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Poetry.

THE SABBATH.

Lo! now the happy Sabbath sun shines forth,
And the worn world shakes off its lumbering care;

Happy that hand, reliant and devout!
The dusky artisan whose brow now bright,

What without that which sanctifies the lowly,
The temple's glory or cathedral's pride?

Correspondence.

"GOD REIGNS."

Few have passed through sorer trials than David.
His life has often been in the greatest jeopardy.

That "God reigns," is a truth which stands
out prominently in view in the holy volume,

It was, however, so situated, that it could,
with a very little labor and some sacrifice,

But are there not many Christians, to whom
this truth brings no comfort? It would be false to say that they "can smile at Satan's rage."

he can't devour." He often secures the grievous
persecution of Christ's followers. It has been estimated
that 50,000,000 of them have been martyrs.

"But though Satan has been roaming at large—
as a Hadesian prisoner, and not a prisoner confined to space—

Since "God reigns," all who trust him are safe.
Everything may seem to be against them, but really all things work together for their good.

And orders everything for the best.
Our beloved land may be called to receive her meek—

SMALL THE DYKE BE PIERCED!
One incident in the siege of Antwerp is related by Motley
in his History of the Netherlands.

William the Silent felt entirely easy at the approaches of Parma,
and hastened his friends away to have the great dyke Blavergan destroyed.

be sacrificed. At a meeting of the magistrates on the following day,
sixteen butchers, delegates from their guild made their appearance
hoarse with indignation.

"The days passed on, and a watchful eye was upon them,
while all too ready to take advantage of their failures.

"We have delayed long enough; shall it be that we shall wait till Antwerp's fate shall
round up the parallel?"

Selections.

OUR FORCES THE STRONGEST.

The Wilmington Journal and Statesman contains a report which the editor regrets is very imperfect.
For a number of months preceding the meeting of the Assembly,
a movement, which had all the appearance of being concerted,

Now, what evidence have we that our forces are the strongest
and that we shall succeed?

Nor, (2) that we have the most men and war material.
All this is true. But thus far we have failed with all our great armies.

After quoting the minutes adopted by the O. S. Assembly,
proposing a correspondence by Commissioners with the New School body.

that if no such reason had existed, we should not have been favored,
but should have been opposed to the very action, in the very way,
taken by the Assembly.

"We are contending for the cause of popular intelligence and Christian civilization.
Who can question that both these causes have made more rapid and faithful progress under the beneficent influence of our Government than ever before in any country.

"The dictates of the simplest wisdom, which it would seem
a child might understand, not to speak of justice and humanity,
demand that the dyke should be pierced, and the mighty waters of freedom should be let in for our help.

DE RECONSTRUCTION-REUNION.
In the Danville Review for June, Dr. Breckinridge thus comments upon the movements looking towards a reunion of the Old and New School Presbyterian Churches:

For a number of months preceding the meeting of the Assembly,
a movement, which had all the appearance of being concerted,

"We believe we are contending for the life of a wise and beneficent government.
We have never doubted that we have the best government on earth,
probably the best that was ever framed.

"We believe that the cause of our government is the cause of civil and religious liberty,
not only here but throughout the world. Of this no one who has without prejudice,
at all studied the nature of the contest, can have a lingering doubt.

This, in our opinion, is the proper relation for these two denominations to sustain to each other.
It was hardly an open question with the late Assembly,
whether it was proper for it to hold correspondence with the New School body.

wonder that after they are frightened and called with the heavenly calling,
they should sometimes falter in the way. They are like grown-up children,
needing constant watch and care.

"We do not doubt that all the statements of fact in this volume are true.
We are very far from thinking that the author intended to misrepresent matters.
Yet we are very confident that he was deceived.

MUILLER'S LIFE OF TRUST.
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WHAT A SERMON IS WORTH IN MONEY.
A CASE DECIDED BY THE COURT.
The National Preacher for August contains two lucid and forcible Calvinistic, and therefore comforting sermons from the pen of the Rev. Joseph H. Page of Perry, New York.

"Do you want your audiences attentive?"
said "shrewd" old Dr. Binions, "then give them something to attend to."

WHERE SHALL I FIND REST?
MAN is a creature of emotions, of hopes, of fears, and susceptible of pain, of joy, of anxiety, of sorrow;
seeking peace here, and capable of immortal joys in another world.

"MAN is a creature of emotions, of hopes, of fears, and susceptible of pain, of joy, of anxiety, of sorrow; seeking peace here, and capable of immortal joys in another world. The gospel addresses itself to all these; and it is the gospel alone which meets them fully, when man looks at an eternal hell. The farther limit of hope may be met, when he looks at an eternal heaven. All the desires of sympathy, friendship, love, may be gratified, and the prospect of a better life be opened. The utmost intensity of love may be exhausted in the effort to love God. And all the mightiest powers of the soul may be summoned to an effort to understand the works and will of God, and to do His will. Man is in ruins—but the ruins are mighty, and grand, and tell us what he was, as broken arches and columns tell what once Thebes was. And ruins as he is, there is no object in this world of ours, if not revolutionizing the mind of man. After men have sought the world again with ruin, run its round of pleasure, and climbed its steep of ambition, still they sit down in the evening of life, and the big fear steals down the cheek when the reflection that not one single propensity of the mind has been met and gratified. Wealth had no such happiness to bestow as it promised; and the theatre and the drawing room never met, and filled with men, the tolls of professional life have outbid the measure of the soul; the country call to the field of liberty and victory has not satisfied the desires of the immortal mind. And there sits the man, showing desires of something unreach-able, unattained, and still as restless and unsatisfied as he was in all the aspirings of youthful ambition. There he sits, waiting, as it were, on the shore of a boundless and unexplored ocean, and, as it were, in a dream, he has never loved, and to an Elysium he has not yet found. How do the bewailings of his bosom, and the last kindlings of his eye, and the last sighs of ambition, show that he has never found what was sought to ALL the original propensities of man."

"This is the gospel of the blessed God—the hope of pardon—the hope of immortality, the mind repose, and is at ease; nor there a desire of happiness, or peace, or acceptability of hope, of fancy, of friendship, of love, of boundless wishes,—that is not fully met by the gospel of God. When man feels this, weeps over the sins which so long shut it from his view, and repents and turns to God. He rectifies his head on the Redeemer's bosom, and every desire is satisfied, and he calmly waits his change—Barnes's 'Essays on Science and Theology.'"

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that he accomplished all his work without soliciting a shilling. Therefore in this matter of asking God only for help, Mr. Muller's experience by no means establishes his theory. We do not blame him for this soliciting aid. We do blame him for not having said, 'We ask a man to repent, to be loving, temperate, virtuous,—why not ask him to be charitable?' It is very strange that Mr. Muller would put forth so continually the statement that 'he never asked any one for aid.' Still we do not doubt that he sincerely thought he was not. But some one may ask: 'Is not the seal of God's approval upon his work?' We cannot doubt it. Results have been accomplished as if he had been continually asked to do so. We do not know of any other man who has done what he has done, and done it so well, as Mr. Muller. It is called the 'power of God, and not of man.' Mr. Muller is a great missionary society in himself. As we said at the first, his is a life of trust. We gladly admit this. But then it is called the power of trust, as if there could be none other except on this model. We protest. We are not to affirm that because God has blessed Mr. Muller most wonderfully, and has heard his prayers, that therefore he approves of the particular theory which he sets forth. God blesses sinful, or-nering men as well as perfect sinners. And now as to the effect of the book. There are those who can separate the true from the false, and to such the book may be quickening and profitable. It suggests the need and the beauty of a more positive trust in God. Though the author's fancy often runs away with his reason, his heart is childlike and pure; and any one who, avoiding his errors, can catch the flow of his devotion, may have his love and zeal kindled. But the book has fallen, and will yet fall into the hands of many whom it will seriously injure. They will not sniff the little good wheat from the mass of chaff. We do not speak merely of those who seem always ready to receive any novel proposition in religion, especially if it seem devout. But there are multitudes of earnest souls that are yearning for a deeper trust in God, who, when they read this book will fancy they may gain it in the way here laid down. They may, perhaps, conclude that they ought to live in this way. And yet they will not—partly because it is so new and strange a theory, and partly from a half conviction that it is all wrong. Such persons will be much perplexed and much hindered in their Christian course. There is nothing more damaging to Christian character than for men to resist their convictions of duty. It matters not if these convictions are altogether erroneous. The conscience is wounded unless it is obeyed. And of the great number who are now pointing to Muller's as an illustration of the life of faith, we have not yet heard of one who has followed his example. All such are refusing to obey their convictions of duty. And it is because we believe that these convictions, which many have formed upon reading this book, are wholly false; that for their sakes, we most heartily wish that the volume had never come from the press. We have good books enough waiting for the sake of the good this one contains, bearing with its errors.—Boston Recorder.

"This is the gospel of the blessed God—the hope of pardon—the hope of immortality, the mind repose, and is at ease; nor there a desire of happiness, or peace, or acceptability of hope, of fancy, of friendship, of love, of boundless wishes,—that is not fully met by the gospel of God. When man feels this, weeps over the sins which so long shut it from his view, and repents and turns to God. He rectifies his head on the Redeemer's bosom, and every desire is satisfied, and he calmly waits his change—Barnes's 'Essays on Science and Theology.'"

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