Poetry.

For the Presbyterian Banner and Advocate.

Thoughts Suggested While Standing by the Grave of a Departed Brother.

Thou 'rt gone, dear brother, and thy place is void,
But left thy name without one blot alloyed;
Now passed from human sight, thy loss we mourn,
But yet the justice of our God we own.

Here, with a confidence devoid of gloom,
Thy friends consigned thee to thy silent tomb;
Assured thine ashes should at last arise,
To join thy spirit in the upper skies.

Fondly we ponder o'er thy varied worth,
Thy love of souls and labors while on earth;
Thy heaven-taught worth to mind we fondly call,
But on whose shoulders shall thy mantle fall?

Oft from the sacred desk thy voice was heard,
Proclaiming Jesus as the Lamb of God,
And pointing sinners to those realms above,
Where all is light, and all that light is love.

While Oxford's denizens, as 'round they sit,
In frequent converse oft thy name repeat;
Thy loving pupil oft to mind recalls
How oft thy voice has filled Miami's Halls.

Thy care, thy merit, and thy matchless skill,
Are all remembered by thy pupils still;
Miami's Halls in retrospect will be
A place revered, when e'er they think of thee.

Now freed from toil, in other realms to move,
Thy soul untrammeled, feasts on endless love;
From sphere to sphere, throughout th' ethereal space,
Thy theme shall ever be thy Maker's praise.

Redeemed, thy spirit 'midst celestial throngs,
On Golden Harp, which to thy God belongs,
In sweetest chorus with th' angelic host,
To rival them in praises be thy boast.

Thy memory still, while life remains to me,
Kept in my heart shall ever fondly be,
With kind remembrance and with ardent love—
Farewell, dear brother, till we meet above.

D.M.

The Bible.

For the Presbyterian Banner and Advocate.

The Laws of Moses.

In a former article on this subject, I endeavored to show that the distribution of the preceptive portions of the Pentateuch into three distinct codes—the Moral, the Ceremonial, and the Judicial—is not only warranted, but highly important. And some considerations were then adduced, to show that the moral code of Moses is obligatory on Christians, no less than on the ancient Jews.

To give additional force to these considerations, and to aid us in distinguishing moral from ceremonial and judicial precepts, let us inquire what was the design of that part of the law of Moses which we call moral? for what purpose was it given to the Israelites? what end did God intend to accomplish by revealing it to them?

He certainly did not intend, in this renewed revelation of the law of nature, to encourage that people to seek justification in the sight of God, by a compliance with its demands; to expect acceptance with him, by performing the righteousness which it requires. It was as true then as now, that the law could not give life, and that by the deeds of the law, no flesh could be justified in the sight of God. It was the great mistake of the carnal Jews, that they looked to the law for justification, regarded it as given for that purpose, and hence went about to establish their own righteousness. In the New Testament we are very explicitly taught, that in this they utterly misapprehended the design of the law, utterly mistook the end for which it was revealed. "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone." That the law intended in this and other passages of like import, is the moral law *exclusively*, I do not affirm; but that it is included and mainly intended, is too plain to require proof.

If, then, the Jews were not encouraged to such justification by obedience to the moral law, for what purpose was it revealed to them? What was the end which God designed to accomplish in publishing it from Mount Sinai, inscribing it on stone, and directing it to be laid up in the ark? Was it not to serve as the standard of moral rectitude, the guide of conscience, the rule by which to determine what is right, and what is wrong? Was it not to show them how great was their guilt, how deep their depravity, and how urgent their need of that Mediator whom they were taught to expect? In a word, was it not to shut them up to the faith, and, as a schoolmaster, to bring them to Christ; and, having answered this purpose, to show them what they ought to be, and what they must become, in order to the enjoyment of God? And are not these the purposes which the moral law is intended to answer now? Do not we need it just as much as the Jews did, and for the very same purposes? "By the law is the knowledge of sin;" and this knowledge is needed by Jew and Gentile alike; it is just as necessary and important for those who have lived since, as for those who lived before the advent.

Let us next consider the nature and design of the Ceremonial Law. In this code, as was remarked before, the Jews were contemplated, not merely as men, but as a peculiar people, called out from the world and dedicated to God as his worshippers. It prescribed, therefore, the manner in which, and the ordinances and rites by which they were to worship him. Its design was, in the first place, to serve as a rule by which they were to order all the exercises of Divine worship. But it had a further, and still more important end or purpose, viz., to instruct them, to make them acquainted with the way of salvation. The rites and ordinances which the law enjoined, were significant; they were shadows of good things to come. This was undoubtedly the leading design of the ceremonial code. The priesthood, the sacrifices, and almost every thing connected with the tabernacle or temple service, were intended to instruct the worshippers respecting the necessity of a Mediator to stand between them and God, who had been offended by their sins, and to offer sacrifice and intercede on their behalf. And these institutions were all adapted to foreshadow the priesthood of Christ, and his one offering of himself as the substitute of believing sinners. There are some parts of the ceremonial law which were intended to keep the Jews separate from all other people; but there are many of its provisions which appear to have been designed solely to teach them the defiling nature of sin, and the necessity of moral purity in those who draw near to God. The "divers washings," the distinction of meats, the treatment of leprosy in persons, in dwellings, and in clothing, the cleansing required after having been near a corpse, and other laws of this kind, if they had any other design than the instruction of the worshippers in the odiousness of sin, and necessity of holiness, it was subordinate, and comparatively unimportant.

Indeed, the ceremonial law was the Gospel of the Old Testament Church. This is shown at large in the Epistle to the Hebrews. That those of them only who were taught of the Spirit, ever understood its real import, is very true. But it is just as true, that the same things now, though more clearly revealed, are not, and cannot be perceived in their true nature and importance, without the teaching of the Spirit. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The ceremonial law is still instructive, though as a rule of worship it was abrogated, when He whom it foreshadowed, appeared. It ought by no means to be thrown aside as useless. When studied in the light of the New Testament, it not only shows the harmony of the Divine dispensations, and the oneness of the way of salvation from the beginning, but it imparts additional light to some of the doctrines of the Gospel.

Let us now turn our attention to the Judicial code. All that has hitherto been said, was with a view to open the way for some remarks respecting the nature and design of this part of the law of Moses. This law, as was remarked before, contemplated the Jews as a political community—a commonwealth. It is true that their civil polity was intended to be subservient to their ecclesiastical. That they should be an independent nation, not mingled with other nations, or subject to their laws, was necessary, not only to preserve them from prevailing idolatry, but that they might bring into the world, in such a way as to verify the promises and prophesies, and thus make him known, that Seed of Abraham in whom all the types and promises have their accomplishment. But, if an independent nation, they must, as such, have a civil government and laws by which individual rights might be defined and secured, the weak protected from oppression by the strong, and crimes against the peace and good order of society, restrained and punished.

To this nation, Jehovah proposed or offered himself as their civil Ruler or King. In Exodus xix: 4—6, we read, "Ye have seen what I did unto the Egyptians, and how I bore you on eagle's wings, and brought you unto myself. Now, therefore, if ye will hear my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." The nature of the *covenant* here referred to, may be seen by a reference to Deut. xxix: 10—18, "The general sense of this transaction is plainly to this effect: if the Hebrews would voluntarily receive Jehovah for their King, and would honor and worship him as the one true God, in opposition to all idolatry, then, though God, as Sovereign of the world, rules over all the nations of the earth, he would govern the Hebrew nation by laws of his own framing, and would bless it with a more particular and immediate protection." —*Wines*. This proposal was accepted by a unanimous vote of the people. "And all the people answered together, and said, All that the Lord hath spoken, we will do."—Ex. xix: 8. They virtually elected the Lord to be their King, and promised obedience to him as such. Hence their government is called a *theocracy*. This must be kept constantly in view in order to understand the distinctive nature of the judicial code. In it, the Law-giver speaks, not as the Moral Governor of the world, not as the Head of the Church, but as the King or Civil Ruler of Israel.

How may we distinguish the precepts which belong to this code, from those which are moral or ceremonial? From what has already been said, it is evident that judicial precepts may, without much difficulty, be distinguished from ceremonial, by the subject-matter. The latter pointed out the times, places, manner, and ordinances of Divine worship, so far as they were peculiar to that period, or that people; the former defined the duties of the Jewish magistrate, and furnished the rule by which he was to be guided in administering justice, and maintaining public order.

The difficulty of distinguishing judicial from moral precepts is much greater, because the subject-matter is often the same. In other words, the same act is, in many cases, prohibited in both these codes—both might be violated by the same act; as a violation of the moral law, it would be a sin; as a violation of the judicial, it would be a crime, a felony, an offence against the commonwealth. As a violation of the moral law, the magistrate had nothing to do with the punishment of it; as a violation of the judicial law, it was his duty to inflict the prescribed penalty. There are provisions in the judicial law relating to *some* of the acts prohibited in each of the precepts of the Decalogue, with the single exception of the tenth; but the act is forbidden in the former case, not as it is a sin against God, but as it is an offence against the peace and welfare of society. In distinguishing between moral and judicial precepts, therefore, we are not to be guided by the subject-matter alone, or the act prohibited, but we must consider also the manner, circumstances, and reasons of the prohibition. The following rules, in connexion with the observations heretofore made, may aid us in determining satisfactorily to which of these two codes a given precept belongs.

1st. Moral precepts are usually delivered in the second person singular, *e. g.*, "*Thou* shalt have no other gods before me;" judicial precepts in the third, *e. g.*, "*He* that smiteth a man so that he die," &c. Let any one read attentively, at one sitting, from the beginning of the twentieth to the close of the twenty-third chapter of the book of Exodus, and he will be struck with the change from the second to the third person, when the sacred writer enters upon the delivery of the *judgments*, i. e., judicial laws. Nor is it difficult to discover the reason of this change from the second to the third person, in passing from moral to judicial precepts. The former, being intended to be the guide of conscience, are addressed to every individual man; the latter, being intended as the guide of the Jewish magistrate in administering justice, are usually addressed to him, and the party supposed to be arraigned before him, is the third person of whom the law speaks.

It must be admitted that judicial laws, in some cases, are delivered in the second person. But even when this is the case, the law, it is believed, is addressed to the magistrate, or at least intended to guide him, and not the conscience of the individual citizen; *e. g.*, in Matt. v: 38, 39, we read, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil." The reference here is evidently to the judicial law recorded in Exodus xxi: 23—25: "Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Now, how are we to understand our Lord in the passage just quoted from the Sermon on the Mount? Did he intend to set aside or repeal the law given by Moses, and introduce a stricter rule of duty? Or did he intend to set aside a false interpretation of the law, and state what had always been the duty of the individual man under personal injuries? To me, it appears unquestionable that this last was his intention. It seems that the law in question had been interpreted by some, at least, of the Jewish Doctors, to authorize private revenge, and this was probably the popular understanding of the law at that period. The great Teacher pronounces this an utter misapprehension of the meaning of the law. It was not addressed to the individual injured; it did not authorize him to avenge himself; it was addressed to the magistrate, and prescribed the penalty which he was to inflict, after a judicial investigation of the case. The rule of duty which is to guide the conscience, is to be sought, he here gives us to understand, in another law, viz., that which is fulfilled by love. In a word, the general rule to which, it is admitted, there are exceptions, is, that moral precepts are delivered in the second person, and judicial precepts in the third.

2dly. In moral precepts the Lawgiver simply commands or forbids; in judicial precepts he usually prescribes temporal pains and penalties for the violation of his law. Here, also, the reason is obvious. The moral law is not to be administered, or its penalty executed by man. None but the Searcher of hearts is competent to try men by that law; none but the Almighty can inflict its penalty. It was not necessary, therefore, to specify the penalty for every violation of that law; it was sufficient to declare once for all, and this has been done in the threatening addressed to our first parents, that the wages of sin, the penalty of the moral law, is death. But the judicial law was to be administered, and its penalty executed by the Jewish magistrate. He needed, therefore, a specific rule, and the law furnished such a rule—it provided specific penalties for every violation of its demands, except in a few cases of comparatively light offences in relation to which his power was discretionary—"he shall be punished as the judges shall determine." But, although the magistrate was authorized to inflict punishment for many things that were sinful, the punishment of sin was not, and indeed could not be committed to him; it was as felonies, as against the peace, and dignity, and good order of society, that he was to punish such acts. Has not inattention to this obvious distinction had something to do in leading infidels, and some who are not infidels, to maintain that Moses, and the people to whom he gave laws, knew nothing of a future life—that his laws utterly ignored a future state of rewards and punishments?

3dly. There is still another criterion to which it will often be necessary to resort, viz., the *reason* or *end* of a given precept. When the obvious reason or end of any enactment is something peculiar to the relation in which the Hebrews stood, the circumstances in which they were placed, or the end for which they were separated, and to be kept separate from other nations, we may safely conclude, that so far as it depends on such reasons, it does not belong to the moral code. Suppose, *e. g.*, the question were raised, whether the law respecting usury, *i. e.*, compensation for the use of money loaned, was moral or judicial. The obvious purpose of that law was to prevent the Jews from becoming a commercial people, or entering largely into commerce with other nations, which would, in their circumstances, have proved a snare to idolatry, and militate in other ways against the ends which Providence designed to accomplish by them. Not this provision only, but many others in their civil code, were intended, for this reason, to make them a pastoral and agricultural, rather than a commercial people. There can, therefore, be no reasonable doubt, that the law in question was one of their *judgments*, or civil laws. M.

For the Young.

For the Presbyterian Banner and Advocate.

DEAR CHILDREN:—You have all, doubtless, seen the comet, and heard that it is a light body floating in the air with great rapidity; and that its tail is supposed to be fifteen millions of miles in length.

Would you like to hear what a little boy, three years of age, thought when he first saw it? He exclaimed, in broken, childlike accents, "O beautiful, its the angels way in heaven." The next morning, on awaking, he said "he thought the *comick* must be the road for good people to go up to heaven on."

The Bible tells us, dear children, that there is a way to heaven, and that it is pleasant, and all its paths are peace. Are you sure that you are in that safe and pleasant road. If so, there is not only a harp of gold, and a beautiful crown ready for you, as you enter the pearly gates, but a mansion which Christ has prepared for you there.

Now there are several ways that I fear some children are walking in, which lead to a place very different from heaven. One of them is the way of *disobedience*. This will prevent their ever entering that happy land. Another is the way of *pride*, which ends in darkness and despair. A third is a road for the indulgence of *evil tempers*, leading to certain destruction. A fourth is the path of *idleness*, in which the souls of all who remain in it will be lost. There are many other roads leading to eternal death.

Let me entreat you, as you value your precious undying souls, to walk in the bright, narrow path with the dear Saviour, the children's friend; then, and not till then, can you be safe.

New Haven, Conn., October 8, 1858.

An Apalling Contrast.

Rev. Dr. Murray, of Elizabethtown, writes thus of his first visit to the Fulton Street prayer-meeting:

As I glanced upon the high brick stores in Ann Street, the memories of other days rushed in upon me. Where those brick stores now rise, upwards of thirty years ago there stood some wooden buildings, of very lowly pretensions. In an upper room of one of them, there dwelt an old colored woman, then widely known as Aunt Betsy, or Sarah—which, I now forget. She was very old, and very feeble, and remarkably pious. And some young men, mostly from the Presbyterian and Methodist churches, held a prayer-meeting in her room on each Sabbath afternoon, as she was too infirm to attend on any of the public means of grace.

While absorbed for a moment in these recollections, I was awakened from my revery by a familiar voice, in fervent exhortation. It was that of one who is now one of the princely merchants of New York, but in his youth he was one of the young men who met for prayer in the room of Aunt Betsy, and his wife was one of the little girls who, as the ravens did to Elijah, carried to her daily food!

One of them rose to eminence as an accomplished writer and editor, and for years has served his country and the cause of Protestantism with distinction, as a Minister at a foreign court.

Another of them is an Ex-Mayor of the City of New York, whose hand has never been withheld from any work of religion or philanthropy.

Another is the honored partner of one of the largest publishing houses of the city of his residence.

Another of them has risen to eminence as a merchant, and is a pillar in one of the most important congregations in the British Isles.

Another is also a well known merchant of New York who has a heart for every good work.

Another is a useful minister in the Western States, whose labors have been eminently blessed in turning many to righteousness.

I was myself among the youngest of the company, and when I was first invited to join the circle in the room of Aunt Betsy, was not a communicant of the Church.

These statements were made in the prayer-meeting, and after Dr. Murray had sat down, a man rose in another part of the room, his tremulous accents showing the feelings that were within him. "I have," said he, "recently visited the prison at Sing Sing. As I went from cell to cell, I met with an old man who told me a very different story from that just narrated. He said that when young he was one of a company who formed an infidel club, and who met once a week for talking infidelity, gambling, and drinking, not very far from the upper room of Aunt Betsy. And I was shocked as he told me of the end to which his companions came. "One," said he, died by his own hand; another by the hand of violence; some in the State Prison; some of *delirium tremens*; and as far as I know, I am the only one of them surviving; and here am I in the garb, and daily at the work of a felon."—*Examiner.*

Miscellaneous.

Something for those who Wish to be Beautiful.

A truth which we have often appreciated is beautifully expressed in the following:

As we were about to start, I saw the captain move to an elevated position above the wheel; and it was interesting to see how quickly and completely the inward thought or purpose alters the outward man. He gave a quick glance to every part of the ship. He cast his eye over the multitude coming on board the ship, among whom was the American Ambassador to England, who, if the captain may be said to embody the ship, may be said with equal truth to embody in his official person a nation's right and honor. He saw the husbands and wives, the mothers and children, intrusted to his care, and his slender form, as he gave the orders for our departure, seemed at once to grow more erect and firm; the muscles of his face swelled; his dark eye glowed with a new fire; and his whole person expanded and beautified itself by the power of inward emotion. I have often noticed this interesting phenomenon, and have come to the conclusion if man, or woman either, wishes to realize the full power of personal beauty, it must be by cherishing noble hopes and purposes—by having something to do and something to live for which is worthy of humanity, and which, by expanding the capacities of the soul, gives expansion and symmetry to the body which contains it.—*Professor Upham.*

What Kills Ministers.

Rev. Dr. Adams, of the Madison Square Presbyterian church, in a recent discourse, referred to the apprehension entertained by some, that the present religious awakening would result in injury to the ministers, from the extra demands upon their exertions. "But," said the Doctor, "no greater mistake could be imagined. I can tell you what it is that kills the Christian minister. It is to labor Sabbath after Sabbath, and year after year, and see no fruit follow his labors; to preach only to dull ears, and appeal to hearts that are hardened against the truth."

This we know to be true. It is always easy for the pastor to work where good results are visible on every hand, and always hard, when he has occasion to say, "who hath believed our report, and to whom is the arm of the Lord revealed?"—*N. Y. Chronicle.*

Emigration.

The number of emigrants that arrived in New York for the week ending the 15th inst., was 598—making a total of 75,989 since the commencement of the year. The arrivals for a corresponding period in 1857, numbered 182,082. The effect of the financial revulsion, both in this country and abroad, is plainly to be seen in the remarkable falling off in the tide of emigration since last year. The total up to January 1st, 1859, will probably not be over 77,000, while that of 1857 was about 183,000. It is less than 25 per cent. of the emigration for 1854, which reached the magnificent figure of 319,000. In that prosperous series of years, from 1853 to 1858, the emigration amounted to about 860,000—or enough to populate a large State.

A Lunar Tide upon Lake Michigan.

The Annual Meeting of the Chicago Historical Society was held recently, at the house of the Hon. I. N. Arnold, on Erie Street. Among other important facts communicated, Col. Graham states, as the result of a long and carefully conducted series of observations, his discovery of a lunar tide wave upon Lake Michigan. From the comparatively small area of the body of water acted upon by the lunar influence, the co-ordinate of the altitude could not be but small. This circumstance, added to that of the almost constant disturbance of the lake surface by winds, renders this co-ordinate of altitude measurable only in cold weather, and when the moon is in conjunction with or in opposition to the sun. At such times its average is about two-tenths of a foot, or say two and a half inches. This announcement will be a matter of great interest to the scientific world generally.—*Chicago Journal.*

British Enterprise.

It is said to be the purpose of the British Government to construct a railroad from the head waters of the Saskatchewan river to the waters of the Pacific in the Frazer's river region. Three gentlemen, connected with the Canadian Government, started for London upon this business, several weeks ago.

Siege of Sebastopol.

General Niel, of the Engineers, has just published a "Journal of the Siege of Sebastopol." During the Siege, which lasted three hundred and thirty-four days, the French artillery threw into the town 510,000 round shot, 236,000 shells from howitzers, 350,000 shells from mortars, and 8,000 rockets. During the war, moreover, the infantry fired 25,000,000 of cartridges.

Forms of Bequests.

When bequests are made to the Institutions of the Church, let the following forms be carefully observed. Legacies are often lost to the cause which the testator designs to aid, by a defect in the will. When real estate or other property is to be given, let it be particularly described.

Board of Domestic Missions.

To the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of , (or, I devise a certain messuage, and tract of land, &c.,) to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Domestic Missions of the said General Assembly, according to the provisions of their charter.

Board of Education.

I give and devise to the Trustees of the Board of Education of the Presbyterian Church in the United States of America, the sum of , to be applied by said Board to the Education of pious and indigent young men for the Gospel ministry.

Board of Foreign Missions.

I bequeath to my executors the sum of dollars in trust to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

Board of Publication.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum (or, I devise a certain messuage and tract of land, &c.,) to be held by the said Trustees, and their successors for ever, to and for the uses and under the direction of the said Board of Publication, according to the provisions of their charter.

Church Extension Committee.

The Church Extension Committee of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of dollars, in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Church Extension Committee of the General Assembly of the Presbyterian Church in the United States of America, located in the city of St. Louis, Missouri, to be applied to the uses and purposes of said Committee, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

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For further information, apply to Mrs. O. L. Williams, at Newburg, after the first of April; or to Rev. I. N. Hays, Shippensburg. ap10-tf

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