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True Goodness Shines in Secret Devotion. When the eyes of thy God are upon thee...

proceed and approve the tribute. Deference is but a chastened and disciplined bashfulness in social exercises...

lected were all suggestive; such as "Death is entered into our palace," "Survey Chapel; "Shall there be with us in city; "at the Metropolitan Tabernacle; Mr. Binney's text; "I will cause the sun to go down at noon; " &c. and Dr. Goulburn's "Take off the diadem and remove the crown; " &c. The instability of earthly greatness; the common lot; the benevolence of God's love...

emphatically Pauline; was calm, logical, courteous and restrained. In a word, Calvinistic and Scriptural. How he labored the Antinomianism of his days; those who ponder to licentiousness, under the pretence of free grace zeal! How he confounded the infidel followers of Payne, by his "Gospel of our Witness." How he grappled with the lingering "Socialism" of England...

ing in confusion, and then descend on them like an avalanche! See how Cromwell dispatching two or three regiments in pursuit of the defeated right—turns herself to the centre of the Royalists already hotly engaged with Fairfax. Durdly is the onset—tradition says that whole regiments were often thrown into squads, and using the pike, were broken up in the valley and cut down to a man. There Charles, seated on his white horse, proposes to charge with his Guards—a resolute and noble horse in turned round—his troops are panic-struck and they fly to perish, or to reach Leicester with their King, whose cause and crown and life have been weighed this day in the balance of the Righteous Governor, and lo! the King is slain. When Charles Stuart was afterward on his trial in Westminster Hall, one of the charges was, that on the field of Naseby, "mounted on a white horse," he had waged war upon the people of England. One thanks God, on such a spot, that despotism there went down to rise again, and that the Liberty won on the field of Naseby, is ours in a nobler and more permanent way than it was before.

purpose. They are equally necessary and eternal, immutable, stern, inflexible, inexorable. Hence the lofty position and the high attitude which both Plato and Calvin assume with regard to the world and its ways with regard to the multitude and the opinions of the multitude. They are both extremely one-sided in their ideas, and terribly despotic in their way of avowing them; and rightly so, because the highest truths in moral and theology, like the axioms of mathematics, admit of no compromise, and seem to tolerate no contradiction. Though Phœton, the giddy boy, might not be trusted to reign the coursers of the sun, yet Palas Athena, the only begotten daughter of the Supreme Wisdom, might, in virtue of the brain from which she sprang, "Alone of all who tread the Olympian halls, Borrow Jove's thunder."

A Good Hearer. We often read about good preachers, and we wish there were hundreds of them where there is now but one. But we are disposed to think that good hearers do much more than good preachers. Ministers often find that they can preach far better to some hearers than they can to others. This shows that hearers have an effect on preachers, as well as preachers on hearers. I propose to characterize a good hearer.

DEAR B.—I am obliged to you for your complimentary acknowledgment of my former letter; and am encouraged, thereby, to send you another, which, although on a less important topic, may, perhaps, not be wholly void of use to a young minister, especially one of your nervous temperament.

EUROPEAN CORRESPONDENCE. THE PRINCE CONSORT'S FUNERAL.—THE MOURNERS AND THE SPECTATORS.—THE FAVORITE EXHIBITION.—THE PATRIOTIC SOCIETY.—FEDERAL SERMONS AND TRIBUTES.—NATIONAL SOCIETY.—WARRANTS ON THE COAST.—A VISIT TO NORTHAMPTON.—THE PRINCE CONSORT'S FUNERAL.—THE MOURNERS AND THE SPECTATORS.—THE FAVORITE EXHIBITION.—THE PATRIOTIC SOCIETY.—FEDERAL SERMONS AND TRIBUTES.—NATIONAL SOCIETY.—WARRANTS ON THE COAST.—A VISIT TO NORTHAMPTON.

What was the death of Prince Albert? It was a transfusion from whatever Windsor Castle could afford, that suited, beautiful, and glorious world, where there was happiness without suspension, blessing without alloy, and holiness without gloom. "The preacher added, 'though we feel deeply for the Queen, yet let us not forget that sorrow enriches the heart, as dew refreshes the soil. She has lost one link that bound her to an earthly crown, and gained one link more to unite her with a crown of glory that fades not away.'"

The force and originality of his genius, aided by undaunted firmness, raised him from obscurity to high distinction in the religious world. By the wisdom of his plans, and unwearied diligence in executing them, he rendered the most important services to the cause of the Christian Church, which he was Secretary from its organization, and to the prosperity of which he devoted his life. In addition to his other works, his works are numerous and celebrated. He died May 7th, 1815, aged 61.

It was written, you remember, from that delightful and populous city planted by the Ionian colony on the hills overlooking "the thimble meadows," along the Gæstler. In this city, the Ephesian, important and peculiar, partly Greek but more Oriental in its manners and spirit, the metropolis of a province, and with a commerce that drew to its wharves the representatives of all nations, in which schools of philosophy seem so much to have abounded that one of them, the Epicurean, the Stoic, the Peripatetic, whose graceful colonnade of the temple, the full beauty of the Ionic style, and whose columns of Jasper still perpetuate among men the vision of its glory—in this city where the East and the West were commingled, and within whose spacious walls and harbor were assembled so busy and so various a life—it was written, that the Apostle, coming Westward from Antioch, should tarry for a time, that he might there proclaim the Gospel. And so he abode there for more than two years, and from thence wrote the epistle before us.

It was written to Corinth; that wealth, more healthy, and more luxurious town, planted upon the celebrated Greek heights of the Acropolis, and the Greek Gothic, or Grecian style, by the venerable, when recalled by the visitor in connexion, with great men and ministers who teach us—

1. He comes to the house of God with a desire to be instructed and profited by the Word preached. Do not many attend church without any such desire? But the good hearer, who has an effect on preachers, as well as preachers on hearers, I propose to characterize a good hearer.

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How to make one's life sublime, and departing, leave behind us Footprints on the sands of time.

Old people and old saints are to be met with in rural districts, whose reminiscences are very valuable. How, at Northampton, it is a general notion among the young, that a gentleman now eighty-three years old, and on the grave's brink, whose father was one of Doddridge's catechumens and communicants. So that while Doddridge is dead one hundred and ten years, here is a man who is only one remove from his countenance, and in many respects, his life.

As to the political and military events which Northampton, (to which my late journey was confined) extend back to A. D. 43, when the Roman General, Publius Sulpicius, defeated the natives in their entrenched position; they embrace the desolating invasions of the Danes, under Sweig, King of Denmark, as well as the times of William the Norman, a Norman baron, was one of the Earl of Northampton, being founder of the Castle. So in like manner, the quarrel of Henry II. and Thomas à Becket is identified with Northampton, when the Archbishop was summoned thither to answer heavy charges before a solemn Council in 1164. At the fall near Northampton, which still bears the name of the battle of the Marston, there met the great assembly of the English and Irish Abbots and Priors of the land, together with the heads of the laity, at the instigation of Richard I. and thence the "Cœur de Lion" went forth to battle with Saladin in Palestine. Here the first demand of "Magna Charta," which was made of King John at St. Edmundsbury, which, in spite of his rage, and his oath "that he never would yield to such freedom as would make himself a slave," he was afterwards compelled to concede at the field of Runnymede. The wars of the Roses, and the windows of Henry VI. accomplished host at Northampton. I looked out on the meadow through which flows the river Nene—both the same as then in aspect—where, on July 9th, 1640, the royal army under Henry VII. was defeated by the Puritan forces under the Earls of Warwick and Northampton, and his son, Charles I. Margaret of Angou, and his son, Charles I. fled to Scotland, and upwards of 10,000 men perishing from the sword, or drowned in attempting to cross the river. It was in this county where Wolsley was banished from Court. He was entertained on his way to York by Sir William Fitz William, at Milton; here was the stately mansion of one, who "died" as a lawyer and a judge, was almost as potential in Court, as in the fabled court of Olympus was that of "Jove," which shakes the spheres. Forthrightly Castle, (the building gone, the mound and moat alone remaining), where Queen Mary perished, and Peterborough, with its magnificent Cathedral, which stood at her own empty tomb—the headless corpse taken afterward to Westminster Abbey—this is also in Northamptonshire. The Cromwellian period, especially in connexion, first with the drawn battle of Edgehill, and the victory over Charles I. at Naseby, and especially identified with Northamptonshire. It has been my privilege to have been on the field of Naseby, with two gentlemen resident in the neighborhood, who traced for me the antecedent march of both armies; their respective positions on the field; the apparent success leading to a pursuit which I witnessed him from taking part in the fight when it was at its hottest. I had a plan of the battle before me—drawn up by an eminent antiquarian. I look from a low ridge on one side to another a mile away. Between them is the valley where the last battle was fought to the right it was Rupert's head; the tapetuous charge—on the left, Sir Marmaduke Maxwell leads his troopers over a morass, while Cromwell's invincible Ironsides grimly wait till they are just engaged.

First, it is to be noted that Scripture saith, "The fool hath said in his heart, 'and doth not think in his heart; that is to say, he doth not so fully think it in judgment, as if he had a god will use of his belief; for seeing it makes not for him that there should be a God, he doth seek by all means according to persuade and resolve himself, and studies to affirm, prove, and verify it to himself as some other position; all which labor, notwithstanding that sparkle of our creation light, whereby men acknowledge a Deity, he hath still within; and in vain doth he strive utterly to extinguish it or put it out; so that it is out of the corruption of his heart and will, and not out of the natural apprehension of his brain and conceit, that he doth set down his opinion, as the comical poet saith, 'as if himself at his own mind had been two diverse things; therefore the atheist hath rather said, and held it in his heart, than thought or believed in his heart that there is no God; secondly, it is to be observed that he hath said in his heart, and not spoken it with his mouth.

Now, from a much larger induction of facts, I would boldly say that keeping the mouth shut, as a measure of morality, will save us many vexations and quarrels, and any quantity of unhappiness. When any one is inclined to say insulting things to you, just answer him back with hot and bitter words, and the result will surely be a fierce, warm, and unrelenting passion, and it may come to blows and bruises, and both of you will come out of the conflict seriously and nearly equally damaged. But just keep a close mouth at the start, refuse to retort insult for insult, to give passion for passion, and show the attacking party your superiority of self-control in restraining your anger, and he will blow himself out, and retire from the scene of action very much shattered in spirit, but with a sense of respect for you, who are left stronger than before; for while hot and foolish words poured forth from his ever opening mouth, your lips were compressed, and never a word of retort came out of them. Plainly, you were the conqueror.

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On the Wednesday before his death, one of the physicians of our Royal Highness will be better in a few days. The Prince replied, "No; I am sure this illness will be fatal, but I am not afraid. I have no fear for the result. I am surrounded with rank and wealth; but if I trusted only to that, I would be a miserable man. I have much money with me, and I have a fine Paris, Orléans, and other cities, and I have a Myor, the volunteers, and a noble company, come rather to see the show, were present. But in the evangelical Nonconformist service, a goodly band of various churches united in dirge-like hymns in solemnizing and heart-puncturing supplication, and in listening to a brief address which was asked from the stranger visitor from London.

Northamptonshire's religious associations, I recollect with the deepest satisfaction on a visit which I paid to Kettering, a place identified forever with the memories of a glorious mission enterprise—the Baptist Missionary Society. With reverential regard did I look at the fine old house in which (its aspect all unchanged since then) in 1792, William Carey and Andrew Fuller, with other ministers, and a number of intelligent and devoted laymen held their first conference; at which the Baptist Missionary Society was established. The English Baptists have the honor of having been foremost and first in the great Society which has sought the salvation of the heathen. From Kettering spread the hallowed flame wide and far; from Kettering, Andrew Fuller, the indefatigable worker, went forth to advocate the God-like enterprise. Thence did he write his stirring letters to Carey, who said to his benevolent brethren, "I will go down into the pit, if you will let me go." No, firmly, was it held by Fuller's hand above all others, till that hand was released in death. And what "rich jewels from the mine" have since been brought up, and how other fields, the West Indies and Africa (as well as Bengal), have since been sought out, and fresh shafts sunk in order to bring up from the deep recesses beneath the gems which are to shine for ever in the diadem of Emmanuel!

Fuller was a pastor and preacher of present usefulness and power. His was a stalwart and manly piety; his theology was

Calvin and Plato. As to Calvinism, which is a common butt for every frivolous wit, every vain worldling, every hard-headed economist and every fastidious prig—this much-abused Calvinism, which has been so often and so unjustly, and so delicately, sensibly, certainly never understood, and never can stand, between the Scottish mind and the lofty philosophy of Plato. There is, on the contrary, a certain high kinship and brotherhood between the Geneva interpreter of Divine decrees and the Athenian asserter of Divine Ideas, which fully justifies the intimate connection in which Scottish theology and Platonic philosophy are placed in the direction of the Book of Discipline. The vulgar ideas entertained about Plato, that he is a "transcendental dreamer," and so forth, will not certainly go far to establish this kinship; for though Calvin might be "transcendental" enough—as, indeed, all questions about Divine decrees necessarily must be—certainly was nothing of a "dreamer." But, in fact, to those who will take the trouble to read him, Plato is not one whit more a dreamer than Calvin. His magnificent intellect is in no wise to be compared to a grain of sand in a cloud, or a tick of a needle in a mill, or a bright with all dazzling hues, fragrant with all sweet odors, fanned by all celestial breezes, and interflowed by the deep, full music of all lucid streams; his colored clouds are the beautiful background of the edifice of his thought; his flowers are the garlands which adorn the base of the bottom granite palace, as solid as Aristotle, as severe as Calvin; as imperturbable as Goethe. What the world often talks about as Platonism; is merely a few rampant fustilousities on the massive columns of his argument, which have no more to do with the strength and sustaining power of it than the gold which gilds the horse of the scythed chariot has to do with the ox itself—something that contributes mightily, no doubt, to the pomp of the exhibition, but not at all to the seriousness of the business. Stripped of such fantastic decorations, Platonism is in fact, a work of well-constructed Calvinism of reason, while Calvinism might with equal truth be designated as Platonism in the will. Divine reason and Divine decrees differ only as thought differs from

But again you shall note that this smothering of this persuasion within the heart cometh to pass for fear of government and of speech amongst men; for as he saith, "To deny God in a public argument were much, but in a familiar conference were removed, there is no heresy which would contend to be spread, and multiply, and disseminate itself abroad, than atheism; neither shall you see these men who are drowned in this frenzy of mind to breathe almost anything else, or to incultate even without occasion anything more than speech tending to atheism, as may appear in Lucretius the Epicure, who makes of his invectives against religion as it were a burden or yoke of return to all his other discourses; the reason seems to be, for that the atheist, not relying sufficiently upon himself, floating in mind and unsatisfied, and enduring within, many faintings, and as it were fails of his opinion, desires by other men's agreeing with him, to be recovered and brought again; for it is a true saying, 'Whoso laboreth earnestly to prove an opinion to another, himself distrusts it.'

Contravise, those who ascribed all things to their own cunning and practices, and to the immediate and apparent causes, and as the prophet saith, "Have sacrificed to their own nets," have been always but petty counterfeit statesmen, and not capable of the greatest actions.

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