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Poetry.

[For the American Presbyterian.]

Despair Not.

Hast thou no friend? no soul with smile or tear,
To throb heart-music back in love on thee?
Bethink thee that thy God, thy Christ is near;
Exult in their august society.

The art of making friends ply every hour;
No more indifferent, selfish, dull to feel,
Kind deeds, warm feeling,—the magnetic power
To attract around thy fortunes hearts of steel.

Deem'st thou thy fate severe, rude, hidden, small?
'Neath dark waves lies the pearl in rugged shell,
Yet comes its high disclosue when it shall
On monarch's breast in blaze of lustre dwell.

Doth sickness gnaw thy bloom, as worm the rose?
Be Jesus' arm a pillow for thy head;
The broken wave with phosphorescence glows,
Heaven's Brightest guard the Christian's anguished head.

Thy ignorance frets thee? More than Socrtes
Thine, heavenly truth, and the heaped lore of time;
Newton's Principia less than God's; and His
In Scripture flash their master-lights sublime.

Let the Great Teacher nerve and train thy mind,
And all the heaven of his heart unfold;
He'll tear thee on, through star-depths unconfin'd,
And by sweet brooks whose sands are grains of gold.

But ah! upon thee lies a deeper gloom—
Sin's mountain load is heavy on thy heart;
Thou seest thy judge; thou shudderest at thy doom—
The crushing thunder of that word—"depart!"

Neglected powers; lost opportunities;
Falsehood; revenge; foul word; blaspheming thought;
Rash acts; base deeds that rend thy breast with sighs;
Christ scorned; God slighted; Death and Heaven forgot!

Yet still despair not! Christ has bled and died;
O'er floods, not man, despair should have control.
Pardon streams on thee from thy Brother's side;
Let Life, and hope, and God flow through thy soul.

Thy very fear be joy; the slavish dread
Shake off, that on thy sinful spirit seized;
See! smiling Faith pillows her truthful head
On the stern thunderbolt of Law appeased.

COILA.

Correspondence.

IS THE CHAPLAINCY SYSTEM A FAILURE?

[We give below the material part of a communication from an army chaplain, which has been endorsed by a number of his brethren in the same service. Our sympathy for this class of laborers is such that we cannot refuse them a hearing when they feel themselves aggrieved, although there may have been no intention to injure the faithful men among them. The New York Committee of the Christian Commission have issued a circular, which is endorsed by the Executive Committee in this city, in which they endeavor to correct the misapprehensions alluded to in this communication, and call for the co-operation of the chaplains in their work in the army, at the same time making them the most liberal offers of aid in books, tracts, libraries, newspapers, stores, and personal efforts. Their office in this city is 13 Bank street.]

In an article issued March 7th, from the Rooms of the N. Y. Committee of the U. S. Christian Commission, one of our Major Generals is represented to have declared positively, "That the chaplaincy system *had proved a failure.*" The gentlemen who signed the article supposed they were correctly representing the language of the General; but in the printed address we do not find him speaking in this unqualified manner. In view of the power which the commanding officer has to thwart the efforts of a pious chaplain—a power sometimes exercised—a general exclaims, "as it is, I must say the chaplaincy has proved *almost* a failure"—very different from saying it *had failed.*

Not only do we not believe the chaplaincy system to be a failure, we deny that it is *almost* a failure. We have seen and known too much of its beneficial working to utter aught against it. Not that all chaplains are Christian men, but the most now in the army we believe to be good, self-denying ambassadors of Jesus Christ. Does it prove a system to be essentially defective, because it does not accomplish all that is desirable? if it does, then Christianity must be considered a sublime failure; for how little *has* it done to reach millions of benighted souls. The chaplaincy system almost a failure! What is the system, and wherein is it so bad?

Probably, on an average, there have been *ten* acceptable applicants for the chaplaincy in each regiment, so that no one has been obliged to go to the field and remain there a long time without a chaplain. Why have not all been supplied? The answer is, and the Christian public should know it, that the failure arises from the *indifference* and *neglect of the officers.*

The government has provided by law that the officers of each regiment may nominate a person for the chaplaincy, and forward his name to the Governor of the State from which it came. To be commissioned, the candidate must furnish proof of being an ordained minister, and besides this, a recommendation of his fitness for the position, signed by five ministers of his own denomination. Having received his commission, he is sworn into the U. S. service by the mustering officer, and becomes a *staff officer* in his regiment. A *failure* to *have a chaplain* is *owing* to the *remissness of the officers.*

But it is said, "the law defines no position, gives no protection, and *prescribes no duties.*"

True, other than those commonly called evangelical ministers can be appointed chaplains—and such are preaching at home, though some of us would have it otherwise. If it be well for the people at home to choose their spiritual leaders, why not the same privilege in the army?

But the chaplain is not "*protected.*" He is subject to the commands of his colonel, as he ought to be. Yet who has heard of a wise chaplain prevented from laboring as a Christian minister, by the officers who have selected him? We venture to say the instances are rare. Any one acquained with the army, knows that, though there may be opposition, the chaplain can do much good. How civilian chaplains are going to succeed any better than the man chosen by the officers, we cannot understand.

Again, it is said the law "*prescribes no duties.*" Would the Committe have a law defining accurately the work of the chaplain? He is appointed to preach to the soldiers, is *expected*, if he has any heart and brains, to say and do something; it is supposed, however, that he will be able to *prescribe his own duties*, in the fear of God. The army regulations anticipate public worship, since they say, "It is earnestly recommended to officers and soldiers diligently to attend divine service." We think some further legal provision could be made to increase the efficiency of faithful chaplains, but we never expect to see a law preventing the appointment of unworthy chaplains in our country, where all are free to worship God as they may deem best.

On account of this imperfect law the committee think commissioned chaplains "are leable to discouragement under unfavorable local influences," and hence they propose to introduce *volunteer* chaplains, one for each brigade—300 in all—to labor two or three months each, assisted by excellent Christian laymen. We heartily endorse the movement to furnish additional laborers and hope the call will be responded to; but we do not think these volunteers will ride above the storms and hence encounter no "discouragements." As compared with these, the commissioned chaplain has the decided advantage; for, being appointed by the officers, he is recognized as one of their number, and therefore, has greater opportunities of usefulness, and can overcome obstacles more easily. He is a permanent chaplain, laboring, not through a whole brigade, the regiments of which may be in different localities, miles apart, but *statedly* in the same congregation. * * * If the committee had said, "We propose to send Christian men to give the Gospel to regiments and hospitals unprovided for, to place in the hands of worthy chaplains religious reading for the soldiers—to supplement in every possible way the good work which many self-denying men are accomplishing," the Christian public would have understood what we had supposed to be the object of the Commission; but the appeal conveys a very different idea—one not contemplated in the instructions given to the agents of the Parent society.

But the most surprising thing in this appeal is the insinuation that the chaplains of the army have left their homes for the sake of *compensation, and this being known to the soldiers, prejudices the Gospel.* The committee say "*on this system, the army* would have a demonstration of the benevolence of the Gospel and its ambassadors. The very presence of a reputable, experienced preacher of Christ in the camp, on the one errand of salvation, with no hope of reward, would be a living sermon. Able and earnest appeals to the consciences of officers and men, sobered by the exposures and disappointments of war, from esteemed pastors whose congregations have lent them for this mission of Christian charity, and whose motives to effort could not be questioned, must have great power. It would infuse new animation into the army."

May we ask the Committee if the congregation should hasten to assemble in solemn convocation, and benevolently resolve to deprive their talented minister of his salary, in order that he might go "*with no hope of reward*"? Shall his wife and children have nothing because he serves his country? How will the soldier have an example of the "benevolence of the Gospel" when the city minister with a salary of from three to five thousand dollars, goes to preach to him, since as compared with the chaplain, he is receiving twice as much compensation? Yet, *he* will show the "benevolence of the Gospel;" because he is not influenced by the hope of reward! His "motives to effort cannot be questioned," and yet the shrewd soldier will say, "He came down to New Orleans *to see the country*, it did not cost *him* anything, and of course he would come."

As regards salary, many of our best chaplains would be much better off, had they remained at home; and knowing this, it must surprise them to read an article signed by distinguished men reflecting upon the purity of their purposes. We pray for the success of the "Christian Commission," and why cannot the great work before it, be spread before the public without misrepresentation? We earnestly urge the Commission to rouse the Christian public in every possible way—to stimulate it to alleviate our sick and wounded soldiers—to give books and tracts to our great army—to send Christian ministers and laymen to visit thousands not cared for—but we see no necessity for saying anything damaging to the Christian motives of many excellent servants of God, commissioned to be chaplains in the army.

Suffolk, Va., April 1863.

LETTER FROM PEORIA.

Peoria, Ills., April 7th, 1863.

Mr. Editor:

I have only one thing to commend me to the notice of your readers, and that is that I am a new correspondent. Were I to undertake to introduce myself I might say I am an inhabitant of the prairie little short of fifty miles from this place. I am a man not much under fifty years of age; and I am an O.S. Presbyterian minister, licensed in 1837. Good reason, therefore, have I to remember that stormy period. I was then under appointment of the American Board, to be a foreign missionary. Very little sympathy had I at the time with that tremendous revolution in our church; though I hope, and believe that as tornadoes and earthquakes ultimately purify the natural atmosphere, so this offensive division in our Presbyterian Israel has been overruled to the good of both parties.

Much has been said and written of late upon reunion. Is not that a desirable result, and is it not practicable? In this city there is one New School church and two Old School, and I have been happy to mark the good degree of harmony between them. I perceive this particularly at the Monday prayer-meeting, which is a mighty fuser, indeed, for melting into one all Christian hearts. This meeting is well sustained, and I have found rich delight in attending it. My stay here has been of a week's continuance. I have averaged one sermon a day in connection with the communion service of the First Church. The attendance has been good and serious, and on Sabbath there was an addition of six upon profession. The name of the New School minister is Wyckoff. Rather a new comer, but he has a most favorable reception. This brother, whose name has very much the ring of the Dutch Reformed people, preaches in a good substantial brick sanctuary, a new edifice, but not large enough to supply all applicants with seats.

Rev. Robert Johnston is the useful pastor of the First Presbyterian church, O. S. The Second church has a good building, and an active membership, but no pastor, unhappily at present. They will doubtless be on the look-out for some "great gun," at the approaching meeting of the General Assembly. A committee from both O. S. churches met yesterday to arrange for the accommodation of delegates. I cannot question that this venerable body will receive a most magnificent entertainment from the hospitable people of Peoria. Already, other denominations, even to the Universalists, have come forward with generous offers of assistance to accommodate members. Peoria is one of the handsomest towns of the West; its population is full fifteen hundred; and it has ample river and railroad facilities for travel. Let Christians not forget to pray for the General Assembly of each division of the Church, soon to commence.

Very truly yours,

Aliquis.

Selections.

SAMUEL KIRKLAND, FOUNDER OF HAMILTON COLLEGE.

Mr. Kirkland was of Scotch descent; his father was the Rev. Daniel Kirkland, for many years the pastor of the Third Congregational Church in Norwich, Ct. We hear of him first as a student in 1761, in the school of Rev. Dr. Eleazer Wheelock, at Lebanon, Ct. This school was established by Dr. Wheelock, chiefly for the purpose of training Indian youth as missionaries to their own people. It was not however limited to them, but embraced also some English students. Out of this school, after a time, grew Dartmouth College. And here Kirkland received those impressions which ultimately led him to devote his life to the evangelization of the Aborigines. In 1762 he entered the Sophomore class in Nassau Hall. At the commencement in 1765, he received his degree in course. He was not present however at this time. Early in the winter of that year, at the age of twenty-four, acting upon the suggestion of his old instructor, Dr. Wheelock, and in obedience to that spirit which consecrates the true missionary of the cross, he gave himself directly to his life-long work. His life from henceforth, distances in thrilling interest the highest creations of fiction. His mission was the evangelization of the Six Nations, then occupying the central and western portions of this State. He came to a people not then, as now, the cowed and broken remnants of a great confederacy. They were in the height of power; fierce, proud, irascible, fickle, revengeful, the slaves of superstition, delighting in war, fond of blood. He dwelt in their miserable wigwams; he partook of their often disgusting food; he tolerated their filthy habits; he bore with their childish impatience. In perils of water; in perils of robbers; in perils of murderers; in perils of starvation; in perils of false brethren; unaided and unprotected by the strong arm of Government; for months and even years separated from his family; amidst the depressions of disease, the horrors of war and the sorrows of bereavement, he sought the best interests of these wild denizens of the forest, and developed some of the finest qualities that constitute an apostle, or dignify our humanity. Patient under trials; persevering under difficulties; fearless in the face of appalling dangers and when his life hung by a thread; returning ingratitude with kindness; his life a long sacrifice for the good of a race passing away, he rises before us to-day in the ennobled character of Christ's missionary—a character such as only the Gospel and the grace of God is able to develop in this world. We lose sight of his imperfections, in presence of the grandeur of his aims, the Christ-like character of his motives, and the noble qualities he manifested in the prosecution of his high mission. Rarely ever, in the history of the world, has devotion to one object, and that the noblest which can occupy the mind, been more signally illustrated.

Circumstances early determined him to devote his efforts to the elevation of the Oneidas. Over this tribe he secured and maintained a commanding influence. They testified their appreciation of his services and character, not only by uniting themselves to the side of the colonies in the war for Independence, but by a generous gift to Mr. Kirkland personally, of a large tract of land. During the revolution he acted as chaplain in the army stationed in this section of the State; subsequently he was requested by the Government to aid in the formation of a treaty with the Six Nations. This treaty secured a peace which, on the part of the great majority, has remained unbroken to the present. His residence during most of his missionary life was at Oneida Castle, where the Oneidas had their Council Fire.

Before the close of the century he removed to this place, erecting for himself a small dwelling just inside the line of Property and shortly after the mansion which still bears his name.

The unparalled exposures, privations and trials of nearly thirty years' labor had begun to undermine his once vigorous constitution. He naturally looked forward to the future. The object which in his youth had kindled his enthusiasm still held its place in his heart, now that the shadows of age began to fall upon him. He wished to leave behind him something that should consummate and crown his work when he had departed. He knew the far-reaching power of an Institution of learning to spread civilization and Christianity through the world. He resolved to plant such an Institution—an Institution open to all, in which the Indian and the Anglo-American might be trained to civilize the aborigines and diffuse the light of Christianity among the masses that were yet to fill this broad land.

And here it is well to notice the remarkable fact, that two of the leading colleges of this Union sprang from the spontaneous efforts of Missionaries having primary reference to the elevation of the Indian. Dartmouth and Hamilton are the outgrowth of Christianity in its purpose to rescue from degradation and lift up to a position of intelligence and true religion, the Sons of the Forest. The tide of civilization, sweeping around and beyond them, has borne on its crest the wrecks and fragments of a once mighty nation. The providence of God with other purposes in view, is working out through them results broader and grander than even the seer-visioned men who laid their foundations foresaw. But while these Institutions live, they will lift up before the oncoming generations, in characters more durable than those chiseled in marble or brass, the fiery signal of the red denizens of the forest. And when thousands of names once of the lips of millions, touched by the waters of Lethe, have sunk into oblivion, those of Wheelock and Kirkland, the humble teachers of this race, will shine lustrous among the stars that gem the firmament of God.

To the work of founding this Institution Mr. Kirkland devoted himself with his accustomed energy. He interested many of our statesmen and persons prominent in civil life, from Washington downward, in the project. From Hamilton, whose name the Institution was to bear, he obtained the gift of a lot of land which realized what in those times was a handsome sum. He gave at first the ground for the site of the Academy, and subsequently about an eighth of the entire patent granted him by the Oneidas. He was, in the language of one of our aged citizens, "a man of great enterprise, shrewdness, and tact. He was for progress." The people were poor; scarcely six years had passed since the white man had ventured into this wild wilderness to make a home for himself. Everything was rude, inchoate, unformed. So late as 1799, President Day, then a tutor in Yale College, relates, that he accompanied Dr. Dwight as far as Utica with the intention of visiting Niagara. Appalled by the dangers and trials of the way they turned back after having paid a visit to the Missionary Kirkland and his infant Academy. In spite of this state of things, Mr. Kirkland, by his personal solicitations, interested the people in the work. They went forth into the woods in companies; they felled the trees, sawed the lumber, and then assisted in rearing the building. The enterprise was great for that time, vastly greater than the erection of the temple by Solomon, or our own national capital in the time of our prosperity. He watched over it with parental solicitude. He had the satisfaction of seeing it manned with faithful instructors, and class after class leave its halls, before his own eyes closed in death.—*Dr. Fisher's Historical Discourse.*

THE REVIVAL IN UTICA.

In addition to the information furnished by our correspondents concerning this great and blessed work, the following particulars from the Utica *Herald* of April 2d, and the *Observer* of April 3d., will be found interesting.

"The crowd last evening was even greater than the evening before—so great that the aisles were occupied and many stood in the porch and vestry. Morgan L. Savage, the converted gambler of New York, and whilom circus performer, was present, and related his religious experience, accompanying the relation with appeals to the unconverted. Mr. Savage appears to be about fifty years old, and the physiognomist at once recognizes him as a man remarkably familiar with the ways of the world, and possessing an independent and intense character. His past vices have left their impress upon his features, but they do not belie the sincerity of his new professions. In homely, but fluent language, he told the story of his sins and his conversion, and with impressive effect. He said it was twenty-five years since he had been in Utica, and then it was as one of a circus company. His first religious convictions came upon him on the first of January last, and he dates his conversion on the 14th of that month. This he attributes, next to the influence of the Spirit, chiefly to Mr. Hammond's preaching, and faithful personal conversations with him.

"We should think seven or eight hundred remained at the inquiry meeting. Many tarried in the galleries, and to these Mr. Hammond directed his attention for some time. Mr. Savage labored earnestly with those below."

"Numbers of the vast throng gathered at the First Presbyterian church, last evening, were unable to find seats. Every aisle, the pulpit and the lecture-room were occupied by attentive listeners. It is presumed nearly or quite 2000 persons were present. Morgan L. Savage, the converted gambler, told with good effect—in homely, plain, but fluent language—the story of his wonderful conversion. Hundreds of all ages and conditions in life remained at the inquiry meeting. Mr. Savage went among them and engaged in earnest conversation and prayer with many anxious hearts. Nearly all seemed still unwilling to leave the church at a very late hour.

"Every seat and every aisle was filled this morning at the prayer-meeting. Several clergymen from neighboring towns addressed the meeting, begging an interest in prayers that their fields of labor might also be blessed."

THE HEART OF THE PEOPLE LOYAL.

A great commotion of the loyal States has passed through its periods, and in the recent elections has made it manifest that the public mind is sound. We always believed the common people of the North to be loyal upon intelligent principle. Now we know it. They have been tried and proved. What ever could be done by disgust, by impatience, by a long delay in which our rulers were learning how to administer, and our generals how to fight, by losses and sorrows, by mortifications and despondency, by party passions and unreasoning hatreds and prejudices against the negro, has been done with skill, concert, and an energy worthy of a better cause.

The common people are better than the men who represent them. With little help from political organization, with almost no unity among their leaders, many of whom are more busy in abusing each other than in defeating the enemy, with no important help from the administration, which, since the war began, has never inspired the country with enthusiasm or courage, but has obliged loyal men to carry it on their backs, as lusty sons might carry their infirm parents—the common people have deliberately met the danger and put it down. Let those men who are fond of supposing that free governments have failed, take notice of the calmness under provocation, the determination in the face of every disappointment, the comprehensive good sense in spite of every effort to bewilder and mislead, that the American people have shown all through this war, and especially in the political agitations that have arisen in their own midst, and been so nobly met and mastered by discussion and the vote. This sublime reaction of the sober North against insidious doctrines and fatal policies, must give encouragement to every lover of free government in the world. The loyal North never before stood so strong before the world nor so resolutely committed to her great duty. Her impulses have ripened into deliberate purpose. Her enthusiasm has consolidated to principles.

The common people of the loyal States are determined that there shall be One Federal Government, constituting the United States of America. They are determined that it shall be a Government of Liberty over free men. Every day the necessity that there shall be but One Nation upon this national territory is more plain. Every day the conviction grows that there can be no other business half so important to the national welfare as the effectual crushing of this rebellion. It is the purpose of this people to accept no truce, no hollow peace, no lying and cheating compromise. They mean to end this war in such a manner as shall make men tremble for ten generations even to *hear* the word secession. They will make it a hideous nightmare even to *dream* of rebellion.

Nay, no man with a discerning eye can fail to see that, in the army and out of the army, throughout the whole community, there is a steady change taking place in the direction of emancipation. In spite of all the political fury of the canvass just ended, there were never so many men persuaded of the wisdom of the Proclamation of Emancipation as to day; the number grows. This nation is moving right onward toward Liberty! It is a movement out of proportion to any human causes. Men change in spite of themselves. There is some other power than man's at work. God moves the whole world in one direction. America must move too. Let dizzy conservatives whirl round in their own pet eddies. The nation feels the divine impulse, and is moving on, with the whole world, towards Liberty, Intelligence, and Religion.—*Independent.*

TREES PLANTED.

The ungodly are, it is true, the subjects of a general providence, even as everything is ordered of God; but the righteous have a special providence over them. They are *trees planted.* Everything which takes place works together for their good. The Lord their God is their guardian. He watches the earth that it should bring forth for them its fruit. The precious things of the heavens, the dew, and the deep that coucheth beneath, and the precious fruits brought forth by the sun, and the precious things put forth by the moon—these are their heritage. He watcheth everything around about him. If pestilence stalk through the land, he permitteth not one of its shafts to hit, unless he seeth it is for good. If war ariseth, behold he stretches his ægis over his children; and if famine comes, they shall be fed, and in the days of scarcity they shall be satisfied. Is it not a glorious thing for the Christian to know that the very hairs of his head are all numbered, that the angels of God keep watch and ward over him; that the Lord is his shepherd, and therefore, he shall not want? I know this is a doctrine that often comforts me. Let what will happen, if I can but fall back upon the thought that there is a providence in everything, what do I need? A providence in the great and in the little there assuredly is to every child of God. It may be said of every tree of the Lord's right hand planting—"I the Lord do keep it, and will water it every moment; lest any hurt it I will watch it night and day." Upon the righteous there are not only ten eyes, but there are all the eyes of the Omniscient ever fixed both by night and day. The Lord knoweth the way of the righteous. They are like the planted tree. Not so ye that are ungodly; there is no special providence for you. To whom will ye carry your troubles? Where is your shelter in the day of wrath? Where is your shield in the hour of battle? Who shall be your sun when darkness shall gather about you? Who shall comfort you when your troubles shall encompass you round? You have no eternal arm to lean upon. You have no compassionate heart to beat for you. You have no loving eye to watch you. You are left alone! alone! alone! like the heath in the desert, or like the forest tree which no man regardeth, until the time comes when the sharpened axe shall be lifted up, and the tree shall fall. "Not so," then "the ungodly, not so." 'Tis a fearful negative the ungodly man is not the object of the special providence of God.—*Spurgeon.*

Madagascar.—It is a striging proof of the hold Christianity has taken that, in spite of the terrible persecutions of the past thirty years, Mr. Ellis estimates that there are seven thousand Christians on the island, and this computation is based upon imperfect returns. The natives are anxious to be instructed in religion, and the arts of civilization, and the government aids with all the means in its power. The missionaries, especially Mr. Ellis, are looked up to for advice, and are held in the highest respect, and receive distinguished tokens of honor, and every obstacle in the way of their great work is quickly removed.

If it is a crime to slay a man, what must it be to strike at a nation; to kill man in his organic life; to cut the nerves of universal endeavor; to aim at man's heart through those relations with his fellow men, which are the veins through which his life-blood flows, in which alone he can live and move, and have his secular being. There are no crimes so great as political crimes.—*The Two Friends.*

CLASSICAL AND NEW TESTAMENT GREEK.

"Aristole himself, in his 'Rhetoric,' distinguishes two Greek styles. In the first the words are strung together in a consecutive series, calling up the ideas as it is desired to arrange them, in a chain, in the mind of the reader. This is the natural, simple construction of sentences in all languages. It is the style used in conversation, in speaking, in simple writings addressed to a simple age, to children, or to uneducated classes. The other style, peculiarly Greek, peculiarly addressed to idiosyncracies of the Greek taste, broke up this continuous string into seperate portions, of various lengths, and then twisted and coiled up these lengths, each, as it were, into a curiously arranged knot—with one nominative case and one verb to give unity to the whole, and with all the other portions thrown into subordinate clauses, concatenated by conjunctions and participles, practically arranged as a puzzle, the key to which was reserved for the final word. In this way the two passions of the Greek mind—the one for unity, and the other for intellectual enigmas—were fully gratified. The Greek inflections made the style feasible. From Greece it was transferred to Rome. Perhaps it is most fully developed in the long, complicated periods of Livy. From Rome it passed into our English literature, as in the style of Milton and Hooker; and to this the attention of classical students is now exclusively addressed in our schools and universities.

Now, had the style of the New Testament been constructed on this model, how could it have admitted accurate translation into every language, adaptation to popular usage, and access to simple minds incapable of following the riddle of long and involved periods? How could it have expressed or inspired feeling, which bursts away at once from the restrictions of such artificial intricacies? We believe that half the coldness and ineffectiveness of our English sermons is caused by the prevailing adherence to this kind of diction. But by a merciful arrangement of Providence the writers of the Greek Testament were not exclusively Greek. Their native tongue retained much influence over their habits of thought and speaking. Some portions were orally delivered; much of it dictated. Full of feeling, and earnestness, and intensity, and absorbed in thought, to the exclusion of mere style, their diction broke away from the cold and chilling elaborateness of Greek art; and thus, while it still retains all the regular precision and accuracy of the Greek inflection, it became a language for all nations; just as the poetry of the Hebrews was made capable of transfusion into all tongues without losing its grace of poetry, because its harmonies, its metres, its stanzas, its parallelisms, and its rhythm, were formed by similarities, equilibria, and cadences of thoughts and words, and not of sounds.—*London Quarterly Review.*

FALSE ESTIMATE OF HUMANITY IN GREECE AND ROME.

In Greece and Rome the value of a man was determined, not by his inherent nature and his common origin with all other men, but by external and accidental circumstances. He is respected, not on account of the dignity of his nature, but according to his accidental position in the state. The end for which the state existed was the good of those who constituted it. This good was the reward of civil and political virtues. But, according to the ideas of the ancients, such virtues could be exercised by none but persons of leisure. A citizen must be unoccupied; must be free from the care of providing by labor for his livelihood; free to serve the state. This requires that he be a man of fortune. Wealth makes the citizen. He only is the true man. He only enjoys the favors of the state. Such persons guide and defend the state, and taken collectively they are the state. No others are, in reality, citizens, and, in every sense, free.

Labor being an impediment to public service, is of course degrading and servile. It does not allow time for intellectual culture, nor for attending to affairs of state. While political and military service belong to the independent citizen, labor is the lot of the slave. In ancient times, agriculture was respected; but it at length fell into the discredit which attached to all labor having for its object the procuring the necessaries of life. Hence it is easy to infer the condition of those, who, without being slaves, were not wealthy enough to live without labor. It is true they enjoyed some of the rights of citizens; but they were debarred from others. The laws of Solon excluded men of any profession, calling, or trade, from the public service. In Rome, only Patricians could attain to the highest offices of the state. The philosophers themselves did not rise in their speculations above the practices of their respective governments. Socrates thought it perfectly proper to look with contempt upon those whose occupations did not allow them to live for their friends or for the Republic. Plato maintained that politicians and warriors were honorable castes, who ought to live at the expense of artisans and agriculturists, for whom he hardly provided any place in his republic. To merchants he assigned a still lower rank. Aristotle says they are occupations in which a gentleman cannot be engaged without degradation, such as require physical strength, for which nature has provided a special class of men. To this class belong those whom we reduce to subjection, in order that they may perform manual labor for us, under the name of slaves or of paid laborers. Rulers and warriors constitute the state. Husbandmen and artisans are indeed necessary; but they have nothing to do with public affairs, do not deserve to be called citizens, cannot be relied on for noble actions, as they are mercenary and therefore incapable of virtue. Between them and slaves there is but a nominal distinction.

The Roman looked down upon labor with equal contempt. Cicero thought nothing was more senseless than to respect collectively those whom we despise individually. It is to the slaves and freedmen that the citizen ought to abandon the mercenary occupations of trade, and industry, because he is not free who depends on a salary, or must be paid for his labor. The citizen ought to disdain receiving a salary, as a sordid, illiberal gain, as the price of servitude, putting him who receives it in a state of dependence upon him who gives it. The freeman ought not to do anything for pay, not even to perform the intellectual work of a teacher. The more liberal arts, such as the science and practice of medicine, philosophy, architecture, commerce on a large scale, are honorable, and not unworthy of a citizen.—*Bibliotheca Sacra.*

OUR MOTTO.

Be this our motto:—God in the church, to purify, to vitalize, and to employ it for his own glory. God in government, to secure justice, liberty, law and true religion. Our God, elsewhere and forever! He is now saying to us, as he did to Israel, "Oh sinful nation, a people laden with iniquity. The whole land is sick, and the whole heart is faint. Your country is desolate, and your cities are burned with fire! Bring no more vain oblations. Wash you, make you clean; put away the evil of your doings from before mine eyes. Cease to do evil; learn to do well. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "Come now and let us reason together, saith the Lord: Though you sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it!" The sword is drawn in the land. It is the sword of God. "The wicked is thy sword," said the Psalmist. God yields it for the discipline of his people, and then breaks it and casts it away. On whom among us shall it fall? It will descend wherever pride lifts its daring brow. It will strike wherever covetousness, and lust prevail; wherever law is trampled on and God forgotten. But we hope the doom will be averted. Nineveh was spared when she repented. Sodom, and Babylon, and Jerusalem had not fallen beneath Heaven's judgment, had they heeded the warning voice of God. Shall not we be won by mercy, and not wasted with wrath? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—*E. E. Adams.*

RUDOLPH STIER.

This eminent divine died suddenly of paralyses of the brain, at Eisleben, on the morning of the 17th December, 1862. The previous day he pursued his usual avocations, and retired to his room between nine and ten. An hour after he was found prostrate on the floor, and neither consciousness nor language having returned, he went to his eternal rest at one o'clock in the morning. His death is a great loss to the Evangelical Church and to theological science. There is no doubt that Stier was one of the first expositors of Scripture, and that he exerted a most beneficial and importance influence on exegetical study and theological thought. His great work on the "Words of the Lord Jesus," is known and valued throughout evangelical Christendom, and men of the most various schools are one in their admiration of the comprehensive erudition, the manly vigor of thought, the child-like faith, and the spiritual insight and experience which characterize this commentary. Stier was pre-eminently a biblical theologian; the Bible was the element in which he lived, and in all his expositions we feel that we are listening to one who has obtained a wonderfully clear and deep insight into the mighty and harmonious organism of the Word of God. A diligent and conscientious critic, he entered with a candid mind into the difficulties and objections of the negative school in its various shades; but never left out of view the spiritual and practical element in which alone can be found the key to open the rich treasurey of the Word. It was his deep Christian experience, and his reverence for the teachings of the Spirit in the living Church of God, which enabled him to penetrate so deeply into full and ever-new meaning of the divine Word. Free from sectarianism and narrowness, as well as scolastc pedentary and esoteric exclusiveness, he had a peculiar gift of recognizing the Christian element, where sadly obscured and mixed; and his quotations from the mystics, Church Fathers, and the practical devotional literature of all countries and Church denominations, are the best testimony to the catholicity of his mind, and the largeness of his heart and sympathies.

His commentary on the "Words of Jesus" is his *magnum opus*; but his other exegetical works on the Acts, the Epistle to the Ephesians, the last twenty-four chapters of Isaiah, etc., are scarcely of less value. His appreciation of the organic connection between the old and New Testament forms one of his characteristic peculiarities; and we sincerely hope that some of the works on the Old Testament books, of which he speaks in the prefaces of his later writings, will yet be given to the world. Great as Stier was as an essayist, he was also great in practical theology. His popular expository lectures on the Epistles of James and to the Hebrews, as well as his sermons on the gospels and epistles, abundantly show how eminent he was in unfolding to the Christian congregation the treasures of instruction and consolation of the divine word. His deep devotional feeling, manifesting itself throughout all his writings, found a more direct expression in his poems and hymns, some of which have won a permanent place in the services and hearts of the German people.

He was little more than sixty years old when he died. Of his life, we only know that in his youth he had to pass through the struggles of skepticism, which in those days of rationalism were spared to few inquiring minds; but in a work published in 1824 at Konigsberg, we have a testimony of faith and rejoicing love, in which we can trace the leading ideas of his future worth. In 1821 he lived at Wittenberg, in the Throl Seminary, of which the venerable Heubner was president. Among his colleagues and friends were Herbert and Rothe. From Wittenberg he was called to Basle as teacher to the Mission House, where he labored with much blessing. It was here that he met with an accident, a violent sprain of the foot, from the consequences of which he suffered all his life. After a short stay at Frankleben, near Halle, where leisure, and the propinquity of the university had the most favorable influence on his theological development, he was called to