Original Communications.

A CHAIR FOR JESUS.

My little daughter, aged two years and a half, thought it a privilege to set the chairs around the dinner-table—one for mamma, one for papa, and one for Mabel. She would drop her play upon the instant her mother called her to do it. One day, by one of the strange fancies of children of that age, she set a fourth chair, and said, "That for Jeder" [Jesus]. The door was then opened, as usual, for her to go into another room and knock on the study door, and bring her father. When she brought him to the table, she pointed out that fourth chair, and told him that it was for Jesus. This was repeated four or five times.

Though, of course, she did not feel the full significance of her words, yet she had a distinct conception of Jesus as a person. The mind of a child is an enigma. Our theory is that they understand but very little, yet we are daily and hourly surprised by exceptions. One of my earliest and most vivid recollections is that of the time when the idea of God as an infinite Creator first dawned upon me. I remember that it was in the forenoon, while I was puzzling over the words of my mother the night before, and that, all at once, standing in the yard, and looking up toward the sky, the truth was opened up to my mind, so that the world seemed ever after different, in that God filled it.

But, whatever may have been the understanding of it by our child, it may be supposed that the words had a deep and providential lesson for us, that Jesus was thought about, and spoken of, and that His presence and blessing were invoked at those meals with peculiar interest. How did it convict us of having neglected our Saviour, when, in unrestrained intercourse we spoke so much more freely of other names, of having failed to apprehend His real presence in our morning and evening devotions, and of having ignored, in our trials, His sympathy, wisdom and strength!

A chair for Jesus! How it suggests him as a house companion! It was a wise and, doubtless, originally devout custom of the ancient Romans, to place their household gods around their hearthstones. Thus their religion became the religion of common life. This is what the Founder of our faith designed our religion to be. We are apt, sometimes, to wonder why Christ did not begin His ministry immediately upon His interview with the Jewish doctors, at the age of twelve, when He gave proof of the power and claimed the authority to do so. We think of the sore need that the world then had for a Saviour, while men, losing confidence in their old and childish mythologies, built altars to the UNKNOWN, and feel as if eighteen years of precious service had been almost thrown away. But it was that He might exemplify, in a life of self-denial, the duties of home religion. The masses of the world are born to toil, and so He toiled. Being in the form of a servant, He did a servant's drudgery. We cannot but suppose that His hands were hardened with the axe and the saw, and the mallet and the plane. We picture Him in the lovely mountain-forest, selecting the trees, and assisting in cutting and hewing and transporting them. He could not be forgetful, that on some such rough beam, His hands and His feet would one day be nailed. A rude cabin may have been His shelter, a bunch of boughs His bed, His food cooked in the rudest way, and His drink the running brook.

In those times men did not live on scattered, isolated farms, but in villages. Village boys played around where Joseph and his Son were working, and crowds of men passed and repassed daily. The labor here would be in framing timbers, and in the general joiner-work upon doors, and casings, and windows, and the lattices and galleries of the inner court. It was a business that brought Him into contact with other trades, with the smith who wrought the iron and brass, and the mason who laid the walls. He would also be in frequent consultation with those who were about to build, embodying their wishes in drafts, and making estimates of the cost. How natural for Him to have said in his teachings: "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" This occupation took Him from village to village, and so he became known over a considerable part of the province of Galilee. On the Sabbath he sat in their synagogues and listened to the reading of Moses and the prophets, and to the oral commentary upon it.

At home He was subject to His mother, who pondered so long on all the wonderful signs connected with the birth of her Son, and whose anxiety to have Him enter upon His mission of mighty works is seen at the marriage feast at Cana. We know how faithfully He must have performed all the little offices, which could minister to her comfort. The just and merciful Joseph passed away before his Son was crucified, and probably before He entered upon His ministry. Evidently he died poor; for we find that Mary was left a penniless widow. The life of Jesus had not brought Him wealth, but such love as His could not but gain for Him, in some hearts, a store of love, and that love he bequeathed to His mother, when He committed her to the care of John.

Thus, by a life of severe and unrequited labor, was He made like unto His brethren; that toiling humanity, returning home from daily labor, weary, lame and hungry, might be encouraged to look up to Him as a merciful high-priest, who could be touched with a feeling of our infirmities. Therefore, can He be a household Saviour to all mankind. A chair may be set for Him, who is as one of them. He can listen to the tale of life's work and woe, and can lift off the burden of it. The home of poverty is made cheerful by His presence. The lonely find Him companionable. To those who are careful and troubled because of the labor and loss of this world, He gives the good part. Those who cannot obtain a permanent home, He reminds that, though He built homes for others, He had not where to lay His head, and wherever He meets with them, there is home, a foretaste of the mansions He has gone to prepare.

Well may the children set a chair for Jesus, because He noticed them, spoke to them, even interrupting His teachings to take them in His arms.

If men but knew Him as a home Saviour, they would not deny Him and seek the mediatorship of Mary and of the saints.

But how many families are there that claim the name of Jesus, who have no chair for Him! They are ashamed to thank Him openly for the food they eat, and to ask Him to bless it. They are ashamed when they have eaten, to bow down before Him and worship Him. The worshippers of Brahma and the followers of Mahomet confess their faith before their families and neighbors, and it is perpetuated from generation to generation. The Christian religion is, in the present generation, dying out of many families, because it has so little power. Would that they might respond to the Saviour at their doors, knocking sadly and patiently, and would welcome Him to a Chair! Surely they would find Him a pleasant companion at their tables and their firesides.

FRED. A. CHASE.

Editor's Table.

☞ Publishers will confer a favor by mentioning the prices of all books sent to this Department.

The advent of another volume of LITTELL'S LIVING AGE,—the XCVIIth this time—is always a welcome event. The present volume contains the weekly issues for April, May and June of the present year. Periodical literature, especially in England, is rapidly growing in importance and in volume. The "live questions" of the day are discussed in the magazines rather than in the books, and no person in any walk of life can afford to ignore the articles which make their mark on contemporary thought. In the present volume the theologian for instance will find matter of interest and value in such articles as that of the *Edinburgh* on Bunsen, of the *Quarterly* on Robert South, of Prof. Plumptre (in the *Contemporary*) on Church Parties, and Reginald Stuart Poole on the Talmud, of Mr. Gladstone (in *Good Words*, on "Ecce Homo;" of Dr. Guthrie, (in the *Sunday Magazine*), on the "Friendship of Jonathan;" of a "German Clergyman" on "Ecce Homo," &c., &c. So, too, the shorter articles on "The Muratorian Canon," on "Emotional Skepticism," on "Dean Alford's 'Study of the New Testament,'" on "Dr. J. H. Newman's Poems;" on "The Spanish Mystics," on "Dr. Pusey on Modern Society," on "The Future of the Jews in Europe," all serve to keep a pastor or preacher out of the ruts, by bringing him into *rapport* with the currents of fresh theological thought. We can conceive of no more acceptable present to such a one than a year's subscription to this excellent weekly which may be had either directly from the Boston Publishers (Littell & Gay,) or from Howard Challen, special agent, 1308 Chestnut St.

For a matter-of-fact, realistic, life-like picture of our Western people, we can cordially recommend Mr. N. C. Meeker's LIFE IN THE WEST, a collection of well-told stories. Its author writes from experience, having long resided in the valley of the Mississippi; by a thousand little touches he shows that he is one who has gone through life with both eyes open, and can tell what he has seen. His sympathies are always on the side of loyalty, good order and religion, though his convictions in the latter do not appear to take any very definite form. He writes largely from what Carlyle would call "the able editor's stand-point," being indeed the Agricultural Editor of the *Tribune*. Few such pictures of "Egypt," few such homilies on "the peculiar institution," few such "leaders" on the Republican side, have we seen, as is the "Northern Refugee" in this volume; while the Editors of "Lange on Genesis," might have learnt a "heap" from Mr. Meeker's "Egyptian Preacher," on the relations of Satan and Eve. S. R. Wells of New York, is the publisher.

From Howard Challen, (Philada.,) we have received. (1.) KOINONIA, the Weekly Contribution, by Jas. Challen. (2.) A QUESTION BOOK ON MATTHEW, with Answers. (3.) A QUESTION BOOK ON THE ACTS OF THE APOSTLES, by Jas. Challen. The Messrs. Challen are well-known and esteemed members of the denomination called "Disciples," though often known as "Campbellites," a body who lay especial stress on the study of, and strict obedience to, the word of God. The first of these works in an investigation into the Apostolic method of systematic beneficence. The titles of the others explain themselves, and they must be judged of by proficients in the new science of S. S. instruction.

THE FOOTPRINTS OF LIFE, by Philip Harvey, M.D., (S. R. Wells, N. Y., publisher,) embodies about as much poetic bathos, ignorant dogmatism, and sneering skepticism, as could well be crowded into 140 pages. Its theology is about equal to that of the "Age of Reason;" its science is a paraphrase without improvement of the "Vestiges of Creation;" its modesty—a marked feature in every great scientific work,— is *nil*.

PAMPHLETS AND PERIODICALS.

The *American Presbyterian and Theological Review* for July, opens with Dr. Adam's address at the closing of Union Seminary, "Completeness of Ministerial Character," a synopsis of which we laid before our readers at the time of its delivery, as also of the second article—Dr. Skinner's address on, "Preaching Christ." The third article on "Mill's Reply to his Critics," by Dr. McCosh is certainly the *piece de resistance* of the number. It is a republication from the *Brit. and For. Ev. Rev.*, and gives a resume of the recent discussion of the psychology of cognition, before grappling with Mr. Mill's empirical views. Dr. Smith adds a note containing a rejoinder to Mr. Mill's reply to his own strictures. The fourth article by Rev. B. Thurston of Stamford, Conn., on "Revolutions in the Light of the Bible," brings inspired wisdom and Hebrew experience to the solutions of knotty questions in modern politics. The fifth article by Dr. Gillett, on "The Men and Times of the Reunion of 1858," shows its author as much at home as ever in the field of Presbyterian history, and presents many points of interest, from the parallel between 1758 and 1868. The sixth article by Dr. Stearns on "The Xth Article," we have already noticed. It is, in the main, an attempt to answer Dr. Patterson's speech, which latter should have found a place in the *Review*. The number closes with 14 pages of interesting literary notes and notices. We may suggest the need of more efficient proof-reading. Many of the mistakes betray a carelessness that would disgrace a daily newspaper.

BOOKS RECEIVED.

LITTELL'S LIVING AGE.—Conducted by E. Littell. Fourth Series, Vol. IX. April, May, June, 1868. Boston: Littell & Gay. Philadelphia: H. Challen.

HEADLEY.—The Life of Ulysses S. Grant, General-in-Chief U. S. A. By Hon. J. T. Headley, Author of "Washington and His Generals," etc. Illustrated, 12mo. 408 pp. New York: E. B. Treat & Co. Philadelphia: A. H. Hubbard.

SMITH.—The New Testament History. With an Introduction, Connecting the History of the Old and New Testaments. Edited by William Smith, L.L. D., Classical Examiner in the University of London. With Maps and Woodcuts, 12mo. 180 pp. New York: Harper & Bros. Philadelphia: J. B. Lippincott & Co.

NORDHOFF.—Cape Cod and All Along Shore Stories. By Charles Nordhoff. 12mo. 235 pp. New York: Harper & Brothers. Philadelphia; J. B. Lippincott & Co.

DICKENS.—A Tale of Two Cities and Great Expectations. By Charles Dickens. With twelve Illustrations. Charles Dicken's Edition, 505 pp. $1.50. Boston: Ticknor & Fields. Philadelphia: J. B. Lippincott & Co.

MARK STEADMAN; or, Show Your Colors. From the Religious Tract Society, London. 16mo, 252 pp. Boston: Henry Hoyt. Philadelphia: American Tract Society.

Religious Intelligence.

Congregationalist.—The General Association of Connecticut met, June 16th, at Clinton, Conn. All academic titles, such as D.D., &c., were voted out of the minutes of the Association. A petition was sent to the Legislature for the amendment of lax divorce laws. Delegates from New York and Ohio, and from the New School Presbyterian Church, presented salutations from corresponding bodies.—The number of churches connected with the Vermont Convention is 194. 160 of these are supplied with preaching. Many of the rest are supplied a part of the time through the Itinerant Department of the Missionary Society; and others are supplied from Sabbath to Sabbath. There are 82 pastors, 76 stated supplies, and 55 ministers without charge, making in all 213. Four new churches have been organized during the year, viz.: East Dorset, South Royalton, West Dover and Cambridgeport. These have an aggregate membership of 74. The whole number received last year is 2,037. Of these 1,458 were on profession. The net gain is 1,111. The whole number of members is 18,373. The contributions reported are $39,426-07. Reports from 162 churches state the number of families connected with the congregations as 10,557.—A letter received by the Sabbath-school Publishing Society, from a town in Missouri, requests that a package of the *Well Spring* sent there be stopped, as the Ku-Klux-Klan are sending threatening letters and watching all Union men closely, and it is not regarded as safe to receive Sabbath-school papers from Boston.—The *Boston Congregational Review* thinks that Presbyterianism in England is yielding to Congregationalism, [!] and the *English Independent* thinks "a reconciliation of the two doctrines [polities?] not wholly beyond possibility and hope."—Rev. Dr. Vaughan, one of the most eminent Dissenting ministers of England, died June 15th. He was the author of many useful works, an able preacher, and a distinguished promoter of Christian benevolence.——Dr. Philip Schaff, of the New York Sabbath Committee, has received a unanimous call to the Professorship of Church History in the Seminary at Hartford, which has recently received large additions to its funds.—The annual meeting of the Congregational Union of Canada was held in Hamilton, beginning June 11th. About 40 ministers were present. The number of chapels was reported at 88, preaching stations 130, members 3,682; added by profession 219. The Union supports a mission among the Indians on the north shore of Georgia Bay.—The New Jersey Conference met recently. Twenty churches, seven of which have been added the past year, were represented by pastors and delegates.—Forty-two persons united with the church in North Cornwall, Ct., July 5th, forty-one on profession of their faith.—As the result of a work of great interest for some months past at the Seamen's Bethel in Portland, Me., forty-one new members have been received. It was most emphatically burned out in the great fire, and not a few of its friends though restoration impossible, but God has built His house and placed His name there.

Baptist.—The First Church, Germantown, now numbering 460 members, has decided to send out a colony, and a lot has been purchased at the corner of Clinton and Wistar streets.—Rev. James Cooper, of the Berean Church, West Philadelphia, closed his labors with that church on Sunday, July 5th, to become pastor of the Church at Rondout, N. Y. —The Hudson River Association held its eighteenth annual session June 22d and 23d in New York, arrangements for a union of the Hudson River and N.Y. Associations were made. The churches were requested to select delegates to meet in convention in November next, to express their views in regard to the matter of union, and to take final action. Applications for assistance from the German Baptist and Colored Baptist Churches were responded to. The announcement of the establishment of a Swedish Baptist Church was made. The statistics show: Whole number of members in the 32 churches represented last year, 7,647; members reported this year, 8,293—gain 636; pupils in Sabbath-schools, 8,213; Sabbath-school teachers, 747; officers of Sabbath-schools, 145; conversions during the year, 66.—During a recent absence of Dr. Osborne, from St. Louis, his pulpit was supplied not by clergymen from abroad, but by laymen of his own congregation—E. W. Pattison, J. P. Colby, E. D. Jones, and Dr. Ives have all held forth. Once, only, did the Committee go out of the congregation for a supply; and then they went for a layman, Jonathan Jones, Esq., of the Commercial College. —So too the Fifth church of this city have unanimously resolved:

WHEREAS, an obligation has been laid by our Lord Jesus Christ upon every member of this body, to do whatever may be possible for the furtherance of the Gospel and the salvation of men; and

WHEREAS, great good has resulted from the preaching of the Word by men not especially ordained to the ministry; and

WHEREAS, we are deeply impressed with the importance and practicability of such evangelizing efforts; therefore,

Resolved, That this Church thereby gives its approval to such of our brethren as may, under the advice of the pastor, publicly proclaim and enforce the Gospel wherever God, in His providence, shall give them opportunity.

Rev. Wm. Codville, whose baptism took place in Paris, N. Y., a few weeks ago, has become pastor of the Calvary church of this city.—The Madison Avenue church of New York, have invited Rev. J. F. Elder, of Orange, N. J., to become their pastor, and have accompanied the call by the offer of $6,000 as a salary.—"The appointment of a Baptist as a chaplain in the Navy (says an exchange) has been so rare an occurrence in the history of that department, that such an event is worthy of an especial notice. On the 6th of June, Rev. James J. Kane of Brooklyn, a graduate of Lewisburg University, was commissioned a chaplain in the navy, to fill a vacancy in the especially Baptist branch of the service. We had thought that this was

Episcopalian.—The Diocesan Convention of Pennsylvania adopted, by a vote of 35 to 11, a Protestant Episcopal amendment, which provides for representatives from parishes which may pay the assessments made upon them a year, to *pay the assessments made upon* the constitutional portion of the expenses of the diocese. Staley, of Honolulu, whose desperate endeavor to establish the English Church as the ruling religion of the Sandwich Islands, have already attracted more than a little attention in various ways, has again gone to England to raise funds for the "Hawaiian Church."—The Trustees of the Protestant Episcopal General Theological Seminary have received from Miss Ludlow, of New York city, a gift of $25,000, to establish a new (white man's) professorship to be named, from her departed parents, "The Charles and Elizabeth Ludlow Professorship of Ecclesiastical Polity and Canon Law."—"A Retreat of the Companions of the Love of Jesus, to be held at St. Saviour's, Osnaburgh Street, London, will commence on July 13, at 5 P. M., and will close early on the morning of July 17. Ladies attending the Retreat should be provided with a cap, and silk gowns are best avoided on account of the disturbance of the rustling. The books used for prayer will be the 'Day Hours of the Church of England.' The Retreat will be under the direction of Dr. Pusey." This is a taste of recent literature of a certain class in the Church of England, and *only* a taste. One Ritualist apologizes to Danton, Marat and Robespierre for putting them on a level with Latimer, Cranmer, and Hooper.—Mr. Hubbard is to be prosecuted and the Standing Committee of the Diocese of R. I., have forwarded the charges against him to Bishop Clarke who has appointed the judges. The court meets in Providence in September, and its sentence is subject to the revision of Bishop Clarke. Mr. H. holds that he has broken no canon but the *Christian Witness* of Boston thinks that he in this instance and his prosecutors in other instances have done so.—Sir Robert Napier, on taking charge of King Theodore's son, expressed his intention of sending the boy to Bombay, and placing him under the care of Dr. Wilson, a well-known missionary of the Free Church of Scotland. This roused the indignation of certain High-Church writers, who, in their anxiety for the welfare of the young Abyssinian's soul, protested against his being handed over to a Presbyterian. It was further urged that the climate of Bombay would ruin the constitution of a boy who had been accustomed to the bracing air of the Abyssinian highlands. This controversy has been cut short by the Queen, who expressed a wish to have the lad brought to, and educated in England.

Methodist.—In 1864 the number of travelling preachers in the Methodist Episcopal Church was 6,788; now the number is 8,004, increase 1,216; local preachers in 1864, 8,156, now 9,469, increase 1,213; church edifices in 1864, 9,430, now 11,121, increase 1,691; church members January 1, 1864, 923,394, January 1, 1868, 1,146,041, increase during the quadrennium 222,687.—Rev. Ottis Gibson of the Black River Conference, has been appointed by Bishop Thompson, to go to San Francisco to undertake a mission among the Chinese in that State. Mr. Gibson was a missionary in China for several years.—The *Christian Star* is the title of a new religious paper issued from the Methodist mission press in India, and edited by Rev. J. W. Messmore. It is in Hindustani, and for circulation among the native Christians.—The Discipline requires the Bishop to inquire of candidates for ordination whether they are willing to go as foreign missionaries. The Corresponding Secretary of the Missionary Society says that not a name of one candidate has been sent to his office during the past two years, and the Bishops have nearly ceased to put the question. The Society is obliged to look to the theological seminaries for the men it needs.—Rev. J. W. Lindsay, President of Genesee College, has accepted a call to the Professorship of Exegetical Theology in the Boston Theological Seminary.—Rev. Dr. Eddy, late of the *Northwestern Advocate* (Chicago), is to supply the Charles street church, Baltimore, for the present.—On a recent Sunday contributions were taken up in aid of the fund for building a great church in Washington city, designed as a centenary memorial. The vestibule will be paved with marble from the temple on Moriah; the altar and pulpit made of cedar from Lebanon; and all the windows are to be dedicated to the memory of prominent members of the Church who have gone to their reward—such as Asbury, Strawbridge, Hedding, Waugh, Fisk, Olin, Bangs, Cookman, Summerfield, Judge McLean, Governor Wright, Odell, and many others. In each window there will be an appropriate inscription and beautiful design, but no likeness of any person living or dead. A gentleman in Boston has given a grand organ. A widow in New York has presented a solid silver communion service in memory of her husband, and many others have made it munificent offerings.

Romanist.—The corner-stone of the new Catholic Church of St. Charles Borromeo, at Twentieth and Christian streets, was laid on Sunday afternoon, July 19. The ceremonies were performed by Bishop Wood.

Swedenborgian.—The General Convention of the New Jerusalem (or Swedenborgian) Church of the United States met in annual session in Portland, Me., on the morning of July 10th, Rev. Dr. Worcester, of Boston, presiding. Nearly every State in the Union was represented, and over a hundred delegates were present. The reports read show a very considerable increase of the denomination throughout the country. A new Conference (Missouri) was admitted. A resolution to restore to the roll the name of Rev. B. F. Barrett of this city, was lost. Mr. B. with some others withdrew several years ago in consequence of the churchly pretensions of the Convention and its organs.—A church of this belief has been recently organized in Florence, Italy, being composed of English and American residents. Hiram Powers the sculptor is one of the members, as is a Count Henry Cottrell. Rev. A. E. Ford has been installed their pastor.

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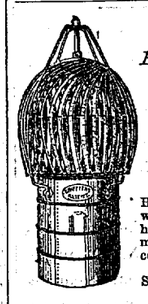
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