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Woetry.

SUDDEN DEATH, SUDDEN GLORY. Robert Hall,) Mr. Evans, of Foxton, and Mr. Christhat "in virtue of these laws, the process of Robert Hall,) Mr. Evans, of Foxton, and Mr. Onristian, of Sheepshead, three eminently pious ministers of the Gospel, attended a ministers' meeting at Mr. Woodman's, Sutton, in the Elms, Leicestershire. The day was solemn, and the discourses delivered were day was solemn, and the discourses delivered were cer's remedial system, not the religion of the very interesting and appropriate. In the evening these ministers spent their time together in the most Bible and the grace of God, but "the process agreeable conversation. Among other subjects, one of things working out "a higher happiness."

Such a system is radically erroneous; it leaves at the trial of the innocent." Deep seriousness pervaded the conversations while each minister gave his thoughts on the text. When it came to Mr. vaded the conversations while each minister gave his thoughts on the text. When it came to Mr. Christian's turn to speak he dwelt on the subject with an unusual degree of feeling. He considered it as referring to the sudden death of the righteous, and was expatiating very largely on the desirableness of such an event, and the happy surprise with which it would be attended when, sinid a flood of rapturous tears, he took his flight from the world while the words were yet faltering on his tongue. Edmeston, the poet, wrote the following beautiful lines on this solemn event:

God, and no room for revelation and the grad of God as a remedial system. It is a men system of naturalism and must fail in fitting me for usefulness even here. We quote some (Mr. Herrick's concluding sentences as containing weighty truths on the subject of education:

We repeat, if there is a supernatural world, as man is related to it; if there is a personal Grand man as a free being is accountable to hir if the Bible is true and we have need of the subject of the subject of the subject of education:

Which is the happiest death to die?
"Oh!" said one, "if I might choose,
Long at the gates of bliss would I lie, And feast my spirit, ere it fly,
With bright celestial views.
Mine were a lingering death without pain,
A death which all might love to see;
And mark how bright and sweet would be
The victory I should gain!

"Fain would I catch a hymn of love
From the angel-harps that ring above,
And sing it as my parting breath
Quivered and expired in death, So that those on earth might hear The harp-notes of another sphere;
And mark when nature faints and dies,
What springs of heavenly life arise;
And gather, from the death they view,
A ray of hope to light them through,
When they shall be departing too."

"No," said another, "so not I;
Sudden as thought is the death I would die;
I would suddenly lay my shackles by;
Nor bear a single glance at parting,
Nor see a tear of sorrow starting; Nor hear the quivering lips that bless me. Nor feel the hands of love that press me, Nor the frame with mortal terrors shaking, Nor the heart where love's soit bands are breaking

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All bliss, without a pain to cloud it;
All joy, without a pain to shroud it;
Not slain, but caught up, as it were,
To meet my Saviour in the air!
So would I die for O how bright were, the realms of light Bursting at once upon my sight!

Even so I long to go,
These parting hours, how sad and slow!" As if gazing on visions of ecstasy; The hue of his cheeks and lips decayed

"So would I die!

Around his mouth a sweet smile played. They looked—he was dead! His spirit had fled ... Painless and swift as histown desire His soul undress'd From her mortal vest. And proved how bright
Were the realms of light
Bursting at once upon the sight.
— Christian Advocate and Journal.

Editorial.

RECENT THEOLOGICAL REVIEWS .-- No. II. HERBERT SPENCER ON EDUCATION.

We are reminded by the third article in the American Review, "False fendency and Rudical defect on Education," by Rev. J. R. Herrick develope in ourselves. Malone, N. Y., that the erroneous and infidel speculations which have got affoat lately in Great Britain, are taking tangible shape and working themselves out into a system on the most practical of all fields, "Education." The precise form of these speculations is well stated by Mr. Herrick. He says: Will

The fundamental error is to discard what is supernatural and superhuman as essential for raising and perfecting humanity. It disguises itself under the following forms: It is claimed that everything in existence has developed out of an original creation. 2. An attempt is made to give a rational or philosophic development of the race. 3. Then follows the assumption that nature's laws are supreme. 4. Comes an argument against the supernatural 15. A virtual, but not direct, denial of the validity of Revelation. By these several roads the way is direct to the same general conclusion, viz., that man, as an individual, and of course the race as a whole or vice versa, the race, and of course the individual also, by a wise process of devolopment which for the first time all part progress is con-and education, let this only be adopted, will templated under physiological principles, all histoarrive at perfection-towards which goal, it is assumed, both race and individual are advanceing, spite all the blunders of leaders in reform, preach the necessity of a supernatural interpo- words, the race is a huge animal. Its movements,

Herbert Spencer's book, "Education, Intellectual, Moral and Physical," is selected as an a grand physiological fact. "The equilibrium illustration of the workings of this tendency to and movement of humanity are altogether physicset aside the supernatural in education. Spencer logical phenomena. is believed to be exerting in leertain directions more influence than any other writer on educa. Smith shows that the principles of Dr. Draper's tion, and a forthcoming work of his is endorsed inquiry are totally insufficient and fallacious. beforehand, by eminent names in liferature and Dr. D. himself, by admitting man's accountability science, in this and the mother-country. Hence and immortality, overthrows the fundamental

the propriety of this discussion. with the penalties for their violation.

is that Spencer's ideal of education does not and historic growth is reached. Whatever place properly include a religious element. He confines his "curriculum," or round of studies, individual or the nation, it does not cover the facts essentially to natural science. There is no in the case. I Dr. Draper's third position, that allusion to the development of religious ideas. individual and social life is under the control of It is intimated that children only need the true physiological laws, is finally declared to be meansystem of education; that they naturally grow ingless. Strange as it may appear, no formal better as they grow older. His classification of attempt by Dr. D. is made to prove his position. what he calls "the leading kinds of activity An unalogy indeed is claimed and admitted bwhich constitute human life," has no place for between infancy, childhood, youth, manhood, religious activities except by remote and uncer old age and death, and the life of nations, but tain influence. The moral education of children whom it is attempted to make it strict and is to be accomplished through the "normal scientific, it evaporates into a fancy. How can experience. Science is declared by Mr. Spencer God and justice are viewed as identical? Do we be religious "inasmuch as it creates an impass from the premises to the inference in a

plicit faith," not in a personal God, as a Christian reader might anticipate, but, "in these uniform laws which underlie all things." "The rewards and punishments of traditional belief" Rev. Mr. Hall, of Arnsby, father of the celebrated are unneccessary to the man of science, who sees

of God as a remedial system. It is a mere system of naturalism and must fail in fitting men for usefulness even here. We quote some of Mr. Herrick's concluding sentences as containing We repeat, if there is a supernatural world, and

man is related to it; if there is a personal God, and man as a free being is accountable to him; if the Bible is true, and we have need of that Christ who is revealed in it; then any system that sees no need of God and the religion of the Bible, is fundamentally erroneous, whether it be one for the individual or the race.

We do not say that the objects and laws of nature are not to be studied. But if there are also laws of freedom, spiritual laws, these are not to be discarded. If man has a conscience and a will, the centre of moral action, and a God, the centre of religious action, why should he not know moral science and theological science, as well as the science of nature?. If there are, indeed, moral laws distinct from nature's, then the former ought to be known as thoroughly as the latter. If there is a God, there is a theology, and this heaven-descended science is as worthy our attention to say the least, and may as justly claim it, as any that is earth-born. And, in education, instead of shutting up the mind to the uniformity of nature and her necessary laws what is well adapted to quiet the sense of responsibility—it should have given it a system that will reach to the full compass and supply its real wants. And why do we discard, under the term education," the idea of the new-life, which, though it cannot be educed from the human, is yet to be developed in the human?

Furthermore, that moral discipline is best for he young which is secured by, and in accordance with God's truth, however some popular theories may be opposed to it. It is best for the moral and for the religious discipline of the young, for their present life as well as for the future one for which they are to prepare, that they should from the first, feel the restraints and force of positive authority, not only that of earthly arents, but that also of their Father in heaven and that they learn to submit to this authority, as that of a being wiser and better than they This is needed not merely as a supplement to the discipline of natural consequences. It is needed primarily. We should begin with it.

Finally, then, let us demand for the young, a system of education—as we need a system of government based on the truth of God and conformed to the religion of Jesus Christ. Let us reject an infidel and a semi-infidel system as well, and adopt a Christian system that shall make our children more truly religious, and not tend to raise up a generation of pantheists and

didess. God has made the human mind for himself and immortality, and we must treat it accordingly. He declares it to be in need of a divine renewal: we must accept the faction He has provided the means by which we can be formed in the divine image; we must accept of this also, as the sole effectual remedy for our ruin by sin, and not trust in that which we may draw out of, or

DR. DRAPER ON DEVELOPMENT IN EUROPE. The pretentious work of Dr. Draper, in which he attempts the preposterous task of bringing the whole intellectual development of Europe, which is nearly that of the race itself, within the range and measurement of a purely material principle, is ably handled and effectually demolished by Prof. Smith, in the 5th article. Dr. Draper's theory is in the main, that of Comte, Buckle and Mill, and yet neither are these writers, nor others who have written on this topic, including some of the most distinguished scholars of their day; Condoriet, Herder, Schlegel, Quizot, Schelling, Hegel, once mentioned in this volume, Dr. Draper differs from other recent writers however, in confining all prospect of progress by the race, henceforth, to the science of physiology!. And as a proof of this progress, he hands you his book, in ry is seen through the medium of physiology. Physiology is the science of sciences; all develthe hindrances interposed by those who opment is to be explained by it. In other its history, its thinking, its discoveries, are but motions of its animal life. Its development is

With searching and seathing criticism, Prof. position of his theory, that the life of the indi-The critic generously acknowledges the merits | vidual is completely under the control of natural of the work, which advocates some very just laws. The position that society made up of and important though neglected views in its individuals, is under the same laws is neither department. He also points out half truths, as novel nor true. The fine sentiment of Schelling where Spencer teaches that education is designed is quoted: "There can only be a history of such to fit men for the duties of parents and citizens, beings as have before them an ideal which can and stops there; or where he advises the never be realized by the individual alone, but abandonment of the study of language, the only by the race as a whole." Besides, the comsubstitution of that physical law; or where he parison between individuals and nations is incomproposes to make very prominent in the moral plete. There are races also which do not disdiscipline of the young the fixed laws of nature, appear, though nations and individuals do, and the entire race has had, and must have, a con-The grand objection made against the book tinuous being until the great end of its creation teactions" or penalties of nature's violated laws, progress in religion or in government be conwhich parents must see that their children trolled by physiological laws, unless animal life,

logical argument in the same way in which food passes through the digestive process into the blood? Is physiology to be enthroned as the queen of the sciences and all art, ethics, science and religion, to be viewed but as branches of the

science of animal life? Surely this is natural science run mad. Chemistry, astronomy, mathematics might just as well set up their claims to universality.

All this falls in with the inflated style which t so grossly overdoes the matter, that we doubt not it will give the alarm to some who are toying Divine blessing. with its specious claims, unaware to what lengths they will lead. It is assumed that intellectual progress is the supreme end of the race, that physical discovery is the supreme end of intellectual activity, that progress is proved by advances in natural science, that moral progress marks an inferior grade of existence; that induction is the only road to truth, that all history and progress are conditioned by physical laws and these alone; such are the views which Dr. Draper's work countenances, against which not only the religious convictions and belief of the ace rise up; but the instinctive belief in the reality of spiritual truth which has found expression in metaphysical system elaborated by the greatest thinkers of every age. (Enoil)

Whatever Dr. Draper may be in the strict limits of his own profession, he has got beyond his depth in the effort to guage the intellectual development of Europe: 1)

ROGER BACON.

The seventh article is translated from the French by Prof. Emile Saisset, and gives us a brief vigorous and animated portraiture of "this milk of the word" may be dispensed, "the same person. Is not this necessary union the same person. Is not this necessary union most extraordinary of the great minds of the faith once delivered to the saints," may be an object of wonder? Where can such exmiddle ages." It seems that Cousin and other promulgated in all its excellency, power, French scholars have paid more attention than beauty and integrity; and yet, to such his own countrymen to the memory of this hearer it proves the hemlock and laurel; to philosopher. He was born in Hechester, Somer-him it acts as policy, instead of nutritive elesetshire, Eng., about 1214. He was therefore a ment. It is a savor of death unto death." contemporary of Albertus Magnus, Alexander Hales and Thomas Aquinas. He studied at the eloquence of Apollo, would be inadequate to edify and build to a congregation of praymonks of St. Francis, from whom he suffered erless families. Hence, it is to be feared, often two distinct persecutions, covering together, a originates complaint against many ministers. quarter of a century of his dife. They were You will hear it conched in language like the

The Friancis considered superior to the Lord it vehemently for its blind credulity towards the it is admitted, is a heavy charge. tions and entertained very sensible views of the build us up. Can you tell us why there has a companion with thieves and robbers, the ems to have quite anticipated the modern eachers of animal magnetism. We close with a ummary of his remarkable and in many instances singularly sagacious predictions of the triumphs which he expected to be won by man in physical

cience applied to practical life. 77 11 10 Machines will be made for sailing over the never knew that you had any. Why, when accordance with accient prophecy, he made his water without rowers and for navigating the did you have a prayer-book? We never saw grave with the rich in his death. He was Machines will be made for sailing over the greater ships, with only a single man to manage hem, faster than though they were filled with sailors; carriages which will rush along without any horses; machines for flying, in which a man may take his sear, touch a spring and set in motion artificial wings, beating the air like those of birds; a little instrument three inches wide and as many high capable of raising or lowering incredible weights. By the aid of this ast machine one could raise himself and his riends from the bottom of a dungeon far up into the air and then come down to earth when he felt inclined. Another instrument will possess the power of dragging any resisting object over level ground, enabling one man to drag a thou-sand persons against their will. There will be an apparatus for walking at the bottom of the sea and of rivers without the least danger; there will also be machines for swimming and for nabling people to stay under water, bridges over sorts of marvellous machines and apparatus.

THE DARKNESS HATES THE LIGHT. "Teacher, white man," said a Caffre to the missionary, "we black people love not the news you bring us. We are black and we prefer to live in darkness and sin; you disturb us in this; you set yourself against our practices; you persuade our children to forsake our customs; you destroy our Kraals and devour our cattle: you are the ruin of our tribe and we tell you to day, if you do not stop it, we will forsake you and this whole region, and go where the Gospel cannot reach us " But how do you make that out?" said the missionary. "I ndeed oppose your practices because they are contrary to the word of God and utterly evil; so that they will certainly bring you to ruin if you do not forsake them. I teach your chillrem as yourselves to be wise, good and happy. But how do I devour your cattle, destroy your Kraals and your tribe? Do I not pay you for very thing I get of you, and am I not a benefit to you in other respects?" "Yes, but you they are hearing candidates. A man must be preach repentance and faith; and a penitent, were more to hear candidates a year and not pelieving man is as good as dead to us. He akes no more pleasure in what we do; he does not build his father's Kraal, but forsakes it and fifty candidates is greatly to be pitied; and, goes to church, and entices others also to the the prospect generally is, that like the man can, and confess frankly what you are unable to station. As to our herds, our wives are our who went through the whole world looking for do; neither let your effort be shortened for fear of herds; and you teach them that they ought not a cane, they will get a crooked stick at last. Tailure, nor your confession silenced for fear of to be sold like cattle, but clothed and taught No better advice can be given to candidatemen. In this way you devour our cattle. Many have left us and gone to the station, and of being praying hearers, and to take heed how ferior minds: and out of fragments full of immany more are going. Therefore if you continue acting and teaching in this way, we will

Do all the good you can.

leave you and go to another region."

Correspondence.

ON HEARING THE WORD. NO. II.

BY W. M. CORNELL, LL. D.

The word should be heard with prayer. No prayerless person has any reason to expect to that some great truth underlies the names be profited by the preached gospel. As no which the evangelical prophet gives to the Reminister expects a blessing upon his preaching deemer 7"His name shall be called Wonderful." natural science of late has been assuming; only so no hearer can expect to be fed and nourished by the gospel who does not pray for the

varied talents, and experience; with the privilege of having been "caught up to the third heavens" could still the privilege of having been "caught up to the third heavens" could still the privilege of having been "caught up to the third heavens" could still the privilege of having been "caught up to the third heavens" could still the privilege of having been "caught up to the third heavens" could still the privilege of having been "caught up to the third heavens" could be a privilege of having been "caught up to the third heavens" could be a privilege of having been "caught up to the third heavens" could be a privilege of having been "caught up to the third heavens" could be a privilege of having been "caught up to the third heavens" could be a privilege of having been "caught up to the third heavens" could be a privilege of having been "caught up to the third heavens" could be a privilege of having been "caught up to the third heavens" could be a privilege of having the privilege of having been "caught up to the third heavens" could be a privilege of having the having the privilege of having the privilege of having the privilege of having the heavens," could still say, "Brethren, pray for On one page of inspiration he is called the us;" and again, "pray, that utterance may be "man Christ Jesus," on the next, he is called

class. The Sabbath morning comes, and no prayer goes up to God for a blessing upon the ing One, and yet he is the buried and crucified word that day. The hearer goes to the church Redeemer. If Jesus is appropriately called by at the appointed hopr of worship, but never all these diverse names, he must be Wonderful thinks of praying that God would prepare his heart, by the Holy Spirit, to receive, drink in, and inwardly discost the truth of the fermion of the control o and inwardly digest the truth. The farmer person the human and the divine natures. God might as well, expect a crop by casting his could satisfy, but could not suffer; man could seed upon ground inbroken, as such a "stonyground hearer," to be nourished by the gospel.

The boldness of Peter, the zeal of Paul, and not be tolerated by his contemporaries. He is not as powerful as he was," &c.

Now, far be it from me to say that the Chancellor in fertility of genins, in invention preacher is never in fault. I already said, he the star guided Magi of the East bent the knee In the thirteenth century he had attained as is a poor, frail, erring man, "subject," as Elias zed; but out of the open heavens, the Spirit clear and positive a conception of the value of was, "to like passions" with other men. Still, the prevailing magnificent systems of speculation I do say that, probably, in nine cases out of as any modern critical. He utterly diseards the ten, where this fault finding spirit shows itself, but yet he supplied thousands with food "suffscholastic philosophy of his age: He reproaches it is to be ascribed to prayerless hearers. This,

authority of Aristotle, for its gross ignorance of Let me relate an affecdote. In a church aristotle antiquity and of himself, so that the where there was a truly goodly minister, and poor in this world's goods; but yet the fishes Aristotle it worships is a mere counterfeit; and where his labors in the early part of his ministration of the sea came with money in their mouth, to finally, for moving in a circle of abstractions, try had been greatly blessed, things began to artificial, subtle, disputations, pedantic, four go badly. There were no revivals, no accescenturies in advance. He plead for the same sions to the church, no inquiries after the road experimental science, commended so successfully to life; the prayer-meetings were but thinly to the world by Lord Bacon. He brought to attended, and the Sabbath-School began to light the facts and carried through the agitation dwindle down. At length, as usually follows which led to the reformation of the calendar; in such cases, two prominent members of the he attacked the false and intricate astronomical church waited upon the pastor, and inquired dom was an eternal kingdom; but yet he was a system of Ptolemy at all points. He described why things went so ill among them? You king crucified, a king crowned with thorns the delicate and complicated mechanism of the used to preach with great power. We used to and enthroned on the cross. He was holy, eye with rare precision. It is said that he inven- have full meetings; but now all seems dead | and his companions well and have full meetings; but now all seems dead | yet he was crucified between two malefactors, ted spectacle, glasses, the microscope, and the and we have been thinking about a change. telescope. He studied the phenomena of refraction of the vile,—he was made

The minister, who I have said, was a good and darkness gathered around the crucified, man, and who had long been sad; now still the earth shook to its center and the sheeted sadder, at length, in a most solemn manner dead were seen walking in the streets of Jerusaid, I think I can account for this change for salem. Men passed by mocking and wagging the worse. I have lost my prayer-book.

Prayer-book! Why, we are surprised! We you use it; and if this has caused such a sad change, can you not get another?

For several years after I came here, this pray- and death, men and angels and devils acknower-book was my greatest comfort; but since I ledged his majesty. He spake with such mahave lost it, I have been very, very sad. My prayer-book was my church. If I could only like this man." But yet he was humble; so get it back again, it seems to me, all would go humble as to be a pattern of humility to all his well. The former times would return, and we followers. He was omnipotent, yet merciful. should be as "in months past, when the candle The Saviour's omnipotence and compassion al-

to the church. They stated what the pastor had told them They told how anxious he was ... How sincere he appeared. They gath forth." These were the words of Omnipotence. ered together the church; They had a day of Jesus was great, but yet he was good. Greatfasting and prayer. They became like Auron and Hur, to hold up the feeble hands of Moses. they both have their highest development in The Holy Spirit was again poured out and Jesus of Nazareth. His goodness is equalled many souls were gathered into the fold of only by his greatness, and his greatness is Christica validatible problem provided

Nettleton, when the minister was a young man, came to a town in New England where the human. Sometimes the attributes of deity he resided. He had been invited to preach there at He found the church almost prayerless, butes or numerous life, we are compelled to and was on the point of leaving, when one of say with the amazed soldier, "Surely this was the members said to him, my wife has been the Son of God." And then as we contemplate praying almost constantly since you came other portions of the Saviour's life, we are comhere for a blessing upon your labors. Then, pelled to say in the language, though not in the said Dr. N., I'll stay. He did stay, and a blessed revival was the result. Let prayerless Mary? and his brethren James and Joses and hearers take heed how they hear. The more Simon and Judas?" As we meditate on the prayer there is, the less fault finding there wide extremes in the Saviour's names and na-

There is no time when Christians are in so much danger of becoming prayerless, as when name shall be called Wonderful." very pious to hear candidates a year and not lose all spiritual vitality. A church that hears hearers, than to inculcate, upon them the duty they thus receive the results of the labor of inthey hear.

Tue marriage ring of Martin Luther has come into the possession of a Berlin artisan. The But the modern English mind has this much Royal Museum will buy it. There appears to in common with that of the Greek, that it inbe no doubt of the relie being genuine.

Selections.

Messiah. Since this is the case, we may expect, There are many obvious reasons for this name. Passing by all others, there is ione, which seems to have especial weight. Jesus Divine blessing.

If the Apostle Paul, with all his learning; contrasts and wide extremes seen in himself and

given unto me," the how much more do or time, ne calls himself "the Son of Man's," at one dinary ministers need the prayers of Christians? But while the hearers expect a preacher to he is "the child born, the Son given," and yet do them good, while they do not pray for him, with the same breath, we are told that he is they are neglecting their duty both to him and to God. Such, then, are doubly criminal, and still, it is to be feared there are many of this of servants. He is the same vesterday, to day, and forever, the ever living and ever unchang-

There are extremes in the Saviour's natures. suffer, but could not satisfy. Hence, for the ac-complishment of man's salvation, there must be a union between the human and the divine, tremes be found as in the natures of the Mediator? On the one hand, he is God, exalted above all our comprehension. In connection with this divine nature, he took upon himself not the nature of angels, but the nature of men,—the lowest and weakest of all the members of the rational family of God. This union of the highest and the lowest -of the strongest and the weakest, -of the divine and the human,

caused by the novelty of his ideas in philosophy, following, "our minister is not so much enwhich; like those of Galileo, afterwards could joyed as he once was his preaching is dull. wrapped in swaddling clothes: but before him descended, and a voice was heard, saying "This is my beloved Son." He hungered cient for them," on the barren hills of Galilee He thirsted; but yet by his simple word, water was changed into the gladdening wine. He was without a place where to lay his head,pay his tribute and the tribute of his disciples to the Roman Government. He slept from weariness; but yet when called by his frightened disciples, he awoke to still the storm.

the Saviour's death. Here again is that strange ommingling of the high and low,—of the human and the divine. He was a King, whose shooting stars, besides being an alchemist. He of late been such a sad change for the worse? their heads: but nature and the God of nature gave visible signs of sorrow. He died in poverty, as a criminal and an outcast; but yet in

> There are also extremes in the Saviour's vir I do not know, said the minister, I fear not. tues. He was majestic, yet humble. Diseases These brethren took the hint: They went to the grave of Lazarus. This was his comequalled only by his goodness.

times we see the divine, and sometimes we see are most manifest, and sometimes the attrispirit of the unbelieving Jews, "Is not this the carpenter's son? Is not his mother called tures in his life and death and virtues; we are ready enough to confess that the prophet gives him an appropriate name, when he savs, "His

IMPERFECT WORK.

tensely desires, in all things, the utmost comple-

THE NAME, WONDERFUL.

The Saviour's inspired names have all a meaning. Each one of them designates some peculiar characteristic or office, or work of the

is a wonder passing wonders.

There are extremes in the Saviour's life.

These extremes are not few in number. They extend from the day of his birth to the day of

But this is not all. There are extremes in

ways went hand in hand. With the sisters and with the friends he wept as he went forth passion. But when he stood beside the tomb, "he said with a loud voice, Lazarus, come ness and goodness are not often found together in the same human heart and human life; but The celebrated, but somewhat eccentric Dr. life and character of Jesus of Nazareth. Some-

buried; but yet on the third day, he rose from

the dead.

To every spirit which Christianity summons bleness of the Gothic schools of architecture, that perfection, and betraying that imperfection in every touch, indulgently raise up a stately and unaccusable whole. But the modern English mind has this much

This is a noble character in the abstract, but becomes ignoble when it causes us to forget the relative dignities of that nature itself, and to prefer the perfectness of the lower nature to the imperfection of the higher; not considering that as judged by such a rule all the brute animals would

be preferable to man, because more perfect in their functions and kind, and yet are always. held inferior to him, so also in the works of man, those which are more perfect in their kind are always inferior to those which are in their nature liable to more faults and shortcomings. For it is a law of this universe, that the best things shall be seldomest seen in their best form. The wild grass grows well and strongly one year as another; but the wheat is, according to the greater nobleness of its nature, liable to the blight. And therefore, while in all things that well will break. We shall go home. Whither shall well or the core of the

teem smooth minuteness above shattered majesty; the more surely enjoy the complacency of success. But, above all, in our dealings with the souls of other men, we are to take care how we check, still more, how we withhold our admiration from great excellences, because they are mingled with rough faults. Now, in the make and nature of very man, however rude or simple, whom we mploy in manual labor, there are some powers for better things; some tardy imagination, torpidapacity of emotion, tottering steps of thought, there are even at the worst; and in most cases it is all our own fault that they are tardy or torpid. it is all our own fault that they are tardy or torpid.

But they cannot be strengthened unless we are content to take them in their feebleness, and unless we prize and honor them in their imperfec-

not manifest itself but in company with much er-Understand this clearly: You can teach a man to draw a straight line, and to cut one; to strike a curved line, and to carve it; and to copy say, No. And God grant that we all may be en-and carve any number of given lines or forms abled to say, No!—Rev. Geo. Legge, LL.D. with admirable speed and perfect precision; and you find his work perfect of its kind; but if you THE CHRISTIAN SPIRIT EXEMPLIFIED. sk him to think about any of the forms: to consider if he cannot find any better in his own read, he stops: his execution becomes hesitating

DESECRATING THE GRAVES OF OUR FATHERS.

inly a machine before, an animated tool.—Ruskin

"It is the sepulchre of the man of God." "no man move his bones." 2 Kings xxiii. 17, 18. There seems to be a propensity in human na-ure to idolize objects which, with a slight change, it is ready to treat with the greatest ining up the bones of men, women and children. nary saint. These bones and the sepulchre voted Unionists. On the Sabbath referred to,

the minds of the people from the objects and L.bors. The gospel is for all. place of idolatry. But when he came to the sepulchre of the man of God he said, "Let no ues the writer, we were called upon to minisnan move his bones."

with a practice which is becoming very com- fast, the crowd was so great that the floors and mon, but which savors either of idolatry or de- stairs gave way! Nearly two bundred were secration—a practice which we think is sacri- precipitated to the second floor among the timgious—the digging up of the graves of our athers to make room for their enterprising chil- once. Over one hundred were wounded. All dren. This practice of desecrating the graves were much frightened. Now the delegates of our fathers, running the ploughshare through | had an opportunity to do good to their enemies their burying-places, digging up and casting to bind up their wounds, and act the Chrisaway their dust, and, unless they have heirs to tian. They faithfully improved it. Their emonstrate, removing their bones off to fill up labors will ever be neld in grateful remembrance. ome vacant lot or the gulley of some low land, has prevailed in our cities for many years. the delegate, and our faithfulness must keep There have been various reasons for so doing. Some apparently respectful to the dead, such of our band is making mention of a new case s the removing them to public cemeteries and for prayer, or giving news of the conversion of ornamenting their supposed burying-place with some one who had been labored with, or beara tasteful or expensive monument, oftentimes ing testimony to the gratitude called forth by designed more to minister to the pride and va- our ministrations. We remember our Christian nity of the descendant than to honor the sleep- friends and brethren at home, and rejoice to ng dust. Others are from sheer selfishness of he community that will not allow the dead a their prayers to our common Father. esting-place, because business or taste demands past, no regard for fathers or mothers, must stand in the way of any improvements. What

source it is for thankfulness that the grave of mac, writing to George H. Stuart, Esq., Presi-Vashington is not in one of our cities. How dent of the Christian Commission, gives the ong since would the decree have gone forth for following interesting account of a Bible class in ts removal. The fact is, we, as a people, are his regiment: exceedingly liberal, and even extravagant, in Last Sabbath evening, as we have no chap placing monuments where our works will be lain; our Bible class was held in the company een, but unwilling and mean when we will not estreet, to allow as many to attend as possible allow our fathers the little spot which they I was pleased to see as many crowded around chose in which to have deposited their relas could conveniently hear. It was to many of

can rest upon a people who will thus byena- Spirit seemed to open our understanding, as like desecrate the graves of the very men who we talked together about the sweet truths of gave them the means which they use in that

Every incident of interest connected with the purying place of the people who founded our on the earth! In the Bible we have the blessities and towns will soon be erased. The ed assurance that our sins, though of scarlet hue. march of improvement after a while will have are made white in the blood of the Lamb all trace removed, or the memorial will be car- Our hearts burned within us when the love of ried for miles away from the spot. We are setting an example to the generation

a convenience or an honor to themselves, having

no respect for our opinions or desires. So far as we are concerned, we may leave it to those coming after us. But with those going before God! us there is a moral obligation invoked upon us o have respect to their opinions and desires. Like every practice which prevails in our ities, this is gradually extending itself in the towns, villages and neighborhoods of our land. so that the very church-yards where, for a century, has been buried the remains of generadust must be digged up for removal to some place where it will show taste, &c.

Can there be no exemption from this march of American pride, vain glory and selfishness? We have seen these removals, and have felt that it was the sheerest desecration. Only the turning to his friends, said, "O, brothers, if that it was the sheerest desecration. The dust to which their bodies have turned than the Master's face, that I have sought to put has long since mingled with its fellow earth. there let it be gone!" Thus, brethren in Christ, Why not let it sleep together unto the resurdear teachers in the Sabbath-school, if, in your rection morn? Then God will bid it rise.

Who would have the graves of Edwards and Davies, and Alexander and Miller, with the Jesus forget it all, dash it out. If in your la-

Davies, and Alexander and Miller, with the sainted dead in the grave-yard at Princeton, removed for the purpose of enlaying the lots or making way for the taste and fancy of the age? Are there not sainted dead—ashes of men of Are there not sainted dead—ashes of men of seem, blot it out.

tion or perfection compatible with their nature. God lying in all these old burying-grounds? Let no man move their bones. In the name of the dead, with a feeling of horror at the meanness of human nature, that would desecrate grave-yards for public improvements and man's vain cheer, we protest igainst such desecration. - Standard.

THE LIVELY HOPE

The place that knows us now will soon know us no more for ever. Our hearts, which now beat so warmly, will in a little while grow cold. Our friends, who now look so kindly, will. see or do we are to desire perfection, addatives for it, we are nevertheless not to set the meaner thing, in its narrow accomplishment, above the nobler thing, in its mighty progress; not to established for us a city. He hath embelished for us a paradise. He is adorning for us a palaced mansion, not to prefer mean victory to honorable defeat; not to lower the level of our aim, that we may the more surely enjoy the complacency of success.

The is advising to the largest manston, an amaranthine bower. There already are some of our dearest kindred. There are many whom the more surely enjoy the complacency of success. eral assembly of the just made perfect, and the innumerable company of angels, and shall not our by severe requirement or narrow caution, efforts bosoms burn, and our hopes aspire? Shine forth, which might otherwise lead to a noble issue; and O thou city of our God! Attract our eyes! Captivate our hearts! Let us see thy jewelled pinnacles! Let us hear thy floating melodies! What do I see and hear? My mother, my sainted mother! my brothers and sisters, my cherub: brothers and sisters! You, O ye fair and noble spirits who entranced my young desire and enkindled my mature ambition! And thee, O my Saviour, with thy countenance of love, thy diaumphant over every evil; and they say to us, Come and join us in our everlasting blessedness. bors; to look for the thoughtful part of them, and get that out of them, whatever we lose for it, whatever faults and errors we are obliged to take with it. For the best that is in them are en, and we shall soon welcome you with more than human friendship to life and immortality. And shall that voice speak to us in vain? I would

Just opposite the Christian Commission's rooms on Cherry street, Nashville, is an unfinished hotel, the Maxwell House, containing he thinks; and ten to one he thinks wrong; ten ished hotel, the Maxwell House, containing to one he makes a mistake in the first touch he three hundred rooms. It is now used as a congives to his work as a thinking being. But you have made a man of him for all that. He was have been the means of blessing to many souls. Since the battle of Chickamauga, many rebel prisoners have been brought in, and as the prison was full some four hundred confederates were confined in the fifth story of this botel. Last Sabbath, (Sept. 27,) the building presented a noticeable appearance. The first floor was occupied by a hundred or more refugees, men. women and children, driven from their homes. perhaps by the very same rebels now prisoners lignity. Rome has, for 1200 years, been dig- above their heads; while between the refugees on the first floor, and the rebels on the fifth. and of the brute creation, to venerate and wor- were our own brave troops, on the other floors, hip, pretending that a peculiar sanctity was standing, as they ever will stand, between rettached to them as the bones of some imagi- bellious hordes of the confederacy and the debecame the object and place of devout idol- members of our Commission held services with each of these three classes, refugees, soldiers, When Josiah commenced his reformation, to and rebels, brought in the providence of God nake clean work of this idolatry, he took the so strangely together. It was a beautiful sight ones out of the sepulchres and burnt them, and to behold and to reflect upon. The spirit of polluted them and the altar, so as to turn off the Master was truly exemplified in that day's

On the Monday morning following, continter to our enemies in a different manner. As Of late years we have been greatly annoyed they came out of their rooms to pass to breakber and rubbish. Two were killed almost at Our field of usefulness is increasing, concludes pace with it. Not a day passes, but some one know that they are constantly bearing us up in

us a solemn season—one, I trust, that will b We cannot believe that the blessing of God long remembered. God was there. The Holy inspiration. How well adapted they are to meet our every want; to comfort us under every affliction; to lead us to set our affections on things God was the subject of meditation.

Then and there we were permitted to renew ollowing us to consider our burying-place just our covenant vows, encouraging each other to cast our whole care upon Jesus, who, we are persuaded, careth for us. May we each day have fresh supplies of grace to help us on to

HOLD UP JESUS.

A painter once, on finishing a magnificent picture, called his artist-friends around him to egard it, and express their judgment concernconfided, came last to view the work. "Tell me tions, the new fashion must prevail. The sacred truly, brother," said the painter, "what do you think is the best point in my picture?" brother, it is all beautiful, but that chancel! That is a perfect master piece—a gem !" With a sorrowful heart the artist took his brush and dashed it over the toil of many a weary day, and