JAMES ALLISON, F. ROBERT PATTERSON, } Editors.
MES ALLISON & CO., Proprietors.
TERMS IN ADVANCE.
AIL, (Singly or in Clubs,)..................$2.00
ERED IN EITHER OF THE CITIES .............. 2.50
sending us TEN subscribers and upwards, will entitled to a paper without charge, and another er for the second ten; &c.
ls should be prompt, a little before the year expires.
all letters to
JAMES ALLISON & CO,
PITTSBURGH, PA.

# Presbyterian Banner.

VOL. XII. NO. 25 PITTSBURGH, WEDNESDAY, MARCH 9, 1864 WHOLE NO. 597

THE PRESBYTERIAN BANNER.
Publication Office:
GAZETTE BUILDINGS, 84 FIFTH ST., PITTSBURGH, PA.
SMITH, ENGLISH & CO., 23 NORTH-6TH ST., PHIL'A, PA.

ADVERTISEMENTS:
*PAYMENT IN ADVANCE:*
TRANSIENT ADVERTISEMENTS, 10 CENTS A LINE for each insertion. A liberal reduction to those who advertise largely.
SPECIAL NOTICES, 15 CENTS A LINE.
EDITORIAL NOTICES, or CARDS, on second page. 25 CENTS A LINE.
OBITUARY NOTICES, 6 CENTS A LINE.

For the Presbyterian Banner.

## Newton and Locke.

SSRS. EDITORS:—The surprise ex- in the mind of your correspondent, by Mr. Buckle's statement regarding terodoxy of Newton and Locke, was nly very natural, and has no doubt felt by many other readers of the tory of Civilization." Newton— n his epitaph in Westminster Abbey ibes as "an ornament of the human who asserted in his philosophy the ty of God, and exhibited in his con- the simplicity of the Gospel;" Locke whom, for a century or more, t, without exaggeration, have been ed Dante's notice of Aristotle, *head of the philosophical family, master of those who know*"*: these men are so frequently and familiarly ed to as examples of the highest in- t paying homage to Christianity, that re naturally startled by the statement they did not hold the doctrine of the ch respecting the Trinity.

nd yet those who have any considera- cquaintance with recent Socinian litera- are aware that the upholders of the rian creed, are wont to claim both on and Locke as its adherents; a which has occasionally been honestly with a mere denial as founded upon ance, or as being pure misrepresenta-

Now as "only truth is beautiful," s no thoughtful believer in the doc- of the Trinity would be shaken in reed, though it should appear that r Newton nor Locke received it, it y seems proper that the foundation, her of rock or of sand, upon which ased the assumption of the Unitarians "the startling declarations" of Mr. le, should be more generally known. hen we remember that Newton wrote sively on theological subjects, and Locke published a treatise on "the onableness of Christianity," and a phrase of St. Paul's Epistles, it seems ge that any room was left for doubt in d to the opinion of either of them on ominent and central a doctrine. Yet was the case, as will appear from the wing statement.

rst, as to Sir Isaac Newton. From Life, by Sir David Brewster, we gather of the following particulars bearing his alleged heresy. Our references made to the first form or edition of the , which appeared in 1831; the greatly ged edition of it which was published or eight years ago, not being at hand. st be premised that Sir Isaac was ex- ly sensitive to public opinion, and is dread of controversy was so great, he withheld for a time some of his important labors and most brilliant overies, in order to avoid the disputes contentions to which they might give

At the same time, we are told, he exceedingly free in communicating to confidential friends his opinions and processes and results of his researches. must remember, too, the character of ge in which he lived; notwithstanding Revolution, so illiberal and intolerant the spirit of the time, that it was dan- us for any one to publish opinions that d be construed into heterodoxy. Cer- ly, a member of either of the two great versities, a Fellow of a College, could do anything more likely to injure estroy his worldly prospects.

n chap. xvi, p. 254, of the Life, Sir id Brewster says: "We know that Sir c was greatly offended at Mr. Whiston having represented him as an *Arian*, so much did he resent the conduct of friend in ascribing to him heretical ions, that he would not permit him to lected a Fellow of the Royal Society le he was President." We do not , however, that he denied the truth he allegation. Indeed, when we con- r the high and honorable character of ton, the circumstances of the case lead o think that the representation did not it of denial, and that he regarded iston as meriting resentment and pun- ent for needlessly exposing him to in- , by a breach of confidence in betraying theological views. The Mr. Whiston referred to, is the one known to every- y as the translator of Josephus; he was intimate friend of Sir Isaac Newton, first his deputy and then his successor rofessor of Mathematics at Cambridge. ing adopted and published Arian opin- , he was expelled from the University, deprived of his office.

bout the year 1690, Newton was much ployed in researches respecting the phecies, and both in conversation and etters, discussed the subject with his nd Locke. In one of these letters, da- February 7, 1690, he writes: "The of man, (Dan. vii,) I take to be the same h the Word of God upon the white se in heaven, (Apoc. xii,) for both are to e the nations with a rod of iron; but ere are you certain that the Ancient of ys is Christ? *Does Christ anywhere sit on a throne?*"

Some time before this date, Sir Isaac addressed two letters to Locke, con- ning "an account of two notable corrup- ns of Scripture." This treatise was t published in 1754, many years after author's death. It relates to two texts the epistles of St. John and St. Paul. e first is the celebrated passage, 1. John 7, and the second is 1. Tim. iii: 7— reat is the mystery," etc. Both these sages are rejected by Newton, the for- r as spurious and the latter as a false ding; and their rejection is justified at at length. However, some orthodox ologians have agreed with him in this, the criticism would hardly ever have en rise to the charge of heresy. Yet was regarded by many as confirming the egation of Whiston.

In a note on p. 254 of the Life, Sir David rewster says: "We know not on what thority Dr. Thomson states, in his istory of the Royal Society, that New- n 'did not believe in the Trinity,' and at Dr. Horsley considered Newton's pers unfit for publication, because ey contained proofs of his hostility that doctrine." These papers were blished some years ago by Dr. Brewster, the enlarged edition of his Memoirs. the sketch of Newton's life in the New merican Cyclopædia, it is said: "There no doubt that Newton was hostile to the ctrine of the Trinity. Indeed, the pub- cation of several of his private papers in r D. Brewster's Memoir, places the fact his entertaining Arian opinions beyond uestion."

In regard to Locke's deviation from orthodoxy, it is not possible, we believe, to affirm anything so apparently conclusive as concerning Newton's. Yet we do not think that Mr. Buckle's declaration does him injustice. We think thus, though as we have neither Locke's works nor Lord King's Life of the philosopher within reach, we are compelled to depend mostly upon memory in our attempt to state briefly what we suppose to have been his relation to the doctrines of the Church. On the one hand it is certain that Locke lived and died in the communion of the Church of England; but this fact will not settle his soundness in the faith, in the estimation of those who remember that a distinguished Bishop of Llandaff, was for years in the habit of talking coarse Socinianism at his own Episcopal table. Though always thoughtful in respect to religion, yet until a late period of his life, Locke appears to have looked at Christianity rather as a philosopher and statesman, than as an earnest inquirer into its personal claims. Conscientious scruples as to important doctrines, prevented him from taking orders. After the Revolution of 1688, he was consulted by the king and his ministers, as to the best mode of adjusting the distracted condition of religious affairs in England. It was to aid the government in effecting a reconciliation and union of the various sects and parties, that he wrote his treatise on the Reasonableness of Christianity. In writing this Essay, his point of view was the Church, the great historical Church in contradistinction to all sects, or parties tending to become sects. In it he tries to determine what points of belief were common to all the Christian sects, in order to aid in forming a plan of union. Deeming the English Church the most comprehensive basis of union, and upholding its doctrine as true, and at the same time explaining them so as to bring them within the grasp of reason, he seems to have thought that all parties within its pale, and all the chief sects outside of it, might be brought to live together quietly and harmoniously within its fold. Hence when, on the appearance of this treatise, he was charged with Socinianism, he would never admit that he had written a word against the doctrines of the Church. Nor did he, probably, in fact, ever publish a sentence which conflicted with those doctrines *rationally* interpreted, as he believed that they ought to be interpreted. Still many who did not pretend to discern Socinianism in the treatise, thought it unsatisfactory and latitudinarian, and that it betrayed a great want of appreciation of the supernatural element in Revelation. And we believe that the book has always been more highly esteemed among Unitarians than among the orthodox.

Morell in his History of Modern Philosophy, page 511, speaks of Unitarianism as "that system of Christianity which sprung originally from a sensational philosophy." And we know that the professors of that creed, have long been accustomed to appeal in support of their peculiar views, with still more confidence to the philosophy of Locke, than to his theological writings. Certainly we suppose, his philosophy has done more for them than his theology. The great historian, Dr. Karl Hase, in his Compendium of Church History—p. 498, Leipsic, 1858—has correctly defined Locke's theological position, in a few words; remarking that "his philosophy demanded for sensational experience at least the first voice in the realm of spirit (*im Reiche der Geister*) and for every religious belief perfect freedom, though he would not have it said that he was hostile to the doctrines of the Church." (*obwohl er einen Gegensatz wider die Kirchenlehre nicht wort haben wollte.*)

When some years ago, with these prepossessions respecting his religious opinions, we read his Life and Letters, edited by Lord King, we were sorry to be confirmed in the impression that the great John Locke was almost, if not altogether, a Socinian. According to recollection, a passage in his Journal regarding the ante-Nicene fathers, appeared to indicate this most clearly, while the general tone of his allusions to the controversies of the time, appeared to point in the same direction. If our impression is erroneous, we shall be thankful to have it corrected. How gladly should we find ourselves mistaken! Who that loves sound doctrine, would not rejoice to see the names of both Newton and Locke ranged among those of its recognized friends, if not active supporters.

R. E. W.

* Vidi 'l maestro di color che sanno,
*Seder* tra filosofica famiglia.
Inf. iv.

## Report of the Religious Condition of Colleges.

*Read before the Society of Inquiry, Western Theological Seminary, Feb. 25th, 1864. Published by request.*

A College is a miniature world. Isolating itself from the great outer world, it contains within itself a complete system of politics and government; of aristocracy and democracy; of morality and religion. Here are the statesman and the politician; the lawyer and the Physician; the business man and the gentleman; the laborious, active thinker, and the lazy, indolent lounger; the man of faith, and the man who will believe nothing which he cannot understand; the man of intellect and the man of heart. Here, too, are the legalist, who boasts of his morality; the rationalist, who makes reason his god; and the idealist, who believes only in *mind* and *spirit*, but takes *action* on the *matter*. The active Christian too, is here, and the active infidel; the cold professor, and the careless sinner; the preacher of peace, and the fomenter of strife. Here, too may be found all the various motives, good or evil, which impel men to action, both in secular and religious affairs—ambition, pride of intellect, self-love, emulation, pride, lust, philanthropy, patriotism, and love to God.

Such is the tact and power with which a young man's principles are tried, that they are either purified, as the gold, or burned up as the chaff and stubble; and the young man who came a respecter of religion, with few exceptions, goes away either its avowed friend, or open despiser. In a word, it is the great outer world acted in miniature.

If this were all, we might pass it by as we would an historic drama in a theatre. But when we remember that it is not merely a playful mimicry of men and things, but the training of *athletes* before the public games—the brightening of armor and sharpening of weapons before the deadly conflict—the drilling of armies before the battle; *and instead of them imitating the world, the world is imitating them;* that *these* are the *very men*, who, in a few years, are *to rule* the *world*, both *civil* and *ecclesiastic;* and *those* the *motives* and *principles* which will *govern* them; it is then that the scene becomes *intensely interesting*, and the whole affair becomes a *reality* of the greatest importance to every lover of God, or his country.

They are *representative men*—they belong to the Church and State, and as such are deserving of their attention, sympathy and prayers,; and as such we present them before you to-day.

This day has been set apart by all evangelical denominations throughout the land, as a day of special prayer for Colleges, and institutions of learning, and we are now met for that purpose. Your Committee have described, thus at length, College men and College life, in order that the report might be, as is evidently intended, a remembrancer, and a stirrer-up of our zeal and earnestness in their behalf, by presenting before our minds the student, in all his importance, relations and necessities, with every possible incentive, whether encouraging or discouraging, to wake us up to more earnest prayer and wrestling at the throne of grace in his behalf.

The reports from the Colleges, of their religious condition, although not as favorable as we might wish, are yet, in the main, encouraging. The statistical part of the report is as follows:

| COLLEGES. | No. of Students | No. Professors of Religion. | No. Candidates for the Ministry. | No. of Candidates for Missions. | No. of Conversions during the year. |
|---|---|---|---|---|---|
| Amherst College, Massachusetts, | 202 | 137 | 65 | ...... | 7 |
| Beloit College, Wisconsin, | 63 | 43 | ...... | ...... | ...... |
| Brown University, R. I. | 202 | 102 | ...... | ...... | ...... |
| Bethany College, West Va., | 47 | 20 | 10 | ...... | ...... |
| Dartmouth College, N. H., | 161 | 44 | 20 | ...... | 2 |
| Denison University, Ohio, | 82 | 24 | 11 | ...... | ...... |
| Dickenson College, Pennsylvania, | 121 | 35 | 10 | ...... | ...... |
| Franklin College, | 20 | 12 | ...... | ...... | ...... |
| Franklin and Marshall College, | 74 | 47 | 25 | ...... | 6 |
| Genesse College, N. Y., | 114 | 76 | ...... | ...... | 3 |
| Hamilton College, N. Y. | 137 | 72 | 29 | ...... | 19 |
| Hanover College, Indiana, | 86 | 25 | 11 | ...... | ...... |
| Harvard College, Massachusetts, | 432 | 108 | ...... | ...... | ...... |
| Jefferson College, Pennsylvania, | 120 | 60 | 43 | 3 | 10 |
| Knox College, Illinois, | 96 | 33 | 13 | ...... | 3 |
| Lafayette College, Pennsylvania, | 50 | 21 | 16 | 1 | ...... |
| Lawrence College, Wisconsin, | 32 | 16 | ...... | ...... | 7 |
| Madison University, N. Y., | 113 | 90 | 69 | ...... | 4 |
| Marietta College, Ohio, | 50 | 31 | ...... | ...... | 3 |
| Middlebury College, Vermont, | 65 | 30 | 17 | 8 | ...... |
| Oberlin College, Ohio, | 102 | 67 | ...... | ...... | ...... |
| Pennsylvania College, Gettysburg, | 90 | 40 | 30 | ...... | ...... |
| Princeton College, N. J., | 225 | 110 | 50 | 8 | 4 |
| Rutgers College, N. J., | 64 | 38 | 20 | 1 | 2 |
| Shurtleff College, | 44 | 34 | 30 | ...... | 15 |
| State University, Indiana, | 150 | 90 | 5 | ...... | ...... |
| Union College, New-York, | 220 | 94 | 40 | ...... | 5 |
| Bowdoin College, | 134 | 48 | 15 | 1 | 4 |
| University of Lewisburg, Pa., | 59 | 40 | 29 | ...... | 3 |
| University of New-York, N. Y., | 91 | 23 | 11 | ...... | ...... |
| University of Rochester, N. Y., | 104 | 71 | 30 | ...... | 10 |
| University of Michigan, | 225 | 63 | 9 | ...... | ...... |
| University of Vermont, | 40 | 17 | 8 | ...... | ...... |
| Wabash College, | 41 | 18 | ...... | ...... | 15 |
| Washington College, Pennsylvania, | 87 | 41 | 32 | ...... | 3 |
| Wesleyan University, Connecticut, | 133 | 103 | 33 | ...... | ...... |
| Wesleyan University, Ohio, | ...... | ...... | ...... | ...... | 20 |
| Western Reserve College, Ohio, | 50 | 23 | 10 | ...... | ...... |
| Wittenberg College, Ohio, | 100 | 54 | ...... | ...... | ...... |
| Williams College, Masachusetts, | 182 | 8 | 36 | ...... | 9 |
| Waterville College, Maine. | 83 | 54 | 27 | ...... | 8 |
| Yale College, Massachusett, | 467 | 175 | ...... | ...... | ...... |
| Total, | 4061 | 2252 | 763 | 12 | 162 |

The Committee, last year, reported 22 Colleges, 3,384 Students, 1,308 Professors, 579 Candidates, and 18 Missionaries. This gives an average attendance to each College, last year, of about 154 Students, 58 Professors, 26 Candidates, and 1 Missionary. This year the average is about 121 Students, 55 Professors, 25 Candidates, and 4 conversions. The average decrease per College, 33 Students, 3 Professors, 1 Candidate.

From these figures it will appear that at the beginning of the year there were 2,090 non-professors in attendance, 162 of whom were converted, or about one in every eighteen. The figures also show that the general attendance in College is less this year than last; yet the proportion of candidates for the ministry is greater.

Six Colleges report a revival during the year. Hamilton College, N. Y., reports nineteen conversions. The revival has ceased, but there is still a good degree of interest.

Shurtleff College "is now enjoying a precious and powerful revival; fifteen have made profession of their faith, and more are inquiring."

In Wabash College a revival immediately followed the day of prayer, last February, resulting in fifteen conversions.

The University of Rochester, N. Y., reports a revival during the year—ten conversions.

Wittenberg reports a revival last Winter.

The Ohio Wesleyan University "is now enjoying a very precious revival season. More than twenty students have professed conversion within a few days, and many more are serious."

Several of the Colleges make the request: "Brethren, pray for us." "We desire an interest in your prayers." Others have only the remark: "No special interest here."

From the Report of the Board of Education, for the year ending May 1st, 1863, we learn the following facts: Up to the year 1860, the number of candidates for the ministry received under its care was steadily increasing, but from that time the number diminishes rapidly. In 1860 they received 181 new candidates; in 1861, 156; in 1862, 74; in 1863, 38. Showing the alarming decrease, in three years, of 275 candidates, or an average of about 90 per year; the decrease in 1863 alone being 143. This is a descending series, in which May 1st, 1864, will give the last of the series.

These facts look rather discouraging, and seem to indicate a serious diminution in the ranks of the ministry, just when they are most needed. The full effect of this rapid change has not yet been felt in our Seminaries. The influx of candidates is like a rise in a river, which commences generally near its source, and is a long time in reaching its mouth. The increase of candidates for the ministry begins first in the Academy, then in College, and then in the Seminary. And so also the decrease begins first in the Academy, then in the College, then the Seminary, and lastly in the ministry itself.

Various reasons might be given to account for this rapid decrease, but they will doubtless occur to your own minds without an enumeration here. The great question with us is, what is to be done to fill up the ranks, and to meet the increasing demand for faithful laborers in the vineyard of the Lord? to induce a larger proportion of our pious young men now in Colleges or Academies, to consecrate themselves to the work of the ministry? and to bring about the conversion of those yet unconverted, that they might take part with us in the glorious work of Christianizing the world?

1st. We would remark negatively that it cannot be an intellectual knowledge of the Truth that is wanting. They are blessed with the best minds in the country, and have an open Bible before them, with all the necessary helps. No class of community is more highly favored with the public means of grace, than the student. He has every inducement in the way of preaching, exposition, invitation, and entreaty to accept the Gospel—"to believe in the Lord Jesus Christ and be saved."

2d. What we do need is the blessing of God—the outpouring of his Holy Spirit upon the heart and conscience—that the Lord would work in them both to *will* and to *do* of his good pleasure. But these blessings are *only given* in answer to prayer. "Yet for all these things will I be inquired of by the house of Israel to do it for them; I will *increase* them with *men* like a *flock*"—men in the Church—men filled with the Spirit and love of God, are what we want at the present time for the work. Our duty, then, in the case is plain—it is to pray—pray earnestly—pray fervently for God's blessing.

The motives to pray for the student are various.

1st. A motive may be drawn from their importance as a class. Here are, generally educated the influential men of the nation—statesmen, lawyers, doctors, ministers, professors, editors, authors, and literary men in general. These men here acquire habits and principles which follow them through life.

2d. Another motive may be drawn from their peculiar necessities and temptations. No one is more exposed to temptations of every kind than the college student, and those only who have themselves experienced them, can fully sympathize with him.

3d. A third motive is the great necessity for godly men, at the present time, both in Church and State. Never was there a time in the history of our nation when Christianity was more needed in our legislative halls, and at the head of our armies. We have come to a great crisis in affairs. Old principles and modes of action are being abandoned; the base of operations is being changed, and we need men of principle and religion to fix the character of the new. The ship of State has long been drifting before the wind, but the alarm has been given from the mast-head, "Breakers ahead." She is changing her tack, and the storm is howling in her rigging; we want men to man her who are in sympathy with the great Captain. This is no time for mutiny, or inaction, or wrong action.

So also in the Church. It seems as if this was the time when "The devil had come down to earth, having great wrath, because he knoweth that he hath but a short time." We need learned men, and men endued with the power of the Holy Spirit to resist all his manifold acts and devices for the destruction of souls. We ought to pray not only for those now in our institutions, but also that more of our young men might be induced to turn their attention in that direction. The present seems dark and discouraging; yet who knows but under this thick cloud, this frowning providence, God may be hiding a smiling face, and sending us blessings in disguise! Thousands of our young men are taken away from the active business of life—where "the almighty dollar" was all their thought—and kept where they have time to think, and, with death staring them in the face, they *do* think as they never thought before on the subject of religion. Thousands are turning to the Lord. It is stated of one convalescent camp alone, in Massachusetts, that twenty-four thousand Christian soldiers have passed through it, six thousand of whom were converted there. This is but one example out of many which might be mentioned. Who knows but from that patriot band, returning home in triumph from the conquest of their country's foe, it is God's design to recruit the army of "the Great Captain of our salvation" with such numbers as the world has never witnessed? Take courage, brethren, and pray for the soldier. It ought greatly to encourage us, that God in former times has answered special prayer on this day. The day of prayer has been associated with the commencement of nearly all revivals of religion in Colleges for years past.

It has a happy effect upon the mind of the student to know that his friends are praying for him at home. The announcement of the suspension of the regular exercises, and the meeting for prayer, leads the careless to think, or perhaps a letter from a pious mother, or kind sister, assuring him that he will be especially remembered on that day. When study has been laid aside and all are assembled for prayer, and the man of God, standing in his place, recounts the mercies of the past year, and reminds him that on that very day and hour nearly every church in the land is filled with worshippers, praying—for him, and that church at home, and the home circle are remembering the absent one, ah! it is then that the heart begins to feel. On such occasions we have seen the tear trickle down the cheek, *from* eyes unused to weeping, and the bowed head, concealing the tear they have vainly striven to suppress. A sympathetic chord has been touched, and the whole heart vibrates to the touch.

Let us take courage, then, brethren, and pray for the students, not only to-day, but through the year, knowing that "the hearts of all men are in the hands of the Lord," and he is the hearer and answerer of prayer.

J. GIFFEN,
Chairman of Committee.

For the Presbyterian Banner.

## Going Home.

Home is a sweet word. It falls like music on the ear. Who does not love to hear it? What hallowed associations it suggests! What happy scenes crowd into view at its very mention! It calls to mind the little yard with its green sward, where brothers and sisters played, where the Summer sun was shining. It calls to mind the bright fire on the hearth, around which we gathered when the Winter wind blew, chill and cold. We think of the family altar, around which we bowed morning and evening. We think of the offerings placed upon it—of the fervent prayers our sire offered up. Ah! these are sacred memories. How dear to the heart is childhood's home! Return to it when you will, you are sure of a welcome—a father's kind greeting, a mother's fond kiss. For weeks and months you look forward to the time when you shall again find shelter under the paternal roof. Going home! the very thought of it fills you with joy.

May a home on earth be such an attractive spot, and visits to it so refreshing? What then must the home of the Christian be, the home to which he hastens, in the better world! When the day's work is done, the weary laborer goes home to rest. When we have finished the work given us to do, we shall enter upon the rest that remaineth for the people of God.

"Going home," describes the Christian's life. He is not at home here. He is a pilgrim; but he is journeying homeward. Sometimes as he ascends a mountain top of promise, and there are no clouds in the sky, he is cheered by a glimpse of his Father's house; and as he gazes with eager delight, he sees his elder brother standing there and beckoning him on. Is the way rough or thorny? a sweet voice whispers, "Faint not; thy labors will soon have an end."

We're going home. Soon the Jordan will be passed. Soon shall the pearly gates appear. Then, with rapture, we shall shout:

"Glory to God! all our dangers are o'er,
We stand secure on the glorified shore,
Glory to God! we will shout evermore,
We're home at last."

G. Y. N.

[Original.]

## A Hymn.

Celestial world! if o'er thy blaze
Thick clouds of darkness have been thrown,
Which mock the worldling's idle gaze,
And veil the High and Holy One,
Who dwelth approachless and alone—.

To the believer's ardent eye;
That world displays its glories wide;
Its pearly gates before him lie,
He sees, in floods of chrystal, glide,
Through streets of gold, the heavenly tide.

He sees the angels round the throne,
Of martyrs and of saints—the hosts;
His Saviour and his Judge are one—
'T is in *his* righteousness he trusts,
No merit of his own he boasts.

O house of Israel! at thy hands
What asks thy God in sacrifice?
The faith he gave thee, he demands
Kept up in lively exercise,
To train thee for thy native skies.

Heirs of the purchase! whose abode
In grace a Father's love secures:
Arise to glory—rise to God;
Behold, the promises are yours,
The strength that to the end endures.

Lord, while to thee our hearts we lift,
And bring our offerings to the shrine:
Thine is the altar and the gift;
The glory and the praise be thine,
Fountain of life and love Divine!

## EUROPEAN CORRESPONDENCE.

*LONDON, Feb.* 13, 1864.

THE DEFEAT of the Danes is no surprise to those who consider the very small force which they could oppose to a multitudinous invasion, and that the famous fortifications of the Danewerk comprised an extent of not less that thirteen English miles to be defended. Very severe losses were inflicted by the Danes on their enemies, and precious lives have been sacrificed on both sides. *Prussia* is the guiltier of the two parties who pushed matters to a conflict; and more than that, she has had ulterior designs. The Austrian Government no doubt obeyed the popular will, but her views are so moderate, that even as I write she is believed to be favorable to the proposal of the British Government, which has the concurrence of France, Russia and Sweden. The Emperor of Austria "still considers himself bound to uphold the London treaty, and would not countenance any attempt to dismember the German Monarchy. Austria is obliged to recall to the memory of the Prussian Cabinet, that she is bound to prevent political agitation in Holstein in favor of the Duke of Augustenburg. He has been proclaimed there, notwithstanding. The Lieutenant General commanding the Prussian troops did not interfere, as he had received orders not to meddle with politics."

Germany may yet suffer sorely for her violent shedding of blood, especially if their object be disintegration. The revolutionary party in France, Italy and Hungary are in favor of the annexation of the Duchies to Germany, because the people are for the most part German in blood, "but if they do rejoice in it, it is that they may be enabled, at no distant period, to invoke, in favor of *other* provinces, the right which Germany exercises." They maintain that on the same principle, there is no just reason for Austria to oppose Italy in seeking to possess Venetia, for Venetia is Italian, and not Austrian. Besides, the German people, so eager in their sympathies for Germans in the Duchies who were ruled by foreigners, should not be surprised, when Hungarians, Poles, and Italians, to whose allegiance Austria and Prussia have no better title, shall proceed to shake off rulers who are no less aliens in their eyes than is Denmark. *Germany cannot plead, at the same time, the right of nationalities and the right of conquest.* If "autonomy be good for Holstein, it cannot be bad for Venetia, Hungary, and Gallicia."

The Emperor Napoleon, it is believed, is strongly urged by his counsellors to profit by the arguments thus furnished by the Conservatives of Germany. He is reminded that Germany is now no longer divided, but Prussia and Austria, as two military powers, are *one*, and that the only security for France, will be to reörganize Europe "on the solid basis" (not of treaties, but) "of nationalities." Italy, he is told, is waiting for the first signal from Paris to perfect her unification, and in point of fact, armies and levies are being gathered. Poland still struggles on, with the hope of reconstruction; while a Scandinavian Kingdom and a Confederation of the Danubian States, would give France a vast advantage over Russia and Germany. Treaties being now torn to pieces, as they are, each Power has a right to look to its own interests.

"Such," says the *Times* correspondent at Vienna, "are the reflections which often recur to the Emperor's own mind, and which are not always kept secret from those who approach him. What they may end in, it is hard to say. He is known to hesitate; but *he never abandons an idea he has long caressed*, except when the carrying-out is proved to be impossible."

It is probable that peace may be restored by *Schleswig* being given back to Denmark. Meanwhile, much misery has followed this invasion—to both sides it has brought sorrow and death. Among the officers badly wounded in the Austrian army, is the Duke of Wurtemburg, shot in the chest, whose brigade suffered a terrible loss of 626, including 27 officers, in the pursuit of the Danes. He is but thirty-six years of age, has been in many fields of conflict, received eighteen wounds before; and after the campaign in Italy, was obliged to walk on crutches.

The *Daily Telegraph* severely animadverts on the conduct of the German Powers, and especially of the selfishness of the Prussian Court. Its object was, by declaring war, and thus "passing sentence on three thousand human creatures," (killed or wounded now,) to make the act "a political makeweight, against the German Diet, to bamboozle the Prussians as to budgets and supplies," (hitherto refused.) "The Court thus stands before Europe as guilty of having shed innocent blood."

The following is a pictorial sketch by one of our morning journals' "correspondents," of the march of German troops in Schleswig—not forgetting the students of Germany, eager "to catch a glimpse of the war:"

"As you try to recall the spectacle which passes constantly before your eyes as you jog on at a snail's pace, cold, shivering, and wretched, first there comes a company of Prussian infantry, with their dark brown cloaks, wearing the white sash upon their left arm, which General von Wrangel has ordered them to wear, in memory of the campaign the Austrians and Prussians fought side by side half a century ago. The officer in command is riding on in front, with his helmet buried beneath the hood of his cloak, in a vain attempt to keep out the cold, and the men stumble on in broken line, footsore, silent, and weary. There is no singing now, as on the rail; this is business, not pleasure; then follows a long straggling team of provender wagons, filled with bricks of coarse black bread, frozen over with a fine sprinkling of snow. The drivers are walking slowly by their horses' heads, smoking long large-bowled pipes, and swearing at their horses whenever they have time to take the pipes out of their mouths. Then, in the grey dim distance, you see a cloud of snow advancing, and out of the mist there comes a troop of Austrian cavalry, who gallop on in defiance of the roads, and without the fear of sudden death before their eyes. Then a peasant's wagon jogs by, filled with farmers and civilians of every class, huddled together in a heap at the bottom of the cart, going on business to the army. Sledges are not unfrequent; the "Herrschaften" sitting in front, wrapped up in rugs and furs, with little beyond their noses visible, and the driver sitting astride on a plank jutting out behind the car. Following the sleighs, there will be perhaps a train of artillery struggling its way onwards to the front. There are six horses to every gun—stout, stalwart nags, looking like our brewers' horses with the extra flesh pared down—but it is as much as they can do to keep the wheels rolling. Then there are stray detachments of Hungarian infantry, with their grey coats and white pipeclayed belts and close-fitting blue hose. Somehow or other, these non-German troops appear to suffer less from the weather than the Prussians. At any rate, they keep up their spirits better; and then upon the high roads there are scores and scores of well-dressed pedestrians, with long fair hair, and blue spectacles, and red caps, and all the other inseparable attributes of Teutonic studentdom. Cover the whole of this long never-ending procession with a veil of snow-drift, and fancy it traversing a wilderness of snow, and you will have some idea of the spectacle that is passing before me daily."

A VISIT paid last night to the House of Commons, enabled me to see once more the features and figures of leading men on both sides of the House. D'Israeli's elf-like black and curling locks are thinner over his temples and forehead. He has still the same aspect of suppressed restlessness, and is as careful and elegant as formerly in his dress and "make up." Lord Palmerston, when he rose to speak, looked calm and kindly; his voice is still distinct and clear; he may well look old, as next October—if he live so long—he will have completed his 80th year. Amazing vigor and vivacity are still his, and his reply last night to a swarm of Opposition carpings in regard to the American prize courts, and the partiality of their judges was quietly impressive.

In the course of the discussion of the capture of British ships by American cruisers, a number of men of mark were on the floor of the House. Among these was Mr. J. Fitzgerald, an accomplished gentleman and excellent speaker—an Irish Conservative member, and late under-Secretary for Foreign Affairs, under the last Derby Government. This gentleman complained that the Government had not given proper information as to the vessels seized. After specifying several cases in which he held American cruisers had violated justice, he specially referred to the case of the *Saxon*, which had been captured by the *Vanderbilt* in the waters of the colony of the Cape of Good Hope, and to the murder, on board of her, of a Mr. Grey, an unoffending British subject, by an American officer.

THE ESSAYS AND REVIEWS have now been virtually endorsed and exalted by the alarming and most important decision which has just been given by the Lords of the Council—the highest Court of Ecclesiastical Appeal. Two of the Archbishops have dissented from that finding, but the Bishop of London tacitly acquiesces in it; and it is now too true that a crisis has come in the history of the National Church, which virtually debases and degrades her as a professed witness for some of the cardinal truths of Christianity.

In one of the two accusations against Dr. Williams, he was charged with denying that the Bible is the Word of God, that it contains any special revelation of his truth or of his dealings with mankind, or is the rule of faith. This, however, was an inference from what was very differently expressed, and so, he was acquitted of the charge. The other charge against him was that he had controvented the Eleventh Article of Religion—that of justification by faith. He had said, in the course of a defence which (in defending that German writer) he imagined Bunsen might make against a supposed adversary, "Why may not justification by faith have meant the peace of mind or sense of Divine approval which comes of a trust in God, rather than a feature of merit by transfer?" Dr. Lushington, in a lower Court, had taken this as undoubtedly a declaration of Dr. Williams' own sentiments—which indeed as is certain of all the "Negative" School, I have no doubt it was and is. But the Judicial Committee refused to do so, saying that it "would be a severe thing." Further, it declines to recognise that "the doctrine of transfer by merit, is a feature as a contravention of the Eleventh Article, because that Article is silent as to any 'transfer.'" And yet the men who drew it up, believed in and taught and meant to teach in the Article, the doctrine of an imputed righteousness.

The charges against Mr. Wilson were, first, that he affirmed that many parts of the canonical books were not inspired, and that thus he contradicted Articles, Nicene Creed, and Ordination Service. What does the Council say? It lays down a proposition which has, indeed, "wide and far-reaching consequences." It declares that "the assertion that every part of the Scriptures was written under the inspiration of the Holy Spirit, is not to be found either in the Articles or in any of the Formularies of the Church." "The Court," says the *Daily News*, "which sympathises with the accused clergyman, in constructing this remarkable sentence, appears to have had in view the oft quoted passage to Timothy, and to have been not unwilling to display the difference between the positive teaching of the Church of England, and the popular interpretation of that text."

This is, indeed, a heavy blow. "If there was one point," says the *Times*, "on which orthodox feeling was unanimous, it was that the Essayists had expressed themselves of the Scriptures in terms entirely inconsistent with the teaching of the Church as to their authority and origin."

The other charge against Mr. Wilson, was, that he denied the eternity of future punishment. This he did not do, positively, but expressed a hope that there would be a "Refuge" into which all would be gathered at last. This is really Universalism, but the Judicial Committee refused to brand it as such, because he did not affirm anything, and moreover because an Article of an earlier Prayer Book which expressly condemned the denial of eternal punishment was omitted in the Revision of 1662. The words, "everlasting damnation," in the Litany, Creed, &c., is not necessarily to be taken as if the Church taught that it implies endless punishment. The *Times* holds that this involves a cardinal point in this popular creed, and when it now appears that the opinions attributed to Mr. Maurice on this point, may be held without a violation of the formularies, it pronounces a decision which will probably be regarded by each of the two principal parties into which the Church is divided." That is true enough; but the *Record* tries to make little of the matter, and its counsels will be as usual, to "sit still" under all circumstances. Yet really good and godly clergymen are horrified; they now see the enemy coming in like a flood, with a large amount of indifference or hostile dissent, or educated skepticism virtually saying, "Let it be so." All birds, clean or unclean, may now nestle under the Church's wing. "The pasture is too good," and "none will leap over the fence." The idea of a Free Church of England is in many minds, but there is neither "pluck" nor leadership to form it.

J.W.

## Pompey's Lesson.

There was a good system of theology once given by an old negro to his master. It seems the latter was struck under conviction, and being a proud man, he was unwilling for a long time to ask any one to be his guide, but "the pains of hell had a hold upon him," and his anguish was extreme. He must seek counsel of some one. * * * Finally he bethought himself of an old Christian negro, whose name was Pompey; so, strange as it may seem, he called him in, for it is true that a man can talk to his own servants, in such a case, with less actual humility than to one nearer on an equality with himself. There is a kind of familiarity resulting from the very distance between the two.

"Pompey," said the master, "I am a great sinner."

"Yes, massa," replied the godly old man.

"Pompey, if I die as I am now, I shall be damned."

"Yes, massa," was the plain answer of the old negro.

"You pray often, Pompey; and I know you feel that God hears you."

"I does," said the negro; "and de Lord aint a bit ashamed to answer Pompey."

Then came the struggle, greatest of all, as the poor convicted sinner stammered out:

"*Pray for me, Pompey.*"

Instantly the master's prayer to the one who served him was answered, as the good old negro replied:

"I will, massa."

Long and earnestly did Pompey cry aloud in his little cabin that God would send the seal of pardon into the heart of the wicked master. From the lonely dwelling of the old man the supplication ascended to the throne on high, *and was heard* amid the harpings and hallelujahs of the heavenly host, and an answer of infinite grace returned.

For three days the master was rejoicing in Christ, but on the fourth he fell stumbling among the great truths of the Gospel. Again he called his spiritual adviser, and asked for aid.

"Pompey," said he, "I am in the dark."

"What is the matter, massa," asked the negro.

"Why," said he, "I cannot understand this language: '*Whom he did foreknow, he did also predestinate; whom he did predestinate, them he also called, and whom he called, he also justified; and whom he justified, them he also glorified.*'"

"Why," said Pompey, "where do you find that?"

"In the 8th of Romans," he replied.

"Oh!" exclaimed the negro, "you go fast, do n't you? *You was only converted four days ago, and now you've got clear to Romans.* You go back, and beginning with the first chapter of the New Testament, do you *read*, and *believe*, and *do* all it tells you in Matthew, Mark, Luke, and the Acts, and then, when you come to Romans, I guess you will understand the 8th chapter, too."—*Rev. J. Hyatt Smith's "Gilead."*

## "Wayside Preaching."

The daughter of a country pastor had been very ill—past recovery it was at one time feared—but prayer was answered in her behalf, and she rose from the sick couch "grateful in heart," she said, but anxious to avoid all direct personal religious conversation.

A neighboring clergyman, a particular friend of the family, came in one day to enjoy a ministerial visit with his brother, and the two spent some hours by the cheerful study fire, items of local and foreign interest each engaging in turn a share of attention.

The invalid daughter softly entered to announce dinner. The guest rose, greeted her cordially, and made kind inquiries for her health, and she, fearing "a lecture" might be forthcoming, was, she told me, very brief, and possibly curt, in her reply. The clergyman paused a moment, and then in low, earnest tones, peculiar to himself, said, slowly,

"Strange that a harp of a thousand strings
Should keep in tune so long."

The effect was magical. "Never," she said, "could I forget the pathos and earnestness of his voice and manner. The words have accompanied me through life, constantly suggesting a powerful consideration of duty, a recognition of God's love and care over this mortal frame, 'so fearfully and wonderfully made.'"

**Happiness abounds most among the lowly; there are more blossoms in the valleys than on the hills.**