

American Presbyterian

Vol. VII, No. 31.—Whole No. 343.

PHILADELPHIA, THURSDAY, APRIL 2, 1863.

GENESEE EVANGELIST.—Whole No. 880.

Poetry.

The Lingering Winter.

The snow-flakes kiss the ploughman's crimsoned face,
He guides the share and turns the furrow still,
With many patience, and with measured pace,
Nor needs the winter lingering on the hill.

The foamy flood rurs sullen through the vale,
The crows flock flap the blast with laboring wings,
The bare oak shivers in the northern gale,
But on the topmost bough the blue-bird sings.

It sings of spring—the ploughman hears the song—
Of bridal April and of blooming May;
And as he treads with sturdy step along,
Hope in his bosom sings the selfsame lay.

He hears the summer rustling in his corn;
Cloud chases cloud across the bending grain;
The mower's sere-song greets the golden morn,
The soft eve welcomes home the loaded wain.

And autumn's wealth, his pleasures and his pride,
His heart with joy, his ear with music, fills;
His plough he follows with a quicker stride,
Nor needs the winter lingering on the hill.

Thus to the Christian—where'er he roam—
Planting the Orient, Afric, or the Isles,
Or the frost-fettered fields, alas! of home—
A promised harvest mid the winter smiles.

Spring eys and cold, the laborers faint and few,
The hard-chill globe anything to the share;
The shrill blast shrieks the leafless forest thro',
But from on high a voice dispels despair.

Before him the redeemed—Christ's harvest—stand;
And hosts with hymns of praise his boom thrill;
His plough he seizes with a strengthened hand,
Nor needs the winter lingering on the hill.

—R. T. Conrad.

Gaitorial.

STATE OF OPINION IN OUR ASSEMBLY AND IN THIS PART OF THE COUNTRY.

As the General Assembly of our Church is about to assemble in our city, and to mingle with our churches and people, it may not be inappropriate for us to consider its position upon various matters of common interest. Especially in regard to the great struggle for unity and national life now going on, it is pleasant to recall the fact that no ecclesiastical body was more prompt than our own in recognizing the great principles involved in the struggle, and in pronouncing its solemn approval of the attempt, by force of arms, to subdue rebellion and compel a universal respect for the supreme law of the land. The full, cordial, and unqualified declarations on this subject of our General Assembly have been pronounced unanimously and without discordant debate. There have been no protests, no heart-burnings, no "breaking in no going out." Weighing with all the forces and demerits of demagogical unity for the suppression of rebellion and the re-establishment of the national authority over the ruins of everything that hinders such a grand result. We stand as a solid barrier to oppose the dreadful demoralization which must follow successful rebellion against a rightful government—against a government so beneficent, so easy, so just, and for an end so detestable as that avowed by the rebels.

Our Assembly of last year pronounced its unflinching and unanimous opinion upon the cause of the war, and gave its full consent to the then probable issue of the contest, which every hour since has made more probable and more necessary—viz: the overthrow of slavery. The following was their language at that time: (Minutes of 1862, page 24.)

"Resolved, That in our opinion, this whole insurrectionary movement can be traced to one principal root, and one only, African Slavery, the love of it, and a determination to maintain it, which we look upon this war as having one grand end in view, the restoration of the Union, by crushing out the last living and manifested fibre of rebellion, which that every day, and every hour, and every minute, must be made to bend to this great purpose, and while under the influence of humanity and Christian benevolence, we may commiserate the condition of the ruined rebel, once so friendly with ourselves, but now—should the case occur—despised of all that make the world dear to them, we must be at the same time, contented to feel that the retribution has been indicated, and must add—*Flat Jactura rei coluim.*"

Only such a declaration as this would have been in harmony with the past acts and the vital spirit and character of our body. The love of justice, the hatred of oppression and the reverence for law, which were so furiously assailed by the rebellion, dwelt no where more securely, and in no branch of the Presbyterian Church had been more endeared by trial, than in our own. The type of Presbyterianism planted and cherished in this country by the fathers of the Church, and for which we suffered a quarter of a century at the outbreak of the rebellion for asserting itself once more. And it is only when the large body of spurious Presbyterianism in the South forsok the other branch of the Church, that the genuine elements in that body found themselves strong enough to carry declarations of an approximate import to our own, though not without rousing debate, divisions and protests from respectable quarters.

The votes of our body have been unanimous and solemn—great religious acts in fact—in which the very life and soul of the nation were at stake. Rising to the aid of the rights of God and of men, the delegates from every part of our Church have freely and confidently committed us to the great principles of liberty, justice and law, involved in the unparalleled conflict of our day. And it is among those who have fully responded to those acts that the coming General Assembly is about to meet. The SYNOD OF PENNSYLVANIA, embracing the Presbyteries clustering about Philadelphia, the WILMINGTON, HARRISBURG, and DISTRICT OF COLUMBIA Presbyteries, and its last meeting in Wilmington, at a time when the North was reacting against the war had made considerable progress, and had gained considerable prestige, by recent elections, took action fully sustaining the position of the General Assembly, and quite equal, in the general estimate, to the demands of the times upon true and loyal Presbyterians. With a standing vote, in which the whole

audience in the Central Church united, they unanimously adopted a series of resolutions which have the decided advantage of the Assembly's paper, in terse, vivid, and popular diction and in warmth of sentiment. We copy the two which are most appropriate in this connection.

"Resolved, That we render devout thanksgivings to Almighty God for that measure of success which has hitherto attended our arms, that we humble ourselves, and acknowledge the justice of our Heavenly Father, wherein he has seen good to afflict us; that we rejoice in the integrity, the patriotism, and the firmness of our distinguished chief magistrate; that we record with lively satisfaction his avowal of a purpose to protect the unity of these States, and the nationality of our Government, and every measure of treasure and of blood, and that he has recently, by his repeated proclamations, expressed his determination to subordinate every local interest and the nationality of our Government, and every measure of good government, and of the universal and permanent safety and prosperity of his native land.

"Resolved, That in the bloody martyrdoms of this war, we recognize new motives to abhor the crime of treason against our country, and to condemn and abrogate that system of oppression which has not only suggested treason, but the notion of bloody methods of bringing it into practice; and we urge upon all loyal people to mark with their complete abhorrence, all who resist the efforts of the Government for its suppression.

We trust there will be no reason for the Assembly feeling itself otherwise than perfectly at home among the audience and promoters of these resolutions; that in the churches and families of the city the delegates will find themselves surrounded with a congenial atmosphere; that they will come to our PRESBYTERIAN HOUSE, as the very centre of loyal Presbyterianism in our land. In that building they will find the office of this paper. They need not be advised of its character. We need only tell them that it never was more cordially sustained by the laity and clergy of our city than now.

DEATH OF THE REV. ROBT. BAIRD, D.D.

This event, occurring most unexpectedly to one of the most useful and widely-known ministers of the Gospel in this country, and of the world, took the community by surprise. On Sunday, March 15th, after a brief illness, Dr. Baird expired at his residence, at Yonkers, New York, aged 65 years. With the aid of our New York exchanges, we present the following account of his life:

Dr. Baird was of Scotch parentage, and was born in Fayette County, Pa., on the 6th of October, 1798, and in 1819 graduated at Jefferson College in this State. After teaching a school at Belmont a year, during which time he was already writing for the village newspaper, he entered the Theological Seminary at Princeton, and completed the three years' course of study, being tutor in Nassau Hall the last year, and receiving license to preach from the Presbytery of New Brunswick in 1822. In Princeton he started, and for five years managed a grammar school, but in 1828 relinquished it to engage in what he regarded as the great mission of his life, the extension of Protestantism to the evangelization of the world, in connection with the benevolent and Christian institutions of the age. At his suggestion, every destitute family in New Jersey was supplied with a copy of the Bible. He was for some time agent of the American S. S. Union, and it was the revenues of the society increased five-fold in consequence of his labors.

Since 1836 he has been engaged in the great work of his life, to wit: the diffusion of Protestantism and of evangelical faith and morality through the Continent of Europe, especially in France, Italy, and the North. To this end he went abroad and resided in Paris, where he preached the true Gospel every Sabbath, and welcomed the stranger to his hospitable and beautiful home circle. He also resided in Florence, Italy, where he pursued the same plan of action. Finding the American theory of the separation of Church and State imperfectly understood, he devoted much time and labor to explaining his workings to the Christian public of Europe. In the prosecution of this undertaking he published a volume on *Religion in America*, which has become a standard authority upon the subject in both the old world and the new. By his facts and arguments, which were skillfully drawn from the practical workings of the American system, he made a strong impression on the best minds of Europe. The convictions thus implanted there have grown in strength and vigor, and are daily leading to a radical reform in the constitutions of the churches of the old world. He took an active part in the organization of the Protestant missions in Italy and France, and especially in the formation of the American congregation in Paris, over which Dr. McClintock is pastor.

Dr. Baird's remarkable suavity of manner, genuine Christian courtesy, and manifestly pure purpose, commended him to every class of men. But the great feature of his success in Europe and to the most powerful officers of the State, who cordially entered into his plans, and gave him every suitable countenance and aid in his works of practical benevolence. Dr. Baird's life in Europe was a verbal fulfillment of the wise man's proverb: "Seest thou a man diligent in business? he shall stand before kings." We doubt whether any American citizen was ever so readily welcomed into royal and aristocratic circles as our illustrious friend.

Returning to this country, he became Secretary of the Foreign Evangelical Society, and afterwards of the American and Foreign Christian Union, both of which organizations had the same great objects which he esteemed so highly and pursued so ardently. It is not too much to say that these societies owed a large part of their standing before the Christian community to the untiring zeal and sweet persuasiveness of the Secretary, and the sweet persuasiveness of the Secretary, as agent to their own institutions. Dr. Baird frequently visited Europe, as well as traversed the length and breadth of our own country, and was eminently successful in securing the men and the means necessary for carrying out his objects.

Dr. Baird was connected with the other branch of the Presbyterian Church, and though from the conservative tone of his thought, he was more probably in any other would have taken not in the slightest degree of the more tolerant, bigoted, or exclusive spirit. His natural amiability forbade, and a wide observation of men and manners,

and of various aspects of Christian character and institutions produced its usual effect in his case, of enlarged catholicity. His whole influence tended to soften the asperity of controversy, and to promote practical unity among Christians for the advancement of evangelical religion; and the overthrow of the common enemy—the Papacy. Hence his fervent interest in the *Evangelical Alliance*, whose meetings held in various parts of Europe, he frequently went abroad to attend, and in which he was always welcomed and admitted to a principal part. In truth, Dr. Baird constituted one of the strongest links between evangelical Christians of every denomination in this country and on the Continent of Europe. His well known and welcome lectures on those countries, so crowded with facts, so naturally, clearly and easily told, did most to keep alive the sympathies of the new world towards the old. Cosmopolitan without losing his patriotism, and catholic without a trace of rapid latitudinarianism, Dr. Baird's influence upon the Christian community has been most happy.

His contributions to the periodical press, and all these labors, prove him a man of unvaried industry, no less than of good judgment concerning the high importance of that institution in raising the popular mind. There are few strange facts in the East that at some time have not probably contained contributions from his pen. When the now corrupt *New York World*, which of late has been emulating the *Herald* in its opposition to truth and righteousness, was started to supply the felt want of a daily journal, representing and encouraging the more elevated tone of public sentiment, Dr. Baird was one of its editors. But his connection with the paper long ago came to an end. At the time of his death he was the American correspondent of London and Edinburgh papers, one of which, we suppose, was the *News of the Churches*, and in this capacity did good service in setting our country right before the religious community in Great Britain. He was also editor of the *Christian World*, the able and valuable organ of the American and Foreign Union. Among his published works were a *View of the Valley of the Mississippi*, published in 1832; *History of the Temperance Societies*, published in the French language in Paris, 1836, and translated into German, Dutch, Swedish, Finnish, and Russ; *Religion in America*, published in Glasgow 1842, reprinted in this country and in other European countries; *Protestantism in Italy*, published in Boston in 1845; *The Christian Repository and Register*, New York, 1851; also, in his last days, he was engaged in a work combining historical research with the results of extensive personal observation.

A character so interesting in itself and so intimately interwoven with the present condition of Christendom will doubtless receive some more lasting memorial than the columns of a newspaper can furnish. Capable as we are of seeing defects in the tone of his character, we are free to say that his memory deserves a high place among those names of Americans dear to the Christian heart, who have toiled successfully to bring out new tracks of effort for the advancement of Christ's kingdom among men.

OUR ROCHESTER CORRESPONDENT IN CLINTON, N. Y.

BESIDES the College, Clinton has other schools of learning, of more than ordinary interest and importance. Dwight's Rural High School, now taught by Messrs. Holbrook and Bristol, two accomplished instructors; a good place for boys to fit for College or for business;—Houghton Female Seminary, with some twenty-five boarders; and a large number of day scholars. This institution is in a highly flourishing condition; Dr. and Mrs. Gallup, principals. Mrs. Gallup, formerly Miss Houghton, from whom the institution is named, (a sister of your former associate, the lamented Dr. Houghton,) is considered one of the very best educators of young ladies in this part of the country. Besides these, there are two other Female Seminaries, and one other large Boys' School in Clinton. It is a village of literary institutions. A considerable portion of the hope of the world is here congregated.

REVIVAL.

It is our happy privilege to report that a revival of considerable interest has been for some weeks in progress in the Congregational Church of Clinton. Quite a number of the youth have been gathered in, under the faithful labors of Rev. C. H. A. Bulkley, who has been supplying the pulpit for the last three months. The interest is also spreading and deepening in the College. Surely, there is much to hope for in the conversion of these youth, who are enjoying such advantages for improvement and for future usefulness. Education consecrated to Christ is the hope of the Church. Let all that read these lines, pray for these dear youth, and for this interesting cluster of literary institutions.

A MISSIONARY CONVENTION.

A Missionary Convention of great interest has just been held in this place. It was thought not inconsistent with the revival interest, to bring in the great subject of Missions, and turn the thoughts of these young converts to the wants of the heathen world. Interesting addresses were made by Rev. Mr. Treat, Secretary of A. B. C. F. M. from Boston, and by Rev. G. W. Coan, Missionary from Oromoon; Rev. L. H. Gulick, M.D., Missionary from Micronesia; and Rev. Allen Hazen, Missionary from India. The meeting was kindly welcomed by the good people of Clinton; a deep interest was manifested throughout its progress; and a delightful impression seemed to be left behind as the Missionaries went on their way. This was understood to be only one of a series of such meetings, to be held in several of the larger villages of Central and Western New York; the object of which is to spread information, and stir up interest on the subject of the world's salvation. Great good has been done by such meetings—great good is hoped for these.

We may add, in conclusion, that a revival of decided power, as we learn, is in progress in *Canandaigua*. The heart of the accomplished Pastor, Rev. Dr. Daggett has been

greatly cheered by the manifest interposition of a divine power, giving unwonted vitality and efficacy to the truth. We have heard also of some quickening at Pen Yan, and other places, of which—more at another time. GENESEE.

Rochester, March 21, 1863.

A LAST AND URGENT CALL.

THOSE Churches which have not during the present ecclesiastical year contributed to the Education Fund of the General Assembly, are respectfully and earnestly requested to do so before the first day of May next—six weeks hence—when the year closes, and the Annual Report for the Assembly will be made up.

The urgent reasons for a compliance with this request are:—

1. That the Education Cause is intrinsically worthy of support; and is essential to the growth of the Presbyterian Church.
2. Each church is interested in the prosperity of the body of which it is an integral part, and the honor and strength of the whole body depend that all its wisely inaugurated measures should be loyally sustained.
3. There is a serious threatening of decrease in the numbers of the Ministry, while our field is widening every day.
4. The students at present receiving assistance are worthy and needy; they have been paid, owing to the paucity and smallness of the contributions, but three-fifths of the small sum allowed by the Assembly's Rules, while the expenses of living have been largely increasing. Unless they can receive more liberal assistance a number will be compelled to suspend their studies, and others will be deterred from entering on a course of study.
5. The General Assembly has directly recommended that an annual contribution shall be made by every congregation, and in no way can such a body be effectually organized, until its members are thoroughly conversant with its schemes and recommendations, as if they were unworthy of support.
6. It is not fair that the support of this cause, in which the newer and feebler parts of the Church are most deeply interested, should be devolved entirely on the congregations in the vicinity of our Theological Seminaries, who are called on so frequently to contribute to other large causes. Let each church do its own share, whether it be large or small. Our reliance is on the number of contributions as certainly as on their amount.
7. A sufficiency of money can be obtained if it is asked for with proper explanations, and with courage. The ministers and churches who have been directly benefited by this cause are sufficiently numerous to sustain it with its present wants. Let the appeal be made and each congregation contribute to the Education Fund, through the hands of this year successfully. If that sum is too large let five or three, or one be sent. Send any sum; let something be done to break the ice of indifference, to make a beginning in the right direction, and show the world that we earnestly intend to live as a denomination, and to attempt great things for Christ.

A Circular entitled "Facts and Considerations regarding the increase of this country," designed to aid ministers in presenting the subject; has been widely distributed by mail, and will yet be forwarded to any who may apply for it. The name of every Church with its contributions will be reported to the General Assembly, and printed, and it is hoped that the list may be a long and honorable one. Whatever is done let it be done promptly.

Contributions may be forwarded direct to the Treasurer, W. Bennett, Esq., 132 Broadway, New York, or where it is more convenient they may be sent to him through Rev. E. A. Huntington, Auburn, N. Y.; or Rev. G. E. Day, Walnut Hills, Ohio.

T. A. MILLIS,
Gen'l Sec'y for Education,
PRESBYTERIAN ROOMS, N. Y., March 18, '63.

FROM OUR BROTHERS IN THE HOME MISSIONARY FIELD.

[Secretary Kendall has handed us the following letters and extracts which give our readers some insight into the peculiar trials and encouragements of the brethren in the Home Missionary field and stimulate us in the all-important work of reinforcing and sustaining them.]

SPIRITISM—AND THE WAY TO MEET IT.

November last, an increased religious feeling was manifested among the brethren and sisters of the Presbyterian and Baptist Churches. Union meetings for prayer were held, preaching and exhortation were given, and nearly four weeks. Christians were benefited and we trust three or four were brought to Christ. But the mass of the community were unmoved and manifested perfect indifference. While these meetings were in progress, the spiritists (followers of G. W. Davis) held in the village a quarterly meeting for two days. Their lady trance speakers took occasion to enlighten the public in the mysteries of spiritism. They poured forth their anathemas against *Christians, the Church and the Bible, proclaiming the day had come when the Bible would no longer be regarded as the inspired and authorized word of God.*

Christianity being thus publicly assailed, the Baptist brother and myself agreed to enter upon a defense of the inspiration and authority of the Bible, and alternately, preach upon the subject, Sabbath evenings. For ten weeks we have been thus employed and we are greatly encouraged to go on, such is the interest awakened. Many have said, "we did not know the Bible had such evidences of its authority, divinity, and truth." We have been invited to repeat the same discourses in a neighboring village and intend to do so, satisfied that this form of infidelity has raised a doubt in the minds of multitudes, relative to the truth of the Bible and that such discourses are called for. Some have told us "we are saved from being spiritists." Others are anxious to read on the subject. We are circulating such books as Nelson on Infidelity, Alexander's Evidences of Christianity and Bayne's Essays.

GAINING STRENGTH—HELP FROM UNLOOKED FOR SOURCES.

I have nothing discouraging to write, and

that perhaps in such times as these, is encouraging. Indeed, we have some matters particularly encouraging.

My Sabbath morning congregations are steadily increasing, which with the character of those coming in, forms an encouraging feature of my field, and my hopes and belief as expressed to you in my previous communications, I feel, that a patient, continued, judicious course of Christian labor would eventually build a wholesome self-sustaining church here, are being confirmed. There is a number of families here of the *Christian* denomination, not long since from the East—attendants upon my preaching, and who show great cordiality. On Christmas Eve, from thirty-five to forty of them surprised us by a friendly call, and besides spending the evening with us in a very pleasant and social way, left behind them eleven dollars in money, and between thirty and forty dollars in provisions, which were all good and profitable to us. Besides this, we are constantly seeing proofs of growing attachment to us among the people of the community.

One of our trustees is circulating a subscription for the year now commencing. The result, thus far, is decidedly hopeful, not one diminishing their subscription, several new subscribers, and all do it with cordiality. It looks now as if they would raise three hundred dollars this year, against two hundred and fifty last year. This, with the spirit manifested, is cheering. These hopeful indications may not last, but they are not the result of special or unnatural efforts, and we are inclined to believe that they will abide.

Our Bible class and Sabbath School are doing very well for the winter.

THE HOUSE OF GOD COMPLETED—ITS EFFECT ON THE PEOPLE.

A missionary in Iowa writes: As the quarter ending with November also ends my first year as your missionary, I include both my quarterly and annual report in this. My year has been to your missionary and to this people, one of great trial, and also great mercy. As its commencement, we were deeply and almost hopelessly in debt; a large house half built, and a debt of thirteen hundred dollars; a small and discouraged congregation, and a strong and united opposition, led by those who had just left us with the avowed purpose of our destruction of a society. Within a year the debt has been paid, the church finished, and on the second Sabbath in November, dedicated and paid for, except about two hundred dollars, and the congregation more than doubled, notwithstanding the heavy drawback occasioned by the war. Our house is very substantially built of brick, it is 42 x 61; contains the main audience room, a single gallery, and minister's study above, with an ample basement room below, used for prayer meetings, Sabbath school and village school.

The audience room above will comfortably seat 300, and with the aid of extra seats 450. The completeness of the building, including the design of the whole, symmetry of the parts, taste in arrangement and finish, and perfect adaptation, our house, approaches as near a perfect model, for a house of worship of similar dimensions, as any I have seen, east or west—and is very much admired by all who see it. I am thus specific in describing our house because I know you will sympathize and aid rejoice with us in our success. God hath done great things for us, whereof we are glad.

WELL ANOTHER HOUSE OF WORSHIP BUILT.

Rev. W. Young, of Rose, N.Y., writes as follows: Another quarter of my missionary year closes to-day, and it has been one of the most profitable quarters, both spiritually and temporally, since my residence at Rose. Our house of worship has been finished and dedicated, and what is better, it is all paid for. Its entire cost is about \$4000. Our society has more than doubled during the last three months.

We had seven additions at our last communion, three by profession and four by letter. A number now 49 members, and we hope with ordinary blessing, by next year, to become self-sustaining.

ANOTHER REVIVAL—PAINT YET PURSUING—ANOTHER CHURCH FORMED.

The Lord has spared my life for another quarter and brought me up from the borders of the grave to which I appeared to my friends to be fast hastening. When I wrote you last.

In those distressing scenes, through which I had to pass, I had the presence of the Saviour to comfort me. I sympathized with my wife and little daughter, who wept at the prospect of another bereavement so soon to follow that of the death of our two sons. I had a longing desire to be spared to labor in a revival of pure religion in these churches and for the ingathering of souls from the world. The Lord heard the prayers that were offered and has restored me to usual health and has permitted me and my people to rejoice over the salvation of sinners, both in Mason and Dansville. The work of grace which began to appear when I wrote you last, lingered for awhile. It was an occasion of quickening to the people of God. The church of Mason united in prayer meetings for about three weeks three evenings in a week. Souls seemed to be converted in this time. Just enough to strengthen our faith. Then we multiplied our meetings and had preaching each evening for some four weeks. We trust the Lord has called more than thirty, who will praise Him through eternity for his great salvation. The greatest harmony prevails among the churches. The labor was performed by Elder C. O. of the M. E. Church, and myself. The Baptist Church has no pastor. The converts are largely connected with the families of the Methodist and Baptist Churches. We shall doubtless receive valuable occasions to our little church and some pecuniary strength at our next sacramental season in April.

We trust that the members of this church have received an impetus in the divine life, which will appear in their works for many years. Our Sabbath-school, in which the work began, is a model school in numbers and efficiency. Compared with our population, about one half the conversions were from the Sabbath-school.

I organized a church at D., on Saturday and the Sabbath of twelve members—nine by letters from other churches, and three by profession of their faith. The weather was very stormy, and prevented the attendance of some who would have united in the church. We expect that the membership will more than double.

The light is breaking forth on this new country. This desert is budding and will soon blossom as the rose. I long for, and labor to the utmost of my ability that the church may be also enlarged and strengthened, that they may become self-sustaining, and that the cultivation of this field may be given to two godly successors. I can only try to do what is enough for two active men. My weekly lectures, general, and other calls, with the preparations for the Sabbath, leave no time for rest and recruiting.

MISSIONARY BOXES.

[The two letters below show how much joy our good Christian Ladies are imparting to the Missionary's family.]

Y., S., OHIO, Jan. 20, 1863.

On Tuesday 25th ult. we received a box and five dollars in money from the Ladies Sewing Society of the 3d Church in P., filled with things excellent and useful. The kind ladies were too modest to put a valuation on their list of articles and we certainly were not able to do so, but we do not see how the value could be put below \$100, and we are afraid that would be too low. I would like to have shown them the smiling faces of our home circle, that they could have had a demonstration of our gratitude.

I am much obliged to you, as well as to the kindness of the dear ladies in P., immediately expressing less than we felt for their regards for us, and if I should ever visit their place, should feel like "looking up" our friends there. We feel under obligations to you also for the "nomination of the candidate" for their blessing.

S., C., Mich., Feb. 15, 1863.

With a heart full of gratitude, I sit down to acknowledge the receipt of the valuable Missionary box, which has just come to hand. We had scarcely anticipated such a gift, and the pleasure was greater from being unexpected.

It was truly a noble one. Contained just what we needed, and its treasures brought joy and gladness to our hearts. I cannot begin to enumerate all the articles, valuable and new, which had been gathered by loving hands, and sent to cheer the hearts and home of your Missionary in the far West. Much has been said in disparagement of Missionary boxes by some—but I wish to bear testimony to the fact that sometimes, at least, they are both valuable and appreciated.

There is scarcely an article in this one which we cannot make use of, and many which we highly prize. Be so kind as to assign our only thanks, My God! thank them for their kindness to his servants, and may they realize in their happy experience that "it is even more blessed to give than to receive."

Selections.

ARREST OF BERTHELIER.

OUR man alone in Geneva preserved a tranquil heart and serene look; it was Berthelier. He had not wished to escape either when Charles or when the bastard entered; he was vainly entreated to withdraw to Friberg; all was useless. He waited for death; the "cheat" of hope (to use the common expression) did not deceive him. "The wolf is in the fold," said his friends, "and you will be the first victim." Berthelier listened, smiled, and passed on. In his opinion there could be no evil in life to him who has learnt that the privation of life is not an evil. He awaited calmly that tragical end which he had himself foretold, every day exposing himself to the attacks of his enemies. After the bishop's arrival, "he went and came just as before; one would have said that, instead of being dead, he was only going out." Without the city a solitary place, then called *Gervasa* (now corrupted into *Savates*), was a quiet meadow, which the Rhone bathed with its swift waters: this was Berthelier's favorite retreat. Remote from the noise of the city, seated on the picturesque bank of the river, watching its blue waves gliding rapidly past, he dwelt on the swiftness of time, and casted a serious glance into the future, he asked himself when would Geneva be the scene of his death. It was not that of taking his pleasure there, "the sun and 'and never omitted doing so, although at the time he had so many enemies at Geneva."

On Tuesday, August 23d, he went out between six and seven to breathe the morning air at his favorite retreat. Berthelier was now forty years of age; everything told him that his end was near; but he preferred, without passion and without fear, to sit on the grass, from life to death. This active and much-dreaded citizen began to pass the gates of the troop that awaited him came forward. Berthelier, "always booted and ready to depart for the unknown shores of eternity," had no thought of returning to the city and arousing the youth of Geneva; he did not turn aside from the road, but continued gently, carelessly his way, and "walked straight towards the armed men, as proudly as if he was going to take them."

"They met," says a manuscript, "under the trees in front of the hostelry of the 'Goose,'" and the vicar, who was descending the hill on his mule, coming up with him at the same time, laid his hand upon his shoulder, saying: "In the name of my lord of Geneva, I arrest you," and prepared to take away his sword. Berthelier, who had only to sound his terrible whistle to collect enthusiastic defenders, stood calm, without a thought of resistance, and quietly handed his sword to the vicar, contenting himself with the words: "Take care with you do with this sword; for you will have to answer for it."

The vicar placed him in the middle of the soldiers, and Berthelier, marched off quietly, still carrying the weasel with him. The little timid animal thrust its pretty head into its master's bosom, while the latter entertained it by gentle caresses. In this way

he arrived at the *Chalet de l'Yle*, and the vicar, stationing guards everywhere, even in the prisoner's chamber, what him up in Cessa's tower. On the spot where walls had formerly been erected by the destroyer of the liberties of Rome, a humble and almost unknown citizen, one of the founders of modern liberty, was to find a bloody prison. Berthelier shut up in the fortress, and surrounded by guards pacing up and down his chamber and around the castle, felt more free than all of them. We do not say that he possessed the freedom that Christianity gives; perhaps it was rather from the *Tuscan* of Cicero than from the Gospel that he had derived the calm with which his soul was filled; yet it is almost impossible not to recognize a noble, serious—we would almost say Christian, sentiment in him. As he saw death approaching, he said that all he had to do was to remove his mask, for underneath was the face of a friend. To die... what was that? Does not the meanest soldier expose himself to us on the battle-field? Was not the death he was about to suffer for the independence of his country a thousand times sweeter and more glorious than that of a mercenary?

Dulce est decorum pro patria mori.

Yet his soul was agitated. Those smiling fields he loved so well, those graceful banks of the lake and river, those mountains where the setting sun fired the everlasting snows, those friends whose idol he was, his country above all, and the liberty which he desired to win for her... all these images rose before him in his prison, and deeply stirred his heart. But he soon returned to calmer thoughts. He hoped that his death would lead to the deliverance of Geneva, and then his courage returned. Yet he was without bravado, and to the soldiers around him he showed only a simple and candid soul. His little favorite animal still played in his bosom; surprised at everything around it, the weasel at the least noise would prick up its short wide ears. Berthelier smiled and caressed it. "The better to mock his guards," said the prior of St. Victor, "he played with his weasel." Berthelier, inclined to take things by the wrong side, saw mockery where there was only goodnature. In fact, the guards, rough and violent men, touched by so much patience and courage, said to Berthelier: "Ask my lord's pardon." "What lord's?" "My lord Duke of Savoy, your prince and ours." "He is not my prince," he said, "and if he were, I would not ask for pardon, because I have done no wrong. It is the vicar who should beg for pardon, and not the god." "He will put you to death, then," said the guards. Berthelier made no reply. But a few minutes after, he went up to the wall and wrote: "*Non moriar sed vivam et narabo opera Domini*—I shall not die but live and declare the works of the Lord." This quotation from the hundred and eighteenth Psalm, where the Messiah speaks by the mouth of David, shows that Berthelier possessed a certain knowledge of Scripture; perhaps it shows us, too, that his soul had cast all its burdens on the Lord—*D'Abingdon's Reformation in the Time of Calvin.*

INABILITY AND ELECTON.

REMEMBER that what you call your inability God calls your guilt; and that this inability is a *willful thing*. It is the will not to do by God; for he made you with the full power of doing everything he tells you to do. You disobey and disbelieve *willingly*. No one forces you to do either. Your rejection of Christ is the free and deliberate choice of your own will.

That inability of yours is a fearfully wicked thing. It is the summing up of your depravity. It makes you more like the devil than almost anything else. It is the will of a loving God, or you are believing on him. Capable only of hating him, and of rejecting Christ! O dreadful guilt! Unutterable wickedness of the human heart!

Is it really the *cannot* that is keeping you back from Christ? No; it is the *will not*. It is the *will not* that is the real and persistent barrier. "Ye will not come to me that ye might have life," (John v. 40.) "Whosoever will," let him take the water of life freely," (Rev. xxii. 17).

If your heart would speak out it would say: "Well, after all, I cannot, and God will not." And what is this but saying, "I have a hard-hearted God to deal with, who won't help or pity me?" Whatever your rebellious heart may say, Christ's words are true, "Ye will not." What he spoke when weeping over impenitent Jerusalem he speaks to you, "I would but ye would not," (Matt. xxiii. 37). "The will not," says Dr. Owen, "is *ye would not*. Whatever is pretended, it is *will and stubbornness* that lies at the bottom of this refusal." And oh! what must be the strength as well as the guilt of this unbelief, when nothing but the almightiness of the Holy Ghost can root it out of you?

You are perplexed by the doctrine of God's sovereignty and election. I wonder that any man believing in a God should be perplexed by these. For if there be a God, a "King eternal, immortal, and invisible," he cannot but be sovereign, and he cannot but do according to his own will, and choose according to his own purpose. You may dislike these doctrines, but you can only get quit of them by denying altogether the existence of an infinitely wise, glorious, and powerful Being. God would not be God were he not thus absolutely sovereign in his present doings and his eternal pre-arrangements.

But how would it rid you of your perplexities to get quit of sovereignty and election? Suppose these were set aside, you still remain the same depraved and helpless being as before. The truth is, that the sinner's real difficulty lies neither in sovereignty nor election, but in his *own depravity*. (As if the removal of these "hard doctrines" (as some call them) would lessen his own sinfulness, or make him more able to believe and repent, the hardship would lie at their door; but if not, then these doctrines are no hindrance at all; for it is the God's sovereignty that is keeping him from coming to Jesus against the doctrine. But if it be his own depravity, it is not foolish to be objecting to a truth that has never thrown one single straw of a hindrance in the way of his return to God? Election has helped many a soul to heaven; has never outraged it by gentle caresses. In this way