THE AMERICAN PRESBYTERIAN, THURSDAY, FEBRUARY 21, 1867.

Miscllaneous.

REV. MR. BARNES FIFTH LECTURE ON THE EVIDENCES OF CHRISTIANITY.

The subject on Monday evening, the 4th inst., was that of Miracles. Miracles were designed to prove the divine commission of a messenger or the truth of his message. A miraculous event was as capable of being examined and attested as any other fact. The raising of Christ or of Lazarus could be investigated and decided upon to the sat-isfaction of intelligent witnesses.

The objection of Mr. Hume to the possibiity of miracles, founded upon the violation of the laws of nature being contrary to experience, was met and refuted with masterly ability.

Dr. Barnes remarked that it was impossible for Hume, or any one else, to know the experience of every man in every age and country, and certainly the experience of hose who lived in the age of Christ and his Apostles accorded with the fact in question. But to render this idea of experience a substantial argument, it must comprise the experience of other worlds beside this-of all he worlds in the wide universe; and how ould Mr. Hume ascertain whether throughbut the wide extent of God's dominion the aws of nature had not been known to have een suspended. Indeed, to render the obection sufficient, the spiritual world as well the material must be included, and the xperience of all intelligent beings must e contrary to this violation of the laws of ture. But who can possibly so extend s reseaches over this immeasurable field as be competent to say that no one, or no ace of beings has ever witnessed, known, or xperienced any instance in which the laws nature have been violated?

The speaker then asserted that we were aily witnesses of such violation. One of e established laws of nature is that of avitation, by which every object tends toard the centre of the globe. When a boy cks up a stone and and throws it in the air here is a violation of this law of nature, or if the stone were untouched it would emain in its position adhering to the earth. Whenever a person lifts his foot in walking his law is violated. The decay of vegetaion-the death of the oak-and the univeral mortality of man are violations of the law of nature, for life is natural to the vegetable and animal kingdom. The seed germinating, life is developed, and its tendency, its very aw of existence is growth, vigor, perpetuity. But God, as the penalty of sin, has arrested that law, and decay and death ensue. The experience of mankind, therefore, is not conrary to, but in favor of the violations of the aws of nature.

There are two ways by which the world progresses, in arts and sciences-one by development—one age improves upon the experience and discoveries of a former, and makes these the basis of farther advances.

This process is slow—gradual. The other is by sudden discoveries—the rise of some eminent statesman, philosopher or philanthrophist, or by some great and starting event changing the current of thought, revolutionizing nations, and arousing the energies of man to great deeds bearing upon the interests of society. These may be lled *creations* of previous existences. The appearance of Battery Place, and besought the proper offian eloquent orator whose persuasive lips cer for employment, but received a negative superintending Divine providence, encircling asway the public mind—of a reformer like answer. The day was excessively cold, and his ministers, and the needy, to whom they Luther-a philosopher like Bacon-are crea- the stranger thinly clad, without an overtions; the art of printing, the use of steam | coat. Seating himself at the stove, he expower, the electric telegraph are creations, hibited proofs of deep distress. Missionary and by these effects of divine power, God | NEUMANN, happening to be present, at once gives an impulse to minds and hearts, opens | took a warm interest in his case, and gave him new sources of knowledge, and raises the the address of a benevolent gentleman, in world to a higher level. So at the introduc- | business, several miles distant, from the city. tion of Christianity the Almighty interposed | Half an hour later, the Missionary had occahis creative power and produced effects out | sion to enter an Emigrant boarding-house, of the ordinary course of nature to confirm the truth of the Gospel and speed its pro-gress in the world.—Christian Intelligencer.

not ecclesiastical bodies, but merely the organs of the ecclesiastical bodies to which they belong. With the consent of our several Assemblies, we may organize a General Assembly in India for all ecclesiastical purposes, and still report to, and receive our support from our respective Boards as before. And so far as ecclesiastical government, supervision and control are concerned. our principles could be more effectually carried out by one General Assembly in this country, than by several General Assemblies in different and far distant countries. Such an organization seems to be important too, as a part of the practical training of a native ministry. Indeed it would seem to be so clearly a necessity as to be merely a question of time, if our Scriptural principles are to be permanently implanted and rooted in

this country. Hitherto the great want of travelling facilities has been an insuperable barrier to our effecting any such organization, and making it practically useful. But with the present progress of Railroads, we have every reason to hope that before our proposed or ganization can be completed this difficulty will be felt less in this country, than it is felt now in the United States of America.

And the growing disposition of Christians generally, and of Presbyterians in particular, to unite together as far as possible, affords encouragement to hope that our respective supreme Judicatories would interpose no very serious objections to our forming such a union in this country. At any rate, the anticipation of difficulties need not prevent our endeavouring in this way to ascertain whether any real difficulties do lie in the and passed the night on the boat, going back way of our securing so desirable an object, and if they do in fact exist, whether they Jun. 2d and 3d.—Slept in a police-stationmay not be removed or overcome.

The object of our Synod is not, now, to propose any terms of union, but to ascertain your views on the subject, and to see if some plan could not be adopted, by which a delegation from all the different Presbyterian bodies in the country could be got together; say at Agra, about November, 1868, or at any other time and place that might be more convenient for all, or for a majority of those interested in the scheme. It is not proposed even, that this delegation should have power to effect any organization, but only after prayer and consultation to ascertain what plan of union might be suggested and report the same to their respective bodies, for their consideration and further action. Our earnest prayer is, that the great head of the church may direct all our deliberations and oring them to that result which shall best please Him, and promote His glory and the welfare of perishing souls.

Hoping to hear from you on this subject s soon as may be convenient,

Believe us,

Very sincerely,

Your brethren in the Lord, Committee.-J. H. MORRISON, Rawal Pindi, Panjáb; JAMES L. SCOTT, Landaur; JOHN J WALSH, Allahabad.

TRIALS OF A GERMAN EMIGRANT.

The following affecting story is told in the Lutheran Observer, of last week: A young stranger, a few weeks since, -they are not developments | entered the rooms of the German Society at in the vicinity, and there met, the second time, the young German, seated at a table, and writing with a pencil in a small memo-randum-book. Encouraged by their previous interview, and desirous of learning more of his history, the Missionary obtained permission to read what he had written. The little book proved to be a DIARY, kept by the young stranger, since his landing from an emigrant-ship at Castle Garden. Learning from these pages his destitute condition, the Missionary besought the proprietor of the house to furnish him with a meal, which was granted, and also the promise of lodgings for one night. The Diary was kept in German, and, as there exists no doubt that it is a true history, we furnish a translation of its material parts, as transcribed myself or my family on the help of others; by the Missionary.

means cut us loose, as Missionaries from our | my best black coat for \$2. Offered it at respective Missionary Boards, &c. They are a dozen places, but no one would buy it. Mind distressed with strange thoughts. Dee. 29.-At many places again, hunting work, but have not found any.

Dec. 30 .--- All night again in the streets-an hour and a half under a stoop for rest. Dec. 31.—Passed the night at a policestation-house. Two cents worth of bread for breakfast. Ran around for work in a dreadful snow-storm. At night, wet, hun-gry, frozen. Got supper at Mr. H's., whose acquaintance I made on board ship. Went to the station-house to stay over nightfound it full of people. No room. Passed the night in the streets.

Here commences a letter thus:

"My dear Mother in Germany :- I wish to to the riches of our National Museum." Me write to you once more before I die-once dia and Persia, like Babylon which they conmore, because I do not know whether I shall be living to-morrow."

Here his letter to his mother abruptly terminates, and another commences addressed to the Hotel-keeper, having his trunks in charge as a pledge for arrearages of board. It begins thus:

Sir: Do not trouble yourself on account of my not returning, as I am sorry to be under the necessity of informing you that I cannot pay my board."

The Diary is resumed as follows:

January 1, 1867 .- Went into an eating saloon without a penny. Offered my pocketbook and cigar-case for something to catgot it fortunately on credit. Very hungry to-night. Got supper at my shipmate's, Mr. H. Played awhile there on a piano. All full at the station-house. Took passage on and passed the night on the boat, going back

house. Breakfast and supper at my shipmate's.

Jan. 4th and 5th.-Spent night at policestation. Don't know what to do! Was at several places for work, but no prospect, no hope yet! Half past 2 P. M. Met Rev. Mr. Neumann, and received from him the address of Mr. K-, in M-, recommend-ing me for work.

Here the Diary ends-the last entry having been made at the moment when the Missionary NEUMANN met the young German, as narrated, at the Emigrant boarding-house. Having thus become acquainted with his trials and struggles, since his arrival in this country, the Missionary's interest in his behalf was, of course, largely increased. "The darkest hour is that which immediately precedes the dawn of day." Whilst the Missionary was laying plans for his relief, there entered a gentleman, (also a German,) a manufacturer, the very person to whom the Missionary had given the note of recommendation, not yet presented. "Pastor Neumann," said the manufacturer. "I am happy to meet you-can you recommend to me a trustworthy young man, to do some work for me?" "*Here he is*," replied the Missionary, laying his hand on the young emigrant's shoulder, and introducing him. angel stood by me, when my anguish was the worst, and with his finger pointed to heaven." Oh, thou, whoever thou art, that Within the next half hour, the young man, thus providentially rescued from want and despair, was seated in the cars with his kind art tempted to commit a sin, do thou think employer, on his way to the latter's factory, on death, and that thought will be an angel and is now happy and contented with the wages he is earning. Verily, "truth is strange, stranger than fiction." How stri-of the world: the fear of hell will rob its kingly this narrative vindicates a special are sent!

"I ask no heaven till all be Thine! No glory-crown while work of mine Remaineth here ! Till earth shall shine Amid the stars, Her sins wiped out, her captives free, Her voice a music unto Thee, For crown new work give thou to me."

tells all this, still survives. While nations,

kings, philosophers, systems, institutions, have died away, the Bible engages now men's

deepest thoughts, is examined by the keen

est intellects, stands revered by the highest

tribunals, is more read; and sifted, and de-

bated, more devoutly loved and more vehe-

mently assailed, more defended, and more

denied, more industriously translated and

borne along triumphantly on the wave; and will be borne along, till the mystic angel

shall plant his foot upon the sea and swear,

by Him that liveth forever and ever, that

time shall be no longer. "For all flesh is as

grass, and all the glory of man as the flower

AN ANGEL STANDING BY.

to call your attention)—we read of a Chris-tian, on whom his persecutors had put into

practice a more than common share of their

cruel ingenuity, that by his torments (let

those who will, or can, go through the hor-

rible details,) they might compel him to deny his Lord and Saviour. After a long

endurance of those pains, they released him,

in wonder at his obstinacy. His Christian

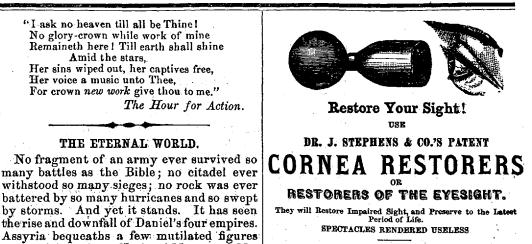
brethren are said to have wondered, too, and

to have asked him by what mighty faith he could so strangely subdue the violence of

the fire, as that neither a cry nor a groan escaped him. "It was, indeed, most pain-

ful," was the noble youth's reply; " but an

of the Lord endureth forever."



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PROPOSED PRESBYTERIAN UNION IN INDIA.

The following circular, which has never been re-published in this country, is from the pen of Rev. Dr. Morrison, who was the first to propose that the first week of each new year be made a "week of prayer."

CIRCULAR.

DEAR BROTHER IN THE LORD :- At the meeting of the Synod of Northern India, assembled at Ambala in November, 1865, the following minute was unanimously adopted, viz:—

"The subject of Organic Union, or a United Church for India was also discussed, and on motion, a Committee, consisting of Messrs. MORRISON, WALSH and SCOTT, was appointed to correspond with the different Presbyterian bodies in this country, with a view to ascertain what can be done in the matter." The object of this movement is to ascertain f some preliminary step cannot soon be taken towards uniting Presbyterians generally in one General Assembly in India, and report to the Synod at its next meeting in

Hitherto Presbyterians have labored under the disadvantage of having no organfeel as members, consequently they scatter about without any church connection, greatly to their spiritual detriment, and the loss of the body to which they really belong. Besides, the different bodies of Presbyterians, having no common organization, lose the advantage of combination and co-opera- cretly. What shall I do! 8 o'clock, P. M. tion. One General Assembly would make No place yet to stay for the night. Only us feel more as one body-give more unity | ten cents left. to our plans and operations, and secure cooperation, where now our separate ecclesiastical organizations, or want of such organ- on the front steps of a house, sometimes ization, produces too much the feeling that nodding. Again through the streets for we have separate and sometimes conflicting work, but found none. Severe suffering interests.

DIARY OF A GERMAN EMIGRANT.

Dec. 16, 1866 .- Landed at Castle Garden. In Held's hotel at 4 o'clock, P. M., with \$6 in my pocket-book. Board \$2,50 per day. Dec. 22.-Ran around for work, and for a boarding-house, all day, but in vain. Business very dull. Now in the utmost perplexity. Paid \$2 to an Agent at 41 Greenwich street for a situation, but did not get any. Dec. 24 .- Trouble increasing --- no money -no work-debt in hotel increasing-no prospect of any employment.

Dec. 25.—Pawned my watch. Called at 41 Greenwich street for work. The swindling Agent not at home. Another young ized body in India, towards which they could | man in the office, who has, also, been imposed upon. He opened my eyes respecting this agent, saying that his advertised situations have no existence.

Dec. 27.-Several men wanted at 31 Broadway, but English required. Cannot pay my board at the hotel. Have to leave it se-

Dec. 28.-Passed last night in the streets. Overcome with fatigue, sat several hours from hunger. Nothing to eat for 36 hours. Such ecclesiastical union need not by any Three crackers for dinner at twelve. Sold His crown of universal dominion!

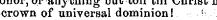
MOTIVE TO CHRISTIAN EFFORT.

Zinzendorf owed much of his religious fervor to the casual sight of a picture of the Crucifixion, with this simple inscription at the bottom: " all this for thee, how much for me ?" We may take it to ourselves. What has the dear Saviour done for us? What is he doing now? Ah! He "became poor" for us-how poor! "that we, through His poverty might be made rich," how rich! His friendship for us has been written in His blood, and sealed by His death. We profess to feel this; we own it. We declare that He is "all and in all," to us.

"Thou art the great completion of my soul, The blest fulfilment of its deepest need."

But the best expression of this is the prayer of the converted Saul of Tarsus: "Lord, what wilt thou have me to do?" Devotion turns drudgery into delight. At a banquet given to Kossuth, when in this country, he said, "I would rather starve than rely for but for my country's sake I' would not be ashamed to go and beg from door to door." If we have anything of a right spirit we understand what this feeling is with respect to Christ's cause.

And this feeling ought to be intense. With Christ, by the mouth of David, we ought to be able to say, "The zeal of Thine house hath eaten me up." Oh, to serve such a friend, and in such a work as giving the precious Gospel to the world! The angels would delight in it. Were it permitted them to do it, they would bring gold from the mines, and gems from the shore, and pearls from the ocean, with which to purchase the Scriptures, and then fly with the precious gift to the ends of the earth, and stand, their golden wings folded on their shoulders, at the door of every human habitation. The beseeching appeal of Xavier, as he lay on his couch, just previous to setting out from Rome upon his mission to the East, was: "Yet more, O my God! yet more!" Can we rest satisfied with anything short of Christ's complete enthronement as God over all? We admire the spirit of a noble leader of the Crusaders, who was offered a crown upon having conducted his fol-lowers to the confines of the Holy City. "No!" said he, "I will not wear a crown of honor where my Master wore one of shame!" God forbid that we should accept of ease or honor, or anything but toil till Christ has



unto thee! The hope of heaven will raise of the world; the fear of hell will rob its MARBLE WORKS GREEN AL ABOVE 7TH PHILA persuasions of their enchantments; and the very extremity of thy trial may itself con-SMITH & MOORE, tribute to animate thy exertions, by the thought that the greater thy endurance now, GOLD AND SILVER PLATERS. the greater will be thy reward hereafter .--263 SOUTH EIGHTH STREET. Bishop Heber. PHILADELPHIA. All Goods Plated by ourselves on the Finest Metal, with the Heaviest Plate. RELIEF FOR AGED EYES. All kinds of Old Work Replated. D^O YOU WANT REAL GOOD PRESH TEAS? If so, call at WILLIAM INGRAM'S American Tea Warehouse, 43 South Second street, below Market, for fresh Green and Black Teas, of the latest importation; consisting of Hyson, Young Hyson, Impe-rial, and Guupowder Teas. Finest Japan Teas inported. Black Teas of all grades, from 80 cents upwards. Coffee from 25 to 40 cents. Remember WM. INGRAM, Tea Dealer, 43 S. Second Street, Philadelphia. Not unfrequently we have an inquiry for an edition of the "Soc Hymn and Tune Book " for the aged, as the words inserted between the lines of music are in small type We would therefore announce that Social Hymns AND FINE WINDOW SHADES MANU-, contains the Hymns of the Social HYMN AND TUNE Book, withou FACTURED. the Tunes, in a Beautiful designs, as low as \$1.50, \$1.75 and \$2, with Fixtures. PAPER HANGINGS, Gold and Plain DECORATIONS, neatly Clear, Legible Type, hung, by practical workmen, at JOHNSTON'S Depot. and in a volume of very convenient shape and size. [The No. is 1033] SPRING GARDEN Street, To those who do not use the Music, this a very acceptable book. Below Eleventh WILLIAM YARNALL, PRICE: IMPORTER AND DEALER IN HOUSE FURNISHING GOODS. In Muslin. \$ 75 No. 1232 CHESTNUT STREET S. E. COR. 13TH. In Sheep SUPERIOR REFRIGERATORS. Flexible. WATER COOLERS. Sent by Mail for these rates. FAMILY HARDWARE, The SOCIAL HYMN AND TUNE BOOK continues to receiv dation. Price-Muslin, \$1.00. Flexible, \$1.50. Sheen 1.25. Morocco gilt, \$2.50. Presbyterian Publication Committee 1334 Chestnut Street, Philadelphia. TRUSSES, SUPPORTERS, Second door above Chestnut street. BRACES, And all other Surgical Appliances streets. of the most approved kinds, infinitely superior to all others, at CARPETINGS. No. 50 North Seventh Street. OIL CLOTHS, Ladies attended by Mrs. Dr. McCLENACHAN. Male Department by a competent Surgeon. LOUIS DREKA, Stationer, Card Engraver and Plate Printer, 1033 CHESTNUT STREET, Philadelphia. J. & F. CADMUS, NO. 736 Market Street, S. E. corner of Eighth, PHILADELPHIA. Manufacturers and Dealers in BOOTS, SHOES, TRUNKS, CARPET BAGS AND VALISES of every variety and style.

