

Presbyterian Banner.

PITTSBURGH, WEDNESDAY, SEPT. 16, 1863.

Reading Sermons.—For some good thoughts on this subject, note a paragraph in the letter of our European Correspondent.

Dr. Duff.—We regret the necessity which compels this devoted missionary to leave the foreign field. He returns to recruit impaired health.

The Western Theological Seminary is now open, and students are arriving. The introductory Lecture was delivered by Prof. Wilson, on Tuesday morning. The prospect is fair for large accessions of students.

Rev. Dr. Massie, bearer of the address of four thousand seven hundred English and French pastors in this country, proposes to present the address to the Christian people of Pittsburgh, on Wednesday evening at 7 1/2 o'clock, in the First Presbyterian church, Wood Street. All are invited to attend.

N. B.—Several pastors in Pittsburgh have been consulted, and they advise that the above be substituted for the usual Wednesday evening meeting.

DECEASE OF REV. G. G. JONES, D.D.

The Presbyterian gives some particulars relative to the death of Rev. G. G. JONES, D.D., a former Secretary of the Board of Domestic Missions. He died at his residence in Georgia, on the 16th of March last. He was one of the most amiable of men, and of the most devoted of ministers. For the temporal comfort and eternal salvation of the colored people, he labored with intense desire and great efficiency. We of the North thought him mistaken in some of his views in regard to what would be of the highest benefit to the black race, but he claimed that living among them from his youth, he knew their character, wants and capabilities far better than it was possible for us to know them. Hence our opinions he set down as mere theories; his own he regarded as truths founded on knowledge.

Dr. JONES' health had been delicate for several years. It was on this account that he resigned his Secretaryship in the Board of Missions. For some two or three weeks before his death he was quite feeble, but not confined to his bed; and until the day on which he died, was wont to ride on horseback. On the morning of that day he attended worship in his parlor and took breakfast with his family. The forenoon he spent in his study. In the afternoon he lay down, and died so peacefully that the moment of his departure could not be distinctly observed.

Thus we pass away. Why be deeply troubled with life's cares? Why suffer allegations to arise, or to be protracted? Our Lord bids us cherish his spirit, and love one another, and be ready for a blissful union above.

DECEASE OF REV. A. B. BROWN, D.D.

REV. ALEXANDER B. BROWN, D.D., ex-President of Jefferson College, died at his residence near Canonsburg, Pa., on the 8th inst., aged fifty-five years.

A good man has finished his labors and gone to his rest. Dr. BROWN entered the ministry early, and though not very aged at the time of his decease, he accomplished a vast amount of labor, both as a pastor and teacher. In the Presidency of Jefferson College, he succeeded his venerated father, Rev. MATTHEW BROWN, D.D., a chair which he filled admirably.

The following is from an intimate friend of the deceased:

DIED.—At his residence, near Canonsburg, on the 8th inst., Rev. A. B. BROWN, D.D., ex-President of Jefferson College, aged 55 years.

The announcement of Dr. BROWN'S death, though not unexpected, was received with sadness by a large circle of his friends and former pupils of the deceased. Few ever depart from among us more truly beloved or more deeply regretted. The character of Dr. BROWN was one of singular beauty and excellence, most appreciated by those who knew him most intimately. Diffident and unobtrusive, he shrank from all exhibition, and yet manifested firmness, conscientiousness and courage in the discharge of duty. As a pastor, he was loved and revered by the people to whom he successively ministered. In his preaching, there was a remarkable combination of sound instruction and exquisite taste—qualities which would have adorned the highest spheres of pulpit influence. In his friendships, he was genial, affectionate, constant, and unselfish. His life was especially identified, as a Professor and President, with Jefferson College, which, under his administration, reached a high degree of prosperity. Increasing bodily infirmity made the resignation of his office indispensable. His latter years were passed on a farm, and in ministering to the church at Centre, which is but a few miles from Canonsburg.

In his religious experience, Dr. BROWN was constitutionally predisposed to expanding views, and never enjoyed the comfort of full assurance, nor shared in the raptures which some possess. But his whole life attested the reality of his piety. In his last days he rested in a peaceful trust and hope, and departed tranquilly, retaining, till a few hours before his death, his clear and vigorous settings of his mind, and giving characteristic utterances in regard to his family, the College, the country, and the Church, which are embalmed in the memory of his friends.

It is a melancholy satisfaction to his surviving relatives to know that his disease proved, by examination, to be beyond the reach of medical skill, and that all was done to alleviate what could not be cured. His remains rest in the secluded graveyard of Centre. He has left a stainless reputation and beautiful friends, as a precious legacy to his household and friends. His memory will long be fragrant as Lebanon, to a wide circle, by whom he was loved in life and mourned in death.

D. H. R.

[We furnished slips containing the above, to the daily papers in time for their issue on Tuesday morning.]

THE NEW COMMANDMENT.

A new commandment I give unto you, That ye love one another.—JESUS CHRIST. A new commandment I write unto you.—He that loveth his brother abideth in the light.—THE APOSTLE JOHN.

The commandment which enjoins mutual love, is, we should think, an old commandment. Men had it from the beginning. It belongs to "the law and the prophets." "Thou shalt love thy neighbor as thyself," is a written precept since the time of MOSES. What then is there new in the commandment as given by JESUS CHRIST, and as written by JOHN? It is not new in that it enjoins love to the brethren; for the term neighbor embraces all the human family.

The newness lies in this, that the commandment enjoins a higher love. The old commandment bade us love our neighbor as ourselves; the new commandment requires us, that is, requires Christians, to love each other better than ourselves. Is the thought strange to our readers? It ought not to be strange, either in language or emotion. The unregenerate may think it strange. They may reply: "This is a hard saying. It is enough to love others as ourselves; but never can it be required of us to love others better than ourselves."

Here then we join issue with the objector; and our appeal is to the revealed Word. The quotation from JESUS CHRIST, at the head of this article, is imperfect. Many mistakes are made, and some of them are sad ones, by taking only part of a writer's or speaker's words. The whole sentence reads thus: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." The point of newness is presented in the words which we have italicized—"as I have loved you." Now, how did Jesus love his disciples—was among the number, if we are truly his? Did he not love them better than himself? Was he not rich; and did he not, for their sakes become poor, that they through his poverty might be rich? Did he not humble himself for them, and endure hardships, shame, and reproach? Did he not make himself a servant for them? Did he not become sin for them; bearing their sins in his own body? Did he not lay down his life for them? And was not this loving them better than himself? The new commandment, then, enjoining love as Christ loved us, is clearly this, that we shall love our Christian brethren better than ourselves; or, with a higher love than that which the old commandment requires to our neighbor.

And this, strange as it may seem, is consistent with reason. God is infinite, and is to be loved, not only better than self, but supremely—with the whole heart, soul, strength, and mind. Our neighbor is our equal, and is therefore to be loved as ourselves. The Christian is a regenerated person, renewed in the image of God, a temple of the Holy Ghost, a partaker of the Divine nature; a higher love is therefore due to him. JESUS CHRIST also loved him as a friend, a brother, a joint-heir; and hence, for CHRIST'S sake, he is to be regarded with a superior love.

And this all corresponds with the tenor of New Testament instruction. This was the lesson given by our Lord, when he taught his disciples to wash one another's feet. And this is the import of such Apostolic injunctions as these: "Be kindly affectioned one to another with brotherly love, in honor preferring one another." "Let each esteem the other better than himself." "All of you be subject one to another." "By love serve one another." And it was this spirit, this new commandment, which induced the converts of the day of Pentecost, "as many as were possessors of lands or houses," to sell them, and with the price received to sustain the brethren who were then there as strangers, "as every one had need."

In the actual manifestation of this love—the preference of the brethren to ourselves—we will be guided by the circumstances in which God may place them and us. If we are diligent and honest students of God's Word, if we cherish the spirit of CHRIST, if the same mind is in us which was in him, we are not likely to be in any distressing straits to know what is our duty; but if, at any time, there should a doubt arise, it will be solved by inclining to the side of liberality in thought, word, and deed. We are in very great danger of being deficient in love; while there is but very little likelihood that we will ever love too much.

A NEW EMPIRE.—LOUIS NAPOLEON.

LOUIS NAPOLEON, Emperor of France, is regarded as the most astute politician of the day—able to keep his own counsels and divine those of others; competent to scheme and under-scheme; ever ready to promise, decree, and bargain, and then wise to explain, interpret, vary, or raise difficulties so as to have a reason to modify or retract, and thus get out of unanticipated difficulties. It may be possible, some times, to know what he wishes to do, and even what he means to do just at the moment; but what he does, is not easy to foretell.

NAPOLEON III. has made it very clear that he wishes to divide the United States. It is also pretty manifest that he means to set up an empire on the Gulf, whose centre should be Mexico. But what will he seriously strive to execute, is not yet developed; and whether he will prosecute his purpose, depends on circumstances. He has already conquered a large part of Mexico, and announced as Emperor, MAXIMILIAN, the brother of the Austrian Emperor. But the acceptance on the part of MAXIMILIAN is made to depend on guarantees; on the approbation of other Powers; on the consent of the United States; or, so that NAPOLEON has abundant room to execute his policy, or to vary it, or to abandon the project, just as circumstances may impede or favor.

If England can be induced to cooperate with Russia to be neutral, the way then is clear. The Southern Confederacy will then be established, with MASON and DIXON'S line for its Northern border; and the Mexican Empire, under MAXIMILIAN, or some one else, will be made a verity; and other things will be arranged as best they may. Or if England and Russia will both agree to neutrality, and if Spain will cooperate, the programme, slightly modified, will still be executed. (We of course speak on the supposition that the Southern people can be still led by the conspirators—a thing which becomes more and more doubtful, as our armies make advances and gain victories.)

The contemplated Empire is meant to have the City of Mexico as its Capital, and all of Central America, and all of Texas as far as the Sabine river. It would thus be bounded on the South by the Isthmus of Darien, on the West by the Pacific, on the North by —, and on the East by the Confederate States. It would possess rich gold and silver mines, and one of the finest cotton regions. And it would have the Confederate States in alliance, and separating it, by a long distance, from the United States.

Such is part of a grand scheme, partially developed. Can it be made a reality? That, of course, depends upon an overruling and all-controlling Providence. But God works by means. He uses man to control man. Selfishness meets and combats selfishness. Ambition interferes with ambition. Jealousy often defies combinations, and breaks up cunningly laid plans, and prevents the accomplishing of evil purposes.

As the plot would work immense evil for the United States, we are deeply interested in looking for means of relief; and we expect it, by the Divine favor, from three sources. 1st. Russia has a long eye upon Turkey, and the French becoming deeply involved in a war with the United States would be her opportunity for moving her fleets and armies, and possessing herself of Constantinople and the Dardanelles, and then of all of European Turkey. NAPOLEON knows this, and will feel the restraining influence; and may thus be induced not to prosecute his plans.

2d. England, however cordial PALMERSTON and NAPOLEON may be, is exceedingly jealous of France, and could hardly, by any price, be induced to acquiesce in a scheme of French aggrandisement so immense as that to which we have alluded. She may, and probably will, restrain NAPOLEON.

3d. The masses of the Southern people have yet a lingering love for the old Union. They glory in the flag and the Constitution. The productions of the North and South have a mutual adaptation to each other. Mountains, valleys, rivers, railroads, &c., designate us as one country. The ties of blood, and personal friendships, are many and strong. The Confederate power is rapidly collapsing, and the North is becoming more united.

A North cordially united and enthusiastic for the Union; joined such at the October and November elections, and proved also by the prompt addition of three hundred thousand men to our armies; and, added to all this, a few more decided victories, would make Russia still more our friend than she is; and would open the eyes of England to see the entire justice of our cause, and the monstrous iniquity of all combinations to disrupt a friendly country; and would enable NAPOLEON speedily to discover that generosity, magnanimity, and all the nobleness of his nature require him, having freed Mexico from the domination of a faction, to withdraw his armies, and leave her to regulate her own affairs with perfect freedom.

It is for us—and we think God has given us the power—to put down the rebellion, and conciliate the South. Then will the new Empire become an abortion, the Powers of Europe will discover the justice of our cause, and the Western world will have peace.

ENGLAND AND AMERICA.

A LETTER TO AN ENGLISH FRIEND, on the American War, is the title of an anonymous pamphlet of 24 pages. It is respectful and well written. It ably advocates the National cause, and puts some well pointed home-arguments to the English, especially when it compares "Ireland and Romanism" to "the South and slavery." Note a few of the writer's remarks. He says:

"We have the South and Slavery. You have Ireland and Romanism." The Romanist priests correspond closely to our slaveholders in one respect, in their power over the ignorant masses of their people. They also have an intense dislike of the government of their country. Now suppose Ireland to be in rebellion—southern Ireland. Ostensibly it is for deliverance from English oppression—for independence; 'tis long has Ireland borne the hated yoke of the Saxon; but really it is a rebellion in the interest of Romanism, and it enjoys the sympathies of bigoted Romanists in other lands, even as our southern aristocrats are honored in certain European circles of society. The Irish rebellion is countenanced by priests and bishops, and it enrols the ignorant masses in its ranks, led by ambitious leaders after the type of O'CONNELL, like our 'poor white trash' in the South, who are followers of JEFFERSON DAVIS. It is a rebellion without adequate cause; it strikes deadly blows against the Queen's good government, and yet it demands to be let alone! All it wants is separation from England, and independence—that is all! And it wants this for no other earthly reason than because the spirit of Romanism is hostile to the enlightened policy of the British nation. In this case what would you do? Would you counsel the Queen to let Ireland go? Would you come to terms with the bishops at the head of their armies? Would you yield up to destruction the property, and to death or banishment the persons of loyal people in Ireland? Could you thus counsel your Sovereign? Never! You would call forth the military power of the Kingdom to put down the rebellion. You would not put

money or life in the scale against the integrity of the nation. Your public men would not express their sympathy with the rebels, nor you. 'Tis not the efforts made to put them down. Your religious newspapers would not feel 'unable to see any thing to be gained by such a conflict,' nor would they look on both parties as 'equally to be pitied,' or perchance to be rebuked with a self-righteous severity. The common sense of England and Scotland, and all that was loyal in Ireland, would require the rebellion to be put down at any and at every cost.

"You would not wage the war against the Roman Catholic religion, however, though you might feel assured that it was at the bottom of all the trouble, the real cause of all the calamities. You would not destroy the Romanist churches, nor overthrow by military force the superstitious ideas of the bigoted people; but you would at the same time rejoice that the war against the rebellion tended greatly to weaken the attachment to the Irish people a religion that brings upon them such evils, and destroys in their hearts the feeling of loyalty to your admirable Queen. In honest truth, you would do very much what we are trying to do. You would stand for your Queen and country."

And yet, you might counsel Her Majesty to let the Irish go, to recognize the kingdom of Ireland, with almost infinitely less of sacrifice and of the risk of terrible evils, than we should suffer in consenting to a Southern Confederacy. Ireland lies across an arm of the sea from England; and is greatly removed in size by mistake from two Governments in this land. We must be one nation, whether its policy be anti-slavery or pro-slavery. No peace between the Union and the Confederacy could stand long."

TRUE PATRIOTISM.

GERARD SMITH, Esq., of Peterboro', N. Y., was, in his earlier life, an ardent advocate of Colonization. For many of his later years, he was devoted Abolitionist. Now he is an uncompromising friend of the Union. His country occupies the first place in all his earthly loves. In a speech at Albany, in August last, quoted with hearty approbation by the N. Y. Observer, Mr. SMITH said:

"To go for our country is to go for all her domain—to be unsectional—and to love her with that Jewish love for Jerusalem, which took pleasure even in her stones, and favored the dust thereof. He who is a true patriot will never give up any portion of his country, even to secure the abolition of slavery. To go for our country is to go for her chosen form of government—for her Constitution—not to prate for it, for the very purpose of aiding the enemy, but to favor it for its great principles of justice, equality, and equality. But the most effective way to go for our country is to go against her enemies. We must stand by the Government. Not to stand by the Government is not to stand by the country."

In illustrating his position, he proceeds: "I have said we must insist on the unconditional submission of the rebels. Our opposition to the rebels must also be unconditional. We must make no conditions on behalf of the Republican, Democrat, or any other party, and we must make no concessions. If the rebellion triumphs, let all else die, for all—family, wealth, party—all would be worthless without a country. The rebellion must be put down at whatever cost, or at whatever sacrifice. The Republican or Democrat who is intent only on the safety of his party, and who will not go for crushing treason unless Government shall pledge itself to prosecute the war until slavery is abolished! Let me say to them, I have no sympathy with you. I know you only as enemies of my country. The true doctrine is, at some what may be called Temperance, of Abolitionism, of Republicanism, of Democracy—the rebellion must and shall be put down. It is not now put down, only because we have not been as earnest in putting it down as the rebels have been in putting it up. We are, in truth, not to be brothers. We are to know no party name, but only as anti-rebellion men. In the course of my long life I have had something to do against intemperance and slavery; but since the bombardment of Sumpter, I have been ready to work with all against rebellion—to work, if you please, with the greatest freedom on my right, and only as anti-slavery man on my left. If abolitionists refuse to work with me, without some pledge for the abolition of slavery, it is little to their credit that they allow the sin of slavery to blind their eyes to the greater sin of rebellion. If, as some say, slavery and rebellion are the same, what may be called slavery man on my left. 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