

## Correspondence.

## "WE GLORY IN TRIBULATIONS ALSO."

Not merely when we enjoy prosperity; not merely when we are in health and strength, and our neighbors, friends and relatives are all well; not merely when everything moves as we desire, but when all things seem to be against us. That which the heart loves most may be taken from us, also those whom we love most; but "we glory in tribulations also." Our own lives, or the lives of those who are nearest and dearest to us, may be in the utmost peril; but "we glory in tribulations also." Pressures without, trials, dangers, temptations, afflictions, deaths, only drive us the nearer to God, so that "we glory in tribulations also." The heart may be very sad; nay, it may be well nigh broken; but the supporting hand of our God enables us to "glory in tribulations also." The oil and the wine of his consolations give us great joy in the midst of our great sorrows; so that "we glory in tribulations also."

The other day this passage of the Word of God came to my mind with great force. I had been thinking of the trials, perils and deaths of those in the army, and of the anxieties, fears and sorrows of their friends at home; yes, in some cases, of broken hearts at home. Frequently had hearts in our community been made very sad by the report of the deaths of dear ones in the army, and, a few hours before, we learned that one more was added to the number of the dead. Others' hearts were made very sad indeed.

But I thought of one who had drank of the longest, fullest and bitterest cups of sorrow, and drank them to the very dregs. One who, like his divine Master, had been tried in a most every way; and yet the sustaining grace and the consolations of his Heavenly Father had enabled him to "glory in tribulations also," and I thought that he who could and did so pour his consolations into the heart of Paul; that he could "glory in tribulations also," can do the same thing for every sad heart in the land. He can make every sad heart a joyful heart. He can sustain under every crush of earthly adversity. He can bring the greatest good out of the sorest earthly sorrows. Earthly ties may be the means of losing them from earth and binding them to heaven. The destruction of earthly joys may be productive of heavenly joys. As earthly comforts die, heavenly comforts revive. As "friend after friend departs," we draw the nearer to our Heavenly Friend. When earthly supports are gone, we rest on the heavenly; we rely on One who "will never leave us nor forsake us." Sad of heart; we look up, and amid the deep darkness of earth we see "light in God's light." We can exclaim "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

But what is tribulation? The word comes from the Latin, *tribulo*—to trample. My mind reverted to the various modes of threshing—the rough flail of former years, and the threshing instruments of the ancients. But whatever may be the mode, whether by beating or trampling by beasts, was there any glory to the wheat to be thus roughly used? Might it exult in the usage received? Yes, if it would have looked forward a little; for without that usage it was unfit for storing away, or for service. Its roughest treatment did not injure the wheat; it only removed the chaff.

So with the wheat that shall be gathered into God's great granary. The chaff must first be removed. That chaff is unfit for heaven: and oh, how much of it some of us have! How much there is about us that is unlike heaven, and unfit for heaven! How much that the flail, or tribulation, must remove!

Sunshine and careful handling will not separate the chaff from the wheat. It must receive some rougher usage. Even our modern inventions, though they are easier for man, are no less rough for the wheat. The rough, fearful looking machine, when in motion, seems as if it would bruise the grain to utter destruction. But it is only a means of fitting it for the garner.

So, whatever kind of tribulation God may use is not intended for our destruction, but for our purification. Reader, do you realize that all things work together for your good? Paul could say, "We know it." Do you know it? If so, whatever it is, or however severe it may be, you may glory in it.

In this place Mr. Barnes informs us that tribulations mean "afflictions. The word used here refers to all kinds of trials which men are called to endure." Then every kind of trial you are called to endure you may glory in, as a means of fitting you for God's use and his garner. As I have seen the wife, whose husband is far off in the Army of the Po-

tomac going to and returning from the post office, I have thought, how many prayers are put up by such, and by others, as they walk on the same errand. They pray for dear ones far away, and for sustaining grace. I am greatly mistaken if this cruel war does not cause multitudes to draw nearer to God than they otherwise would have done. Many know better where their strength lies, than they did three years ago. How many have been brought to feel that they need strength which can only come from God; that they need consolations which no friend but God can give. And how many are learning these great lessons of divine life.

Look at these things by the light of faith, and can you not exult in that which makes you better; which brings you nearer to God; which draws out your heart after him; which fills you with consolations that earth can neither give nor take away? Oh, who would not exult in that which brings him nearer to God; keeps him nearer, and makes him more Godlike! Who would not exult in that which strips him of his chaff? Who would not glory in that through which God prepares him for heaven, and without which there is no crown? The great company of the redeemed are those "who came up out of great tribulation." Those who reign with Christ must suffer with him. Peter exhorts us: "Beloved, think it not strange concerning the fiery trial which is to try you; as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding great joy."

Is not heaven worth the sorest trials; and if they are God's means for preparing us for heaven, shall we not rejoice in them? I know that "no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Indeed, we only need to have faith, and we will glory in everything which befalls us under the providence of God. JAMES KERR.

## THE WORD OF GOD, WITHOUT NOTE OR COMMENT.

MR. EDITOR:—Some few days since you gave us an account of a reply to several gentlemen in the cars, who were advancing infidel and immoral sentiments, who were most effectually silenced by a single passage of scripture uttered by a timid and delicate lady. It occurred to the writer that he had witnessed a somewhat different scene, in respect to some circumstances, but similar in its results. They were in brief the following:

The last time our General Assembly met at Cleveland, the writer, in company with several other clergymen, near the close of Saturday, took the cars on the Cleveland and Mahoning Railroad to go into the country to pass the Sabbath with friends and return the following Monday. In one of these cars, and near the seats of three of these brethren, sat a well-dressed and apparently intelligent lady, who waited only for the cars to get under way, when she commenced a most furious and bitter attack upon all ministers in general and upon those sitting near her in particular. She hurled her slang with such fury and directness at the one who sat nearest to her that he soon became silent, thinking that it was of little use to contend with one who gave such fearful evidence of derangement. But, there were so many marks of order or system to her madness, that she evidently felt she had gained a most complete victory over the minister of Christ; a feeling with which it was evident enough several in the cars now warmly sympathized.

Her heaviest attacks were made against the Bible; her great objection to ministers and other Christians was, they professed to regard it as the word of God and to cherish a sincere respect for it as the volume of eternal truth. Her system seemed to be a kind of cross between downright infidelity and what we must call, for want of a more definite name, *spiritualism*, or the absence of all respect for the past and a most profound respect for herself and her opinions.

At this juncture of affairs the writer, who had been a not very easy spectator or patient listener, rose and coolly seated himself as near to the lady as was agreeable to either party, perhaps, and remarked to her in a somewhat subdued tone of voice that she had spoken very freely and very bitterly of the Bible, to say nothing further. She raised a keen black eye and fastened it fully upon him.

"Yes," she at length replied, "so I have; and there is enough more of the same in kind, for I know and feel that I have spoken the truth."

"Very well," replied the writer, "I

do not propose to enter upon an argument with you to convince you of the truth of the Bible, or the absurdity of your views on those other topics which you have named; on the contrary I shall leave you to the full enjoyment of all you have advocated here, as far as it can afford you any enjoyment; and shall content myself with repeating a single passage of that Bible for which you profess to cherish such profound contempt. I do not purpose either to defend it, or as the word of God, or comment upon it, or endeavor to set forth its applicableness to the case in hand, but shall leave you to your reflections, being confident that you will find no difficulty in discovering its import and in perceiving its bearing on the present occasion."

The writer here paused, as if in no haste—but in spirit lifting his thoughts to God, that his word might in this case prove "sharper than a two-edged sword." She waited a moment as if in expectation of something for which she felt that she was not wholly prepared; waited, but evidently not wholly at ease.

"Well, let us hear it, whatever it may be. What is it?" and with what of solemnity we could command, we repeated the following: "God shall send them strong delusion; that they may believe a lie; that they all may be damned—who believe not the truth, but have pleasure in unrighteousness."

We endeavored to follow the shaft to see whether it took effect; we thought it did; we still think so; without seeming to be aware of it, she dropped her eye, hitherto so defiant, as if to let her heart bleed. We left her to her reflections and returned to our original seat. She seemed to think of nothing but the word; was evidently ill at ease. The place where we were to leave was here announced, and we left her to her conscience and her God. Z—A.

## THE AMERICAN SOLDIER.

[We commend the following sentences, written by the father of one of our Philadelphia volunteers, now alas! no more, to the regards of all his surviving comrades in the field.]

To occupy the humblest grade in that immense organization, the Army of the United States, at this day, is an honor to all who enter it. To become the defender of one's country on fields of danger and death, in any case, is to be a benefactor in a high degree. While to enter into this struggle and become a legally constituted soldier of the Great Republic is, in a sense, to be the custodian of the privileges and the rights of man! Let the dignity of a position like this never be undervalued. It is truly a privileged eminence by the tacit but spontaneous admission of vast numbers of the most estimable of our citizens. And when in the person of a soldier, it is attended with ingenuitiveness of expression and utterance, decorum of manners and good principles, it by common consent becomes the passport not only to the courtesies, but to the peculiar consideration of all. This sentiment, not long since, was touchingly expressed by an estimable, accomplished young lady, who declared with emphasis that, whenever by chance circumstances she found herself among strangers, a sense of safety came immediately to her relief provided the badge or uniform of a soldier was visible or near at hand. Who that is a young man, would not glory in being able at once and at all times, to inspire such a feeling in such a breast?

Would to Heaven! that our soldiers with one accord might determine to fully justify a feeling of reliance like this.

"Blast not the hope that friendship has conceived  
But fill its measure high!"

This though first written two thousand years ago, is a good and beautiful sentiment, to which every soldier should give a lodgment in his breast. Made strikingly conspicuous by his voluntary act of enrolment and devotion to duty in his country's cause, the soldier is an object of solicitude to all, but inexpressibly so to relatives and friends. He who gives evidence of possessing one marked excellence seems to justify the inference that it must, in his case, be accompanied with other good qualities beside. Even courage and patriotism become more resplendent when associated with refined manners and exalted virtue.

The vices of camps are proverbial the world over, and profanity and intemperance seem absolutely inseparable from them. "Foul words" it has been said, "pollute the soul." Indulgence in strong drink, in the observation of all, first degrades, and then destroys both body and soul. With what watchfulness, in his circumstances, should the soldier guard against vices like these. How strenuously should he avoid every contaminating habit and how shun as a contagion the foul mouth and the intemperate! How instead of yielding to

bad influences, should he set himself with determination to add one more to the list of those who, though soldiers, "kept the whiteness of their souls," and left examples to the world to which mankind delight to look up.

## THOMAS CHALMERS,

## THE APOSTLE OF CITY MISSIONS—VI.

The comprehensive, many-sided activity of Dr. Chalmers for the kingdom of Christ on earth, led him to those grand schemes of church extension which, after centuries of inaction in Scotland, resulted in the erection of 225 churches in the Established Church, and, after the disruption, to the erection of six or seven hundred more in the Free Church. But great and successful as were these efforts, they were too general for his aims. His soul was still drawn to those labours for the masses, who could not or would not be profited by the ordinary modes of Christian effort, but who must be sought after in their own miserable homes, and raised by personal effort to civilization and to Christianity. The attention of Christian people and of the ministry was not sufficiently drawn to this great and necessary work. And Dr. Chalmers, now at last professor, not of mathematics but of Divinity, in the University of Edinburgh, and drawing toward the term of three-score years and ten which he never reached, felt himself responsible for one telling exemplification of his great plans for evangelizing the masses of the city. In a letter to a friend he says:

I could not in my own individual strength, even though aided by the energies of all my acquaintances, ever think of coping with this enormous evil *en masse*, or in all its magnitude and intricacy. I feel very confident as to the likeliest steps by which, piecemeal and successively, the whole even of this great and growing evil might be overtaken. But the most that I can personally undertake to do is, to work off one model or normal specimen of the process by which a single locality might be reclaimed from this vast and desolate wilderness: and after the confirmation of my views by a made-out experience of this sort, pressing it on the imitation of all other philanthropists of all other localities,—such do I hold to be the efficiency of the method, with the divine blessing, that perhaps, as the concluding act of my public life, I shall make the effort to exemplify what as yet I have only expounded.

In this spirit the enthusiastic, clear-headed, noble old man entered upon the labour which he instinctively felt would be his last, and which he might well be willing should crown his days and encircle his memory in the esteem of the Christian Church. Of all the varying phrases in which he beheld this gifted man, this marvel of pulpit eloquence, this philosopher, mathematician, church leader and reorganizer in the greatest ecclesiastical revolution of our day, the one under which we part with him, which exemplified the ruling passion strong in death, and in which he himself was content the world should catch a last glimpse of him, was this which we are now considering—his Apostleship of city missions. Having made choice of his field of effort, let us again hear his own recorded meditations, as quoted by Dr. Wayland, from his *Home Sabbatic*:

"Moving fearlessly onward, may I obtain such possession of the West Port as that the Gospel of Jesus Christ shall have the moral ascendancy over a goodly number of its families. Let me not forget the conquests of these all-subduing grace, and the preservations of thy faithful servants in the history of the missions of other days. And in this, as well as in other work, let it be my care to follow thee fully; neither let me go up thither unless thy presence and favor go along with me. We would give thee no rest until thou hast opened the windows of heaven and caused righteousness to run down that street like a mighty river; and let such a memorial of Christian philanthropy be set up in that place, as to be a praise and example both in the city of our habitation, and in the other cities of our land."

We quote again from Dr. Wayland's memoir:

Dr. Chalmers proceeded to select a portion of Edinburgh, which should present the most decisive evidence of the truth or falsehood of his theory, and practicableness of his plans of reform. Some years since the whole civilized world was startled by the discovery of a kind of atrocity in Edinburgh that had never before been heard of. A miscreant by the name of Burk, with one or two associates, had been in the habit of alluring to their den vagrants, whom they first intoxicated and then murdered, and whose bodies they then sold to surgeons for dissection. A crime so unheard of, thrilled the land with horror, and marked out the district in which they were committed as the opprobrium of Christendom. By an accurate survey, it was found that the main street and its adjoining wynds contained 411 families; of which 45 were attached to some Christian communion, 70 were Roman Catholics, and 296 had no connection with any church whatever. Out of a gross population of 2,000, three-fourths of the whole, or about 1,500 of the inhabitants, were living within the

sound of many a Sabbath Bell, and with an abundance of contiguous church accommodation were lost to all the habits and all the decencies of a Christian life.

The physical and moral condition of this community was deplorable; one-fourth were paupers on the poor roll, and one-fourth were street beggars, thieves, and prostitutes. When Mr. Tasker, who was afterwards their minister, made his first visits to some of the filthiest closes (alleys), it was no uncommon thing for him to find from twenty to thirty men, women, and children huddled together in one putrid dwelling, waiting for the return of the bearer of some well concocted begging letter, or the coming on of that darkness under which they might easily sally out to earn the purchase money of renewed debauchery. This was the West Port; the district which Dr. Chalmers selected as the place in which he might display to Christian people the efficacy of the Gospel of Christ.

It was indeed a formidable enterprise; to many it would have seemed altogether hopeless, to come into close quarters with such a population. Aided, however, by that band of zealous associates which his public lectures, and the many private interviews by which they were followed up, had gathered around him, he went hopefully forward.

Wichern, the father of the Inner Mission in Germany, pursued a policy similar to that of Chalmers, in choosing the vicinity of the notoriously wicked city of Hamburg as the site of his *Rauhes Haus*, or institution for wicked and abandoned youth.

The plan of operations did not differ essentially from that already described in connection with the parish of St. John's. The district was divided and twenty visitors appointed to the different sections. The purpose of the mission was distinctly conveyed to the people, and misapprehensions were cleared away. The help of those not themselves needy was solicited in extending aid to others. A school was first opened, in a deserted tannery fronting Burk's Close, in which the education was not made strictly gratuitous, but the small sum of two pence a week was charged. It was soon attended by 250 children, chiefly from the West Port. Next, an assistant was obtained, preaching commenced and all the different operations connected with the social improvement of the people were inaugurated—a library, a savings' bank, a washing house, and a female industrial school. Finally, a church was erected. Here let Dr. Wayland's memoir speak:

At last, on the 19th of February, 1847, the West Port Church was opened for public worship by Dr. Chalmers, and on the 25th of April he presided at the first sacrament administered within its walls. On the following Monday, he said to Mr. Tasker, "I have now got the desire of my heart. The church is finished, the schools are flourishing, our ecclesiastical machinery is about complete, and all in good working order. *God has indeed heard my prayer, and I could now lay down my head and die in peace.*" On the next day he wrote to Mr. Lennox, of New York, as follows: "I wish to communicate to you what to me is the most joyful event of my life. I have been intent for thirty years on the completion of a territorial experiment, and I have now to bless God for the consummation of it. Our church was opened on the 19th of February, and in one month my anxieties respecting an attendance have been set at rest. Five-sixths of the sittings have been let, but the best part of it is, that three-fourths of these are from the West Port, a locality which two years ago had not one in ten church goes from the whole population. I presided there on Sabbath last over its first sacrament. There were 132 communicants, and 100 of them were from the West Port."

Scarcely two years had elapsed, and yet how great was the transformation! When the work began, the number attending all the places of worship did not exceed one-eighth of the whole population. In the new church, 300 sittings were taken as soon as it was opened, and 100 were admitted to the first communion. When the work began, of those capable of education three-fourths were not at school; already the ratio had been reversed, and three-fourths were in regular attendance. Many of these children were of the poorest class, yet school fees, amounting in the aggregate to upwards of £70 per annum, had been cheerfully and gratefully paid by their parents.

This opening of the church at West Port, and the administration of the communion there, were among Dr. Chalmers' last public acts. The communion was in April; on the 30th of the following May he was called to receive his reward. God permitted him to witness the commencement of the realization of his fondest hopes. He saw this disgusting wilderness beginning to blossom like the rose, and fruit first appearing from the seed which he had sown with many tears and prayers; and having seen this he fell asleep.

Five years afterwards the progress was as marked and cheering as up to this time it had been. Says Mr. Tasker at this date:

In its educational department the work is complete. In the different male and female day and evening schools, between 400 and 500 children are in attendance; nor is it known that there is a single child of a family resident within the West Port that is not at school. Of what other like district in this country could the same be said, and by what other instrumentality could it have been accomplished? It was the district-visiting, and the zeal especially of those ladies

by whom a special oversight of the children's regular attendance at school was undertaken, by which this great achievement, has been mainly accomplished. The habit of church attendance has become as general and regular within the West Port as it is in the best conditional districts of Edinburgh. The church is filled to overflowing; and the people of the West Port, who among themselves contributed no less than £100 for the building of this church at first, are contributing at an equal rate for the erection of a gallery. During the last year, besides meeting all the expenses necessary for the support of Christian ordinances, amounting to nearly £250 (\$1,200,) the West Port congregation has contributed £70 (\$336) to missionary and educational objects.

At the same cost, adds Dr. Hanna, among the same class, within the same limits, and during the same time, there never have been accomplished, in this or any other land, anything like the same educational and spiritual results. It stands the only instance in which the depth of city ignorance and vice have been sounded to the very bottom; nor can the possibility of cleaning the foul basement story of our social edifice be doubted any longer.

Some of Dr. Wayland's general observations deserve to be quoted before concluding these papers. We may find room to give them in our next.

## MISSIONARY ITEMS.

A NEW MISSIONARY FIELD.—Messrs. McGilvary and Wilson, of the Presbyterian, U. S., mission in Siam, have made a visit to the kingdom of Lao, a dependency of the kingdom of Siam, going as far as Chiang Mai, the capital, situated on the river Menam, about latitude 19°. They find an open door for missionary operations, among a people of more character than the Siamese, and probably in greater numbers, with the king favorable, and the people less prejudiced against Christianity than most Eastern natives. They have no printed literature, but the language is of the same stock with the Siamese, only written in a different character. It is said that a Siamese book in Lao characters would be intelligible to the Laos. The ground is entirely unoccupied by missions, and the gentlemen at Bangkok are anxious to enter the field without unnecessary delay.

HOME MISSIONS.—INDIA.—Our missionaries in foreign lands maintain the most lively interest in everything done for the spiritual good of their own beloved country; and all the more because of its present perils and troubles. A letter from Rev. T. S. Burnell, Pulney Hills, Southern India, to the Secretary of Mass. Home Miss. Society runs thus: "Enclosed please find thirty dollars to make A. G. Rowland Chinnatombi a life member by a contribution of ten dollars by the teachers and students at Pasmahio Seminary, and twenty by a friend of Home and Foreign Missions." A list of sixty contributors of the ten dollars follows, all members of the missionary school. Heathen converts are having their views enlarged so as to take in other parts of the world, and are feeling their obligations for what American missionaries are doing for them.—*Boston Recorder.*

LIBERIA, AFRICA.—Rev. B. R. Wilson (Meth. Ep.) writes under date of June 1: "I am happy to say that our work is prosperous in the congregations of the civilized population. We have reason to take courage and labor on. The work is gloriously spreading among the natives. Since I wrote you last there have been two native stations established, seven converts on the Monrovia district in the vicinity of M. Olivet which is altogether new; there have been six of the converts baptized, and others preparing to receive baptism. Bro. I. D. Holley, or the Marshall circuit, is penetrating the interior with great success. All the brethren are well and at their work."

The whole number of Protestant missionaries now in China is said to be about 95, and the number of church members connected with Protestant missions not far from 2,500. Nearly one-third of these are found in Amoy and the villages around it, where, for several years, success has been remarkable.

## EXTRAORDINARY MEMORY.

Seneca says of himself, that by the mere efforts of his natural memory he was able to repeat two thousand words upon once hearing them, each in its order, though they had no dependence or connection upon each other. After which he mentioned a friend of his, Pontius Latro, who retained in his memory all the orations he had ever spoken, and never found his memory fail him, even in a single word. He also mentions Cynas, an ambassador to the Romans from King Pyrrhus, who in one day so well learned the names of his spectators, that the next day he saluted the whole Senate, and all the populace assembled, each by his name. Pliny says that Cyrus knew every soldier in his army by name; and L. Scipio all the people of Rome. Herrvon Nieublin, the celebrated German scholar, was once a clerk in the bank of Copenhagen, in which capacity he gave proof of the miraculous power of his memory by restoring from recollection alone, the whole contents of a leaf in the bank ledger, which had been lost by fraud or accident.

AN AWKWARD SITUATION.—There are not many situations more incessantly uneasy than that in which the man is placed who is watching an opportunity to speak, without courage to take it when it is offered, and who, though he resolves to give a specimen of his abilities, always finds some reason or other for delaying it to the next minute.