

# American Presbyterian.

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## Poetry.

(For the American Presbyterian.)

### On the Death of a Friend.

SHE has gone from our midst, she has passed on before us.  
To the land where the weary find rest evermore.  
Though short was the summons, her Saviour was nigh.  
To guide through the valley to mansions on high.

That voice once so merry, no more shall we hear,  
We listen in vain for the sound sweet and clear.  
The form we loved well, we have laid in the tomb;  
Her sorrows are over, she rests safe at home.

In the morning of life, so blooming and bright;  
Cut down in a moment, she passed from our sight;

Her place was prepared in those mansions of rest,  
Her Saviour has called her, she dwells with the blest.

Oh! loved one in Heaven, thine own happy sphere,  
Dost thou think of the dear ones left sorrowing here?

Of the hearts which in sorrow thy love had made glad,

Of thy home here below now so lonely and sad?

We know that our loss is thine infinite gain,  
Thy Jesus that calls thee from sickness and pain.

We hope soon to meet thee in glory above.

To join with the ransomed in praising His love.

## Correspondence.

### PREACHING.—NO. 9.

By Rev. E. E. Adams.

### BARNESTNESS AND PIETY.

LORD BACON has said that every man owes a debt to his profession. There is doubtless some one calling for which a man possesses, either by natural talent and taste, or by culture, special fitness. If he has entered on a profession for which he is not, neither can it be fitted, he is under obligations to leave it for another. If he has fitness, if he can advance his profession, it can be successful, he owes it to all his energies—or at least whatever is needful to success. It becomes a man first to learn, if possible, for what he is best fitted. He may have powers of such variety and manifoldness, as to excel in any calling.

Or he may be able to meet the demands only of a special course of enterprise. Let him know what that is. It is that which he can do best. If it be to mend shoes, that is his calling. Whatever thing he can do better than any other, that is his duty. It is the intimation of Providence regarding him, and of divine appointment, though most humble and lowly. If I can cultivate the earth, if I can write or speak, or teach better than I can do any other work, that is my speciality. If I can preach the Gospel better than I can do any other thing, that is my work.

Having ascertained what, on the whole in this light, is my appropriate sphere of action, I owe to it my best energies, my most constant, earnest devotion. We have already mentioned some qualifications which contribute to the fitness of the preacher for his work, but that on which we would lay greater stress is *earnestness—the ardor of piety*. One cannot succeed in any calling without appropriate zeal. His heart must be in his work. A man cannot cultivate the soil if he is not in earnest; if he feels not that his work is worthy of his powers, that it is right, profitable, honorable. To succeed one must feel that his life is identified with his profession. The painter would only daub the canvas were his heart not in his work. He must glow over it. His taste must revel in it. He must be in love with the beautiful and fair, with harmony of form and attitude, and feel himself to be a creator. A costly church was erected on the banks of the Seine, in Normandy by stone-masons whom the architect had abused.

They therefore wrought without heart, without enthusiasm, the edifice is stiff, and bald, and without harmony, so that a sight of it excites pain in the tasteful beholders. Cold intellect is not enough, neither with it, the labor of the hand. The soul must be in the work.

Plato said that the greatest fault of the Rhetoricians was their studying the art of persuasion before they had learned from the principles of true philosophy what those things were of which they ought to persuade men. Doubtless it is a great fault to know better how to speak than what to speak; but an equal defect in the art of persuasion is, speaking without heart. Facts are essential, but they are not sufficient without soul; they must be kindled by emotion, heated in earnest feeling, and sent forth on their mission hot from the foyers of the inner fire. The statue of Prometheus is stately and grand before fire throbs through the silent stone; but sublime in its look, and warmth, and motion when the god makes it his habitation. The polished steel glitters in the sun; so does the glacier in the morning air, but theirs is not the tremulous glory of the diamond whose light wells out from its clear heart.

If we would persuade, we must be *persuaded*. The hearer is won by *feeling* as well as by logic. It is related of Isocrates that he devoted fifteen years to the polishing and proprieties of an oration, and then appeared before his tasteful audience to receive their applause for his *prettinesses*; while Demosthenes, who spoke for his country against the intrigues of a tyrant, informed himself of facts, kindled them into flame by his patriotism, and overwhelmed his listeners with a tide of simple, sublime eloquence. And surely in the pulpit, God looking on, and souls in the scale; with the noblest forms of truth; with sentiments most tender; with an object so high, grand and absorbing; with themes pathetic as life, love, death, eternity can make them; the speaker should be alive with divine feeling. There is a false emotion that affects only the animal sensations of the hearers, because it comes only from the surface of the soul in the speaker. The influence will go as deep into other hearts, as the spring whence it issues in our own. If the preacher does not feel, the hearer does not. If there is anything that the preacher loves better than his work, he will so far in it. Let him feel, as did the worthy Mr. Adam, "that a poor country parson fighting

against the devil in his parish, has nobler thoughts than Alexander had when fighting for the conquest of the world;" or like the excellent John Brown, of Haddington, who said, "Now, after forty years preaching of Christ and his great and sweet salvation, I think I would rather beg my bread all the laboring days of the week, for the opportunity of publishing the Gospel on the Sabbath to an assembly of sinful men, than without such a privilege to enjoy the richest possession on earth. By the Gospel do men live, and it is the life of my soul."

Burdalone felt, that great as men deemed him as an orator, he was still greater as a Christian and a minister of God. Massillon rose to the highest point of vocal power; infusing into his cultivated voice,—which sometimes swelled into a terrible cry, and anon sank to a low, mysterious, searching whisper that all could hear, the fervor of deep conviction and concern,—he swept away every prejudice, kindled the hearts of the assembly to a burning emotion, and melted them to tears.

Now, to this, there must be a desire on the part of the preacher to render men happy, to exalt God, to make known the truth and the mercy of Christ. He must have piety. One cannot inspire love if it is not felt in his own breast. Said Gangarelli, who added solid judgment, to deep knowledge, and great modesty. "As to the style of sermons it offends against all rules, if it be not patriotic, nervous and sublime. The path has been pointed out by St. Chrysostom. He who was always with God, always fed by the milk of the word, and perfectly acquainted with the human heart, speaks, thunders, shakes, and leaves to sinners no other answer but cries and remorse." Says Osterwald, "With respect to preaching, the whole of it depends on piety. It is that which makes you seek edifying subjects, and confine yourself to such as are useful and necessary. That gives force and unction to your discourse, and makes you say affecting things. Piety is the source of true eloquence, which is natural, simple and sublime."

Add then to natural mental powers all the culture available for the voice, the tones, the gestures, and emphatically for thought and the use of language; add modesty with authority, and finally add a deep earnestness arising from the love of God—from the glory of the Gospel, and the worth of human happiness, and you may become—any of us may become eminent in the sublime and holy work of preaching. But unto the wicked God saith, What hast thou to do to declare my statutes? The delight that sparkles in the eye of him whose joy in God abounds; the tears which suffice the eye that looks with sorrow on dying men are eloquent. They open the way for truth. They win the heart over in spite of its prejudice. In the familiar words of Cowper, the true preacher is

"Much impressed  
Himself, as conscious of much inward charge,  
And anxious mainly that the secret be safe,  
May feel it, too; affectionate in look,  
And tender in address, as well becomes  
A messenger of grace to guilty men."

### A MISSION BOX ACKNOWLEDGED.

[It will do our readers good to enjoy with those specially addressed, the following letter, from a hard working laborer in Iowa, with a large family and very small salary. The senders of the box felt themselves amply repaid for their labor of love by this evidence of the appropriateness and worth to the recipients of their kind gifts.]—Jan. 1, 1863.

With grateful emotions, and heart-felt thanks, I write to acknowledge the receipt of the box sent by the kind ladies of the First Presbyterian Church, Northern Liberties. The gifts of those Christian ladies were most cordially welcomed by my family. Since the cold weather commenced we have been exercised to know what we should do to provide for our large family, for we were without money, and were in need of clothing and shoes to make us comfortable, and protect us from the piercing prairie winds. Sometimes we asked each other, "What shall we do?" Sometimes my wife said, "Let us live by faith." Then, again, we would say, "Perhaps a box may come yet from some quarter." At last we concluded it had got so late in the season, "It won't come now." So we gave up hope, saying, if we suffer that's no strange thing, for many others suffer too.

But just when hope had fled, we received your letter, saying that a box was on the way to us. So the good providence of our God made us heartily ashamed of our want of faith. We felt that God was still good. I thought of the question, "When I sent you without purse and scrip, and shoes, lacked ye anything?" and they said, "Nothing."

We found the box well filled with valuable articles, and well adapted to our wants. Most of the clothes made up, fitted as if the tailor and milliner had taken our measures. Though we are so many, yet there was something nice and good for every one. But special thanks must be given to the lady who sent the five dollars in cash, for that is a scarce article here, at present. Then, too, clothing and groceries are so dear that we must estimate the gifts double value, compared with times in the past.

I must mention, though it may appear a small thing, the excitement of the little ones as they watched each article coming out of the box; standing in a group, with faces brightened and eyes radiant with joy. One said, "O that's so nice," and another, "Ma will just fit me;" another, "Now I can go to Sunday-school;" and the youngest, about four years old, said, "Won't those ladies go to heaven, ma?" and the next to the youngest, on retiring to bed, was heard saying her prayers with hands clasped "Lord bless the ladies;" it may be that the little petition was accepted. For we read that the Master has praise out of the mouths of babes and sucklings. The books which were sent were thankfully received by me, as my library is small.

We wish to say that, while feeling truly grateful to those Christian ladies, we would also lift up our hearts in thanks to the God of providence. How rich his sovereign grace, how wonderful that wise, benevolent and ever-watchful providence, which circums the utmost verge of all our wants, yes, the wants of every living creature! True, we may try us, as his people of old, to prove us, and to know what is in our hearts, whether we will trust him or not. It may require just such discipline to qualify us, not only

for the positions assigned in his kingdom on earth, but also for those prepared for us in heaven. Let us sing of mercy, yes, and of judgment too, for "Behind a frowning Providence he hides a smiling face."

We feel impelled anew to greater activity and zeal in the best of all services, and in the employ of the Best of masters. We sincerely tender our thanks to the ladies, we send our kind respects to your beloved Pastor—we thank you, dear brother, for your co-operation in this work of benevolence and Christian kindness, and if we can never repay it, we are glad that it is written, "God is not unrighteous to forget the work of faith and labor of love." We pray that the donors may receive a fullness of spiritual blessings out of the unsearchable riches of Christ, and finally be crowned with glory everlasting.

As for myself, I have a new chapel tent on the way, a gift from the people in Norristown, for which I am more thankful than I can tell, as it will make me somewhat independent of the weather, and I can have preaching and social meetings far oftener than ever before. D. G. M.

### ESCAPING FROM SLAVERY.

#### NUMBER THREE.

How does the past action of our own Government compare with the principles and spirit of the Bible?

Our fathers, in framing the Constitution which perfected the Union of these States, left the whole question of domestic servitude subject to the jurisdiction of the State governments, within their respective boundaries. It was, however, agreed that no person living in one State should be released from his obligations under its laws, by escaping into another State. A provision to this effect concerning "persons held to service or labor," was inserted in the Constitution: for our fathers were singularly careful not to admit into that sacred instrument the word *slave* or *slavery*, or any language which conveys the idea of property in man.

The actual provision of the Constitution was evidently intended to secure to each State its appropriate jurisdiction over all classes of its population, leaving upon each State the corresponding responsibility for the just and benevolent exercise of its authority.

The care of our fathers, while forming the "more perfect Union," not to break down the proper local authority of the States, is an admirable proof of their political wisdom and of their love of political liberty. Their forbearance (it was only forbearance) toward an evil institution, which they regarded as surely about to pass away without violence, is by no means to be censured.

But, in the progress of our country, contrary to the expectation of our fathers, that institution came to possess a powerful influence over the entire governmental policy of the nation. Under that influence, the legislation, and the administration of the laws, in pursuance of that provision in the Constitution, became exceedingly rigid and harsh. There is no law of our government, for the punishment of any crime, the provisions of which are so stringent, or so unfavorable to the accused as those of the Fugitive Slave Bill of 1850.

That law has been enforced with singular rigor. Towards no class of *criminals* has the Government been so unrelenting in its enforcement of the law, to its utmost letter, as towards fugitives from slavery. The law in respect to them, had no provision for lenity. Any *criminal* might become an object of executive clemency, and be pardoned; but the President had no power to remit, or to modify, the doom of the fugitive from slavery.

No earthly tribunal could take cognizance of severities, and wrongs, and base indignities, which may have goaded the manhood of the womanhood of the slave to the desperate attempt to escape. No plea could be heard in mitigation of the offence of seeking to be free. If shown to be a slave, according to the laws of any State, and to have fled from that State, the victim must be delivered up, without any reference to wrongs which may have provoked his flight, or cruelties that waited to revenge it.

Let us not speak harshly of the Government of our country, nor of its laws, nor of its administration. Let us recognize the difficulties which statesmanship has encountered in dealing with the questions of personal rights, and of State and National jurisdictions, which have come up so perplexingly out of this subject. Let us sympathize with the citizens whom the suffrages of their countrymen have called to the positions of responsibility, in which they have been obliged to grow and to act upon these difficult and complicated questions. But when we have compared the spirit of our country's past legislation toward the fugitive from slavery, with the spirit of the Constitution, we must confess that it is far inferior to it.

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