

Miscellaneous

AFTER THE BATTLE.

Oh! but our bugles ring clear in the valley, Ringing their song of victory forth; Weep for the many their notes may not rally, Sleeping their last sleep—brave sons of the North.

Never for them sounds the the bugles last ringing, Never for them the drum's sullen roar; Vacant their place when the bullets are singing, The strength of their strong arms is, with us, no more.

Never for them the proud chargers, gay prancing, Never again may they sweep on the foe, Resistless and rapid as torrents that dashing, Come from the mountain tops covered with snow.

Red stains on the corn leaves mark the fierce rally, Blood on the violets staining their blue; Graves on the hillsides, and graves in the valley, Graves of the loyal, the faithful, the true.

Mounds in the valley, hid under the clover, Mounds on the hill-side, under the grain; Just where they fell, when the fierce fight was over, We dug the rough graves where our comrades are lain.

Fatherless children are thick in the Northland, Widows are weeping beside the blue streams, Weeping for those who so proudly went forth, and Come not again but in stillness of dreams.

Only in dreams we may see their loved faces, Hear the sweet tones of their voices again— Only in dreams may we fill up the places Of the loyal and true who in battle were slain.

It up. If it is made up of as good-men as we think they are, they will hinder the party of the True Presbyterian from carrying any schismatical action. Such may hinder the Danville Review party from passing any positive action, and yet if we understand the signs of the times, the Synod's proceedings will show that the loyal anti-slavery party has been considerably reinforced from the neutrals. We are confident, at any rate, that the middle party will not allow one step to be taken from the old anti-slavery ground of the Synod.

The third party in Kentucky is under the leadership of the True Presbyterian. In the absence of Dr. Robinson, Dr. S. R. Wilson is the leader commanding. He is able, brave and frank, and we shall be disappointed if his voice is not heard this fall. One effect of his speeches will be to concentrate his forces and their adherence to principle. An effect will not be to draw any from the middle party, but to drive many to the standard which Dr. R. J. Breckinridge had the honor to raise.

The middle wall of partition between Kentucky Presbyterians and those north of the Ohio river is fast crumbling down, and the coming meeting of the Synod of Kentucky, we doubt not, will further the work. As it goes on, the interest of Northern Presbyterians in Centre College and Danville Theological Seminary is rapidly increasing. "It is the Lord's doing, and marvelous in our eyes."

ENGLISH FREE-THINKING. The recent theological developments in England, growing out of the celebrated Essays and Reviews, may well show how mere specialists can come most sincerely and learnedly to conclusions at variance with all practical truth and common sense. There is no question that Dr. Temple and Mr. Jowett are men of great courage, men of sincere principle and much learning. There is no question that the name of Baden Power, will long stand high as a man of the first power, in natural science. And yet the extremely lax, dangerous and incorrect views to which these theories have led them are very palpable in some respects. They seem to think that the historical truths of Scripture or the life of Jesus Christ are of no importance, provided only that the spirit of Christianity be preserved. Yet we will venture to say that almost any man who chooses to take the trouble can, in half an hour, satisfy himself that all the chief facts of the Saviour's life are not only true but were put on record in the books composing our New Testament by contemporaries furnished with the best means of information—men whose sincerity, disinterestedness and courage to speak all they believed true is far more clear than Dr. Temple's.

It is of course an easy matter to trace back the genuineness of the books in question to the year A. D. 400, because before that, A. D. 384, we all know the Latin Vulgate translation of them was made by Jerome. Back from that period to A. D. 150, the genuineness of the chief books of the New Testament may be traced with about equal ease and certainty. For so found were the early Fathers of quoting from these books, that, except eleven verses, the whole of the New Testament has been actually reconstructed by an ingenious Scotchman from quotations in the Fathers of this period. The Peshito Syrian translation was made before A. D. 150, and at least parts of other versions. In A. D. 139, Marcion, the heretic, was so called among other reasons, because he did not admit of any but Luke's gospel as being divinely authorized, and this in a somewhat different form from ours, in a whole of St. Paul's Epistles, while the great body of the Christians in his day did. This proves at least that the four Gospels and St. Paul's Epistles were then well known and received generally and had long been.

The first Epistle of Clement is one of the best authenticated books of antiquity. It was written by Clement of Rome, about A. D. 96, at the latest, who was a companion of St. Paul, as we learn from Paul's Epistles. Clement tells the Corinthians to take into their hands the Epistle of the blessed Paul, and remember how he wrote to them, that some were, even then for Paul and some for Apollon, and some for Cephas and some for Christ. A passage like this of course shows that Paul's first Epistle to the Corinthians was well known both to Clement and by the Church, to which it was written as his. Thus this Epistle is identified as Paul's by a contemporary and friend, and an open appeal to hundreds of persons. But Paul's Epistles are so much alike in matter and style, and all so filled with parenthesis and other peculiarities, that no person who examines this will doubt that he who wrote that first epistle wrote the others attributed to him substantially.

But if this is admitted, all the chief facts and doctrines of the New Testament are contained in these Epistles. The divine character, life, death and resurrection and doctrines of Christ are all taught just as in the Gospels in the Epistles alone! The Epistles, however, show us the substantial genuineness of the Acts, as Paley has well exhibited, and this must have been written before the death of Paul was known to its author, as its abrupt close proves, i. e., before A. D. 68.

Some sixty-four marked peculiarities of style prove that the gospel of Luke was written by the same author who wrote the Acts, and the preface to the Acts thus shows that the gospel was written before A. D. 68.

There are at least ten quotations from Matthew's gospel in one of Luke, showing that the one gospel was more early and extensively known and read than the other, and was in circulation first. We know, therefore, by writings actually traced back, and proved to be genuine and authentic, that, before A.

D. 68, there were at least Paul's Epistles, two of our present gospels, and other accounts of the life and teachings, miracles and resurrection of Christ, written substantially as we now have them, by men of the most disinterested character, and who were contemporary with the events, and eye-witnesses of some of the most important of them. No person, therefore, need be apprehensive that any real learning will shake the great foundations of the historical truth of Christianity. It may sweep away a few cob-webs, but the substantial facts arrived at by Neander will never be molested by thorough investigation.—Philadelphia Ledger.

MORAL QUALITY IN LANGUAGE. To receive into the mind a language soiled with foul ideas, to grow familiar with vice under palliative and honorable names, and to know only the caricatures of virtue, nicknamed by those who hate her, and would make her an object of offence, is to debase the soul, and to blind or corrupt its moral sense. It is difficult to form an estimate of our indebtedness to the truth which there is in language, and the correct ideas which we have gained from finding them there expressed. We can scarcely imagine to ourselves the difference in judgment, character, and feeling between two minds, whose ideas and modes of thought were imbued respectively from a Christian and from a Pagan language. All know the embarrassment under which missionaries have labored in China, growing out of the lack of any tolerably exact translation for the name of the Supreme Being,—any term for God, which would not, to the mind of a native, convey a pantheistic notion of the object of worship, or suggest one of the false deities to which they are accustomed to pay their adoration. There is no such idea in the minds of the people as is suggested to us by the simple utterance of the name God; they have no notion of the spirituality, infinity, eternity, holiness, and glorious perfections which we have associated with it. Their language contains no term to express it. So it is with all ideas peculiarly Christian; the languages of the heathen do not contain them, and hence the difficulty of conveying these ideas to their minds. An entirely new class of notions and associations must be waked up within them, different from any they have ever had, and which there are no terms, capable of conveying to them. It requires a slow process of elaborate training to eradicate of correct that contaminated system of false notions which is thus far the only thing that has ever entered into their thoughts. The language needs to be christianized as well as the people; the work of transformation in the latter cannot be complete and thorough until the former shall be reached and purified. The fountains of thought are poisoned, and their streams are laden with death. The words must be purged of these false ideas and degraded associations before the natural flow of thought can be pure and true.

The importance of a proper medium for the spread of great ideas may be illustrated by the conduct of the Most High himself, in his providential preparation of a language to be the bearer of the facts and doctrines of the Christian revelation. The most polished and refined nation of antiquity was first engaged in the service, the masterpieces of literature which they elaborated are still the admiration of the world. The Greek thus wrought out became, in a literary sense, one of the most noble and cultivated of tongues. As the language of a Pagan people, however, it needed a thorough purification. This was effected by causing it to circulate for centuries in the Jewish mind, until it was charged with ideas, and breathed a life drawn from the Old Testament, and from the divine training to which the people of Israel had been subjected for ages. The new idiom thus created by the transfusion of Jewish thoughts into the tongue of classic Greece, then stamped into uniformity and permanence by a special literature of its own, was finally wrought into its New Testament form, by the lips and pens of apostles, trained by Christ himself in the new truths which he came to communicate.—Princeton Review.

A MONTREAL INSTITUTION. Our Christian friends in Montreal hold all evangelical Christians uniting—hold a Sabbath afternoon meeting in the Temperance Hall, of the character and usefulness of which the following, which we take from The Witness, is a specimen.

On Sabbath, 16th Oct., the attendance was very full. The portion of Scripture read was the first verses of John 15. And the lessons drawn were, 1st, That if professed followers of Christ were not bringing forth fruit, they were the most useless creatures in the world. The branch of the vine was of no use for any other purpose except to bring forth fruit, just as salt was of no use if it had lost its savor. The savorless salt was to be cast out and trodden under foot, and the fruitless branch, though of no value for fuel, was to be burned. 2d, The fruitful branches were to be purged that they might bring forth more fruit. Any one who had tried vine culture, knew that the vine even more than other fruit trees had a tendency if left to the freedom of its own will to run to branches and leaves, and it had to be purged of its useless buds and branches in order to bring forth rich large clusters. Many fruit trees and bushes had their fruitfulness greatly marred by useless shoots, sometimes called suckers, which suck away the strength that should go to the fruit, and how many suckers marred the disciples of Christ. Drinking was a chief among these suckers, destroying the fruit-bearing powers wherever it was allowed to continue. Of all these injurious and noxious things

the heavenly Husbandman plucked the fruit-bearing branches of the true vine. 3d, A fruitful branch of a vine would bear far too many clusters if left to itself and none of them would be valuable, whereas if limited to three or four clusters, these would be large, full, beautiful and luscious, and far more valuable than the ten or dozen of small tasteless clusters that it would have brought forth if not purged. The purging or pruning process might be painful, but it was necessary, and there was a great lesson to be learned here, not to attempt too much.

A gentleman described some cases of intemperance in Montreal, in which he had attempted faithfully to warn the victims, and received their thanks for so doing. Some of them had gone on to delirium tremens, and the sufferers sent for him in their extremity. He described some of the cases, which were so horrible that it was dangerous to go near them; and yet the poor wives of the delirious men were there encountering patiently the horror and danger from which even strong men would shrink.

A soldier of the engineers said moderation was the commencement of all intemperance. No man was or meant to be a drunkard when he began to drink. The moderate glass was the object of his affection and the extent of his intention; but he went on and on until he was overmastered by moderation, and sank into the condition mentioned by the last speaker. This was the case with thousands. Satan was far too clever an angler to bait his hook with drunkenness. Oh no! he baited it with moderation, and when he got it into the victim's jaw, he held the reel in, and wound it up by degrees till he got his prey to the edge of the pit, when with one swing he drew him in. See that father teaching his sons moderation at his own table! He goes on till drink kills him, and he finds himself in hell, as all who die of drunkenness do! He cries to Abraham to send some one to warn his sons that they do not follow the same course, and come to the same place. What his there above in hell? No, no. He cared nothing for the salvation of his children while on earth, and he cared nothing for it in hell; but he knows that if they come there through his example, they will make his hell worse for him than it is; they will never cease through eternity to tear at his conscience, and to hiss "moderation" in his ears! This speaker went on to say that Christians should bathe the gospel-book appropriately; that they might foil Satan, and his many others, who had come from distant lands to be reformed, and converted here, rejoiced that it was so in Montreal. He had come without God and without hope, but through the exertions of Christians here, he had found the Saviour, and was now clothed with him; and wherever he went he would remember Montreal in his prayers, and speak of it as the birth-place of his soul.

Mr. Bradford, missionary from the Townships, and a minister from the country, briefly addressed the meeting, which was closed in the usual way. Several names were afterwards added to the pledge.

THE INDIANS. Bishop Whipple, the Episcopal Diocesan of Minnesota, has wrought indefatigably among the Indians; but the missions which he maintained, have shared the embarrassments of those of our own and other churches, arising from the stern retaliations following Indian massacres. The Bishop has more than once addressed the country upon the subject, urging such a change in our Indian system as will insure for that unhappy people good faith, and a just and generous policy, and insisting that the Indian outrages which have provoked the terrible punishments which they have suffered had their origin in aggressions on our part. The Bishop has been forced by ill-health to make a temporary absence from the country. He left a farewell letter, in which, referring to this great interest of his heart, he says: "One more request I must make, that all who love me will use every means within their power to secure the reform of the Indian system, which is responsible for the murder of our border friends, as well as for the destruction of every Indian tribe which has been committed to its care. For five years, I have pleaded in public and private, for reform. I have borne with cheerfulness the coldness of friends, the suspicion of strangers, and the hatred of those whom I opposed, and all would have been a path of roses if I could have seen one ray of light in the darkness. For that reform I must work and pray until my heavenly Father calls me home: It can be reformed. It will be whenever the people demand it. If every citizen of our beloved country knew its iniquity and wrong, and could hear as I have heard the artless plea of a wretched savage race asking for help, it would long since have ceased to be a reproach to our American civilization. Remember me in your prayers. With love, your brother in Christ, H. B. WHIPPLE.

fraud. Yet as a nation we are persisting in this course, and gradually exterminating the remnants of this unhappy race, while the few Christian men who have resisted these outrages in the North-west have been made the objects of public insult.

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