, or even once in a week. But, could Edward Everett produce his fine oration twice in each of the fifty-two weeks; to the same people; think you?

The truth is, that when you have a hundred men of good abilities, and have educated them, they cannot do their best, upon the extempore method, even a liberal allotment to them. Knowing this, and desiring to present to their congregations their best thoughts on subjects so elevated as those belonging to the gospel; they shrink from the cruder utterances possible only to them in the extempore method, and betake them to the manuscript. Three exceptions qualify the statement. One is where the custom is to launch upon the extempore method, and all are thereof alike. Another, where the audience is so far deficient in culture as not to care for, nor even to be sensible of logic, and to regard deficiencies or excesses not as blemishes, but positive commendations. The third is the case of that small number of speakers who are able to rise above all obstacles, and to be able, with training, to stand before any audience and instruct it, by virtue of such preparation as the pastor's office demands. The inference from such facts as these is, that the use of the manuscript saves to the church an order of teaching many degrees higher in quality than is possible under the extempore method. The effect of that method enforced would be to exclude from the pulpit one-grade of men, of good, if not excellent minds; and to bring down another, of equal value, to one of mere common-place talkers, while many others would be reduced to corresponding degrees of inefficiency.—*Presb. Quart. Rev.*

THE PRESS AIDING THE PULPIT.

THE religious press, with its books, tracts, journals and periodical publications, is fitting the mind of the nation for receiving and retaining the impress of this power. So that the faithful and zealous professors, conscientious and religious editors, and wise and pious authors, are the subordinate agents that God has chosen to give to the pulpit much of its present influence. These are God's ploughmen. They do much to turn over the fallow ground of the heart. Their labors remove the rocks and rubbish that nature leaves in the mind, and the man is then free to receive the seed of truth. Truly, there is a needful class of workmen, and are worthy of their hire.

OLD HUNDRED IN CAMP.

On Sunday evening, a few hours after sunset, while we were sitting in our tent in company with several others, one of our number, laying his hand upon our knee, suddenly said to us, "Hark, what is that?" In a second, all had ceased talking, and every ear endeavored to catch the sound which had attracted the attention of his comrade. There was a silence for a moment, and then there was a faint breeze that rustled the muslin of the glorious anthem, "Old Hundred," in which it seemed a thousand voices were participating.

All of us immediately sought the open air, and there stood until the last note died away upon our ear. Never before have we heard anything so magnificently grand as that same "Old Hundred," sung by the soldiers of the Union army on the plains of Yorktown. The air was made vocal with the music, and the words around reverberated with the mighty strain. Beneath the canopy of heaven the soldier gazed upward into the star-light sky and sang unto God, "from whom all blessings flow," an anthem that stirred in the heart of man the best and holiest emotions. The incident was a sublime one either for the poet or the artist.—*Inquirer.*

NOTHING grieves Christ more than to have his love slighted; nothing pleases him more than to have it accepted.—*John Mason.*

REV. DR. DUFFIELD ON TAXING LIQUORS.

The following, from the pen of the veteran minister and advocate of temperance in Detroit, expresses the views of vast numbers of our people, who are waiting patiently and cheerfully to be taxed, and who only ask our rulers to practise a reasonable degree of discrimination in favor of honest labor as against injurious pursuits and practices. It is addressed to Dr. Marsh, and appears in a recent number of the journal of the *American Temperance Union.*

Dear Brother:—I have just finished the reading of the discussion of debate in Congress, on the subject of the tax to be levied on distilled spirits, lager beer, &c., as reported and published in the daily *Globe* of the 21st ult. Will you give place to a few thoughts suggested by that reading? "What affecting disclosures have been made by that discussion! First, the great levity and attempt at sallies of wit and humor, displayed in the debate, comport illly with the gravity becoming that honorable body, and the solemn interests affected by their legislation. Next, it is humiliating to notice the manifestation of great ignorance and confusion of thought made on the part of some of the speakers, who seemed unable to comprehend the difference between the capacity of the still and the quantity of liquor distilled, and in other respects showed themselves totally unacquainted with the subject on which they were undertaking to legislate; which attracted towards the Light of Right, but veiling their faces as they approach the overwhelming vision,—such men as Flavel, the rapture of whose spirit would have made him touch the earth but lightly, had not his holy benevolence drawn him down into the abodes of his brethren; such men as Alleine, of whom it has been said that, "in fidelity and tenderness, in toils for the salvation of men, in frequent converse with eternal things, he was a martyr in manner, and his self, the first of human teachers, the inspired prince of mankind;" such men as Baxter, whose "Call to the Unconverted," and "Everlasting Rest," still waken echoes in men's hearts, and are still a living presence in the world.

These, and such as these, were the men whom Charles in his perjury, and the bishops in their bigotry cast forth from the Church of England. These, and such as these, were the men, who, yes, being ye, and may be nay, knew nothing of subscription in a sense not natural, and who, rather than accept a mess of pottage poisoned by falsehood or bitterness by self-conceit, threw away their earthly all, and cast themselves on Providence.

The prospect was abundantly dark. Few of them were in the position of Philip Henry and Dr. Owen; who, when deprived of their preferment, had personal resources on which to fall back. Many of them were like Mr. Lawrence of Baschurch, who, when urged that he had eleven good reasons for conforming—in his wife and ten children,—replied, "There is one reason which outweighs the whole: 'Whoso loveth wife or children more than me, is not worthy of me.' We must learn to live on the sixth of Matthew: 'Take no thought for your life; what ye shall eat, or what ye shall drink; nor yet for your body; what ye shall put on.' And many of them had to gird up their minds with considerations like those, with which Baxter encouraged himself in the Lord:

"Must I be driven from my books?
From house, and goods, and dearest friends?
One of Thy sweet and gracious looks
For more than this will make amends."

"My Lord hath taught me how to want
A place wherein to put my head;
While He is mine, I'll be content
To beg or lack my daily bread."

"Heaven is my roof, earth is my floor,
Thy love can keep me dry and warm;
Christ and Thy bounty are my store;
Thy angels guard me from all harm."

"As for my friends, they are not lost;
The parted yessels of Thy fleet,
Though parted now, by tempest tossed,
Shall safely in the haven meet."

*W. Rhodes, in Stanford's "Life of J. Alleine," p. 379.

THE LIFE TO COME.

My reader! I ask you for once to forget that you are to die; the thing which I need continually ask you to do. It is not commonly remembered too much—but I ask you to forget it for a moment, and to look just at one point—the continuance of existence—as if there were no death; no grave. I ask you to remember that death suspends not your existence; changes not your nature, affects not your character,—that your soul will live on in death, and will live on beyond forever.

You are now a probationer for future health, reputation, property, office. This you know; this you will not deny. Your character and conduct now is to affect all your course ever onward in this world. You are on trial every day with reference to future years, and you expect that your destiny in this life will be determined by the character you form now. Why should this state of things stop at death? Tell me, what is death? Is it annihilation? Is it the destruction of any mental power? Is it the loss of consciousness? Is it a change in the nature of the soul? Oh no. Not so much as one night's sleep. For in sleep our senses are locked up; we become unconscious, and sink into forgetfulness; and the intercourse with the living world is suspended; and to us it is as if it were not. Yet, when we wake, we find the actions of yesterday determine our destiny to-day. We walk amidst the results of the plans and deeds of the past. The man who toiled yesterday sees his fields to-day ripening and waving in the sun; the professional man of industry and skill yesterday finds to-day his way through by those attracted by the character he has formed; the man of temperance rises strong as in the dew of youth from healthful repose; and each one meets the rewards of the production of yesterday. So the man of piety, and integrity, and vice, and crime, meets to-day the consequences which have traveled with him through the disturbed slumbers of the night; and he reaps the recompense of the conduct of the preceding day. Why should not the same thing go through the sleep of death—that sleep which we speak of as long, and quiet, and undis-

HEROES OF ENGLISH NON-CONFORMITY.

BY REV. JAMES HAMILTON, D. D., OF LONDON.

Who were these ministers whom the Church of England thus cast forth from her bosom, and who, for the next six-and-twenty years, were treated, by a profligate court and a haughty hierarchy, as the troublers of the realm, and the off-scouring of all things? They included such men as Goodwin and Owen—the two names of renown in Congregational annals, and each of them still standing up gigantic as we look back along the centuries. They included Matthew Poole, that mighty biblical scholar, who, in his first enormous folios, has given the essence of all previous commentators. They included men of massive thought, like Thomas Manton and Joseph Caryl; men of fruitful fancy and entertaining information, like Bridge, and Brooks, and Nehemiah Rogers; and Fenner, and Adam and Burgess: whose voluminous writings rise from the field of our religious literature like a mountain range, and give to one set, in their very disintegrating supply, the rich alluvium which covers the valley with corn, and makes it smile—the other, rolling down those golden nuggets which have made the fortune of explorers from every sect and region. They included such men as Howe, whose lofty intellect and luminous insight give us new conceptions of the majesty of mind, and whose walk with God, so long and arduous, reminds us of the seraphim, attracted towards the Light of Right, but veiling their faces as they approach the overwhelming vision,—such men as Flavel, the rapture of whose spirit would have made him touch the earth but lightly, had not his holy benevolence drawn him down into the abodes of his brethren; such men as Alleine, of whom it has been said that, "in fidelity and tenderness, in toils for the salvation of men, in frequent converse with eternal things, he was a martyr in manner, and his self, the first of human teachers, the inspired prince of mankind;" such men as Baxter, whose "Call to the Unconverted," and "Everlasting Rest," still waken echoes in men's hearts, and are still a living presence in the world.

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Though parted now, by tempest tossed,
Shall safely in the haven meet."

*W. Rhodes, in Stanford's "Life of J. Alleine," p. 379.

PAYING DEAR FOR A NEWSPAPER.

Mr. J. Seabury send Bradford O. Wait for seven years' subscription to his newspaper. The case was recently tried before the Supreme Court in Albany, N. Y. The publisher recovered, and the delinquent subscriber had to pay in judgment and costs, a sum amounting to between two and three hundred dollars. The *New York Observer* speaks as follows of the case:

"It is surprising that so few subscribers fully understand their responsibilities to publishers of newspapers. The law which governed in this decision is a law of Congress, and therefore applicable to every State in the Union. Many subscribers seem to regard the bill for a newspaper the last to be settled, especially for those who are in arrears. Responsible men, even, under trifling whims, refuse to take their papers from the office, regardless of the payment in the arrears, and when half a dozen more years have been added to the arrears at the time of stopping, think it hard to pay the increased bill with interest and cost of collection."

The law holding subscribers to a rigid responsibility is a wise one, and essential for the protection of the publisher. His dues are in small sums and scattered so widely, that positive and decisive law is absolutely necessary in his behalf. People sometimes complain that they find a great deal of trouble in stopping newspapers. This arises in nineteen cases out of twenty from the failure to pay what is justly due the publisher. No man who sends \$2 at the end of the year, has any reason to complain because his paper is continued.—*Congregationalist.*

LET no day pass without a review of God's carriage towards you, and of your's towards him; of mercies and afflictions; of duties and your frame of heart in them; of your sins and inclinations to sin. And let God have the glory of what is good.—*John Mason.*

RELIGANCE is the essence of faith, Christ is the object, the Word is the food, and obedience is the proof; so that the true faith is a depending upon Christ for salvation in a way of obedience, as he is offered in the Word.—*Ibid.*

If your friend offends you forgive him.