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Poetry.

"JESUS HAS A HOME FOR ME."

[Last words of a youthful color-sergeant, in the Army of the Potomac; an incident related in the issue of this paper for Oct. 1st.]

On a lowly bed, in the hospital tent,
A boy lay, breathing his life away;
Every pulse, as it came and went,
Shortened the sands of his earthly day.

Round him were gathered, with faces sad,
Comrades and friends of the hard campaign;
Eyes that in battle had looked almost glad
Poured forth their tears on his pillow like rain.

Over him bent, too heart-broken for tears,
Grieving to part with his youngest born,
The father, whose love through the circling years
Had been lavishly poured on his noble son.

Hush! his lips move! Bend closer to hear
What he will say in his dying hour.
Does he think of the night march, long and drear,
Or the fight where he fell in his youthful flower?

Does he ask for the flag that he bravely bore
Over the hill when the charge was made?
Oh! the banner may droop! he will ride no more
To bear it in front of the proud brigade!

Sweet as the tone of a silver bell,
The name that he learned at his mother's knee,
Is the name that he speaks while the dark waves swell,
"Jesus, my Lord, has a home for me."

Only that! His his last good-bye!
Fold the hands on the silent breast,
Never to heave with one painful sigh;
The soldier of Jesus hath gone to rest.

Carry him back to his olden home;
Tenderly back to his olden bed!
Wrap the flag he loved round the poor, maimed form!
Strew the sweet flowers o'er the early dead!

Mother! who bore him so long ago,
Kiss thro' thy tears the beautiful clay;
He whom thou mournest in bitter woe
Christ hath crowned in the heavens to-day.

Soldier of Freedom! 'twas much to bear
Her symbol of glory through deadly strife.
Soldier of Jesus! 'twas more to share
Thy faith triumphant in parting life.

There! where the palm of the victor waits;
There! where the many mansions be,
Soldier and saint! thro' the golden gates—
Jesus, thy Lord, has a home for thee!

M. E. M.

Editorial.

THE AMERICAN POLITICIAN'S MODEL.

NO. III.

EFFORTS OF MR. FRELINGHUYSEN FOR THE CONVERSION OF HIS POLITICAL ASSOCIATES.

We come, in conclusion, to the most remarkable part of Mr. Frelinghuysen's public career. Few Christian men are found willing, even in the more favorable relations of domestic and social life, to engage systematically in active, personal efforts for the conversion of their friends. It is to be feared that there are many, very many, who otherwise give unquestionable evidence of piety, but who shrink from this high and important branch of Christian effort. And no one would have felt the slightest hesitation in according to Mr. Frelinghuysen the praise of uprightness, consistency, and eminent usefulness, as a Christian man and legislator, if it had been positively known that he had never communicated with any of his fellow legislators on the subject of their soul's salvation. To an ordinary Christian, the idea of such efforts in such places, would seem incongruous, if not preposterous. He would doubtless quote to himself the Saviour's maxim about casting pearls before swine. Unbelief would join with a natural hesitancy to effectually seal his lips on a subject so remote from the wranglings, the partisan contests, the strifes for power, wealth and aggrandisement, going on around him.

The lofty, earnest character of Mr. Frelinghuysen's piety, forbade his indulging such low views and sinking into a corresponding listlessness. He had, in fact, seriously contemplated leaving the bar and entering the ministry; but when he satisfied himself that this was no this duty, he none the less applied himself to the work of advancing the Redeemer's Kingdom in all situations and by every means in his power. Writing to a friend on the receipt of Dr. Wayland's sermon on the *Apostolic Ministry*, he says:

> I can not but think that his opinions on the duty of others besides, ministers, preaching will yet become a prevailing sentiment in all our churches. How else shall the work of saving men prosper, as prophecy leads us to believe it will? I have often noted the case of the man possessed, whom our Saviour restored to his right mind. His desire was to remain with his blessed Benefactor; but the Lord sent him home to tell how great things God had done unto him. 'And he went his way, and published throughout the whole city how great things Jesus had done unto him.' Now he was a preacher, and an effective one too, for the people marveled at his words. And the woman of Samaria, who left the Saviour at the well and went into the city to report of the wonderful Being who had led her to a better knowledge of her own heart and life, preached also to good purpose. I suppose, my dear sir, that while, for the more solemn duties of the sanctuary and its worship, and for the governance and order of Christ's Church, the ministers are to 'be called' and set apart, yet for exhortation, and prayer, and witnessing for the truth, and warning sinners, and encouraging the trembling believer, we are all to labor for Christ, and have a heart and a tongue for His blessed service.

These views are eminently just and practical, and the expectation uttered in the first sentence has been remarkably realized in the church, since the great revival of 1858. Mr. F. did not wait for revivals. His biographer thus sketches this most important, and hitherto, little known, trait of his piety:

> His course continually exemplified the Scripture maxim, "He that winneth souls is *wise*." He sowed beside all waters, but the seeding was adjusted to the soil. He addresssed persons at the top and also at the bottom of the social scale, but in each case with a divine discretion which insured attention or at least precluded offence. None were so high, none so low as to be beyond the reach of his affectionate Christian sympathy. He would speak to the old and to the young, to his kinsman and to servants, to the poor and to the rich, to ordinary citizens and to those who were distinguished by high or official position.
>
> Among all the vast variety of persons whom he addressed on the subject of personal religion, not one is known ever to have taken offence; while, on the contrary, persons at opposite points of the social scale have united in saying that they would cheerfully bear from him what they would not bear from any one else. It was not necessary for him to wait for favored moments, or depend upon some extraordinary contingency. So close was his ordinary walk with God, so constant his sense of the Saviour's presence and love, that he was always in the mood to talk naturally and without constraint of spiritual things. When retired to the country for recreation in the summer, he could drop a good word to the domestics of the house; and when walking at the funeral of some dignitary, he could call the attention of his companion in the procession to the claims of the merciful Redeemer. All times and places, all ages and sexes were alike to him in this respect. He had the heart to bear witness for Jesus Christ, and by God's grace he found the way. If any class of persons, by their situation in life, their social, professional, or political connections, were removed beyond the range of the usual means of bringing the truth to bear upon the conscience, he seemed to feel himself the more impelled to use the advantage of his social position to press the Saviour's claims personally upon such.
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> When personal approach was not to be had, he resorted to the pen, and wrote to those in whom he felt interest. But few of his numerous letters of this character have been recovered; but those which are extant, though for the most part brief, are marked with great fidelity, propriety, and a pleading tenderness which it must have been hard to resist.

And again.

> There were few public men in New Jersey, or in Washington, or in New York, with whom Mr. Frelinghuysen was in the habit of meeting, to whom he did not at some time or in some way bring the subject of personal religion. He was judicious and unobtrusive in his methods of approach, and his delicacy of feeling and vivid sense of propriety rendered those whom he addressed more willing to open their hearts upon a theme of such deep personal interest. He certainly often found access where other persons had failed, and there are many still living who could bear a decided testimony to his Christian faithfulness. Mr. Frelinghuysen rarely spoke of these interviews; never, indeed, save in circumstances when a reference to them would be not only unobjectionable, but of useful tendency. He was quite content to do good in secret, and wait for recognition until the resurrection of the just. Many, therefore, who have long known his public reputation as a consistent Christian, will be surprised to learn that, perhaps, no layman in the land ever made so many private personal appeals on the matter of the soul's salvation as he habitually did during the last forty years of his life.

PERSONS FOR WHOM HE LABORED.

> Only casually are the particulars of his labors for individuals revealed. It is a work that necessarily avoids ostentation and publicity. His conversations are not recorded; but from some of his letters or from answers to them still preserved, we may glean some items of interest. Mr. Frelinghuysen shared in the deep affection of his party for Mr. Clay. He was intimate with that statesman for many years. He was politically associated with him in nominations for the two highest offices in the public gift. But Mr. Frelinghuysen's interest in his friend was not exhausted in the fervors of a mere worldly regard. It was deep, spiritual, tender. While others were content to bestow admiration, applause and votes, Mr. Frelinghuysen added prayers, pious counsel, affectionate pleadings and warnings in behalf of what is often the most neglected part of the statesman—his soul. We are informed by his biographer that in his correspondence with Mr. Clay, whatever might be the special occasion or topic of a letter, Mr. F. always included a reference to the great question of the soul's relation to God. It is not so very surprising that a Christian friend should introduce remarks of the kind in a letter of condolence on some serious affliction. The zeal of Mr. F. for the spiritual interest of his friend, was shown not only on such an occasion, but the brief letter in which he communicated with Mr. Clay upon their nomination to the Presidency and Vice-Presidency is not brought to a close without the expression of his prayerful interest in Mr. Clay's salvation. Just before concluding, he says:
>
> Our names have been brought together here by the voice of our fellow-men. My prayer for you and my own soul shall be fervent that, through the rich grace of our Saviour, they may be found written in the Book of Life of the Lamb that was slain for our sins.
>
> And when the news of their defeat has been received, he writes a letter of hearty and genial friendship to Mr. Clay, concluding with the following tender and beautiful appeal.
>
> But, my dear sir, leaving this painful subject, let us look away to brighter and better prospects and surer hopes in the promises and consolations of the Gospel of our Saviour. As sinners who have rebelled against our Maker, we need a Savior or we must perish, and this Redeemer has been provided for us. Prophecy declared Him from the earliest period of our fall in Paradise, and the Gospel makes known the faithful fulfillment. 'Come unto me,' cries this exalted Saviour, 'come unto me all ye that are weary and heavy laden, and I will give you rest.' Let us then repair to him. He will never fail us in the hour of peril and trial. Vain is the help of man, and frail and fatal all trust in the arm of flesh; but he that trusteth in the Lord shall be as Mount Zion itself, that can never be removed. I pray, my honored friend, that your heart may seek this blessed refuge, stable as the everlasting hills, and let this be the occasion to prompt an earnest, prayerful, and the Lord grant it may be a joyful search after truth as it is in Christ Jesus.
>
> With equal frankness and cordiality, Mr. Clay responds to these kind appeals. They do not meet with disdain and repulse at the hands of the great statesman. He says:
>
> You have, my dear friend, however, kindly suggested the truest of all consolations in the resources of our holy religion. I have long been persuaded of that solemn truth; nor have I been entirely neglectful of exertions to secure to myself its benefit. I wish I could add that I feel entire confidence that these exertions had been crowned with success. But they shall not be intermitted; and I trust that, by diligent searching, I shall yet find, in faith in our Lord Jesus, that solace which no earthly honors or possessions can give.

Is not this a memorable correspondence? Between what two public men has such an interchange of sentiments taken place at such a crisis? Scarcely risen from the dust and confusion of a great political disaster, we find them discoursing in simplicity and calmness of the higher interests of the soul. It is an attitude more honorable to both, than their election would or could have been. And especially the steadiness of Mr. Frelinghuysen's regard for the spiritual welfare of his friend which would not be swerved aside by these most untoward circumstances has in it something of the sublime.

We cannot follow out this correspondence. In 1846, we find Mr. Clay again thanking his friend for the interest he showed in his spiritual welfare, and describing the improved state of his feelings on the subject; and again, so late as 1852 Mr. Frelinghuysen wrote him a kind letter upon the decline of his (Mr. Clay's) health, and recommended to him the supports of the gospel.

Letters from Daniel Webster show that Mr. F. was equally faithful in his dealings with that magnificently gifted man, and that his approaches were in like manner received with all proper respect. In regard to still another well known public man, we will allow the biographer to furnish the account, and with this instance we may properly conclude this sketch and the series of remarks we designed making on this whole topic.

MR. FRELINGHUYSEN AND MR. PENNINGTON.

> Mr. Frelinghuysen was for many years intimately associated with the Hon. William Pennigton, for many years Governor and Chancellor of the State of New Jersey, and afterward Speaker of the House of Representatives during the troublous times of the Thirty-sixth Congress. He was always faithful to the soul of his friend, and at last had the pleasure of seeing an avowed and consistent Christian. His agency in leading to this result is thus acknowledged by the governor in a letter written in April, 1858:
>
> * * * If any one thing has impressed me more than any other, it is this wonderful mercy that we should be permitted to go on in sin, and rebellion, and ingratitude for a long life, and yet be permitted to share in the blessings which appertain to all who are penitent and ask forgiveness at the hand of the Mediator.
>
> I wish to say to you, as a friend to whom I would confide my most secret thoughts, that I do not consider myself a subject of the present revival any farther than it may have led me to consummate a purpose long intended. And it is due from me to say that I ascribe much of my reverence for divine things, and, indeed, my strongest and firmest religious impressions, to your advice and example—the living example, that is the preacher, after all, with the conscience and the intellect.
>
> With many hopes and firm resolves, I still am, and always expect to be, a trembling, doubting Christian. Some people have much enthusiasm, much feeling and excitement; with me, I confide in the promises, and in the hope that I have made a full and humble surrender penitently to the blessed Redeemer of the world. * * *
>
> I am, ever, your friend, WM. PENNINGTON.

Correspondence

A DAY AT GENEVA.

Everybody knows that this is one of the most beautiful towns anywhere to be found—it is one of the older towns—a place of wealth, leisure, culture and elegance. And yet some of the fathers have passed away. Here the munificent Henry Dwight, banker, and long time President of the American Home Missionary Society, once resided, and graced the business, and social, and religious circles of the place. Here also the erudite and able Samuel Miles Hopkins dignified and adorned the legal profession. They, doubtless, have their worthy successors, but none, as yet, quite so well known to fame.

The Presbyterian church of Geneva is strong in numbers and resources, and is an efficient promoter of every enterprise of Christian benevolence. They are known also to be a happy and united people, rendering a cheerful and liberal support to their able and worthy pastor, of whom they are justly proud. We heard incidentally of a very generous thing, gracefully done by them, on a recent occasion, and we did not promise not to tell of it. As the warm weather came on, and the pastor, Rev. Dr. Wood, seemed to need change of air and rest, like any other faithful and earnest worker of brain and heart, his church very courteously intimated to him that he might call two months of the summer his own, and go where he pleased, while they would take care of themselves; and then, to make the kind suggestion quite easy and practicable, a purse containing two hundred and fifty dollars was quietly placed in his hands. We doubt if the Old Broome Street Church, in New York, which once enjoyed the acceptable ministrations of the same clergyman, could, even in her palmy days, have done the thing more handsomely.

The pastor was not unwilling to take the hint; and so, with his accomplished lady, soon started for the Thousand Islands, Montreal, Quebec and the White Mountains; just the trip to stir the blood with recuperative excitement, and call back the wasted energies of the whole system. A pastor so appreciated, and so cheered in his work, by a loving, and thoughtful people, is worth a great deal more than one who is kept on a low and narrow allowance.

In the summer also a pageant was witnessed in this place, which will not soon be forgotten; one of those spectacles which this cruel war of traitors against our government has been causing, from time to time, in different parts of our land. A soldier was buried, Lieutenant-Colonel Shiwell, gallant and brave, who fell while leading his regiment into the thickest of the fight at Gettysburg. He was once a member of Congress, from Ulster County, N. Y.; but came three years since to Geneva to reside, in quiet and leisure upon a farm. He had every thing to make home comfortable and happy. He was past the age of military service; he was a husband and father, beloved and honored in his own household. But he heard his country's call, and cheerfully gave himself to her service; gave his life, as the event proved, for her redemption.

It was for this that the people turned out en masse, to honor his burial. The pastor was summoned home by telegraph, in the midst of his summer tour, and came all the way from Vermont, to officiate in the funeral rites. His sermon was touching and eloquent. In the circumstances it could scarcely be otherwise. And then it was estimated that near 10,000 people followed the remains of the fallen hero to his grave. Such a spectacle had never before been witnessed in the place; such, it is hoped, may never be again. But cheerfully we can bear all this,—and much more, if necessary—before we will give up our country and our liberties, "one and inseparable now and forever."

Enterprise and progress are the order of the day with the venerable church of Geneva. They are now building a new lecture room. Cheerfully they have raised some $7,000 for the purpose; the old one has been pulled down; the walls of the new are rapidly going up; the ladies are busy raising a fund of their own, neatly to furnish the house when it is finished. The building is to be of brick, two stories high, with large Sabbath School room above, and lecture room below. This will be a great aid and comfort to the pastor, as well as to the superintendent and teachers of the Sunday School in their work; a commodious and cheerful place for evening meetings, and Sabbath School purposes, being almost as important as an inviting sanctuary for the Sabbath assembly. The new building is to be finished as soon as possible, and will be a model of its kind, and for its purposes, unless we greatly mistake the culture and taste of the good people of Geneva.

GENEVA.

Rochester, Oct 3d, 1863.

ROMAN CATHOLIC MISSIONS AND FRENCH INFLUENCE IN CHINA.

Funchau, China. August 4th, 1863.

To the Editor of the American Presbyterian.

DEAR SIR:—Perhaps I cannot do better in the beginning of this letter than to quote quite largely from an editorial of the "*China Mail*," one of the respectable papers published at Hong Kong. In reply to the query, "*What Business has France in the East?*" he says:

> "Her business in China is openly professed; there is no concealment about it. It is to protect the interests and restore the property of the Roman Catholic priesthood. In former centuries, the only Europeans in China were Roman Catholic priests; they had a 'footing' accorded to them; they held property for the mother church. But they subsequently lost that footing, were massacred, and their property appropriated. After the lapse of centuries, a champion rises up in Louis Napoleon, the eldest son of the Church. He determines that the soil, once freely trod by the Catholic Missionary, shall be as freely trod again; and that the soil once owned by the Church shall return into his possession.
>
> "England's business was to protect her trade. France had no trade, so she fell back upon the word to 'protect,' and soon found a plea for appearing in arms against China. Religion wanted protection, and the Emperor would throw his strong arms around the priests, and round their converts, that no evil should come nigh them. In the most distant parts of the country, the native who professes Christianity, is under the watchful care of Charles Louis, and it is not long before he discovers that a profession of Christianity secures him immunities beyond those of his Pagan brethren. The priests are men of influence. M. Bourbillon takes care no insult or affront put upon them shall go unpunished. Mandarins respect these priests, not because of their amiable personal qualities, but because of the influence they possess at Peking. A religion protected as the Catholic religion is in China, is likely to have numerous converts. An Ambassador is maintained at Peking, by the French nation, to see that no persecution for faith occurs in the land. Whatever else France may be the means of doing in China, one thing is certain, that she will give to Roman Catholic Christianity, an impetus it has rarely received before in a heathen country. To conserve and increase the influence of the priesthood in China, seems to be Mr. Bourbillon's only business.
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> . . . . "It is easy for the French to attend to their Missionaries, for that is almost the Ambassador's only business here, as it was Napoleon III's only plea for appearing in China."

The presence of the English Ambassador at Peking, seems to be almost for any object rather than the protection of Protestant Missionaries. He discourages their settlement there, or in the country away from the treaty ports, though it is permitted to them as much as to the Roman Catholic Missionaries. He says in as many words: "the Protestant Missionary, when he goes into the interior, goes for the sole purpose of proselytizing." And, again: "I am convinced that foreign Governments will most effectually serve Christianity in China, by abstaining from protecting it, as if it were a matter in which they have any interest!" He has declared at length that Protestant Missions in this land have "proved" a failure, and he seems determined to do all he can in the exercise of his influence to harass and cripple Missionaries in their labors in the country, and make them unsuccessful.

Your readers are probably aware of the fact that the French have attacked and taken possession of Sargon, a city situated near the southern extremity of Coel in China, which they hold and are fortifying. This is a very convenient station, whence, in case of war with England, the French forces could be sent against Singapore, and other comparatively defenceless places in the possession of the English. The French seem to have succeeded in obtaining a separate foothold in the East. Besides, at some of the consular ports, as Shanghai and Tientsin, there are plots of ground sometimes containing several scores or hundreds of acres, given over in the hands of the French, and called "*French concessions*," or French settlements, and to be governed by French policemen, in accordance with French regulations. And although the French have no trade with China of any great value, at the most important of the Consular ports there are French Consulates established. The French, aided by heavy subsidies from Napoleon, have established regular lines of mail steamers between China and Europe. At different points along the coast, there may be found French men of war, or French armed vessels, for the ostensible purpose of protecting French interests. Most manifestly the French Emperor is determined to get and maintain a powerful political foothold in China.

In order that the Western reader may understand what are the privileges and rights accorded to Roman Catholic Missionaries, their catechumens and converts all over the Empire, I will here quote from the Convention of Peace between the Emperors of China and France, signed and sealed at Peking, a few years ago. It says:

> "In accordance with the Imperial Edict of the 25th day, of the first month, of the 26th year of Laou Kwang, (20th February, 1846,) it shall be promulgated throughout the Empire, for the information of the people, that it is permitted to soldiers and people everywhere to propagate and practise the religion of the Lord of Heaven, (the common term for Roman Catholicism in China,) to meet together for the discoursing of the doctrine, and to build halls for the purpose of worship; and that those who indiscriminately search out and arrest Christians, shall be dealt with as they ought to be. Moreover, for such churches of the Lord of Heaven, schools, cemeteries, fields and buildings, as were confiscated in former times of persecution of the worshippers of the Lord of Heaven, *restitution shall be made* and the equivalent delivered to the Representative of France at Peking, to be by him delivered to the Christians in the localities concerned. And French propagators of the doctrine, and teachers, shall be permitted *in every province to rent and purchase land, and to erect buildings thereon at their pleasure.*"

It may be easily seen, that with a French Government, determined to carry out the provisions of this treaty, and with an active and zealous Ambassador at Peking, and faithful Consuls at the different Consular ports, such stipulations as that quoted, when made known among the Chinese, must arrest the attention of the people, and be a powerful argument for their inclination towards a religion which has such supporters. And when we reflect that the English Representative, backed by the English government, discourages *proselytism*, and active Missionary efforts generally in the interior of China, by Protestant Missionaries, entirely ignoring the claims which English Missionaries may properly make to some of the rights and privileges guaranteed to the French propagandists of religion—in view of the "most favored nation"—clause, which is inserted in the English treaty—we may reasoanbly conclude, as did a China editor, "*That Protestant Missions cannot compete against such powerful opposition.*"

Already has the French Minister demanded restitution of property, which once belonged to Roman Catholic Missions, some scores of years ago—at least in some places. It is understood that valuable property in the city of Canton, in the suburbs of Shanghai, and in the Imperial city in Peking, has been restored to the agents of Roman Catholic Missions at these places—not to mention others.

But it is time to come to the conclusion of this letter, to the improvement and the inferences which the importance of its subject matter, warrants or suggests.

Is it too much to hope that among the many Theological students, and the Missionary candidates in the United States, there may be some, or at least one who, on reading this communication, will be led to ask himself whether it be not his duty to come over and help, *not to fight the French*, or, *solely and directly to oppose the progress of Romanism under French auspices, and under French protection*, but to preach the pure gospel of Jesus Christ, to the lost (millions in China? Protestant Missionaries in this land feel that to an undue degree, the claims of China on Christendom, for recruits in the prosecution of the work, *are neglected and passed by*, in favor of easier fields of labor." *Is this so?* Is there not too much of a kind of infidel feeling among the churches at the West, nearly resembling the infidel conclusion of the English Ambassador, that Protestant Missions in China after all are a "*failure*." Alas! Alas! for China if there be such a failure. Let it be remembered that if Protestant Missions compared with Roman Catholic Missions, are a failure, or shall be a failure, in this Empire, it is because the churches by their indolence and infidelity, have made or shall make them so.

But as the least possible imaginary result, (and may God forbid that it be a merely *imaginary* result,) may it not be hoped that some, nay many Western Christians, will pray more constantly and more in faith than before, for the success of the gospel in this dark Empire? Surely it is not too much to hope that Christians will pray in behalf of China, even if they will not come to China and labor here, that the blessed Saviour may see of the travail of his soul in this land and be satisfied.

China holds out her hands imploringly for more sympathy, in her depths of ignorance and delusion, on the part of those who are enlightened at the West, for more Missionaries to break unto her the bread of life, and for more importunate and prevailing prayer, that the seed already sown may not have been sown in vain, and that numerous fields already white to the harvest, may be gathered in.

SINIM.

A PATRIOT MOTHER'S THANK-OFFERING.

The following letter breathes a tenderness of maternal affection, purity of patriotism and depth of love to the gospel of Jesus which make it a gem worthy of the grand-daughter of the sainted Isabella Graham, and sister of the lamented Dr. Bethune:

Detroit, Sep. 30th, 1863.

GEORGE H. STUART, ESQ.—*Dear Sir*:—Having, with great thankfulness to God, heard by telegraph that my youngest son, Adjutant H. M. Duffield is not wounded, and quite well at Chattanooga, I send you twenty dollars, as a thank-offering from a mother for the preservation of her son at the battle of Chickamauga. I should like the money appropriated where the most Michigan regiments are, but still I do not dictate. All souls are precious, and you can use it as you think best. May the blessing of our Father in heaven go with it!

I think of the Christian Commission and the Sanitary Commission as twin brothers going forward to their glorious work. Oh! my friend, what a field is open to Christians now, and how ought they to improve it in trying to rescue those who are "led captive by the devil, at his will." God bless you, and the dear, precious Christian Commission! Surely the blessing of those who are ready to perish will rest upon you. Ah! little do you know how much comfort you give to anxious mothers when they hear of your locations. "My boy is there," is her thought, and then she bows the knee and prays, that your labors may be blessed to him and others.

Surely it is like going out into the highways and hedges, when you look after the spiritual wants of soldiers. You *encourage* Christian soldiers, while you *awaken* the impenitent. Oh! how noble to be near the sick bed and cheer him with your blessed words,

> "When the groan his faint heart giveth
> Seems the last sigh of despair."

Oh! how I have wept and prayed for our beloved country. Two sons (one a Colonel, and the youngest, the Adjutant) I gave. The Colonel is wounded so that he cannot go back, and the dear young Adjutant has been in this battle. But I put him under the shadow of God's wing and He has kept him safe. I am anxious, but still I say,

> "If new sorrow should befall,
> If my noble boy should fall,
> If the bright head I have blest,
> On the cold earth finds its rest,
> Still with all the mother's heart,
> Torn and quivering with the smart,
> I yield him 'neath thy chast'ning rod,
> To my country and my God."

You will never know the good you have done till "God shall wipe away all tears from your eyes," and you see how many gems shall sparkle in your crown which have been gathered from our army.

How much good your Commission has done! God bless you all! In haste,

Your sister in Christ,

ISABELLA G. DUFFIELD.

Selections.

THINGS NEEDFUL TO SUCCESS.

If we would have success in the missionary work abroad, that work must be well sustained at home. The long arm of the lever of power in this service, is in Christian lands; and is, in some sense, *more* important than that which acts directly upon the heathen world. This last derives its efficiency from the other, so far as it is connected with human agency.

Noticing a few things that I regard as essential to success, I will limit myself to the difficult matter of raising funds. If it were asked, what is needful in order that our missionary treasury may be kept full and overflowing, my reply would be, There is need, first of *principle* in this thing. No reliance can be placed on the charities of the Church, except so far as they are the outgrowth of my principle. That which is given by impulse, or by constraint, is inconstant and uncertain; and no calculations can be safely based on fluctuating contributions. Christian enterprise will not prosper till it takes hold upon the confidence and hearts of men. Benevolent action must be grounded on understood and acknowledged obligations. The reasons for such action must be perceived and felt.

True benevolence is disinterested. Christ referred to it when he said, It is more blessed to give than to receive. The giving that comes from the heart, though it will amount to sacrifice, is not *in the way* of sacrifice so much as of pleasure. With true disinterestedness, the real sacrifice would be in *not* giving. It is the rain that comes, not from the transient cloud, driven by the wind, but from the full heavens, that beautifies the earth.

It should be the aim of those who have the care of these things, to cultivate the *principle* of benevolence in the Church. This is essential to religious growth—to progress in the individual graces. And there will be need of line upon line and precept upon precept here. The moral condition of man without the gospel, including the physical and social condition of the heathen, should be often and faithfully depicted, and also the responsibility of each one, with reference to the salvation of the perishing; founded on the redeeming work of Christ, and his command to go and evangelize all nations.

Specific growths in the natural world require specific culture, and so it is in the spiritual kingdom. Christian charity cannot be looked for as a spontaneous production. It comes of spiritual enlightenment, and of patient, faithful culture. But the ministry cannot afford to lose this power of Christian principle in the Church, brought out in benevolent action. Its reflex influence upon the body of Christ, as promoting the growth of *all* that is beautiful, valuable, and efficient, will be felt at home, while it is indispensable to the success of the missionary work abroad.

I would say, in the second place, there is need of *system* in this work of raising funds for missions. Principle always works best in the form of efficient organization. Piety has need of prudence and discretion. Without some kind of system, the principle of benevolence would be likely to decay and disappear. *Systematic benevolence*, next to Christian principle, is the present want of the Church. If her great resources of faith and love and means, were brought out into active and continuous exercise, how soon would the entire world be made to feel the power of the gospel! But there is great loss to the Church and the missionary cause, in the want of some system, to develop the graces and call out the charities of individual Christians. There is need of organized and systematic effort that shall reach *all* in the Church and the parish; taking in the little children, cherishing and directing their sympathies with tenderness and care. Let *every one* lay by him in store, for this purpose, as God has prospered him. The effort should be prompt, equal and regular, energetic and thorough in its working. The plan should be such as will bring this subject before the people *often*, with the best helps, presenting the best methods, motives, and reasons for giving. It may be varied to meet circumstances, but it must not be allowed to run out, or run down.—*Missionary Herald.*

THE YOUNG MAN'S PRAYER.

BY REV. C. H. SPURGEON.

"O satisfy us early with thy mercy; that we may rejoice and be glad all our days.—PSALM 90: 14.

Every word here is significant. "O." This teaches us *that the prayer is to be earnest.* I will suppose that I have led some of your young people here now to breathe this prayer to God. Am I so unhappy as to suppose that none of you will do it? Are there not some who now say, "I will with my whole heart, God the Holy Spirit helping me, now in my pew offer this supplication to heaven." It begins with "O." Dull prayers will never reach God's throne. What comes from our heart coldly, can never get to God's heart. Dull, dead prayers, ask God to deny them. We must pray out of our soul. "*O* satisfy us." Young man, the Lord is willing to open the door to those who knock, but you must knock hard. He is fully prepared to give to those who ask, but you must ask earnestly. The kingdom of heaven suffereth violence. It is not a gentle grasp which will avail; you must *wrestle* with the angel. Give no sleep to your eyes, nor slumber to your eylids till you have found the Saviour. Remember, if you do but find him, it will repay you, though you shed drops of blood in the pursuit. If instead of tears you had given your heart's gore, and if instead of sighs you were to give the shrieks of a martyr, it would well recompense you, if you did but find Jesus; therefore, be earnest. If you find him not, remember you perish with a great destruction; the wrath of God abideth on you, and hell must be your portion; therefore as one that pleadeth for his life so plead for his mercy. Throw your whole spirit into it, and let that spirit be heated to a glowing heat. Be not satisfied to stand at the foot of the throne, and say, "Let God save me if he will." No; but put it thus, "Lord, I cannot take a denial; *O* satisfy me; *O* save me." Such a prayer is sure to be accepted.

Again *make it a generous prayer*, when you are at it. "O satisfy *us* early!" I am glad to see among our young sisters in the catechumen class such a spirit of love for one another, so that when one is converted she is sure to look round for another. The scores in that class who have found the Lord are always searching out some stray young woman in the street, or some hopefil ones attending the congregation, whom they try to bring in, that Jesus may be glorified. The very first duty of a convert is to labor for the conversion of others, and surely it will not spoil thy prayer, young man, if when thou art praying for thyself, thou wilt put it in the plural—"O satisfy *us*." Pray for your brothers and sisters. I am sure we are verily guilty in this thing. Those that sprang from the same loins as ourselves, would to God that they were all saved with the same salvation. You may, some of you, be happy enough to be members of a family in which all are converted. Oh that we could all say the same! May the remembrance of this text provoke you and me to pray for unconverted brothers and sisters more than we have ever done. "O satisfy *us*;" if thou hast brought in the eldest, Lord, stay not till the youngest be converted; if my brother preaches the Word, if my sister rejoices in Thy fear, then let other sisters know and taste of Thy love. You young people in shops, in warehouses, in factories, pray this prayer, and do not exclude even those who have begun to blaspheme, but even in their early youth pray for them—"O satisfy *us* with Thy mercy."

See to it, dear friends, in the next place, *that your prayer be thoroughly evangelical.* "O satisfy us early *with Thy mercy*." The prayer of the publican is the model for us all. No matter how amiable or how excellent we may be, we must all come together and say, "God be merciful to me a sinner." Do not come with any hereditary godliness; do not approach the Lord with the fact of your infant sprinkling; do not come before him to plead your mother's covenant. Come as a sinner, as a black, foul, filthy sinner, having nought to rely on or to trust to but the merit of God in Christ Jesus; and let the prayer be just such as a thief might offer or a prostitute might present—"O satisfy us early with thy mercy."

AUGUSTINE'S CITY OF GOD.

BY REV. P. SCHAFF, D. D.

AUGUSTINE'S immortal work "*On the city of God*," that is, the church of Christ, in twenty-two books, upon which he labored twelve years, from 413 to 426, amidst the storms of the great migration and towards the close of his life, is an apology for Christanity aganst the objections of the ancient heathen, especially the unjust charge, that Christantity was responsible for the multiplying calamities and approaching doom and final downfall of the Roman Empire. Augustine was not wanting in appreciation of the old Roman virtues and he attributes to these the former greatness of the empire, and to the decline of them he imputes her growing weakness. But he rose at the same time far above the superficial view, which estimates persons and things by the scale of earthly profit and loss, and of temporary success. "The City of God" is the most powerful, comprehensive, profound, and fertile production in refutation of heathenism and vindication of Christianity, which the ancient church has bequeathed to us, and forms a worthy close to her literary contest with Graeco-Roman paganism. It is a grand funeral discourse upon the departing universal empire of heathenism and a lofty salutation to the approaching universal order of Christianity. While even Jerome deplored in the destruction of the city the downfall of the empire as the omen of the approaching doom of the world, the African father saw in it only a passing revolution preparing the way for new conquests of Christianity. Standing at that remarkable turning-point of history, he considers the origin, progress, and end of the perishable kingdom of this world and the imperishable kingdom of God, from the fall of man to the final judgment, where at last they are fully and forever seperated into hell and heaven. This antagonism of the two cities has its root in the highest regions of the spirit world, the distinction of good and evil angels; its historical evolution commences with Cain and Abel—proceeds in the progress of paganism and Judaism to the birth of Christ, and continues after that epoch to his return in glory. His philosophy is fundamentally dualistic, and does not rise to the unity and comprehensiveness of the divine plan to which all the kingdoms of this world and even Satan himself are made subservient. He hands the one city over to God, the other to the demons. Yet he softens the rigor of the contrast by the express acknowledgment of shades in the one, and rays of light in the other. In the present order of the world, the two cities touch and influence each other at innumerable points; and as not all Jews were citizens of the heavenly Jerusalem, so there were on the other hand true children of God scattered among the heathen like Melchisedek and Job, who were united to the city of God not by a visible, but by an invisible celestial tie. In this sublime contrast Augustine weaves up the whole material of his Scriptural and antiquarian knowledge, his speculation, and his Christian experience, but interweaves also many arbitrary allegorical conceits and empty subtleties. The first ten books he directs against heathenism. He exhibits the gradual decline of the Roman power as the necessary result of idolatry and of a process of moral dissolution, which commenced with the introduction of foreign vices and after the destruction of Carthage; and he represents this catastrophe as a mighty preaching of repentance to the heathen, and at the same time as a wholesome trial of the Christians, and as the birth-throes of a new creation. In the last twelve books of this tragedy of history he places in contrast the picture of the supernatural state of God, founded upon a rock, coming forth renovated and strengthened from all the storms and revolutions of time, breathing into wasted humanity an imperishable divine life, and at last to enter, after the completion of this earthly work, in o the Sabbath of eternity, there to rest and to see, to see and to love, and to praise without end.

WHAT WILL it avail us to have the good word of our fellow-servants, if our Master do not say, *well done?*