# PRESBYTERIAN BANNER & ADVOCATE.

Presbyterian Banner, Vol. VIII, No. 33
Presbyterian Advocate, Vol. XIII, No. 18

"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO."

WHOLE NO. 387

DAVID McKINNEY and JAMES ALLISON, Editors.

PUBLICATION OFFICE, GAZETTE BUILDING, FIFTH STREET, ABOVE SMITHFIELD, PITTSBURGH, PA.

Philadelphia, South West Corner of Seventh and Chestnut treets

TERMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, FEBRUARY 25, 1860.

By Mail, or at the Office, $1.50 per Year, Delivered in the City, 2.00 " " } SEE PROSPECTUS


## Original Poetry.

### Angels.

*"Are they not all ministering spirits."*

Mother weeping o'er thy darling,
Dying on thy loving breast—
Holy angels hov'ring near thee,
Gently take it to its rest.
Blooming Bride, in joy and sorrow,
Leaving now thy Father's home—
Angels holy, still be with thee,
Aid thee in thy journey on.

Pilgrim trav'ling, onward hast'ning,
Upwards to your home on high—
Angels help thee, angels guide thee,
Angels point thee to the sky.
Age may meet thee, make thee weary,
Sorrows' clouds make dark the way—
Angel voices still will cheer thee,
Singing of "the endless day."

Friends of sunny hours may leave thee,
When these clouds of sorrow come,
Angels press the closer to thee,
Whisp'ring "thou art near thy home."
Courage Pilgrim, Mother, Sister,
Pressing onward in the way,
Keep your footsteps near the Saviour,
Soon will shine a brighter day.

Angel's watch'd our blest Redeemer,
Cheer'd him 'mid the darkest gloom;
At his birth—and in temptation,
In the garden—at the tomb.
Jesus is our elder Brother,
Will not angels help us too?
Help us living—bear us dying
On their wings, his face to view.

YELRUTS.

For the Presbyterian Banner and Advocate.

### Revival in Highland Congregation, Presbytery of Allegheny City.

MESSRS. EDITORS:—"The Lord hath done great things for us, whereof we are glad, and to his name be all the praise."

This church observed the second week of January, in accordance with the request of the General Assembly. During the following week, prayer meetings were continued nightly through the congregation, with family visiting, and occasional preaching by our pastor, preparatory to a contemplated series of meetings, which commenced on Monday, the 23d ult. Our regular series continued a fortnight. During the first week we had preaching in the afternoon, and also at night; and through the second week at night only, with a short season of prayer before, and an inquiry meeting after each service.

Messrs George P. Hays, Ramsey, and other godly young men from the Seminary, imbued with the spirit of the Gospel, preached for us.

Our assemblings increased in numbers and in interest as the meetings progressed. The silent tear, the flushed cheek, and the low sob, heard in every part of the house, gave unmistakable evidence that the Spirit of God was dealing powerfully with the heart, not only of the unregenerate, but with those who had long professed his name. A deep solemnity marked most of our meetings; and the inquiry meetings, after preaching, were attended by about forty persons, most of whom professed to have found Christ precious to their souls, and to enjoy peace in believing on his name.

As we contemplated having a communion on the second Sabbath of February, prayer-meetings were continued through the congregation every night; and during all this time we had family visiting, catechising, and earnest exhortation by our faithful pastor.

On Sabbath the 12th inst., the sacrament of the Supper was celebrated, and thirty-two persons on examination, made public profession of their faith in Christ, and took their seats with the rest of God's children at his table.

Three others who enjoyed a comfortable hope, were detained at home, on that day, through indisposition. Dr. A. Williams, of Sewickley, was with us during our communion, and much refreshed and encouraged our hearts in the Lord.

J. A. McC.

For the Presbyterian Banner and Advocate.

### Organization of a Church, &c.

On Sabbath, December 4th, 1859, preparatory steps were taken to organize the First Presbyterian church, (Old School,) of Richardson Co., Nebraska Territory, but not completed until January 22, 1860, when the *office-bearers* (two Ruling Elders and one Deacon,) were ordained and installed by Rev. S. M. Irvin, of Iowa Missions, near Highland, Kansas.

This "little sister is a *wall*," and deserves to have a "palace of silver" built for her King's glory and praise, because she is located in a beautiful, rich, and promising land. And in view of her promising bright future, her "*breasts* are like *towers*," and we hope she finds favors in the eyes of her *beloved*, and may she also find *favor* with, or among her rich, honorable, and royal sisters. Although the Presbyterian element is not strong in this county; yet, in point of number, intelligence, and respectability, it is the predominant religious element in the region.

Richardson is the South-East County of Nebraska, having Kansas for its Southern line, and the Missouri River for its Eastern boundary, and thus it has both navigation and railroad to connect it with Eastern cities and commerce.

Education is popular in this region. Within twenty or thirty miles there are, beside common schools, an Academy and University, with large brick buildings, erected at the cost of eight or ten thousand dollars.

We invite Presbyterians who desire a Western home, to come and see us, or we refer them to Rev. S M. Irvin, Highland, Kansas, who has resided in this region for the last twenty three years.

JOHN PRYSE, Missionary.

For the Presbyterian Banner and Advocate.

### Professors Once More.

"I always watch professors." Quite likely. A great many do. It was said of old, that they were made a "spectacle to angels and to men." Certainly, a multitude of eyes watch them now; and repeat their observations and *conjectures*, for the benefit of others. Indeed, considering the multitude of watchers, what minute things are reported, how readily small things grow to be great; it is a wonder professors stand so well. "But I watch professors, when I deal with them." Very many do. I have known bad boys, watch to tease an old Quaker, because they supposed the "friend" was bound to bear without retaliation. So some people watch a Christian professor; and having understood that the Gospel exhorts men not to be worldly minded, to bear evils patiently, and teaches that it is not reputable for church members to have law suits, they conclude, that a professor is a safe subject, for any dishonest trickery that can be piled upon him; that he will take it patiently, or at least, for the sake of his Christian character, not venture into law. I think it would not be difficult to name a score of cases, in which men have attempted impositions on a professor, they would not have thought of against another.

"But I am afraid of them, they are so hard." Now, I really suspect that. When I used to hear such charges, I believed them, and mourned it should be so. But my eyes were opened by a small personal operation. A fair business man of the world, bargained with me, before witnesses, to do some work at a fixed price. When it was done, and not as well as he had agreed, he increased the price twenty-five per cent.; and endeavored, by threatening, and bullying, to force payment; and when the witnesses were produced, he had the impudence to tell me, "he thought when he was dealing with a professor, he would have no trouble at settlement." Now, since that, I think there must be some truth in the saying about "Stop thief" And when a man complains that a professor is hard, I think he tried to cheat him, and failed.

"Well, professors are sharp." If they are not, they must be dull scholars. They certainly meet with sharp practice, and having had the experience of eels, a few times, it is not strange that they become chary. Here, friend, is the truth. Many professors are nothing but worldly men with a Christian name. *You* ought to be an earnest, faithful disciple of Christ, fulfilling your duties to God, and shaming them for their sin. But while you are not such, a name is nothing; you are brothers at heart, and do not speak evil one of another. Then many real Christians, finding no one that will refrain from attempts to cheat them, because they are Christians, are forced to doubt and distrust all with whom they deal. You, yourself would take the best of a bargain off them if you could. Now, it is unjust, miserable cant, to talk of that caution, which you necessitate, as an objection to religion. I have told you the truth plainly, but kindly. May it do you good. A.

### From our London Correspondent.

*The Great Eastern's Captain Drowned—The Unblessed Ship—The Sabbath and Compulsion—The Commercial Negotiations with France—The Opening of Parliament—Roman Catholic Statistics—Progress of Monasticism—Counterfeit Manufacture of Antiquities—The London University, and Doctors in Science—Elevation of Education vs. The "Cramming" System—Revivals and the Westminster Review—The Clerical Journal and the Ulster Awakening—Fisherwick Place—Belfast—Mr. Radcliffe and Islington—Lord Rodan and the Prayer Meeting at Exeter Hall.*

LONDON, January 24, 1860.

THE GREAT EASTERN seems doomed to disaster, if not to the ruin of her shareholders. By a sudden and fierce storm on last Saturday morning, the gallant Captain Harrison, who, as commander of the *Africa*, had crossed the Atlantic again and again, for years, in safety, was drowned. Two others also perished. All attempts to resuscitate the body, even by the most improved system, were vain. The whole nation mourns his loss, and the confidence of the public in the *Great Eastern*, which had been previously shaken, is now lower than before.

The enterprise was boastful, and not very practical or English-like from the beginning. It was got up in the time of raging speculation, when "imagination's airy wing" soared into the empyrean almost out of sight, and the organ of "Wonder" was also brought into very active exercise. The recent investigations at the meetings of angry shareholders show that about £367,000 have been expended, that the structure is not so firm, or trustworthy as it ought to have been, or as the contract required, and that large additional sums must be expended before she is seaworthy. Even then, who would expect profit, with such immense sums for the ship's working expenses. Mr. Lever, of Galway, has been making tenders for the hire of the ship, but these have been declined for the present, and with the present feeling abroad, the public would not adventure themselves on a voyage across the ocean.

It is sad to think that a large portion of the work of this monster ship, when building at Blackwall, was performed on the Lord's day, that no provision was made for the religious instruction of the men, or the education of their children, and that after the accident on her way to Portland, when on a Sabbath morning some of the men demurred to working on that day, (from conscientious feeling,) they were put under arrest. No benediction was invoked when she sailed first of all, and a godless set of men the leading proprietors seem to be. The Crystal Palace is precisely under similar control, and too many of our railways, also. They pay very badly, and theirs is not "the blessing" which "maketh rich and to which He addeth no sorrow."

THE COMMERCIAL TREATY with France is, for the present, not signed. The *Times* and the country begin to murmur at the fact that France either cannot or will not give up her protectionist duties until the Summer of 1861, at least in many departments. Meantime she will be getting material of war from us, in the form of iron and coal in large quantities. By admitting their wines at a low duty, (and these are but articles of luxury,) we shall diminish our own revenue. Besides, it is objected that large protective duties will be maintained on many articles, even after a year and a half has expired, and that free trade reciprocity will thus be imperfect. Nevertheless, I believe the Treaty (the work of Mr. Cobden, mainly,) will, in all probability, take effect. The growing belief that the Emperor has made his deliberate choice of the English Alliance, and means to favor Italian freedom, will strengthen the Cabinet here in any commercial treaty with France.

The Queen's speech will be delivered this afternoon. Possibly I may be able in my next to tell you something of the interior of both houses, on the first night of the session.

ROMAN CATHOLIC STATISTICS, supplied in the Romish *Directory* for 1860, are very suggestive. Churches, chapels, and stations, amount to 767 in England and Wales, and in Scotland to 188, giving a total of 950 places of Romish worship in Great Britain. Ten years ago (the year of Papal aggression,) the number was 680, so that the increase is nearly fifty per cent. During the same period the Romish clergy, secular and regular, have increased in England and Wales, from 788 to 1,077, and those in Scotland from 110 to 154; the increase for Great Britain being thus rather more than twenty five per cent.

The growth of convents for women, and of religious houses for men, has been even more marked; monasticism having increased in the ratio of from 62 to 160, or nearly at the rate of three hundred per cent. At present there are in Great Britain twelve Colleges, all mainly intended for the training of the priesthood; for it is well known that the lay education in these colleges is made wholly subservient to that of "Church students," and is consequently at a low ebb, as far as secular and classical learning is concerned. There are, besides the above, Noviciates, or places for training novices, belonging to the several Roman Catholic churches, and which are attached to the religious houses. There are ten of the convents mainly devoted to the education of the upper classes of Roman Catholic females.

The Sisters of Mercy, whose work lies mainly among the humbler classes, have no less than three houses in London, two in Birmingham, and others at Bristol, Nottingham, Liverpool, Preston, Sunderland, Clifford, and Wolverhampton.

THE MANUFACTURE OF ANTIQUITIES—in other words, a wholesale production of counterfeit vases, statues and other articles, in perfect imitation of those known to be of Roman origin, and found in the district—is now discovered to be going on in Germany. The town of Rhemzabern, near Spires, was supposed to be the scene of this imposition. The Romans had settlements here, and the place is indicated in the itineracy of Antoninus and in the Theodosian map. The soil has been always rich in every description of Roman relics, including urns of baked clay, sarcophagi, engraved precious stones, and red vases made by potters. Many antiquities having brought profitable prices, the idea of a forgery system was suggested and acted on. The whole country was so inundated with this pottery ware that suspicion was around. The Academy of Sciences at Munich, sent a special agent to Rhemzabern, and he has arrived at the conviction, after a minute investigation, that the mysterious manufactory is not there, but at Mentz, which is strongly suspected of having produced an antique ivory casket, so perfectly imitated as to have been purchased at a high price for the British Museum. Man, as Lord Kaimes says, is an "imitative animal," and covetous man is especially so. There is a vast amount of imposition in this way, pervading the British and Continental market for pictures, and articles of alleged antiquity, and the best judges are sometimes deceived. The copies (and I have seen such copies, for example, of some of Sir Joshua Reynold's best pictures,) it may be said, are nearly as good as the originals. But the difference is, that the best copy is not the original.

A NEW ACADEMICAL DEGREE, that of Bachelor of Science, has been founded by the University of London. Bachelors of Arts of the University, and undergraduates who shall have passed the first examination for Bachelor of Medicine, will be admitted to the degree of Bachelor of Science, on passing the second examination prescribed. Other candidates must pass the matriculation examination, and also two other examinations. All candidates must show a competent knowledge of the fundamental principles of—1, Mathematics; 2, Mechanical and Natural Philosophy; 3, Chemistry; 4, Biology, including Botany and Vegetable Physiology. In connexion with this degree, will be the higher one of Doctor of Science, two years elapsing after the obtaining of the Bachelor's degree, before the examination for the highest degree just mentioned.

This is one of the signs of the times, in connexion with the increasingly high standard of education now aimed at, under the stimulus of the multiplied openings for talent and gifts in Great Britain and the Colonies, and not the least in the civil service of the Government in India and China. Competitive examinations are of recent adoption, and are working well for the interests of the country. The Middle Class examinations at Oxford, are stimulating schoolmasters to be diligent, lest *they* should lose their position. Too many of that class make a trade of what they are quite unfit for. The "Dothaboy's Hall" system is not entirely abolished; and at all events, if boys are pretty well fed as to the body, it is too often a *cramming* system which is adopted as to the mind; so that *intellectual* digestion of such bolted morsels of facts and words is well nigh an impossibility.

REVIVALS are still the subject of discussion, *pro* and *con*. The *Westminster Review* has a very long article on the subject; a strange compound, evidently written by one who has been brought up within the pale of Evangelism, but who has revolted and run away. Balaam like, he is sometimes compelled to bless, while he intended to curse. The *animus* of the writer is sufficiently indicated. The first condition, according to him, is *ignorance!* The second, that "all the members of the Church shall enjoy complete freedom from doctrinal and disciplinal restraint;" (!) "in order that the laity may co-operate in the religious services by preaching, mutual exhortation, telling how the Lord has dealt with them, and combining in fervent and long continued prayer for the salvation of souls." And the third, "that the intellect be rendered inactive, the imagination and emotions being excited, and that *the sentiment of fear* be especially addressed and powerfully wrought upon." With regard to the appeal to *fear*, it is denounced. The *Wesleyan Times* seems to scent the traces of Joseph Barker, or some one of the fugitives from Methodism who claim to be "original thinkers," and writes very ably on the whole subject. The *Westminster* Reviewer had declared that "interpolations and excrescences still clung to by the people, as essential parts of the faith, are now rejected by distinguished Biblical scholars;" Mr. Maurice discarding the doctrine of "eternal punishment;" Jowett exploding the theory of "sacrificial atonement;" Professor Powell "repudiating the authority of the Old Testament, and consequently the doctrines of the fall of man and the obligation of Sabbath observance;" Mr. M'Naught, "renouncing Scripture inspiration;" and the Bishop of Hereford, "doctrinal religion generally." The Reviewer having added, "The process of simplification will undoubtedly have to be carried still further," the *Wesleyan Times* writes thus:

> The process of *obliteration* is what he means, as will be readily understood when we mention that the solemn words of Our LORD, "He that believeth shall be saved, and he that believeth not shall be damned," are denounced by him throughout his whole lucubration as a fabricated ghost "which has struck terror into the hearts of millions of every Christian generation during the last eighteen centuries."
>
> We are sorry to discern in the writer of this awful article a Jacob hand under an Esau covering. Is he describing himself as well as men like Joseph Barker, when he says, "There are not a few gifted with superior intellect and natural earnestness of character, whose conversion proves a first impetus to their mental activity; the force of which is not expended, until, having carried them through Methodism, and often subsequent religious phases, it enables them to attain intellectual freedom, and an honorable position among the original thinkers and workers of their generation—the men of genius of whom the nation is proud." The only "man of genius" we know of, to whom this description is at all applicable, is Thomas Cooper, who, now, like Saul of Tarsus, builds up the faith which he once destroyed. Be this as it may, the man who penned this vaunt evinces that familiarity with the manners and modes of speech of Christian life, which, only to be acquired through education among them, enables the recreant with greater ease and speciousness to attack the faith which he has renounced. This familiar knowledge points many a sneer. Hence we have a long parade of Scripture expressions, or expressions deduced from Scripture, which, by exaggeration, are made to represent the implacable wrath of God, self mutilation by males, desertion of parents, and other monstrosities, as imperative on the faith and obedience of men. The Word of God, in short, is represented as such a hotchpotch of extravagances and contradictions, that it is difficult of comprehension in proportion as its readers are well-informed, gaining an extreme paucity of "scientific converts," and commanding "the unhesitating and perfect faith" of such only as come to it in a state of ignorance and have no mental acumen to exert with which to test it.

Such being "the difficulties of becoming a Christian," it follows that "to effect sudden conversions, a condition of the first importance is ignorance." This is "a short and easy method," of dealing with the Revival in Ireland or elsewhere.

The *Westminster* Reviewer gladly recognizes the notable moral changes which have been effected by the Irish Revival; but he doubts their permanency, comparing the movement with that of Father Matthew, and forgetting that the latter effected a temporary result by a direct and arbitrary test—often without conviction, and under the popular impression of supernatural power in the imposer. Whereas now the cessation of drunkenness among a Protestant population in Ulster is, as the *Wesleyan Times* truly says, "an indirect result, and one of the effects of the Revival, thereby proving the operation of a *moral* change"

In another part of the *Wesleyan Times*, is a friendly and favorable notice of "The Ulster Awakening;" and it is said, "With such a body of evidence as this before us, we need not be troubled in our minds, though a host of *Westminster* reviewers, *Lancet* explainers, *Saturday* fledglings, skeptical and inexperienced physiologists, and 'special correspondents,' may doubt, rail, or revile."

It is curious to observe how extremes meet. While the *Westminster* believes that "the procession of revivals will continue," the *Clerical Journal*, (a High Church organ,) recognizes the fact affirmed in the "Ulster Awakening," (which it reviews at some length, and in a kindly tone,) that these are "periodical visitations of the Spirit." But it affirms that the author of the "Ulster Awakening" might have omitted the revivals of the Puritan age, and of the last century in England, as well as those in Wales and in Scotland, and inserted in his list, instead, the revival of the Nicene age; the resurrection of life in the eleventh century, in connexion with some active Fraternities of the Church of Rome," when "the religious corporations were multiplied; also that of "the preaching brothers in the thirteenth century;" the great Revival of the last half century, which has led "thousands of churches and clergy," to a restoration of the primitive efficiency of Episcopal orders in the National Church of this land, as well as in the Colonies. It therefore classes the "Ulster Awakening" among "sporadic" Revivals, even as are those of "French Romanists," (the Jansenists of the seventeenth century,) "American religionists, and primitive Methodists." The "evil greatly preponderates over the good." The Revivalists are right in having faith in "united, faithful, persevering prayer;" but such prayer must be "*in God's own house;*" that is, in the Church Episcopal only! After all this, it is, I suppose, very much to be grateful for, to find the "Ulster Awakening" thus spoken of: "We are glad that so remarkable a movement should have found so fitting a chronicler, and we commend the book to those of our readers who desire to see what the Ulster revivalists have to record of their movement, and what an able advocate has to say in its defence."

AT BELFAST, the work of the Holy Spirit is mightily operative in Sabbath Schools. I have before me, as I write, a letter from an elder of Dr. Morgan's church, accompanying the annual report of Fisherwick Place Sabbath Schools, for 1859. The number of scholars on the books is eight hundred and fifty one. The average change of scholars is three hundred each year. The daily occupation of the boys is divided into fifty-one trades; and those of the girls, twenty-three. The Report states, "The Lord Almighty hath visited us with an abundant shower of his heavenly grace, and many, many in our schools have, within the past few months, found Christ the Lord, and are now rejoicing in his love and favor. From one to eight, in many of our classes, have tasted of his love; we do not wish to say the number whom we believe to have been truly converted, but we are thankful to know that they are a goodly company. A spirit of earnest pleading is among us, and the one great plea is for the unconverted scholars. We have united prayer-meetings, we have little companies part for supplicating, and we have concerts for secret prayer." As to the general presence of a Divine Influence, it is added: "The friends and supporters of Sabbath Schools have much cause for thankfulness, in knowing what the Lord has been doing in the schools of Ulster. He has set his seal to the work."

My friend, in his private letter to me, says: "The work is still progressing in our school; many, this week, have been with me, in tears, anxious about their souls." He adds, "We have been remembering London, of late, in our public meetings for prayer. Oh, that there may be a great movement in the mighty city. Such an event would tell on all the world."

Last Lord's day, Mr. Reginald Radcliffe, a lay Evangelist who has been remarkably blessed, preached in my own church; Dr. D. V. M'Lean taking the pulpit with him, and conducting the devotional services. Very solemn, and I trust saving impressions, are made. We have some *drops* of the heavenly rain—ask for us an enlarged outpouring from Him who is able to do for us exceeding abundantly above all that we ask or think.

The excellent EARL OF ROBEN—an Ulster man—presided at the Evangelical Alliance Prayer Meeting, on Thursday last, in Exeter Hall. A similar meeting is held to day. To morrow is a public meeting at Edward Street, Portman Square, to hear the statements of officers and others, who have visited the scenes of Irish Revivals.

J. W.

P. S.—Since writing the early part of this letter, I learn that the Commercial Treaty with France was signed yesterday.

### Lesson of Faith.

Looking out of his window one Summer evening, Luther saw, on a tree at hand, a little bird making his brief and easy disposition for a night's rest—"Look," said he, "how that little fellow preaches faith to us all. He takes hold of his twig, tucks his head under his wing and goes to sleep, leaving God to think for him?"

ZEAL without knowledge is fire without light.

For the Presbyterian Banner and Advocate.

### Go or Send!

*Sabbath Schools* should be planted in thousands of neglected neighborhoods the coming Spring and Summer Multitudes of untaught children may thus be brought under the direct influence of Bible truth Every Christian and patriot has some responsibility in this matter—should *go* or *send*—and if possible do both. The American Sabbath School Union is receiving numerous applications from theological students for Sabbath School missionary appointments during the Spring and Summer vacations—from three to five months. To engage in this work would be a great blessing to the young men themselves, in giving them that knowledge and experience, so important in the work of the ministry, and would furnish them with the funds needed to enable them to prosecute their studies (which in many instances must be abandoned, but for some such pecuniary aid,) to say nothing of the advantages to be enjoyed by the churches, when these young men shall become pastors, or of the blessings immediately conferred upon those for whose moral elevation and salvation they would specially labor in the mission proposed.

We have abundant testimony upon this subject from theological professors, pastors, and students, who speak from their own observation and experience. We can employ but few of these young men, unless the money shall be paid or pledged specially for this purpose. Our policy in regard to *collecting agents*, has thus far fully met our expectations, but has resulted in making a large proportion of our donations and collections *specific*, and has thus put into commission an unusually large number of *permanent* missionaries.

This leaves us without means to employ student or temporary missionaries. *Three or four hundred* theological students, connected with various Evangelical Churches could be engaged for this work within the next month, if we had the means to meet the expense—*one dollar a day for each man.* How many who read this paper could easily furnish the means to employ one or more of these young missionaries for three, four, or five months—thus *sending* men to do what they cannot do in person. Who will join us in this *two-fold* work of benevolence—aiding the student and blessing the children? In behalf of any person or persons, churches, or Sabbath Schools, sending us $150, (or a pledge for the same) we will commission a theological student (the seminary and field of labor may be selected by the donors if desired) and send him forth among the destitute as a Sabbath School missionary. We will also furnish donors with a monthly report of the labors of the missionary employed on their account.

Responses to this proposition should be made at an early day, as arrangements must soon be completed for the Spring and Summer work.

R. B. WESTBROOK, Sec'y of Missions.
J. H. BURTIS, Associate Sec'y.
*American Sabbath School Union.*
Philadelphia, February, 1860.

For the Presbyterian Banner and Advocate.

### A Reviewer Reviewed.

MESSRS. EDITORS:—The brethren of the "new Quarterly" say that it is "*a special mission*" of their Church "to commend the Psalmody that is Divine."—p. 150. Accordingly just about one page in *every four* of this first number, is on that subject. In executing this "special mission," they speak of their "metrical paraphrase," "as *a true and literal* translation decidedly superior *to any other* in the English language," and as "framed on *the principle* of a translation of the original *as literal* as the laws of versification will allow." These are the words of this Reviewer, in other connexions. The "True Psalmody" adds: "We adhere to *the very matter* provided by God;" (p. 10,) and the Quarterly re-echoes, we "reject *all additions* to *the system* of praise which God has given to the Church." Let us examine this matter.

1. The author of the "Letters on Psalmody" thought it was his duty to explode these most extravagant and unfounded pretensions; and accordingly, in the first five of his letters, he shows that instead of singing "an inspired Psalmody," these brethren sing "a paraphrase," or "explication" of the Psalms, in which are found some *five hundred* scraps of "human composition," varying in size from *two and a half* lines down to a single word or phrase. All these, with very few exceptions, are not mere "*words and phrases*," but man's *improvements* on the Divine thought; human "additions to the *very matter* provided by God," in the original Hebrew. The plain Christian can see the proof of these statements by comparing *Rouse* with the prose translations of our Bibles, which even the Reviewer adults to be "most excellent and *faithful*," and much greater men pronounce to be "the best translation in the world," and "as *literal* as can be, to avoid obscurity."

2. Now what reply does the Reviewer condescend to make to these facts, which so thoroughly explode his professions of "an exclusively inspired Psalmody," which prove that he and his brethren have exalted into a term of communion one of their own *inventions* which had no countenance from the mother Church of Scotland, and which convict them of the very sins and "strange fire" with which they denounce other Churches? Here is his answer: "You know that this has *nothing to do with the question!*" With various expressions of contempt, he professes to see no force or meaning in this sort of argument! He ventures to affirm that it only proves that Rouse's "*Version* is in some respects imperfect!" But how could the Reviewer make such a statement? One chief design, repeatedly avowed by the author in his first "five Letters," was to show that Rouse is *no version at all*, and therefore not an "inspired Psalmody," but a "patchwork paraphrase;" and that those who sing it, necessarily are guilty of offering "the strange fire" of "human composition." Yet this Reviewer can see no relevancy in all this; *it is only discussing* "the exclusive use" of Rouse, or the *imperfections* of his "metrical translation!" But is it not something to the purpose to prove that he and his brethren have no "metrical translation," but only a "paraphrase," or mixture of Divine and human composition? Look at the subject in another light. Says the Reviewer, "If the Psalms are sung in the worship of God at all, of course *some version* must be used." But if this be a correct statement, then he and his brethren "*do not sing the Psalms* at all;" for it is proved in the "Letters" that they use exclusively "Rouse's *Paraphrase* of the Psalms," as the Scottish General Assembly have repeatedly called it. They will not pretend that "the Psalms," and an "explication" of the Psalms, are the same thing; nor yet that the General Assembly of the Church of Scotland were *so ignorant* as not to be able to call things by their right names.

3. Dr. P. appears to be quite desirous that the author of the "Letters" should oppose "the use of the Book of Psalms!" "If you *deny*," he says, "that we have Divine appointment *for the use* of the book of Psalms, why do you not say so?" But we trust no *Presbyterian* will ever be so foolish or wicked as to *deny* any such thing! If Dr. P. had read the book he attempts to review, he would have found our *principle* stated more than once, as follows: "The whole Word of God" (of course including "the book of Psalms,") "*is of use* to direct us" in *praise* (as well as in prayer.) This would have answered his question, and saved his ink and paper. We most strenuously advocate "the use of the Book of Psalms," and that, too, as of "Divine appointment." The real points of difference are these: The Reviewer professes to sing "a *true* and *literal* version or translation;" but all the time he sings only an explanatory "paraphrase," *corrupted* with hundreds of patches of "human composition." We Presbyterians, on the contrary, sing just what we profess, viz, a paraphrase of the book of Psalms. Again, the Reviewer "lays aside as useless," large parts of the Psalms, thus *improving* upon "the very matter" of "God's Psalm Book." We omit certain parts, also, as less suitable for praise than other portions of the Scriptures. The Reviewer and his brethren call their "paraphrase," "*the songs which God* has given," "an inspired Psalmody literally and truly," and excommunicate their elders and members for singing anything else, even in family worship. Our Church, on the contrary, authorizes their "paraphrase" (Rouse) to as many of our congregations as choose to use it; but approves, also, another *paraphrase*, including, in many of the Psalms, New Testament explanations. For all that we do in this affair, we claim "to have *Divine appointment*" And yet Dr. P. seems to be *astonished*, because we do not *deny* "Divine appointment *for the use* of the Book of Psalms!!" We would just as soon think of denying the *Divine appointment* for the use of all the rest of the Bible! We have thus stated the plain, unvarnished *facts* of the case. The Reviewer will probably retort, "wily tactician," "artful," "disingenuous;" but that proves nothing to his purpose. The "Letters on Psalmody" furnish abundant evidence of all these statements, and Dr. P. will not find it easy to refute even a small part of that evidence.

4. The Reviewer has another *strong point*. "The great question, he says, "is, Have we Divine appointment for the use of the devotional compositions of uninspired men in *the worship of God?*" Dr P. of course answers in the negative. But does he never use, in *Divine worship*, the prayer and prophecies of Balaam, recorded Numbers xxiii: 7—24. Does he never, in public worship, read those passages in the audience of the people? But perhaps he will say, Balaam was *inspired*. Well, then, take the speeches of Job's friends, of whom God says, "Ye have not spoken of me the *thing which is right*" Or take the confessions of the New Testament "devils," that Jesus was the true Messiah, "the Holy One of God." Does Dr. P. never read these passages in the public worship of God? Then here he commits the *very sin* of using "the compositions of uninspired men," yea of *devils*, in the worship of God! And worse still, it is not certain that they were even "*devotional* compositions"—certainly those of "the devils" were not! The Reviewer does all this, and yet he intimates to us the danger of offering "strange fire," if we use in worship the compositions of uninspired men—if we dare to sing such a hymn as,

> "All hail the power of Jesus name!
> Let angels prostrate fall;
> Bring forth the royal diadem,
> And crown him Lord of all."

But we do not wish to misinterpret the Reviewer. While he is guilty of these strangely inconsistent acts, we are aware that he had in his eye only the *singing*, not the *reading*, of "*evangelical hymns* composed by uninspired men." He strongly denies that we "have Divine authority" for singing these hymns, though he does not object to worshipping God by otherwise using in public worship "the compositions of uninspired men," and even of *devils*. Let us look at this matter

5. The Reviewer calls upon us "to produce *Divine authority* for the use (in singing) of *evangelical hymns* composed by uninspired men!" "This," he says, "is the great question." We make several remarks:

(1.) It is obvious that Dr. P. here leaves entirely out of view "the Divine appointment of the exclusive use of the Book of Psalms." The questions are entirely distinct. Suppose, for example, Presbyterians should agree to use his "inspired Psalmody," viz: "Rouse's paraphrase," exclusively of all other paraphrases of the Psalms—what then? Still, with most perfect consistency they might sing any number of "Evangelical Hymns." And suppose we agree with Dr. P. that there is *no Divine appointment* for such "hymns of *uninspired* men." Still, there is all the *inspired* matter of the Scriptures, including several *whole books* of poetical and devotional composition, besides many other odes, songs, or hymns "composed in heaven." Did not this Reviewer once publish the following:—"We have NO AUTHORITY to use *any other* than the songs contained in the Book of Psalms?"—*Ralston*, p. 46. How, then, can he venture to say in this Review, (p. 22,) that if "this question" of the use of uninspired evangelical hymns "be settled, we shall have but *little difficulty* in adjusting subordinate points!" Does he mean that there would be "*little difficulty*" about singing other *inspired matter*, which we have "*no authority*" from God to sing in his worship? And when in his book on Psalmody, p. 88, he says, "This difference of opinion (about *any song* of praise contained in the Bible,) should not disturb the peace of the Church," are we to understand him to say that to use "songs of praise" without "DIVINE AUTHORITY," should make "little difficulty?" And is this what he means by the obligations and terrors of the "second commandment," which forbids "the worshipping of God by * * * * *any way not appointed in his Word?*" For himself, it seems, the want of *Divine authority* is a "little difficulty," and "should not disturb the peace of the Church"—but for Presbyterians, the same *want of Divine authority* exposes them to the heavy curse of breaking "the second commandment," "the sin of Nadab and Abihu" "offering strange fire." This want of "Divine appointment" is a very convenient rod to hold over the heads of Presbyterians, in order to frighten them into the Rouse camp; but when once they get in there, they find it is "a little difficulty," and "ought not to disturb the peace of the Church?"

(2.) But suppose we admit that "the Divine appointment for the use of evangelical hymns composed by uninspired men, is *the great question*" The Reviewer, of course, strenuously denies such "Divine authority." But in this he is strangely inconsistent with himself. If it be so great *a crime* to sing "evangelical hymns," *whole hymns* of uninspired men, is there no sin in singing *parts* of such hymns? Yet he uses, without the least "compunctious visitings," an explanatory "paraphrase" of the Psalms, patched with hundreds of thoughts, and sentiments, and explications, of Rouse and other "uninspired men!" This is, abundantly proved in the first five "Letters on Psalmody." If the use in praise of a *whole* "uninspired hymn" be so grievous a *crime*, why not Rouse's *parts* of hymns? Was Rouse inspired? When this Reviewer gives up singing the "human composure" of Rouse, it will be time enough to attend to this so called *principle* of "inspired Psalmody" In the meantime we shall continue to think that all the *human patchwork* of Rouse was never "composed in heaven!" Dr P. may shut his eyes and insist that this sort of argument "has nothing to do with the question" of "inspired Psalmody"—but all unprejudiced men will say, "Physician, heal thyself."

I have thus, Messrs. Editors, endeavored to explain to the Reviewer's satisfaction, the important bearing which these subjects have on the Psalmody controversy. There are several other points in this Review, which I should be glad to discuss But I must not encroach upon your columns too far. If Providence permit, when Dr. P. gets through, I may test the merits of his articles in another form. NATHAN.

### Living top High.

The following paragraph reminds us of a little work published here some few years since, entitled "Three Experiments of Living," illustrating Living within the Means, Living up to the Means, and Living beyond the Means, and we select it as not inappropriate to this meridian:

There is a dreadful ambition abroad for being "genteel." We keep up appearances too often at the expense of honesty; and though we may not be rich, yet we must seem to be so. We must be "respectable," though only in the meanest sense, in mere vulgar outward show. We have not the courage to go patiently onward in the condition of life in which it has pleased God to call us, but must needs live in some fashionable state to which we ridiculously please to call ourselves, and all to gratify the vanity of that unsubstantial genteel world of which we form a part. There is a constant struggle and pressure for front seats in the social amphitheatre, in the midst of which, all self denying resolve is trodden down, and many fine natures are inevitably crushed to death What waste, what misery, what bankruptcy come from all this ambition to dazzle others with the glare of apparent worldly success, we need not describe. The mischievous results show themselves in a thousand ways—in the rank frauds committed by men who do not dare to seem poor, and in the desperate dashes at fortune, in which the pity is not so much for those who fail, as for the hundreds of innocent families who are so often involved in their ruin.

### Higher.

Higher! it is a word of noble meaning—the inspiration of all great deeds—the sympathetic chain that leads, link by link, the impassioned soul to its zenith of glory, and still holds its mysterious object standing and glittering among the stars

Higher! lisps the infant that clasps its mother's knees, and makes its feeble essay to rise from the floor—it is the first inspiration of childhood—to burst the narrow confines of the cradle in which its sweetest moments have passed forever.

Higher! laughs the proud school boy at his swing; or as he climbs the tallest tree of the forest, that he may look down on his less adventurous companions, with a flush of exultation, and abroad over the fields, the meadows, and his native village. He never saw so extended a prospect before.

Higher! earnestly breathes the student of philosophy and nature; he has a host of rivals, but he must eclipse them all. The midnight oil burns dim, but he finds light and knowledge in the lamps of heaven, and his soul is never weary when the last of them is hid behind the curtains of morning.

And higher! his voice thunders forth, when the dignity of manhood has invested his form, and the multitude is listening with delight to his oracles, burning with eloquence and ringing like true steel in the cause of freedom and the right. When time has changed his locks to silver, and world wide is his renown; when the maiden gathering flowers by the road side, and the boy in the field, bow in reverence as he passes, and peasants look to him in honor, can he breathe forth from his heart the fond wish of the past?

Higher yet! He has reached the apex of earthly honor, yet his spirit burns as warm as in youth, though with a steadier and paler light, and it would even borrow wings and soar up to high heaven, leaving its tenement to moulder among the laurels he has wound around it, for the never ending glory to be reached only in the presence of the Most High.

### Sowing the Seed.

Religious people often make the same mistake as business men, when they expect great results without long labor. Our countrymen, especially, rely too much on times of excitement to promote religion; as they calculate on times of speculation to make their fortunes. But the expectation is as unreasonable in one case as in the other. Fortunes suddenly made, are as suddenly lost. The glittering bubble bursts in the air. Riches acquired by patient industry are the most enduring. The mushroom may grow up in a night, and wither in a night. But the oak, that defies the blasts of a hundred Winters, scarcely attains its growth within the life of men. So the religious fruits that spreads the widest, and stand the longest, spring up only where the seed has been long sown, and watered again and again with tears.—*N Y. Evangelist.*

### A Beautiful Thought.

When engineers would bridge a stream, they often carry over at first but a single thread. With that they next stretch a wire across. Then strand is added to strand, until a foundation is laid for planks; and now