THE AMERICAN PRESBYTERIAN, THURSDAY, DECEMBER 3, 1868.

Ariginal Communications.

IN MEMORIAM.

The following action was taken by the Presbytery of Harrisburg, regarding the recent decease of three eminent servants of God within their bounds:

REV. WM. R. DE WITT.

On the 23d of December last, Rev. William R. De Witt, D.D., a revered and honored member of this Presbytery was called of God to his final rest. His brethren of the Presbytery, under a deep sense of their bereavement would put on record the following brief sketch of his life of the Rev. Dr. James Patterson of Philadeland labors, and their tribute to his memory,

William R. De Witt was born in the town of Clinton, Duchess county, New York, on the 25th | Presbytery of Philadelphia in the year 1833. of February, 1792. His parents were both of After an employment for some time as an agent Hollaud descent. During the year 1810, while serving as a clerk in the city of New York, he became interested in the subject of his own salvation, and united with the Cedar street Presbyterian church, under the pastoral care of Rev. Dr. John B. Romeyn. Shortly afterward he began preparation for the Gospel ministry. His collegiate studies were pursued for a time at Nassau Hall and finished at Union College, and consequence of which the was obliged to leave his theological training was received at the The- that place after a brief pastorate of fifteen months, ological Seminary in New York, then under the care of the celebrated Rev. Dr. John M. Mason. On the 23d day of April, 1818, he was licensed find him a stated supply in a church in Trenton, to preach the Gospel by the Presbytery of New N. Y., during another four years, and in Green York. The summer months were mainly spent ville eighteen months. In 1851 he returned to in preaching to some vacant congregations in this State and spent three or four years in the central New York. On the 5th of October, 1818, service of the Tract Society in Philadelphia. In he was called to the pastorate of the Presbyte. January 19th, 1855, he became connected with rian church and congregation in the borough of the Presbytery of Harrisburg, as the stated sup-Harrisburg, and accepted the call, entering upon | ply of the Presbyterian church in Dauphin. where his labors there soon after. He was received as he remained four years. In 1860 he was ema licentiate by the Presbytery of Carlisle, in ployed as a chaplain among the soldiers in Camp the year 1818, was examined and fully or Curtin near Harrisburg. In this labor he apdained to the Gospel ministry on the 26th of October, 1818, and on the 12th of November fcllowing was installed over the Harrisburg church. This connection continued till the day of his jects of the war on the part of the loval States. death. His ministry from the date of his licensure, extended forty-nine years and eight months, and from the date, of his connection as pastor with the First Presbyterian church of Harrisburg, forty-nine years and two months.

In consequence of the division of the Presbyterian Church of this country into two bodies, in 1837-8, both claiming to be the legitimate Assembly, Dr. De Witt and his church assumed for two years an independent position. On March 5th. 1840, he was received as a member of this. hody, and on the 5th of November following, his church was enrolled among the churches under the care of the Presbytery. The connection of the government he loved, being drawn into des-Dr. De Witt with the Presbytery continued un- tructive vices on being released from active til his death, a period of nearly twenty-eight duty. years.

relations were ever kind, and a Christian whose life continually testified that he knew and loved Christ as his personal Friend and Saviour. Rejoicing in the faith that he has departed to | for us if we could only be led to notice by the | to duty, being so bereft of material blessings as to | a young man, fully furnished by study and Sembe with Christ, we yet cry, Help Lord for the signs below the fact that He walks above us with allow them to do absolutely nothing. The plea inary training, good and earnest; yet this tregodly man ceaseth; for the faithful fail from among the children of men.

REV. JOHN W. DAVIES.

The Rev. John W. Davies was born in Newburyport (Mass.) June 4th, 1800. He was well instructed in the Latin and Greek languages, though we have no evidence that he ever enjoyed the privilege of a collegiate education. His theological studies were pursued under the direction phia, and he was licensed to preach, and ordained to the work of the Gospel ministry by the Third of the American Bible Society, he became in 1839 the pastor of the Presbyterian church in Sand Lake, within the bounds of the Presbytery of Albany, where he remained for four years. From this place he removed to Stephentown. within the bounds of the same Presbytery, where he became involved in the commotions which were raised by the Anti-renters of that period, in He was then installed over a church in Austerlitz and remained there four years. We then pears to have found his most congenial employ ment and his eminent usefulness was unquestionable. With a thorough sympathy in the oband with a yet deeper love to the souls of men irrespective of the accidents of birth or condition he went among the soldiers with an affectionate interest in all their engagements and trials. The Legislature of Pennsylvania more than once testified its high appreciation of his services among the returning volunteers by its special and liberal appropriations in his behalf. Even after the disbandment of the troops he continued to give his time and efforts to those soldiers whom he found lingering around the State capital. "He could never endure the sight of those noble soldiers, who had so thoroughly overcome rebellion against

He had scarcely finished this work of love, be-

He was Moderator of the Synod of Pennsyl- fore his increasing infirmities warned him that the roof; the elasticity of youth and the strength vania iu 1838, was honored by the University of his earthly course was almost run. He was spared of manhood have decayed, and old age, with its Pennsylvania with the title of Doctor of Divin- to meet a number of times with his brethren of

-- As one treads across a stream and muddles the water in his progress, so God treads across "stately steppings."

-Whoever steers for heaven by Christian lives must needs allow a great deal for the variations of the needle.

-God's commandments are the iron door into Himself. To keep them is to have it opened and His great heart of love revealed.

-It is a bad thing when the fire of divine grace in a man doesn't burn well enough to draw through without smoking. How many smoky-chimney Christians there are acrid to other people's eyes and to the nostrils of the Most High!

-God, so to speak, is myriad-minded. We cannot therefore put ourselves in accord with his plans, any more than any one man can run a line for a railroad which it requires a small army to survey.

-The fall of the first Adam was the end of the beginning; the rise of the second Adam was the beginning of the end.

"Dry cracks" in the stones, and "dry rot" in the timbers of God's building, make it fair to see but false to serve in.

----Sabbath days, quiet islands on the tossing sea of life. Saids as if that!

Happy are we if on the body of our resurrection we can bear the face with which victorious Christians leave the earth, min lo understand WAS we wander over the dark mountains of

the world we may have each point of our way branded upon the pilgrim's staff which supports us. And all good Christians are able to show an Albenstock so marked with the names burned into the wood. Not a bacces and mi cone.

-Hate belongs with sin. If we do wrong, we hate either the thing or God or ourselves or some body else.

te e digere at grieve trede i e da -Graves : the dashes in the punctuation of our lives. To the Christian they are but the place at which he gathers breath for a nobler sentence. To Christ the grave was but the hyphen between man and God for He was God-man. -Dogmas : frayed and ragged rails on old the ological tracks.

-The best servant of God is he who chews the cud and ruminates over truth. He is a clean animal ready "for service or for sacrifice." -

SAMUEL W. DUFFIELD. na ostra Prila

WHO WILL CARE FOR GOD'S POOR? The fire burns low in many a humble dwelling the barrel of flour has been spent; the garment is worn threadbare; the thatch has fallen from crown of glory" indeed, but an old age of por

ren, ye did it not to me?" Do any of those thir- risen, yet not one of them a professor of religion, of poverty is only another name for selfishness. Does any one of those thirteen hundred churches plead forgetfulness? Such an excuse does not debt, and need all our money at home"? So is the church of which the writer is pastor, in debt, and we should expect always to remain so, if we deny to our needy neighbor and brether a share of the blessings our Heavenly Father bestows.

To all those who plead "so much to do at home" the Lord (?) that they had no time to spare, nor money to spend upon a poor, dying stranger that lay by the wayside. It may be possible that some of these non-sympathetic churches are among the thieves and robbers who have given a helping plight.

Can it be possible that there is a single pastor or stated supply in any of our churches, who is so destitute of sympathy for his poor and infirm brethren as not to open his heart to his people and encourage them, yes, insist upon it, that they should open, not only their hearts, but their purses also, liberally too, for Christ's destitute ones? We have a dúty to discharge. God gives us health and material blessings and then says, "see that ye feed my poor-clothe my naked - comfort my aged-visit my sick, so shall ye be my servants indeed, and shall show of a truth that the love of Christ: dwelleth in you."

Who then will take care of God's poor? May the thirteen hundred churches that were reported as contributing nothing last year, each, speedily respond, by sending in to the Ministerial Relief Committee that which will make their prayers like sweet incense-their contributions.

THOMAS MARSHALL. Mankato, Minn., Nov. 12, 1868.

REV. A. M. STEWART'S LETTERS .- XXII.

TRUCKER, Cal., Oct., 1868.) This is a station on the western end of the Pacific Railroad at the eastern base of the Sierra Nevada Mountains; a short distance below the outlet of Donner Lake. Here also the waters from Tahoe Lake unite with Donner forming the Truckee River; a stream of surpassing clearness, beauty, and grandeur of scenery. As it flows eastward in its rapid cause to lose itself in the dry valleys of. Nevada, a water-power is afforded sufficient to drive all the machinery needed in the region for ages to come. Here dense forests composed of various species of tall pine cover the long slopes of the Sierra Nevadas, up to their very summit, and affording an inexhaustible supply of the finest lumber. Without this immense and easy lumber supply it is not easy to conceive how the western portion of the road could have stretched itself across the great basin towards Salt Lake. From the base of these mountains stretching eastward for two thousand miles there is no timber at all adequate for Railroad and building purposes. Forty-two steam saw mills have been erected in the vicinity of Truckee dur- the prices of all books sent to this Department. ing the past season. These mills are now turning out about two, millions, of lumber daily, and for this purpose employ about a thousand men. Connected with the Railroad and other business another thousand people are said to be here. an had the MY WISIT. The bud the state Our Committee of Church Extension on the Pacific, learning of the rapidly increasing interests at Truckee, and also that the place had been visited by no minister of Christ, asked me, after half who seemed desirous to enter; hence the ty, while sacrificing neither to the other. street was also full of men engaged in all manner of foolish and blasphemous wickedness.

teen hundred churches plead poverty? We can- and whose names was being taken, I said, "Men, the current of the human race. Well would it be not conceive of a church of Christ that is alive in all probability of a missionary come he will be mendous tide of worldliness and wickedness may at first overwhelm him, and instead of making headway against it, he may be crowded into a savor of the Spirit of Christ. Does any one of corner, and perhaps sit down to weep over his those thirteen hundred churches say, "We are in supposed failure-now wont you rugged men remember this and help him?" A stalwart lumberman, who apparently comprehended the matter replied with great emphasis, "Send on the young man and we'll help to put him through." The editor of a paper newly started-Truckee

Tribune-a man of the world, readily proffered as an excuse, we would commend the story of the a column of each issue to the coming preacher Priest and the Levite who were so busy serving for original or selected matter on moral and religious subjects-an example well worth the consideration of those editing secular papers in older localities.

Dear Doctor, please say editorially and authoritatively to your readers: "We need a fit man hand to bring these aged pilgrims to their sad for Truckee as well as a large number of other such places opened, opening and to be opened on A. M. STEWART. the Pacific coast."

> MUNERA MUNDI TRANSEUNT. BY REV. C. R. BURDICK. *

How fast the bubbles break and fleet ----Which float upon life's stormy sea! .49 What shall remain of all on earth Though clothed in beauty at its birth? Sweet hope to-day arrayed in light To-morrow sits in starless night." A start the start of the start of birth start of birth start of birth start of the star Glum sadness chases laughing mirth.

Should e'er a star light up the might human The tempests soon puts out its light. Should morning sunshine deck the hill 1 Soon clouds the blue etherial fill. In the And so whene'er I raise my eyes To look at evening's peaceful skies! How soon the scene is blackened o'er,

While ruthless storms around me roar! So if yon lake be hushed to rest Like infant on its mothers breast, How con the storm-god o'er it raves And boils with fury all its waves ! I see the fragrant summer flower, That blooms in sweetness for an hour, i Wither and die upon its stem And drop from nature's diadem.

I sought for joy in love's sweet bower I felt the strong enchantress power, But the wild passion gave no rest. I could not in that bower be blest.

Up science' hill I sought to climb To stand upon its heights sublime. That on the dazzling scroll of fame I might enrol my daring name. But ere I had attained the height. Ten thousand had out run me quite. My venturous foot began to tire And disappointment quenched desire.

I turned to hopes that never fade, To joy in radiant dress arrayed. Amid those scenes the sun-light fills Perpetual on the Heavenly hills. There seas of glass unruffled are The sky shines brightly, sweetly, fair ; Then love and knowledge both combine To raise my soul to joys divine.

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ity, and in the same year was chosen a Corpor- Presbytery, who will never forget his pleading ate member of the American Board of Commissioners for Foreign Missions, and in 1842 preached the annual sermon before the Board.

Feeling the weight of increasing infirmities he relinquished during the later years of his life most of the duties of the pastorate to a colleague, still retaining his relation to the church, his first and only pastoral charge. Sustained and comforted by the hopes of the Gospel, saved, in the mercy of God, from great physical weakness and pain, and surrounded by loving friends and a loving church, he calmly awaited the end, departing this life December 23d, in the seventysixth year of his age.

Thus, after nearly half a century of pastoral care, this devoted servant of Christ and His Church has been gathered to his rest, "in a full age, like as a shock of corn cometh in his season." His emiuent standing and long-continued and faithful services in the church will long preserve his memory. We, his joint Presbyters and associates in the ministry, some of us for many years, are painfully reminded by his departure of our own great loss. Standing among us for so long a time as the sole survivor of the fathers of the Presbytery, we had learned to venerate his years and bow to his counsel. His relations to his brethren of the Presbytery were characterized by gentleness and uniform Christian courtesy and love. His, presence was ever welcomed as that of a friend of Peace, a mangenial and social in his nature. He was a wise counsellor, constant and earnest in his, devotion to the cause of Christ. unifaithful in his attendance upon the meetings of the Presbytery and in bearing the responaibilities so often laid upon him by his brethren. By hirth, education and the deepest conviction. and preference he was a Presbyterian, unalterably attached to his Church, familiar to a large degree, with its doctrines, and a preacher of unquestioned power in their presentation and enforcements We recall with peculiar pleasure the clear and delightful views of divine truth that so often fell from his lips at our Presbyterial gatherings and in his ministry to our congregations. nor less, the deep emotional power, the dignity and solema, earnestness of his prayers. His sun has gone down, but while we are permitted to carry on the labors in which he was so faithful and so successful, we shall cherish his memory as a counsellor, excellent in wisdom, a preacher worthy of our imitation, a friend, whose personal white and lovely flower.

has left them of a cheerful and undoubting confidence in the divine promises even in the dark-

est hours, of happy fellowship with an unseen Redeemer as if sensibly present to his consciousness, and of glorious anticipation of the rest which remains to the people of God. He firmly believed that the glorified Redeemer was soon to return to this earth in person to, take possession of His heritage, and his mind seemed never overcast with the slightest shadows of doubt regarding his particular interest in that kingdom which can never be moved. He died at Harrisburg near the close of the summer of 1867, in the

sixty-seventh year of his age and the thirtyfourth of his ministry,

MORDECAI MCKINNEY. The Presbytery would also record with sorrow the death of Hon. Mordecai McKinney, a ruling elder of the First Presbyterian church of Harrisburgh, and a frequent member of this and the higher courts of the Church. We pay tribute to him as a Christian man whose record is written in the religious history of the church with which he was connected for so many years, and as an office bearer in the Church who filled his place to the day of his death with unwavering fidelity, and with the entire confidence of all his brethren. His sympathies, co-operation, and prayers were given freely, fully, and at all times to the various benevolent and religious enterprises of the day. Quiet and unobtrusive in life, a man of modest goodness, large trust in God, and active Christian labors, he met a painful death calmly and hopefully, and departed to God leaving a precious memory in the Church on earth.

SHREDS AND TAGS.

-In true, live Calvinism the "five points" are the fingers of a strong and sinewy hand: 100

1.6022763

-Death is like a photographer's. "fixing solution." Suppose the last picture taken is of your heart with the devil in it, what then?

-Christ is the middle atmosphere between the damp fogs of earth, and the thin pure air of heaven.

The Bible begins with fear and ends with.

erty, has overtaken many of the servants of the earnestness in exhorting them to fidelity in their Lord. To many of them, a winter, long, severe ministerial calling, and the striking 'example he and full of keen suffering, is just at their door. With the deepest solicitude for those we love and venerate, we ask, Who will care for God's poor? Surely no one who sincerely loves the Lord Jesus Christ will fail to minister to those who worn out in the service, are now pensioners of the cross. Our little Zion, out here on the very frontier of the "Great North-West," has not been unmindful of the fact that, much as we have to do in directing the movements of the front ranks in the army of the Lord, yet we have an important duty to discharge towards those veteran soldiers of the cross who, having borne the burden and heat of the day, still linger in the camp to encourage and bless us with their benedictions and their prayers. We have just sent in our annual contribution in their behalf. It is not what might be called ""a princely gift," but we have tried to lo what we could, and our prayers follow the gift. We cannot bear the thought of denying to ourselves the privilege of giving to Christ when in the garb of the poor, the needy, the sick and friendless, he knocks at our door and asks for a garment for his shivering limbs, a mouthful of food to nourish his feeble body, or shelter from the pitiless blasts of winter. We wish, as we have ever done, to be classed with the "two hundred and fifty" churches of our branch who do not forget those aged servants of Christ who now look to the Christian church for a bare pittance. not sufficient to make them comfortable, but only enough to make the evening of their life barely tolerable. In doing this act for our aged brethren in the ministry, we feel blest in the assurance that we are doing it for the blessed Saviour whom we profess to love, for He has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Al though our gift is small, yet let those "thirteen hundred churches"(!) that last year were re ported as doing nothing, do as much on an aver age, and more than fifty thousand dollars would be added to funds for the "Relief of our Aged and Disabled Ministers." Only think of it! and sick away from their doors!

love—the black and ugly bud expanding into a that He will one day say to them, "Inasmuch as ye did it not to one of the least of these my brethRELIGIOUS EXERCISES.

Arriving too late in the week to gain any inelligence. I learned on Sabbath morning that a few persons were making an effort to establish Sabbath-school. These were soon found and assisted, and at the hour for meeting, in addition to the few children present, I had a Bible class of twelve grown persons. I preached to these and some others after Sabbath-school, and announced preaching again at eventide in a new school house. At the hour the house was full. After sermon I stated to the audience the special object of my visit; asked them whether, without any effort to have thrown in some healing leaven, Thirteen hundred churches in our branch who they were content to have their new abode every thus consent to send Christ, cold, hungry, naked Sabbath as this one; and finally invited all present who desired the coming of a missionary, to Does the Master look with complacency upon rise. Everyone in the house rose-one woman such professed Christians? Is it not to be feared in addition to rising holding up both her hands.

PUT HIM THROUGH. Conversing with a group of those who had

Editor's Cable.

Publishers will confer a favor by mentioning

DR. MARCH'S "NIGHT SCENES,"

The effort to render vivid and bring home to the reader all the setting of natural scenery and outward circumstance with which Bible truth and fact are surrounded, and to diffuse over the whole every right literary attraction, has rarely been more successful than in the two books of Dr. March : "Walks and Homes "and "Night Scenes," The "Night Scenes" is the more striking of the two: The particular vein of writing has the late meeting of Synod in San Francisco, to been but little worked, and the whole manner of visit and explore the place in view of sending a treatment is novel, entertaining and profitable. permanents missionary. One Sabbath has been The crowded audiences who regularly listened to specify and I write on the eve of starting for in- these "Night Scenes," in the form of Discourses. terior and Eastern Nevada. My brief livisit has did not misjudge their merits, their rich and been one of much interest and apparent success. | graphic descriptions, their eloquent and skilfully The place on the Sabbath was the most irregular in woven appeals, their bold and seasonable warnand wicked camp I had seen, the army not ings against prevailing vices and evils, their parexcented. The forty-two saw mills cease running amount evangelical spirit and purpose. If we on the Sabbath, and the thousand employees | learn one thing more than another from the zather into the new town. Although the drinking "NIGHT SCENES IN THE BIBLE," it is how great places, billiard saloons, and gambling holes are facilities the preacher has now-a-days for showing already quite numerous, yet they could not hold the consistency of truth and goodness with beau-

Messrs. ZIEGLER, McCURDY & Co. have brought out the volume in truly elegant style, as to typography, binding and illustrations. Some of the latter are from drawings made by T. Moran, and one by Hamilton (St. Paul's shipwreck) expressly for the work. Others are copied from Doré, there being twelve full page engravings in all. Sold by subscription. Cloth \$3.50.

REVELATION OF LAW.

This volume, based on the Series of Lectures delivered by the author, DR. FAIBBAIRN, on the Cunningham foundation, is one of those thorough, scholarly and calmly earnest discussions of great Scriptural Questions, which enrich theological literature and direct and lighten the labors of a generation. The place and bearing of the legal part of Revelation, with a few profound and need paragraphs on natural law, are exhibited in the most varied and fruitful aspects. The chapters or Lectures are respectively : Introductory ; The Relation of Man at Creation to Moral Law; Time and Occasion of Promulgation of the Moral

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