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Correspondence.

THE FIGHT OF FAITH.

BY REV. E. E. ADAMS.

Life is a struggle. Conflicting forces make up the universe. The grain of wheat that falls into the ground, invaded by the law of dissolution, dies. Then the vital germ appears nurtured by decay. Through the weight of earth that presses it, up into light and air, it fights its way. Then it puts forth its defences against hostile creatures which attack its first tender life,—against wind and frost, burning beams and chill dews, blight and insect, the fowls of the air, and feet of rude beast and careless man; and when it gains its height and fullness the same hostile forces prostrate and waste it.

The flower that opens its timid eye to the light of May, has its brief warfare, its victory or defeat. Living creatures in air and ocean, and streams, have each an enemy that questions its right to existence. The human infant is born into a world of stern elements, of diseases, accident and discipline. It must feel the hard hand, the cruel joltings and tossings, the hunger-pinch, the discomforts of nature, distresses which it cannot explain, and so it cries, and endures; that is its warfare. The body fights to keep itself clothed, and fed, and cleanly. The mind fights for knowledge. Character fights itself into currency and station. Truth fights its way slowly but surely among men. Righteousness, order, society, liberty, law, religion, battle with injustice, barbarism, tyranny and atheism. History is a record of wars, of man fighting for development, nations for existence, law for supremacy, opinion against opinion, falsehood disputing the reign of truth, science and learning contending with superstition, prejudice, and bigotry. From the "rapt Zoroaster" to Copernicus, the laws of planetary motion were unknown. Truth hovered about the minds of Ptolemy, Pythagoras, Plato, Aristotle, and Archimedes, but did not break the barrier and burst into day until it had burned away the conceits and theories of three thousand years. Liberty has fought for ages, and her sway is questioned and limited yet. The education of woman was an innovation until after the middle ages. Great questions are now going through the ordeal of mind and time; moral questions, national questions, divine questions,—whether man shall be free, whether democracy is a failure, whether the Bible and science agree, whether the souls of the wicked are extinct at death; whether there shall be a millenium before or after the coming of Christ; what is the origin of species; is the human race a unity? On those great subjects our knowledge is not absolutely settled or complete. And there shall yet be conflict of opinions, arguments, and minds. Truth has to conquer broad fields of ignorance, of blindness and moral obduracy. Possibly the great battle is yet to be fought between civilization and barbarism, between intellectual light and mental chaos; between truth and error; between faith and reason; between holiness and sin.

Personal religion is a warfare; with self, with nature in the soul; with wrong love, with desire for wealth, honor, ease, pleasure. It is against our tendency to unbelief, to exalt reason, to be impatient and self-righteous, against a proneness to deem our lot hard, our duties unreasonable; against confidence in secondary causes to the neglect of God; against our deference to human opinion and our own interest while the thought and will of the Supreme are left out of view. It is a fight in the soul to awaken its dormant conscience, give law to its truantdesires, stimulate its prayers, and turn its thoughts toward heaven. It is a struggle to bring the heart away from sense, experience, merit, men. It is a fight of faith. Sight is natural, faith supernatural. Faith deals with truth, with promises, with God. Flesh is against faith. It stands between the soul and its SUN. Faith would worship, soar, trust, rest. It would seek the throne of God. But the whole broad distance is occupied by the splendors and grandeurs, by the clouds and storms of time. Forms of beauty, trophies of art, princely pomp, cities, empires, science, majestic apparitions of fame, and portents of evil; society and human hearts fill up the way! Through *all* must faith penetrate, or above all rise and take hold on God, leaving doubts, fears, storms and human hopes to pass away and perish in the sublimer light. Sin presses, death threatens, but faith conquers. The daughter of Jairus is dead. Nature cannot help him; reason can do nothing. *Faith* brings *Christ*, and the daughter lives! Abraham is sent to offer up his son. There is a promise that through that son he shall have a numerous posterity. What can the patriarch do? The command seems to conflict with the promise. But he obeys. The son is spared; the posterity is given, and the light of Christ's day greets his soul. Faith took hold of the *Word* did not reason, did not doubt. It conquers. In darkness, in perplexity, in sorrow, in death—BELIEVE—and you shall live! Walk on the edge of the tomb, and sing—"*I know whom I have believed*, and am persuaded that He is able to *keep* that which I have committed to him!"

LETTER FROM A CHAPLAIN IN THE 9TH ARMY CORPS.

WINCHESTER CLARK CO. KY.
MONDAY April 27th, 1863.

Brother Mears:

I rejoined my regiment (51st P. V.) on Saturday evening the 18th instant, after a five days journey from Philadelphia.

Leaving your city on Tuesday morning, I spent the night in the pleasant hotel at Altoona. Wednesday brought me through Pittsburg, with its wretched station house and poor dinner, to Crestline, a village of taverns and railroad stations. Thursday showed me the land of one story houses and set me down in Cincinnati, utterly disappointed with my first sight of that muddy creek called the Ohio river,. Friday night I lodged in Lexington Kentucky, and on Saturday took the stage for Winchester, where I found part of my regiment doing Provost duty in the town, and the rest encamped a mile from town, with other regiments of the brigade, on a beautiful green sward under a walnut grove.

There is no grand scenery here that one need come far to look at, nor much that would make a striking picture, but here is the very ideal of a country to *live* in; to cultivate, to cover with flocks of sheep and droves of horses and cattle, and then sit of a charming spring day, in your arm chair at the door, and, look out over your acres of rolling land stretching out before you in gentle, hillowy, sea-like, waves.

The climate at this season is exquisite; just the thing for this gipsy life.

Lexington is our nearest large town. The Geography says, "Lexington, the oldest town in the state, is situated about 25 miles southeast of Frankfort. About a mile and a half from the city is Ashland, memorable as having been the residence of the late Henry Clay. Lexington is distinguished for its literary and scientific institutions." I can add from observation that lager beer and whiskey shops, billiard saloons, and lottery offices are very numerous, and that the "literary and scientific institutions" seem to be supported by lotteries. Lotteries for the public library and for the college are advertised at various corners in large type, and the most liberal offers made to buyers of tickets. It puzzled my arithmetic a little to know how either the library or the college could derive a large income from this source, when they so freely offered $5000 for $1.

A singular custom obtains here, as also in Ohio, of ornamenting the doors with immense insurance signs as large as a dentist's door-plate, and every man's name seems to be Etna or Phœnix.

This country has evidently been very little overrun by armies, as fences and farms are in excellent condition, and the "contrabands" are numerous, having neither escaped nor been driven South.

The sentiment in this region is very largely and very decidedly loyal, though "butternuts" are not wholly wanting. On the way over from Lexington there were many inquiries for the Cincinnati *Inquirer* but the stage driver replied that General Wilcox had taken such a fancy to that paper that he had subscribed for the whole edition. General Burnside revoked the order "subscribing for the whole edition," and the next day the paper came out *loyal*.

Yesterday a rebel officer was captured in the neighborhood, concealed behind the chimney in a garret. A lady also was arrested for displaying "the stars and bars." She declared she had made it for a Federal officer to send home, that she was sorry and would be careful in future. Being released she went through the streets waving the flag in triumph and defiance when the Provost Marshall took it from her and gave her some good advice based on the certainty of imprisonment for traitors and traitoresses.

Two men and two women were to have been sold in town this morning, but the men declining to appear, only two women and some horses were disposed of by auction.

It may not be uninteresting to your readers to have some idea of the last eight days' work of one of those lazy, inefficient and mercenary chaplains that the Christian Commission is trying to supplant or supplement.

I reached the camp on Saturday evening. On Sunday morning my Chapel tent was raised. In the afternoon I preached in it, as also on Monday, Wednesday, and Friday evenings. Yesterday, the second Sunday after my return, I preached in the morning to a congregation of citizens and soldiers in a church in town, in the afternoon to a neighboring regiment on their parade ground, and in the evening to my own regiment in the chapel.

I speak not of this by way of boasting, for the preaching is the purest enjoyment and pleasure to me, and not to be looked at for a moment as a toil or labor for which any credit may be claimed: but just to show that chaplains are not so very idle when they can get the opportunity to preach. I have the advantage of all my brethren in having a Chapel furnished by friends at home; but though I have known most of the chaplains of the ninth corps, I believe there is not one who would not gladly preach everyday in the week if he had a chapel and the means of transportation for it.

I am exceedingly obliged for the numbers of the AMERICAN PRESBYTERIAN which you send me regularly and which the men are very glad to get and read. When they have read them they often send the papers by mail to their friends at home, or cut out articles and enclose them in their letters.

D. G. M.

SUPREMACY OF LAW.

In all Governments where every subject is a part of the law-making power, there is an obvious tendency to make him also the judge of the righteousness of every statute. Erecting in his own bosom, a *tribunal*, and before it arraigning all legal enactments, it is upon its decision that he is very prone to predicate either his obedience or disobedience. If it pronounces a law to be unconstitutional or injurious, or even inexpedient, the citizen is very liable at once to conclude that he is under no positive obligation to obey it. Thus has law *in itself*, no majesty, no supremacy, no binding authority. *The opinion of the individual subject is made the proper measure of his obedience.*

And just here we conceive is the great danger of Republics. They verge upon anarchy; and in their great remove from despotism, are prone to run *liberty* into licentiousness.

And have we not, as a nation, been of late years, in this direction, drifting? When the comparatively free people who compose a State, have imagined that some law of the whole country has been prejudicial to their interest; or in their esteem has been inexpedient, or unjust, have they never sought, by counter-legislation, directly to destroy it? Have our citizens never arrayed themselves in secret or open defiance of a regularly enacted law of the land; upon the simple ground that *they* have supposed it to be unconstitutional, or severe. Ay! more, has not this spirit sometimes extended so far as to make *some laws* powerless; and on some subjects, to constrain us in the language of the old play, to say:

> "We have strict statutes, and most biting laws,
> Which for these score of years, we have let sleep,
> Even like an over grown Lion, in a cave,
> That goes not out to play."

Surely it is high time for us, as a nation, to correct this evil, and to teach every subject of this government that true *freedom is founded upon law;* and that its supremacy must, at all hazard be maintained. We must learn to obey the law of the land, not merely if we deem it *expedient*, or if we *approve* of it, but to *obey*, whatever in these regards, may be our individual sentiments. The wisdom of a particular statute, we must not make our condition of compliance with it; but so long as it is a statute it must have, despite this, our obedience.

Indeed a regularly enacted law of any Government *admitted to be injurious*, the right of the subject to disobey it does not follow. For, the bad law may be so compacted with the good ones, that they must all stand or fall together, just as "the one unsightly stone of an arch must not be pried out from the other stones which depend upon it for their form and pressure."

Nor, even if a law is, in itself, *wrong*, does it *necessarily* follow that obedience to it is of the same character. Although a government has no right to command, when we have no right to obey, yet are we often under obligation to obey mandates which the government ought not to have imposed. An act unfit and hurtful, if not commanded; when by authority of government it is enjoined, may be less unfit and less hurtful than would be a disobedience of the statute,

Moreover in such a land as our own, where the legislation founded upon Christian principle, constrains the presumption that it is right; and where against every bad law there is the easy redress of the ballot-box, can we conceive of any circumstances,—*save those that would warrant an actual revolution* that can justify, on the part of any citizen, the disobedience of any regularly enacted law?—

And these principles truthful, in their application to our nation, at all times, are especially pertinent in our present circumstances of trial and danger. Always mindful of our solemn obligation to obey our Country's Laws we should be doubly so now; and if in these days of extreme peril to the State, it is deemed essential to abridge for a little season the liberty of speech; or even unjudged by Court or Jury to incarcerate suspected traitors, like true patriots we should be willing joyfully to yield these accustomed rights, in the gracious words: "I have many things to say unto you, but ye cannot bear them now" "for I could wish myself" *enslaved* so I could prevent the deeper slavery, and degradation of my divided country. *

KOLAPOOR MISSION.

KOLAPOOR, India, Feb. 24, 1863.

My dear Brother Mears:—

As many friends of our Mission are amongst the readers of your valuable paper, will you kindly allow me to thank them for their help the past year, and to say a word to them about our Mission work.

As they will be glad to know whether their subscriptions have reached us in these troublesome times, far away as we are in this dark corner of India, I will mention the sums that came to hand up to the 25th of August, 1862, viz.:

Ladies Society for Educating Heathen Youth, by Mrs. Hurbut,	$125
Sabbath School of Clinton St. Pres. Ch.,	50
Mission Sab. Sch'l, " " " "	10
Mission Sabbath Sch'l of 1st Pres. Ch.,	10
Sabbath School of 1st Pres. Ch., N. L.,	50
Tabor Mission Sabbath School,	30
Mrs. Dr. Malin,	10
Mrs. M. Wetherell,	26
Miss. Society of 1st Ind. Pres. Church,	50
	$361

We have just learned also that the Missionary Society of Mr. Chambers' Church have forwarded their second suscsription of $50, which will reach us in due season.

As to our mission we find that we are very little and very weak, but that the Lord's mercy to us has been very great.

Our preaching services have been well sustained the whole year, the hearers averaging more than a hundred.

Some twenty intelligent young Hindoos have met us twice a week to study the Bible and the evidences of Christianity. Our hearts have often felt encouraged as we have witnessed the unceasing interest, inquiring and conviction thus induced in their minds.

The loss of our beautiful chapel is still a grief to us, as our only preaching places in the city are small, inconvenient native rooms, or the open courts of temples, and in the streets. But the subscriptions of Rev. Mr. Shepherd's Sabbath School have enabled us to buy a new site, on which we hope to build a new chapel as soon as we can obtain the means. The site is about three minutes walk from the great temple of Ambabae; and when we look upon these two hundred and twenty-five idol temples daily thronged with multitudes of worshippers, do you wonder that we long to have *one* temple among them for the worship of the *true* God?

The people of Kolapoor are more ignorant and superstitious than at Ahmednuggur, and probably more so than in any other part of Western India. This makes it specically desirable to teach the youth to read, and to bring Christian tracts and books to the notice of all who can read. This made us feel sad when the "American Tract Society" wrote us that their funds were so low they could not help us last year. But the "London Religious Tract Society" generously came to our aid, and sent us two hundred books, which enabled us to prosecute this part of our work by putting in circulation two thousand four hundred and fifty-six tracts and books, equal to one hundred and fourteen thousand pages of Christian truth. The "Bombay Auxiliary Bible Society" helped us to vernacular Scriptures also, and of these we put in circulation two hundred and twenty-three copies, or seventy-two thosand four hundred and fifty-four pages, which we hope may prove to be the bread of life to some souls.

The Sabbath Schools of Philadelphia and other places who help to support our Mission, will feel a special interest in our efforts among the youth. They will be glad to know that during the past year we have had an average of two hundred and fifty children and youth in our schools daily learning the precious truths of God's Word. The whole number of scholars was more than four hundred. Some three hundred have committed to memory the Lord's Prayer, and Ten Commandments, and have become familiar with the great truths of the Gospel. About two hundred have learned to read the Bible and other Christian Books, have committed to memory our Christian Catechism, and many of them can repeat Christian hymns and portions of Scripture. The effect of this teaching is quite apparent. The new truths they learn are opposed to their daily superstitious practices. These truths induce doubts, reflection, and many inquiries. They are held to their superstitions and idol-worship by the force of habit, the ties of affection and social life, the influence of the priests, and the great power of caste, but the leaven of God's truth is at work in their hearts. Their minds are still dark in many respects, but light is still breaking in upon them. They can never be the bigoted Hindoos their fathers are.

If the dear children of your Sabbath Schools who help us, could look in upon two hundred of these Hindoo children, see their dark faces shining with interest and intelligence, hear them recite their Catechism and repeat and sing Christian hymns, I am sure they would thank God for the privilege of bearing a part in this good work.

We close the year with a little church of five native communicants, and we hope the dear friends who so kindly help to support the mission will often pray for us, and especially for this infant church, that God may bless and build it up to the praise of His own rich grace.

In the service of the Gospel,

Yours sincerely,

R. G. WILDER.

P. S.—We would gladly express our thanks to the friends in other places who have forwarded their subscriptions. The following sums show the whole amount sent for us to the Rev. Dr. Campbell, up to August 25th, 1862, viz.:

Philadelphia, Pa., as above, $361; Newark, N. J., $100; Springfield, Mass., $17; Columbus, O., $15; Plattsburg, N. Y., $10; Black Brook, N. Y., $10; Syracuse, N. Y., $35; Greenbush, N. Y., $55; New York City, $25; Malone N. Y., $248.50; Hopkinton, N. Y., $37; Gouverneur, N. Y., $67.50; Potsdam, N. Y., $5; Beekmantown, N. Y., $39; Saratoga, N. Y., $20; Troy, N. Y., $50; West Rutland, Vt., $104; Castleton, Vt., $30; Monroe, Mich., $50; Washington, D. C., 15.—Total, $1,294.

Most of the above sums have come to hand, and the friends of the mission will bear in mind that, through the kindness of Rev. Dr. Campbell, they are all remitted for expenditure here, nothing being charged for his trouble, or for home expenses of any kind. W.

Selections.

CREEDS WITHOUT LIFE.

One thing is abundantly significant of our present time; it will not, as former ages have done, rest under the shadow of forms and creeds in which it does not believe. In reading the history of those times, you must have been struck with the real, yet wholly unvivifying belief, which people of the most evil hearts and lives kept upon the great central truths of revelation, and this in the case of both Catholics and Protestants. A trebly-dyed murderer, like Leicester, commends himself in his will "to the alone merits of Jesus Christ," with a fervor which is not quite hypocrisy, but something which is, I think, even more fearful, Nothing is to me more strange and appalling than their general acceptance of these truths as mathematical certainties, as things laid alongside of their actual life, without ever touching or quickening their spiritual consciousness. I have seen something of this in a less repulsive form among the poor of our own age,—belief and conscience running on in two parallel lines which never meet; also, among people of the last generation, a belief in revelation, and a respect for it, which is not vivifying, and yet is belief, if not faith. But *we* do not, cannot, so accept these eternal verities. Our age needs more, asks more. Its Church must be a sheltering tree, stretching out her boughs unto the river, and her branches unto the sea; not a pyramid, however awful and venerable, that does but cast a shadow aeross the desert. How significant are the notices, that now reach us, from those who are familiar with the signs of spiritual life on the Continent! Materialism making rapid strides, both in Protestant and Romish countries; persons of the class who would formerly have lived under the forms of religion, without being influenced by its power, are now rejecting it as a whole, professing open disbelief in all save that which can be seen and experienced; denying the capability of man to know anything of the unseen world. And yet, alongside of this, in Protestant and Romish countries alike, is growing up a counter movement; sometimes shown, as in part of the Lutheran Church, in a return and a passionate attachment to the old forms and creeds, which are now to it things having and giving life; sometimes appearing under less-defined outlines; a soul, perhaps, that still wants a body to work in; a desire of the heart towards Christ and his appearing. There is at present a sifting of the nations, and when it is over, this that cannot be shaken will remain. It sometimes seems to me that we are on the verge of a great constructive era. Men are beginning to repair the old wastes, the desolations of many generations. The critical is now having its day; we may compare its work to that clearing away, which is the first sign of improvement; but its day must pass, as nothing of a simply negative kind can be lasting. Then comes a glad rebuilding, of which I can but prophecy dimly; but I foresee that the person and work of Christ will be its centre.

And "He, when he is lifted up, will draw all men unto him." Is there not among us a manifest desire for union, an impatience of those Shibboleths, those inner tests, which, in Protestant countries, tend to needless exclusivism and separation; an impatience with all that, like the arrogant pretensions of Rome, making itself alone in the earth, renders equal communion and reciprocal interchange impossible? Is there not now among us a core of vital religion, a hidden Church waiting as a fruit-tree in spring will wait long, all set with blossom, for a day warm enough to blow in, *a day when it will blow all at once?—The Two Friends.*

CENSORIOUS PEOPLE.—It is observed, that the most censorious are generally the least judicious; who, having nothing to recommend themselves, will be finding fault with others. No man envies the merit of another that has any of his own.

OATHS.

If oaths are to be common, morality, common decency, a common regard to the public weal should make their administration as solemn as possible. The greater part of legal swearing that I have witnessed has borne every appearance of being an utter violation of the third commandment.

I have known gay young men who were to become government clerks go up in squads to take the oath, laughing, jostling, and nudging each other. Members of Congress pass to the Speaker's desk to be "sworn in" with the utmost indifferency of aspect, chatting till the last minute before, and resuming their chat the first minute after. No impressiveness of tone or manner, or other circumstance connected with the administration of the oath, tends to elevate them to seriousness and reverence. Witnesses stand in a line in the court-room. "Wzzbzzwhyzzbrzzbrrzz supygud," says a man in front of them. The first part of his speech I have been unable to eliminate, but close examination of many specimens resolves the latter part into "So help you, God!" Thus it is the most solemn appeals to the great God, Jehovah, Ruler of heaven and earth, the King Eternal, Immortal, the Infinite, Unseen, whom no man can see and live, are rolled and rattled from the tongue as if they were nothing more than "Peter Piper picked a peck of pickled peppers." Good men who administer the oath intend no irreverence; but neither does one out of twenty profane hackman or dray-drivers intend it. It seems to me that neither the one nor the other "means anything," which is oftenest the swearer's excuse; but if that excuse does not excuse the hackman, does it excuse the justice of the peace? Surely this irreverent, careless administration of oaths must weaken their power. Would so many Americans have foresworn themselves if they had understood the solemnity of adjuration? Surely if oaths are taken at all, they should be taken with only such tones, attitudes, forms as befit a mortal man entering into the presence of Almighty God. An oath is a prayer, and that great and fearful name is not to be so lightly named. An oath calls God to witness, and that Awful Presence is not to be invoked as nonchalantly as one would whistle to a dog. We cannot do it without incurring a fearful guilt, the guilt of profaning the Most Holy Name, and the guilt of undermining public morality.—*Congregationalist.*

ESCAPE OF HUGUES.

A FUGITIVE FOR LIBERTY FROM GENEVA, 1525.

The most threatened of all was Besancon Hugues; if he had been taken, his head would have been the first to fall. At that time, he happened to be at a farm he possessed at Chatelaine, a short distance from Geneva, in the direction of Gex. He was serious, but calm, for he felt the importance of the crisis. and was tranquilly preparing to gather his grapes, for it was vintage time. On the evening of the 15th of September he received a visit from his friend Messire Vuillet, commandant of Gex, who rode up on horseback, and asked him with an air of frankness, to give him a bed for the night. Hugues had no suspicion; the horse was put into the stable; a room was prepared for Vuillet, and the two friends, sitting down at table, talked a long while over their supper. The commandant of Gex, commissioned by the duke to arrest Hughes, had ordered his officers to be at Chatelaine early in the morning of the 16th; and to make sure of not losing his victim, he had thought the cleverest way was to come up and sup as a friend with the man whom he was to deliver up to the death of Berthelier and of Levrier, to sleep under his roof, to arrest him next morning, and hand him over to the executioners. Hugues as yet knew nothing of what was going on at Geneva.

Hugues and the governor of Gex had passed the evening together; and as the Genevan had, says a manuscript, "a keener scent than his treacherous friend," he had led on Vuillet to speak of the circumstances of the times, and had guessed the object of his visit. He had learned that the, only means of saving Geneva was to claim the support of the Swiss. The hour for retiring had come; Hugues with a cheerful look conducted the commandant to the room prepared for him, and bade him good night. The latter had hardly fallen asleep when, saddling his guest's horse, Hugues gallopped off with one or two companions; they took the direction of St. Claude, intending to go from thence to Friburg. At daybreak he found himself on the summit of the mountain of Gex, and at the pass of La Faucille bade farewell to the beautiful valley of the Leman, on which the rays of the rising sun were beginning to fall.

At this moment Messire Vuillet awoke, got up noiselessly, and, seeing from the window that his soldiers were posted round the house, stealthily advanced to seize his prey. . . . The bed was empty, the bird had flown. The commandant of Gex immediately ordered the door to be opened, summoned the provost-marshal, and directed him to pursue the fugitive with the duke's cavalry. The squadron set off at a gallop. Some hours earlier, the archers of Gex had started in pursuit of the other fugitives, making sure of catching them. The road across the mountains wound about in consequence of the valleys and precipices, so that pursuers and pursued, being sometimes on opposite slopes, might see and even hear one another, although there was an abyss between them. When the flight of Hughes was made known, the zeal of the soldiers increased; and the former, knowing his danger, threw himself into impassable roads in order to escape his enemies. "Ah!" said he afterwards, "it was not pleasant; for the archers of Monsieur of Savoy followed us as far as St. Claude, then from St. Claude to Besancon and beyond. . . . . We were forced to journey day and night, through the rain, not knowing where to find a place of safety." At length he reached Friburg, six days after the arrival of his friends who had gone by Lausanne. Friburgers and Genevese, all welcomed him with transport. —*D. Aubigne.*

HAPPINESS.—Man, wishest thou to live happy and wise? Attach thy heart only to that beauty which perishes not; let thy condition border thy desires; let thy duty precede thy wishes. Learn to love that which can never be taken away from thee; learn to leave all when virtue orders it.

COLENSO ON THE HARE IN LEVIT II 6.

Colenso fails not to seize every opportunity of heralding his opinions and of damaging, so much as in him lies, the historical character of the Pentateuch. The Bishop of Manchester, having taken occasion in a public meeting, held March 17, in Manchester, to speak of Colenso's recent publications, used language to the following effect: "The very foundations of our faith, the very basis of our hopes, the very nearest and dearest of our consolations, are taken from us when one line in that sacred volume on which we base everything is declared to be unfaithful or untrustworthy." Whereupon Colenso, in a letter to the bishop, replies: "I would beg, however, to be permitted to ask, assuming that the above words are correctly reported, whether your lordship does really mean to say that 'the very foundations of our faith, the very basis of our hopes, the very nearest and dearest of our consolations, are taken from us,' when it is declared that such a statement as that in Lev. xi. 6—viz., that the hare 'chews the cud'—which is there represented as resting upon the authority of the Almighty Creator Himself, 'Jehovah spake unto Moses and Aaron'—is not a 'faithful and trustworthy' account of a very well-known fact in natural history, and that, consequently, the words in question could never have been really uttered by the Almighty?" He then gives an extract from a note by Prof. Owen, who tells the bishop that the hare does *not* chew the cud, and has *not* the stomach of a ruminant animal. The bishop is no more original or profound in this objection, than in the others with which he had previously attempted to startle the world. But, as before, he has drawn out a host of replies, two of which are sufficient to place the subject in a proper light to our readers. We find them in the *Weekly Review* for April 11th.

First, the Bishop of Manchester in reply to Colenso's letter, after admitting that the language quoted above represents his views, proceeds to say "No man in his senses ever ventured to say that every word in the Bible is precisely and mathematically correct. Language is necessarily imperfect—it is addressed to limited intelligences—it is compelled often to adapt itself to preconceived and popular ideas; it was intended in the Bible not to convey precise information on points of science or natural history, but to illustrate the ways of God to man. The passage of Leviticus xi. 6, in which you correctly quote the authorized version, as stating 'the hare, because he cheweth the cud,' and cite Professor Owen as your authority for the untruth of the statement, will illustrate what I have said above, and also your mode of dealing with Holy Scripture. Grant that the Hebrew word rendered 'hare' is rightly translated in our version, still, the statement in question was not made to instruct mankind in the natural history of hares, but to assign a reason for a prohibition in accordance with popular belief. So common a book as Smith's valuable 'Dictionary of the Bible' mentions the popular belief that the hare ruminates, and explains the origin of that belief, the peculiar motion of the animal's mouth. Bartholinus, more than two hundred years ago, noticed the error, and how it was favored by the peculiar form of the animal's stomach. I have not Linnæus at hand to verify the quotation, but I see it stated that that great naturalist placed the hare among ruminates. In addressing man, the style is suited to man's knowledge and ideas. The language may, indeed be not strictly correct, but the impression conveyed is unequivocally so. Thus, 'the hand of God,' 'the anger of God,' and innumerable other instances. Even the Saviour himself (see Mark, vi. 33; viii. 22 John ix. 6, 11), to reassure doubtless the timid and ignorant, with whom He had to do, graciously condescended to comply with the long-existing and yet, in the East prevalent belief that human saliva, especially when mixed with dust, is of virtue against the power of demons and the evil-eye. But it is not certain that 'the hare' is the animal alluded to. The Septuagint translators use a word which renders this doubtful. Is this evidence on which to convict the author of the book of Leviticus of having put a lie in the mouth of Him who is emphatically the Truth! Is the disseminating such a notion the way to cultivate veneration for His name and trust and confidence in his promises? Where shall we look for these if not in Scripture? How in Scripture if the well of truth is polluted? But are you ignorant that the Vatican manuscript, as published by Cardinal Carfa in 1587, reads 'the hare because he does *not* chew the cud' and that this same reading was also given by Aldus in 1518, by Cephalœus in 1526, and by Melancthon in 1545? This, at least, might lead any one to hisitate befoae outraging the feelings of others, and perhaps unsettling the faith and hopes of weaker brethren. I decline further correspondence. I adhere to what I have said above, confident that every line of Scripture, if viewed with relation to the subject it really refers to, the state mentally and morally of those to whom it was addressed, and the effect it was intended to convey, will amply bear the pressure of any test applied to it. But I must attend to other duties than a controversey with one who has already been so ably encountered. I have seen with pain your readiness to destroy. I would fain know what you would build upon its place."

The Rev. Joseph B. M'Caul, of London, says:

"Had Dr. Colenso looked into his Hebrew Bible, he would not have asserted that Levit. xi. 6, contains 'a statement which is here represented as resting upon the authority of the Almighty Creator himself, that the hare chews the cud;' nor would we have troubled Prof. Owen with so foolish a question as to whether the hare 'has the stomach of a ruminant animal.' In verse it is expressly stated that the swine does not chew the cud (*lo yiggar*) at all. But Moses forbids the Israelites to eat the hare, although (*kee*) it it was classed by themselves amongst the animals which they popularly termed *m'aleh gerah, i.e.*, 'bringer up of what has been chewed.' It is a tolerably well-established fact that the hare, in a wild state at least, will bring up from the œsoyphagus undigested portions of food, and re-masticate them. The poet Cowper, in his celebrated account of his three tame hares, has the following remarkable statement: 'I made it my custom to carry him always after breakfast into the garden, when he hid himself generally under the leaves of of a cucumber-vine, sleeping or chewing the cud until the evening.' The learned J. D. Michælas was at great pains to test the truth of the occasional re-masticatation of the harder portions of their food by hares. Although some of those he questioned denied the fact, he was nevertheless positively assured of its certainty by the ranger of a very extensive forest, who had not only heard of it, but witnessed repeated instances of the phenomenon. (See J. D. Michælas's 'Deutsche Ucbersetzung des Alten Test.' Th, iii. pp. 154) Those who desire to pursue this branch of the subject further, I would refer to Bochart's 'Hierozoicon,' tom. ii. pp. 408., Lipsiæ, 1794, 4to.; Dr. Gills Commentary (on Levit. xi. 6) and Kitto's 'Cyclopiædia,' article 'Hare'. I cannot do better than conclude this letter with a translation of the admirable remarks of J. D. Michælis upon the point in dispute;—'Although there may have been no genuine rumination, strictly so called (as I myself believe) yet it is plain that in Hebrew it went by the name of rumination (*Wiederkauen*), literally 'chewing again,' inasmuch as a language is not always idiomatically in agreement with nature, and the Israelites were wont to call this peculiar (munching) habit of the hare 'rumination.' The aim of a lawgiver was clearly not to fall foul of the Israelites respecting an inconvenient expression or a mistake in natural history, but he adopted the word 'rumination' in the widest scope in which the Hebrew language received it, and told them, notwithstanding this species of rumination, you must not eat the hare, because he divideth not the hoof.' The common sense of these words of Michælas must commend themselves to every unprejudiced mind. In conclusion, I would repeat that, neither in this chapter of Leviticus, nor in the parallel passage of Deut. xlv. 7, is it stated at all that 'hare chews the cud.' The assertion is of a piece with all the rest of Dr. Colenso's discoveries in the Hebrew Bible. That Rosenmuller, in his edition of 'Bochart,' adduces no less an authority than Linæus in support of this spurious rumination of hares."

DR. SUNDERLAND'S FAST-DAY SERMON.

"Occasional," in the *Press*, of this city, speaks in the following earnest manner of one of our faithful and loyal ministers in the national Capital:

The sermon of the Rev. Byron Sunderland, pastor of the First Presbyterian Church, in this city, last evening attracted an immense crowd. Hundreds were forced to leave for want of even standing room. Mr. Sunderland is the chaplin of the United States Senate, and one of the most fervent and fearless friends of the Government. Long resident in Washington, where he has always been a favorite, he is, probably, better qualified to speak of the designs of the enemies who still remain in the Federal Capitol, than any other clergyman here. His attractive and fervid eloquence, his industry and charity in fulfilling all his clerical duties, and his intimate association with many of the families who have attended his church for a number of years, have given great importance to his opinions. And when, at the commencement of the war, it was ascertained that he felt an intense solicitude in favor of the Government, and against the traitors, hundreds of the sympathizers with Secession in Washington did not hesitate to speak of his bold expressions with equal dissapointment and anger. This class had so long controlled society in all its ramifications, had held the Government so steadily and firmly at their direction and disposal, that they finally conceived themselves (instead of being, as in fact, they were, the receipients of the Bounty and favor of consecutive Administrations) the benefactors and patrons of the Church as well as of the State. Former immuities in office and in every avenue of social and business life sanctified, in their eyes, the shameless conspiracy of the slave tyrants to break up the Government, and clothed them with a sort of impunity as well to sympathize with and to assist these conspirators as to proscribe and punish every independent man who regarded it as his concientious duty to expose and oppose the enemies of the Republic. Dr. Sunderland's prayers at the opening of the sessions of the Senate were the significant signs of the patriotic feelings which had become a part of his own religious convictions. Inspired by the fact that his country was engaged in a war for the preservation of the liberties of the people, he never hesitated to speak and to pray precisely as he felt, and more than once his terrible maledictions against the Secessionists, and particularly against the families who continued to receive the protection of the public authorities they were constantly endeavoring to weaken and bring into contempt, made him at last such a terror to evil-doers that they would not listen to his prayers.

Last night, in accordance with a previous notice, he delivered an elaborate and fearless sermon, in which he laid bare the vices of the times, showing that not simply the politicians and demagogues of the South, but many of the public men of the North, had been guilty of crimes and offences against God which nothing but sincere and severe repentance could expiate. It was, when however, he came to discuss the crimes of Secession, and of sympathy with Secession, that he touched the chord of the popular heart, creating such a feeling that nothing could restrain the vast audience from breaking out into demonstrations of satisfaction. It is impossible that the truths he so boldly spoke should not be productive of the best results; and the immense concourse was an indication that whatever might be the intrigues and ingratitude of a portion of our population, the majority were at least firmly fixed in their determination to maintain the good cause to the end, and to sustain the Government without conditions. Mr. Sunderland's impassioned denunciation of the whole heresy of the rebellion, and of the unchristian and cruel conduct of many who remain here only to embarrass the Government, was just and opportune. He said, with much force, that when the historian, in the light that will hereafter be shed upon present events, proceeds to examine into the causes of this mighty revolt, he will be astonished at the arrogance, barbarites, and insolence of the traitors, and astounded at the leniency and forbearance of the Government. When a man like Mr. Sunderland, who has seen and experienced the shamless ingratitude and treason of the traitors, and the extraordinary moderation and toleration with which they