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GENESEE EVANGELIST.—Whole No. 856.

Poetry.

(For the American Presbyterian.)
I would not live always.

You will gratify many of your readers by a fresh reprint of this Song of the "Higher Christian Life," in its full and original form as written by Dr. Muller.

I would not live always—always below!
O no, I'll not linger, when bidden to go.
The days of our pilgrimage granted us here,
Are enough for life's woes, full enough for his cheer.

Would I shrink from the path which the prophets
And apostles and martyrs so joyfully trod?
While brethren and friends are all hastening
Home, like a spirit unloosed o'er the earth would I rove?

I would not live always—I ask not to stray,
Where storm after storm rises dark o'er the way;
Where seeking for rest, I but hover around,
Like the patriarch's bird, and no resting is found.

Leaves its brilliance to fade in the night of despair,
And joy's fleeting angel ne'er sheds a glad ray,
Save the gleam of the plumage that bears him away.

I would not live always—thus fettered by sin,
Temptation without, and corruption within;
In a moment of strength, if I sever the chain,
Scarce the victory is mine ere I'm captive again.

Who, who would live away? away from his God,
Away from your heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns.

That heavenly music! what is it I hear?
The notes of the harp ring sweet on mine ear,
And soft as the breeze of heaven, the King
Of kings, has arrayed in his beauty behind.

THE HAND OF PROVIDENCE.

God has absolute control over all the sorrows of earth, to place on the throne whom He will, and to remove them when he pleases. A history of human affairs, showing the exact purpose of God in regard to each ruler who has occupied a throne, and the exact object which God designed him to accomplish by placing him on the throne at the time when He did, would be a far more important and valuable history than any which has been written. Of many rulers, like Cyrus, Sennacherib, Pilate, Henry VIII., Edward VI., and the Elector of Saxony, we can see the reason why they lived and reigned when they did; and doubtless God has had some important end to accomplish in the case of every one who has ever occupied a throne.

God claims to be the source of all wisdom and knowledge. He originally formed each human intellect, and made it what it is; He opens before it the paths of knowledge; He gives it its clearness of perception; He preserves its powers so that they do not become deranged; He has power to make suggestions to direct the laws of association, to fix the mind on important thoughts, and to open before it new and interesting views of truth. And as it would be found, if the history could be written, that God has placed each monarch on the throne with a distinct reference to some important purpose, so probably it would be seen that each important work of genius which has been written, each invention in the arts, each discovery in science, has been for a similar purpose. His control, and has occurred just at the time when, on the whole, it was most desirable that it should.

There is a strong native tendency in man to ascribe the honors to himself. Yet it is to God we owe all our original endowments of mind and of body, whatever they may be. And why should we be proud of these things? Shall the oak of Bashan be proud of its spreading arms, or its strength? Shall the cedar of Lebanon be proud of its height, and its vastness, and its beauty? Shall the rose be proud of its beauty or its sweetness, or shall the magnolia boast of its fragrance? It is equally owing to God that we have been favored with our calling in life. Let the mercantile who would how much he owes to favoring gales on the ocean, or to the seasons producing abundant harvests, and to what seems almost to be chance or fortune, and he will see at once that whatever success he may have been favored with is to be traced, in an eminent sense, to God. None of us can take a step without His permission. And yet how little is this recognized! How few feel it when they go out and come in.—Barnes's Notes on Daniel.

We can scarcely look around us in the world, says Scott, in his commentary on the riot at Ephesus, but we see the part of Demetrius and the workmen acted over and over again, even to the filling of the court with confusion. It is as safe to count on the help of men who are tend with wild beasts and disappointed thus enraged by their arguments are avarice; or who think that all arguments are answered, when they have shown that they grow rich by such measures as are opposed

Correspondence.

DELIVERANCE PROPORTIONATE TO REPENTANCE.

"O Truth of God destroy
The gloom, the chain, the war;
Depart, this stormy midnight,
Our bright and morning star."
—REV. H. BONAR.

"ISRAEL hath left off the thing that is good; the enemy shall pursue him." (Hos. viii. 3.) "Now, all these things happened for examples; and they are written for our admonition." For whatsoever things were written aforetime were written for our learning (1 Cor. x. 11). "I will be before you for a time; let us examine ourselves, and see what good we have left undone; assuming that we have first repented of the transgressions that we have committed." "For when a man's ways please God, he maketh even his enemies to be at peace with him." (Prov. xv. 1.) God sometimes chastises his children both individually and nationally, by suffering their enemies to prevail against them; and in some cases to rule over them, when they had departed from Israel when they had departed from the Lord. "They shall be his servants, that they may know my service." (11 Chron. xii. 8.) In this case we have a whole nation departing from the law of God. "When Rehoboam had established the kingdom, and had strengthened himself he forsook the law of the Lord, and all Israel with him." (11 Chron. xii. 1—12.) This was his snare by which he departed from the fear of the Lord. "When he had established his kingdom," and strengthened himself, he no longer feared God, and consequently became proud, arrogant and tyrannical, and all his sister tribes of vices followed as its natural offspring. "So the Lord brought Shishak King of Egypt up against him, and left him without help in the hand of Shishak, until this affliction brought forth the fruits of repentance and humility. Here was the national chastisement, and it is generally the case, for famine and pestilence, the other two national scourges are usually preceded by it. "Is there not always a cause? (11 Sam. xvii. 29.) Is there not always a cause, for which our escape who have departed from God? Israel was a chosen nation, an elect people, yet they did not escape the hand of chastisement. Nay it was for this very reason, that they were thus visited. "Shall I not visit them for their sin, said the Lord? God's dealings with the wicked are different; they have their punishment hereafter, for while it is said, "The wicked and all the people that forget God shall be turned into hell," it is said, that his people are "chastened that they might not be condemned with the world." (1 Cor. xi. 32.) Without a proper understanding of this principle, it would seem strange that God should have delivered his chosen people into the hands of the heathen, and idolaters of Egypt, and that he should have compelled Rehoboam the son of the royal Solomon, and grandson of David, the type of the Prince of Peace, to become the servant of the wicked Shishak. But when we understand that they were "to be his servants that they might learn God's service," and by this means to correct their wickedness, that "they might not be condemned with the wicked, the whole thing is plain. We do not read that the wicked Egyptians were chastened in this severe manner. To the contrary, it is said, "the wicked are filled with treasures and leave the rest of their substance to their babes; because they have their part in this life." "But as for me, I will be satisfied when I awake in thy likeness." "For when Christ who is our life shall appear we shall be like him." "But every one that hath this hope, purifieth himself even as he is pure." (Colos. iii. 4; 1 John iii. 3.) There, then, arises a necessity for a process of purification to which the wicked are never subjected. The wicked are subjected to judgment, not to chastening, they are cut off in their sins, not corrected and preserved; it is also said, the wicked are God's sword: "They are the sword but the hand is thine." "Deliver me from the wicked, which is thy sword; from men which are thy hand." O Lord, from men of the world, which have their portion in this life." (Psalm xvii. 15—15.) But it is said, "the rod of the wicked shall not rest upon the lot of the righteous." (Psalm cxv. 8.) Neither will it, or can it, "after it has yielded the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. xii. 11.) As in the case of Hezekiah, when, after he had humbled himself and renounced all dependence on human strength, the Lord defended the city, and smote in the camp of the Assyrians a hundred and fourscore and five thousand. (2 Kings xxv. 1—9.) But Hezekiah was thoroughly humbled, and a new thing came upon the mercy of God. "O Lord I am oppressed, undertake for me." "O Lord I have sinned, and my deliverance was complete. But not so with Rehoboam; he had "some deliverance" granted, but it was not entire, because his repentance and reformation was limited. God hears our cry in proportion as we turn away from self and all things else, and turn to him. Where there are no salutary effects there is no deliverance, as in the case of Zedekiah, who refused to repent, and persecuted Jeremiah for the prophecy he uttered against him, but nevertheless it was verified to the letter. Zedekiah was carried away captive to Babylon, his Princes slain, Jerusalem destroyed, and the nation left in partial bondage (xxvii, xxxiii, xxxix, chapters of Jeremiah). "Because ye have sinned against the Lord and have not obeyed his voice, therefore shall there come upon you three evils and three effects. Sin was the cause in all, but the results in all were different, and depended on the degree of repentance, humility and amendment of the persons "exercised thereby." In the case of Hezekiah the deliverance was complete, in that of Rehoboam, it was partial, and in that of Zedekiah there was no deliverance because there was no repentance. Say not we must succeed because our cause is righteous; but are the people in a state to receive deliverance? Are they crying out for deliverance from their sins, or relief from their troubles, that they may go on in their worldliness, and continue to make their rest here? Is their repentance rather that they may get back their ease, their sloth, and selfish luxury, than that they should be cleansed from

sin and clothed in righteousness? For your deliverance from trouble will be in proportion to the sincerity and extent of your repentance. And it must not be a barren work, but "bring forth fruits meet for repentance." Begin not to say "we have Abraham for our father for God could raise up children from these stones." Begin not to say the Lord designs to make us a Missionary nation to free the nations and convert the world. God could raise up missionaries among the savages of the Fejes Islands. Ye say, "we are the people, the Temple of the Lord are these." But what was done to that favored people and magnificent Temple for the very purpose of robbing their self-differing spirit? Where was there ever a cause more righteous than theirs? His chosen people, the keepers of the oracles of God, and the only representative of his word.

ACCURATE QUOTING OF SCRIPTURE.

A CERTAIN writer in a readable periodical, no matter where, shows his piety and learning, such as they are, by allusions to Scripture, which evince much the reverse of these noble qualities. His object was to illustrate "Lambert among the Peers;" (among the Peers, was probably his meaning) among an abstraction seems not so sensible. His list of noble lords who have died during the last year in England, seems to sustain the sentiment, as follows:

Earl Aylesford 72 Earl Harborough 62
Lord Northwick 81 Earl Miito, 76
Lord Devon 81 Viso St Vincent, 92
Lord Rip. Bangor, 86 Earl Jersey, 86
Duke of Leeds, 60 Earl Waldegrave, 71
Earl Moray, 69 Earl Tankerville, 83
Earl Cathcart, 70.

The writer says, It is not a little singular that of the score or so, that is, about twenty or more, of Peers of the British Realm, who have died since the commencement of the year, there are sixteen whose united ages amount to no less than 1292 years, giving an average of 81 years to each one of them, and "setting at naught the dictum of David, as to three score years and ten."

The formula of calculation seem here a little loose. The average of 16 Peers, whose aggregate is 1292, is nearly 77 years each. But the illustration is strange to give us 13 only, to prove what is said of 16; and 13 making an aggregate of 989, saved 76,077; and so less than the general average. This we pass, however. What means the writer by affirming that the facts "set at naught the dictum of David?"

Did he mean that inspiration was a fault? Has he reduced the truth to nonsense? Or is he in sport, with his fling at the Word of God? Or, is he rash, like some other simulators, who "speak out of the things which they understand not, and shall utterly perish in their own corruption?"

It seems too costly to throw stones at mirrors, all for pasture. A crystal vase of precious value, rare and royal, may be broken by the marble throw of a boy—and in a moment, and restored—by how many crocks and bottle-washers, in ten centuries? How much easier to deform and destroy, than to construct and adorn?

This is a specimen of thousands of unthinking and silly repetitions, impious in their levity, and often man-slaying in their consequences; with not one sober reason in their vindication.

When examined, too, instead of truthful and manly thought, it is all a tissue of folly, recklessness, ignorance, blunder, sin, and error. In the present case, the truth is:

1. That David's Psalm contains no human dictum, but only the inspiration of the revelation of God. God is their nation.

2. That every other writer, as an amanuensis of the Holy Ghost, is in precisely the same predicament, in giving any and every part of the Holy Scriptures.

3. That the facts alleged, if they are facts, do not at all bring to naught, or otherwise impair, the sense of the words in question.—Psalm xc. 10.

4. That whatever the words mean, "the rod of the wicked shall not rest upon the lot of the righteous," is not a whit harmed, more than his indignation; since neither is reached by it; that is, by the blunder and the fling that treats so trifling and so inaccurately, or so sordidly, the true saying of God—since David never wrote those words at all!

The nineteenth Psalm, where they are found, is the oldest, by far, of all the one hundred and fifty collected there. It was written by "Moses, the man of God," and entitled his "Prayer." Four or five hundred years before David was born, and more than thirty-three centuries ago, was it given forth by the instruction and assistance of the Holy Spirit of God. The time when the great longevity of the patriarchs was reduced gradually from 912 or more, as the average of antediluvian life, to 3 and 200, and then, to about its present maximum, is supposed to have been the occasion of that divine, appropriate, and truly sublime performance. It may be called the "Hymn of human life." No man that intelligently appreciates its scope, or its sentiments of high and peaceful devotion; but must resent the gothic stupidity and impiety of the fling which we reprobate. The peers, it is hoped had better manners. Many of them respect "the Church," because they respect "the State," and outwardly honor God because sworn friends to Caesar. It is believed also that some of them, as a Shaftesbury, a Berkeley, a Gainsborough, a Glenelg, a Bedford, a Mount Stanford, a Feignmouth, and even a late royal Duke in our own age, loved the Holy Scriptures, and cared for their success and influence.

Only think of that rich and glorious body of Moses, a piece of excellent and sacred poetry, so venerable for its high antiquity; extending backward so many centuries, before Homer sung or breathed; and more than half of the distance from the creation of Adam to the present time—about four hundred years beyond that retrospective and central point, the terminus—during the reign of Saul—that measures one half; and is not, interesting and venerable, too? the philosopher, the antiquarian, the chronicler, the historian, the general scholar, and pre-eminently to the Christian—to say nothing of the Jew and his synagogue!

What a blot, then, on the face of our Whistam is it, accusing the ignorance of

the Bible that obliges us to leave the learned men and writers for the public; who seem ignorant in almost every relation; that such blunders are even common; such repetitions of frequent occurrence in our own and in other countries.

This kind of sinning, as I call it, is far too common, even in paper and better society. They quote facetiously what "the Good Book says," and they quote, often, to see only the funny side of a part of Scripture. They use it daintily to make fun, and in that way do good—when? "where? how? why?" to whom? how much? Their motive is indeed out at best; their way is their folly; too; even their posterity approve their sayings!—Psalm xlix. 18.

Possibly we may see occasion to cite and illustrate other examples of this sort. In the meantime, let us look at such passages as the following, complete and digest were meaning as related to the operations and the destiny of men; and see if it be not important to have a spirit of reverence, humility, and awe, when we cite or use the words of the Holy Ghost!—Isaiah lxvii: 5; lvi: 15; I Thes. iii. 18.

Whatever boon I lose, whatever gain I lose, I care not, so long as I obtain the Word of the Lord, to know and love his word. And find his great reward and his reward.

Selections.

LANFRANC, THE FIRST NORMAN PRELATE.

The Crusades, with all its grace and frequently irrational accompaniments—the growth of the great European universities, Bologna, Paris, Oxford—but above all the Papacy, at length matured into its highest and most aggressive activity, mark the remaining influence which were most powerful during the Anglo-Norman period. In the lives of Anselm and Thomas Becket we shall come across the last of these elements of a more potent disturbing influence of English history. The great idea of a spiritual aristocracy, of which Rome was to be the centre, became the dominating idea not only of Hildebard, but of all his less ably fitted than him; more than anything else, this idea may be said to meet us throughout this period of Church history, and of English Church history in particular. In the English Church it is more conspicuous and distinctive, for the simple reason, that, on the one hand, it found here such powerful defenders, and, on the other hand, encountered such a vigorous opposition. One has only to advert to such names as Anselm and Thomas Becket to be reminded of this.

The first of the great Norman prelates, however, was a man of very different spirit from either of these, without any of the bigotry of his own, and a violent obstinacy and narrow-mindedness, which detracts greatly from his reputation as a theologian, in the eyes of those who are not bigoted themselves. He was a man of a more kindly and sound-hearted as a churchman. He knew when to defer to the Pope, and when to preserve his own rights and privileges, and those of his sovereign, with equal courtesy and firmness. He was, in truth, more of the politician than of the theologian; and, as a churchman, as he was to the core, he was in all his sympathies and interests an English churchman, and not, as we would now say, an Ultramontane.

He was born at Pavia, in Lombardy, in 1055, of high, if not of noble rank; and was almost entirely unknown, until he came to account, as Dr. Hook says, for his transmigration from the "sunny banks of the Ticino" to the less genial climate of Normandy; but the disturbed condition of his native province, and the reputation of William of Normandy, as a patron of letters, may serve to explain his resort to the latter country, where, in 1089, he established a school at Avranches, which soon became famous, and attracted a crowd of scholars. His learning and eloquence served abroad his name far and wide. Shortly after this period, awakened to a sense of his spiritual interests, he entered the monastery of Bec, and vowed to keep its rules.

The relations between Lanfranc and the Anglo-Saxon clergy were friendly upon the whole. He was, it is needless to say, a decided partisan of the Norman Sovereignty, and when he thought it necessary he could be harshly in the assertion of Norman rights; but he was naturally a just and impartial man, and his conciliatory prudence and wisdom did much to smooth over the difficulties that were apt to arise between the Anglo-Saxon and Norman bishops. Hulfstan, the Anglo-Saxon Bishop of Worcester, was one of his most cordial friends, and next to himself stood highest in public estimation.

The conflict between the Anglo-Saxons and Normans extended throughout society and among the classes of the clergy. An attempt, by an imperious Abbot of Glasterbury, to change the services-books and times in use in the abbey, led ultimately to the ritual and offices of the Church, and the introduction of some degree of uniformity into them. Hitherto each bishop had arranged the rubrics of his diocese, as to what was done, but himself guided and inspired the royal policy.

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This business concerned the only part of Lanfranc's conduct that will scarcely bear defence—his connection with Berengarius. He and Berengarius had been early friends. A common love of learning had united them; but the great truth associated with the name of Berengarius was fast becoming darkened to the general consciousness of the Medieval Church. The spiritual presence of Christ in the Eucharist was giving place to the dogma of transubstantiation; and a tendency to the growing tendency to "harden and sensitize all the mysticisms of religion." Lanfranc, although learned, was not a theologian. He was probably ignorant of the earnest defence

of the 24th of May, 1089, and was buried in Trinity Chapel, in the east end of the cathedral. No trace of his resting-place now remains; "nor is there any monument erected to the memory of this consistent asserter of the liberties of the Church of England."—North British Review.

THE PRESS ON THE PROCLAMATION.

"This proclamation we regard as the great event of the war; not merely, but of the century; and the age; and for it we bless God most devoutly, and thank the President, and go to the right spot in the national heart; and we will, of course, in the Boston Courier and The New York Journal of Commerce will cry out against it, and seek to make it the foundation of some resurrection of old hunkerism as a power in the nation, we firmly believe that the great body of the loyal nation will rejoice with exceeding joy at reading it, while the rebels will feel that for them it strikes the very knell of doom."

It is based upon the broad and firm foundation of the war-power of the President, and is so well considered and laid in its provisions; so cautious and even conservative in its details; and so deliberate in its movement, that it will be hard for the sharpest opponent to pick a damaging flaw in it.

We think it is deserving of no possible doubt that this state paper will mightily strengthen our cause and damage that of the rebels in Europe. All talk of "intervention" will now be laid aside, inasmuch as any interference now would throw the force of Europe into the scale as slavery against freedom—which even Napoleon would not dare to attempt.—Congregationalist, Boston.

The abolition of slavery in the District of Columbia; the admission of the representatives of the slave-trade; the suppression of the right of search for that purpose; the conviction and execution of Gordon, the slave-trader; the act of confiscation, requiring the army to emancipate as it marches; the act making all national territory forever free; the offer of indemnity to such loyal states as will prepare the way for a true union of all parts of this great continent. Lord Bacon beautifully says: "There be two false peace or unities: the one when the peace is grounded upon an implicit ignorance, for all colors agree in the dark; the other when it is pieced up upon a direct admission of contraries in fundamental points, for truth and falsehood in such things are like iron and lead in the toes of Nebuchadnezzar's image—they may cleave, but they will not incorporate."—N. Y. Christian Advocate.

Of course the old, incorrigible Doubters will still prognosticate evil and only evil. Such men cannot be answered by Arguments; they can only be silenced by Events. We would only remind them that there are moments in the life of a nation, when not to act brings destruction as surely as the most fatal wrong step—when to doubt or hesitate is followed by inevitable ruin. When a whole nation stands on the shore of the Red Sea, with a pursuing host behind, they cannot be saved by standing motionless because "they have not made up their minds" whether to go forward or backward. To that pass was our nation come. We could not stand still. The fears of the timid might lead them to draw back from plunging into the sea, but the voice of Providence, heard loud and clear above the roaring of the storm, cried MARCH; the voice of History, sounding along the future ages like the voice of God, bade us ADVANCE. To move on was to submerge the Nation in Faith, which we devoutly believe will be rewarded by the benediction of the Almighty.—Evangelist.

We have never witnessed an event which more appropriately called for the expression, "All hail! for the Lord God Omnipotent reigneth!" than the proclamation of the President of the United States, announcing that any State, the people of which shall be engaged in rebellion against the General Government after the beginning of the year of our Lord 1863, shall be delivered from slavery by the United States Government, and all its inhabitants shall be free. This civil war is directly for slavery on the part of the rebels; against slavery on the part of the country. At last patriotism and piety have shaken hands, and the call of the nation is the call of God. So grand an event, an act which shall give character to the nineteenth century, calls for humble and devout thanksgiving to the Almighty. Our country is now about to be "born again," let the angels and good men prepare to rejoice.

Slavery is no longer our disgrace. We repudiate it, "bid trample upon it." Our loyal fellow-citizens who are cursed by its impudently presence we pity, and offer to our aid; but call upon them to join with us in smiting the cursed tree at the root, so that all its branches, though they stretch over loyal States, shall wither. Slavery might have died a peaceful death, if the South had not rebelled, and if in future years might have claimed a share in the honor of its extinction; but they chose to try to "prolong its unnatural life, by treason and rebellion—now let it die, though its friends die with it." President Lincoln has long forbidden to strike his liege vassal; at last in wisdom and in love he has done it. Let it be followed up to the end, and let all the people say amen.—Boston Herald (Boston).

A GREAT religion is not usually accompanied with any notable degree of comfort, although, through the person, he a sincere-hearted

AMERICAN BOARD.

SUMMARY OF THE YEAR.

Number of Missions	90
Stations	110
Out-stations	190
Laborers Employed	1,075
No. of ordained Missionaries (being Physicalians)	144
No. Physicians, not ordained	169
No. other Male Assis.	169
No. other Fem. do.	169
Whole No. of laborers sent from this country	324
No. of Native Pastors	1,075
No. Native Preachers	1,075
No. of School Teachers	1,075
Whole No. of Laborers connected with the Missions	1,075
No. of Printing Establishments	13
Pages printed last year, as far as reported	10,220,200.
No. of Churches (including all at the Sandwich Islands)	174
No. of Church Members (do. do.)	25,069
Added during the year (do. do.)	1,281
No. of Training and Theological Schools	9
No. of other Boarding Schools	11
No. of Free Schools (omitting those at Sandwich Islands)	328
No. of Pupils in Free Schools (omitting those at S. I.)	8,098
No. of Pupils in Free Training and Theological Schools	278
No. of Pupils in Free Boarding Schools	358
Whole number of Pupils	8,439

HOW TO BREAK A CHURCH DOWN.

A skeleton text, Micah ii. 13: "The breaker is come." To do this effectually, you must:
I. Discourage your fellow-members.
II. Destroy the confidence of the community.
1. To discourage the pastor.
2. Absent yourself from one service every Sabbath, or miss at least one in three—if he is not very strong, once in four times may answer.
3. Neglect the prayer-meetings.
4. Organize your minister freely—pray for his little or none.
5. Give yourself no concern whether his salary is paid or not.
6. Never allow him to think that his comfort or that of his family is a matter of any importance in your eyes.
7. To discourage your fellow-members.
1. Observe the directions given above.
2. Complain about everything they do and don't do.

3. Continue to make yourself the head of a clique, and by their assistance and your own industry keep the church in hot water generally.
4. While doing this, lose no opportunity to complain of the bad treatment you are receiving.
5. Be as much like Diotrephes and as little like Paul as you can.
6. Discard charity and candor; take distrust to your bosom, and make scheming your specialty.
7. To destroy the confidence of the community.
1. Observe the foregoing directions.
2. Tell the people that you are in the church by force of circumstances, but have no respect for the way in which business is conducted.
3. Publish the faults of your brethren, taking care to magnify them.
4. Publish it on a occasions that you have no confidence in the church—predict that its next fall—go down—blow up—never can succeed—and then—"skeddadle."

By observing these directions faithfully, you may have the satisfaction, if the church is not unusually vigorous, of witnessing the fulfillment of your predictions.—Methodist Protestant.

SCRIPTURAL PREACHING.

We ought to reason with our hearers, and to prove our doctrines with conclusive arguments; and not merely to address their imaginations and affections: but our reasonings should be deduced from, or grounded on, the Word of God; otherwise we shall lose ourselves in empty speculations; or go beyond our depth, by attempting discussions for which we are totally incompetent. But when we clearly open and explain the Scriptures, and support our opinions by testimonies of Holy Writ; when we thus evidently lay before men those truths, that relate to the person, sufferings, resurrection, and Kingdom of Jesus Christ; and then apply such subjects to their hearts and consciences by pathetic addresses; we use the proper means of bringing them to the obedience of faith and may expect to see our labors blessed to many souls.—Dr. T. Scott.

CONTRIVISERS.—Wise and good men will avoid contrivance and dissipation; as far as they can; yet they must not determine against them, or condemn them indiscriminately: for when false teachers come in unawares to subvert mens' souls; when the fundamental truths of the Gospel are opposed or perverted; and the principles of men are poisoned by pernicious tenets; we ought to contend earnestly, (though in meekness) "for the faith once delivered to the saints"; and to decline controversy in such circumstances argues lukewarmness and cowardice, rather than meekness and wisdom.—Id.

DEATH comes to all, and the world does not need your presence so much as it needs your moral heroism.

SOME minds are unusually thoughtful.