PHILADELPHIA, THURSDAY, FEBRUARY 23, 1860.

NUMBER 8.

CHRISTIAN OBSERVER. OFFICE, 103 SOUTH FOURTH STREET, (FIRST DOOR BELOW CHESTNUT.)

REV. A. CONVERSE, Editor and Proprietor. F. B. CONVERSE, Associate Editor. With the Co-operation of many Pastors and other able Writers in the Presbyterian Church. (For Terms, see Third Page)

Christian Ibserber.

TWO WORLDS. God's world is bathed in beauty, God's world is steeped in light: It is the self-same glory That makes the day so bright, Which thrills the earth with music, Or hangs the stars in night.

Hid in earth's mines of silver, Floating on clouds above,-Ringing in Autumn's tempest, Murmured by every dove; One thought fills God's creation-His own great name of love,

In God's world strength is lovely, And so is beauty strong, And light-God's glorious shadow-To both great gifts belong; And they all melt in sweetness, And fill the earth with song

Above God's world bends Heaven, With Day's kiss pure and bright, Or folds her still more fondly In the tender shade of night; And she casts back Heaven's sweetness In fragrant love and light God's world has one great echo,

Whether calm blue mists are curled; Or lingering dew-drops quiver, Or red storms are unfurled ; The same deep love is throbbing Through the great heart of God's world.

Man's world is black and blighted. Steeped through with self and sin: And should his feeble purpose Some feeble flood begin, The work is marred and tainted By Leprosy within.

Man's world is bleak and bitter; Wherever he has trod He spoils the tender beauty That blossoms on the sod, And blasts the loving Heaven Of the great good world of God.

Man's world is Pain and Terror, He found it pure and fair, And wove in nets of sorrow The golden summer air. Black, hideous, cold, and dreary Man's curse, not God's is there.

And yet God's world is speaking : Man will not hear it call; But listens where the echoes Of his own di-cords fall, Then clamors back to Heaven That God has done it all.

[Household Words.

THE PRIVILEGE OF PRAYER.

In the vestibule of St. Peter's at Rome, is way, which is walled up and marked with a cross. It is opened but four times in a century. On Christmas Eve, once in twenty-five years, the Pope approaches it in a princely state, with a retinue of cardinals in attendance, and begins the demolition of the door, by striking it three times with a silver hammer. When the passage is opened, the multitude pass into the nave of the cathedral, and on to the altar, by an avenue which the majority of them never entered

thus before, and never will enter thus again. Imagine that the way to the Throne of Grace were like the Porta Santa, inacessible, save once in a quarter of a century, on the twenty-fifth of December, and then only with august solemnities, conducted by great dignitaries in a holy city. Conceive that it were now ten years since you, or I, or any other sinner, had been permitted to pray; and that fifteen long years must drag themselves away, before we could venture again to approach God; and that, at the most, we could not hope to pray more than two or three times in a lifetime! With what solicitude we should wait for the coming of that HoLY DAY! We should lay our plans of life, select our homes, build our houses, choose our professions, form our friendships, with reference to a pilgrimage in that twenty-fifth year. We should reckon time by the openings of that Sacred Door, as epochs. No other one thought would engross so much of our lives, or kindle our sensibilities so intensely, as the thought of prayer. It would multiply our trepidations at the thought of dying. Fear would grow to horror, at the idea of dying before that year of Jubilee. No other question would give us such tremors of anxiety as these would excite: "How many years now to the time of prayer? How many months? How many weeks? How many days? Shall we live to see it?

Yet, on that great day, amid an innumerable throng, in a courtly presence, within sight and hearing of stately rites, what would prayer be worth to us? Who would value it in comparison with those still moments.

Who can tell?

--- "secret silence of the mind" in which we now can "find God," day and every where? That day would be more like the day of judgment to us, than like the sweet minutes of converse with "our Father," which we may now have every hour. We should appreciate this privilege of hourly prayer, if it were once taken from

us. Should we not? "Still with Thee, O my God, I would desire to be;

By day, by night, at home, abroad. I would be still with Thee!

That throngs the busy mart-To hear Thy voice, 'mid clamor loud, Speak softly to my heart!" -[The Still Hour.

CONGREGATIONALISM IN ENGLAND.

At the last meeting of the Congregational Union, Mr. E. Bains said: "In 1812, the number of Congregational places of worship in England was 799, and in 1851 it had increased to 2,604. In the principality of 1851, there were, in England and Wales, 3244 Congregational chapels, containing, in

were besides, in 1851, 453 Congregational day-schools, educating 50,186 young persons, and 2,590 Sunday schools, with 343,-

THE BIBLE AND THE TURKS.

In a letter from Constantinople, dated on the 18th of October last, the Rev. Dr. Goodell says-"Within the last five or six years several hundred copies of the Holy Scriptures have been sold every year to the Turks. The history of these we never knew. But we now begin to find among the Turks, those who really seem to be Bible Christians, spiritually minded persons, who, with no other teacher than the Bible, have become wise unto salvation. How many minds are thus awakened, and how many hearts are thus affected, it is impossible at present to say. We are told of thousands, but if they are counted only by hundreds or even scores, it is still a great work. Facts are coming to our knowledge every day, which fill us with astonishment. It really seems as though the heavens were about to drop down upon us abun-

THE OLD AND NEW SCHOOL PRESBYTE-RIAN CHURCHES-OUGHT THEY TO RE-

The discussion here proposed, is prompted by the first article in the last number (xxxi.) of the Presbyterian Quarterly Review, un der the heading, "Old and New School Theology." We do not intend now to meet the question of the feasibility of a union between the Old and New School branches of the Presbyterian Church, under the obstructions which the legislation of either body has thrown in the way, nor shall we discuss the mode in which those obstructions can be removed. Let the will be aroused, and we have no fears respecting a way. TENDENCIES TO RE-UNION.

The pen to which we suppose we are indebted for the article in the Review, is one that is worthily and successfully ambitious in the departments of analysis and discrimination. Obliged, in the present case, to dissent from some of its attributions of theologies to the Old and New Schools—particularly the latter—still we see, in the article before us, no marks of an intentional want of candor. We rejoice in its appearance, not because we can ascend the stand-point from which it views the two bodies, but because we behold in all these discussions, the symptoms of that deep and rising will in the rank and file of both sides, which is slowly but surely forcing the way for two bodies, so cognate, and so identified in all the dearest interests and hopes of the children of God, to return to an organic unity.

When we see workmen, with their clamps and binding rods, frequently employed about old walls, we presume those walls have exhibited some alarming signs of voluntary demolition. So we have looked upon the leading discussions and measures of the last ten years, in each branch of the Presbyterian Church, which are avowedly intended to strengthen its position as against the other, or to secure it against the contingency of a re-union with the other. At least that time has elapsed since the party spirit which enforced the dismemberment, died out from the masses who are the great heart of our Presbyterian body, and-with becoming leference. Messrs. Editors, to your worthy profession, be it said—it is now playing its last chances for life in the denominational press. We believe that we have seen and heard enough of the spirit of both the ministry and membership, on both sides, in those parts of the church which are a little removed from the atmosphere of the intenser denominational influences, to know that the cessation of those influences from a few central points, would soon leave the terms, 'Old and New School," used as symbols of a divided church, among the memories of

We approve of both a denominational literature, and a working system of ecclesiasticism. We regard both essential to the development of the life and power of a denomination; and there is a proper denominational zeal, not antagonistical but self-girding, which should ensure them both a generous support. But on neither side of the Preshvterian Church, would we have them become the forlorn hope of disruption, or be supported on the principles which assume the

necessity of perpetual disunion. While reading the article in the Quarterly, we were surprised to notice the great number of points named by the writer, in which no perceptible difference exists between the Old and the New School. Those points cover almost the entire ground on denominational distinctions exist. It is said the two churches are one in name; both adopt, " and as far as appears, with equal sincerity," the same theological standard; both are nursing mothers of the educational interests of the country; both, in the type and form of their religion, have the definite idea which we attach to the word Presbyterianism: both are adapted to the mental characteristics and social habits of the same class in society; both are friends and promoters of revivals of religion; and even on the vexed question of slavery, the writer sees no difference in their respective positions,

but that of time. Some of these points are vital; others are of secondary account; but altogether they certainly form a sufficiently extensive sameness to excite our surprise, as well as sorrow, that the heart and piety of two churches, so useful and good, should tolerate any longer alienation. They appear in strange juxtaposition with the remark of the writer-a remark from which our knowledge of the feeling of the masses leads us to dissentthat "with all there is of affinity between [the two churches,] there is no tendency to

GROWING CONFORMITY.

The writer might have added to these points of agreement, another of more recent date, but which, under all the circumstances. is second only to the sameness of their standards. We refer to the fact that, to a great extent, the New School Church has adopted the peculiar policy of the Old School, in making itself the worker of its own machinery for the extension of the kingdom of Christ at large. Dating from the General Assembly of 1852, a system of ecclesiasticism has been surely, and we are willing to say wholesomely, fastening itself to this church. In the three departments Wales, the number of Congregational chapels in 1812 was 225, and in 1851, 640. In Ministry, and Religious Literature, it is already reduced to a settled policy, and, as it respects some other specific objects of its

ions never go backwards." We acknowledge that we carnestly resisted the abandonment of the system of benevolent co-operation between the Presbyterian and Congregational Churches. We revolted no sympathy with them. from the separation, not because such a cooperation, as an original idea, would have been our beau ideal, but because we deplored the spectacle which was made before the world. This generation found it an existing union on an extensive scale, and there were plenty of outsiders to inquire whether there was not grace enough in the men of God to maintain it.

Still we see in the system which is taking the place of co-operation, a fresh element of hope for the re-union of our Presbyterian Church. It is a new point of conformity; and those of us who remember the exact elements of the strife which culminated in the disruption of 1837, know that it is a point of no small moment, on this question of re-union. One principle which, as a cause of division, stood hardly second to theology itself, is now becoming settled into uniformity. On what was then the leading question in dispute, in the matter of church polity, the New School have made a large concession. Magnanimity begets magnanimity.-We could name points of less importance, on which the Old School might meet us in the same spirit, and the thing is done .-Every removal of the original elements of contention, helps to bridge the chasm which eparates the hosts of Presbyterianism .-When the points are almost narrowed down to the question whether the Boards and Secretaries shall bring their desks together on the north or south side of Chestnut street, a peaceful settlement ought not to be far off. It does not accord with the character of the picty of these days, nor with the spirit of the newer generation among us, to suppose that the mere remembrance of an old quarrel will, of itself, perpetuate so inglorious a disunion. Let a few noble hearts from each side throw themselves into the breach, and then, as for the multitude-the great heart of Presbyterianism, which has not yet been properly represented in the controversial

liscussions-stop them if you can. THE WESTMINSTER CONFESSION.

To return to the article in the Review .-After so disposing of the question of slavery, that it cannot, at least if viewed through his difference, the writer turns finally to thewe may judge from his tone, the invincible disagreements between the two bodies. He suggests, it is true, that there are other subjects of difference, but as he does not even name them, and as we have no conception what they are, he leaves to us only the inquiry whether a fair cause for disunion, on theoogical grounds, does really exist.

We have already seen that, in enumerating the points on which the two bodies are of their both standing on the same doctrinal platform. He says :--

"Both agree in the Confession of Faith which expresses their doctrinal belief. Both receive, and as far as appears, with equal sincerity, the Westminster Confession and Catechisms as the standard of their faith. Both require assent to that Confession, and require it in the same language, of all who are ordained to the work of the ministry, and to the office of eldership in the church. The New School receive the Confession as cordially as the Old School. They are as tenacious of it, and they would do as much to defend it."

We believe this to be strictly true respecttwo are kept apart by doctrinal differences, suspicion of-to use an innocent word-hallucination in the reception of the standards. If our Confession of Faith were a mere skeleton of a system, or if it stated truth in only very general terms, there might be room for uncompromising differences among those who received it with equal sincerity. But its exhibitions of doctrine are minute, and it is nowhere more specific than on the points where the article before us finds the theological disagreements. The terms used are the least equivocal which our language affords, and least affected by the modifications which two centuries produce in the meaning of words. The book shows on its face, what we learn from the history of its origin, that there was a long and careful sifting of sentiments, and a nice weighing of words in which those sentiments were exfair certainty, what the Confession does assert respecting original sin, human ability, and the relation of the atonement to Divine justice, we despair of ever understanding a human writing. It is in view of the minuteness of the Confession, and its freedom from ambiguity, that we have said that while both hodies adopt it in the same terms, and vet remain divided by such differences on the theological points named, as forbid re-union, some explanation is required, or some reputations for consistency must suffer.

Our explanation of the supposed inconsistency would differ from that suggested in the article from the Review. We should explain by denying the alleged facts-by denying that differences, to the extent claimed in that article, exist between the two churches as wholes. We cannot deny that much has been written by men of extreme views, on both sides of the controversy in question, which exhibits too wide a difference on the doctrine of the fall and recovery of man, to allow of a meeting ground on our common Calvinistic Confession-too wide a difference to admit the explanation attempted by the writer before us, that "difference between [Old and New School,] so far as pertains to theology, must be a difference in the manner of presenting the doctrines which are fairly within the Calvinistic system, or in the modes of presenting that system before the world."

If we may speak particularly of our own. the New School church, against which the charge of insincerity toward the Confession has been most severely pressed, we shall venture, at this late day, to express our belief that the great body of our ministers and people are not responsible for the theology which has been so persistently imputed to us, and which, we are sorry to add, has been claimed for us by some of our influential writers. From the day of the disruption to the present, in considerable intercourse with that class of brethren who are not much heard on the broad theatre, but who are nevertheless, calm independent thinkers-the men who are, if not the men who manufacture public opinion—we have often heard expressions of regret for the Anti-Calvinistic repu-

occult sciences to read the stars. "Revolu- were affixing to our church. In later years we hear more and more of this accompanied with a protest against many sentiments con-tained in those writings, and the expression of a belief that the mass of our church has

THE ASSEMBLY OF 1836. We do not believe that the term, "representative men," will be acceptable to the great body of our people, especially in the application which the writer before us makes

of it to those who were arraigned for heresy. We see nothing in the circumstances or results of those arraignments: nothing in the manner in which that portion of the church which has since become ours, threw the shield of its protection over the accused brethren, to justify the conclusion that they were the representatives of our theology on

the points involved in the charges. We witnessed the proceedings of the Ac sembly of 1836, the body before which the appeals in the cases of Dr. B.ccher and Mr. Barnes came up for final bearing. Both cases awakened the deepest cornethy of the so-called New School side of the nouse. Mr. Barnes had greatly endeared himself to that portion of the church. Then, as since, he was beloved-we night almost say, idolized His industry, learning, and pastoral and pulpit talent, had already secured him eminence His calm and earnest piety, and the meek-ness with which he had borne a protracted and irritating prosecution, secured for him such an affectionate interest as we have never seen equalled on an ecclesiastical trial. He had appealed, as will be remembered, from the decision of the Synod of Philadelphia, which decision reversed the acquittal pronounced by the Presbytery below, on the charge of heresy. In other words, the question before the Assembly was whether he should be condemned for heresy. In the Assembly, his appeal was sustained—that is, he was acquitted of the charge. Every New School member voted in his favor, and we suppose their votes received the unanimous approval of what afterwards became the New School church.

Still we venture to say there was no intention, on the part of those who voted for his acquittal, to accent even him, honored and beloved as he was, as the representative of the theology of this branch of the church. We heard long discussions in the Assembly, and many more outside. Several, it is true, eyes, be reckoned as a permanent point of | stood by his theology, and we may frankly admit that views of justification, similar to ology as presenting some of the real, and, if his, then had considerable prevalence, particularly in the Congregational element in our church. But the strength of the defence was not in theology. It was carnestly and successfully urged that our Church should not demand inquisitorial exactness in its demands for orthodoxy, and should not push the Confession to the point of bigotry. It was insisted that Mr. Barnes's error, if such it was, had by no means reached the grade to require discipline; much less to justify in harmony, the writer in the Review speaks | the severity with which discipline had been pushed against him. Some members urged the fact that Mr. Barnes had himself, in subsequent editions, withdrawn certain passages which appeared in the first edition of his Notes on the Romans, and which had given serious offence; and if our memory serves us right, Mr. Barnes availed himself of this

In truth, if men are to be classified acwards made of their own ecclesiastical position, Mr. Barnes was, in the end, indebted ing each church as a whole. Still it sounds to some Old, as well as many New School so strangely beside the statement that the votes for the result. Some whose voices helped to sustain his appeal, took their place that, without some explanation, it would on the Old School side, in the separation, certainly expose one side or the other to the and one at least among them has since occupied the high position of Moderator, in an Old School General Assembly. They par-took in the prevalent feeling that this zeal against heresy had a deeper motive than jealousy for Calvinism, and that it should be rebuked. On the same principle, though probably with less heartiness, the whole majority would have voted for the acquittal of Dr. Junkin, if he had been on trial for an Antinomian Calvinism; but to a man, they would have protested against the deduction

that he represented their theology. The case of Dr. Beecher was not brought to a vote. On the Sabbath before it was expected to be called up, he preached in Dr. Herron's church, the place of the sessions of the Assembly, on the doctrine of justification by faith. A large number of both Old and New School members were his auditors. pressed. If we cannot there learn, with Several of the former pronounced his sermon Calvinistic, and his prosecutor, Dr. Wilson, in withdrawing his prosecution, was pleased to say-whether in pleasantry or carnestness, we cannot tell—that since Dr. Beecher had, in that sermon, cut up the New School, root and branch, he would drop the case against him. The real truth doubtless was, that on account of the similarity of the two cases, it was deemed useless, after so decided a verdict in the case of Mr. Barnes, to proceed against Dr. Beecher. Had the latter come to trial, the result would have been the same as in the former

case, and on the same grounds. There is no question but the men whose theological writings, in that day, wrought so much against the Calvinistic reputation of our Church - men like Beecher, Beman, Barnes, and Duffield-were men high in both honor and love, occupying just the position which was likely to stamp the character of our body in the popular estimation. They have nobly retained their hold upon the affections of the Church, and many a

prayer goes up-"Serus in colum redeas." But we resist the deduction that our Church, as a whole, has ever been responsible for their views of total depravity* and the atonement. And we must candidly admit that it is only by dissenting from some of those views, that we claim to stand upon the Westminster Confession. And we make the same claim for our Church, because we believe that when its voice is fully outspoken, it will, as a whole, express the same dissent.

The writer in the Review enters into some detail of the theological differences which he supposes to subsist between the Old and New School, ranging them, after the usual arrrangement, under the three heads of the

ALLEGED THEOLOGICAL DIFFERENCES.

• A fact of significance here occurs to us. Dr. Beman is the compiler of the "Church Psalmist," the book of Psalmody which has been adopted by our General Assembly. As originally published by the Doctor, the version of the 51st Psalm, beginning,

" Lord, I am vile, conceived in sin, And born unholy and unclean." was omitted, and its omission was defended by him the aggregate, 4,026,000 sittings. There benefactions, it requires no master of the tation which the writings of some of our men deliberate vote, replaced it in the book.

all the preaching and friendly discussions which we have heard, on both sides, for many years past, there has been an evident conforming movement, a relaxing from offensive extremes, and a similarity in the terms in which sin, Christ, and the necessity for the Holy Spirit's work, are held up before men. How it is in the instruction given in the seminaries, we have, of late, no personal knowledge. As for books, we have long since ceased to hold any denomination accountable for what individuals among them

On the first named point of differencethe extent of the fall—the article before us finds a number of points of agreement. One of these reads thus—

"They agree in the opinion that the apostacy o "They agree in the opinion that the apostacy of the race is total and entire; that there are no remains of holiness in the human heart; that there is no germ of goodness in fallen man, that can, by cultivation, be expanded into piety. The fault is not that goodness has been overlaid by sin; it is that it has become extinct. That which is to be done is not to expand and cultivate any moral quality that may be found in the soul, or to quicken a germ, or to rekindle a vital spark that is not yet quite extinct; it is to create piety anew . . . The idea of human nature under the fall, as held by the New and the Old School, is, that the condition of man, in rethe Old School, is, that the condition of man, in re-gard to piety, is as if in the acorn or seed-corn the germ itself was killed, and must be created anew if either were to live."

We have quoted these sentences for the purpose of expressing our belief that this point, as an article of agreement, admits of considerable extension—sufficient at least to ignore the theory that our race enter upon existence, moral negatives, as destitute of a living germ of evil as of one of goodness. Perhaps the writer meant that this should be implied, but we would like to see it spread out in unmistakeable terms, as a point of agreement, that in the place of the extinct germ of holiness, there is, by transmission from Adam, a living germ of unholiness; not a mere tendency to depravity, but the thing in actual existence; not only no embryo goodness to nurse into development, but a nascent sinfulness to be destroyed. An agreement to this extent scores away many the illustration furnished in the miracle of of the difficulties subsequently alleged to

He finds the divergence in the doctrine of the imputation of Adam's sin to his posterity. On one side he says-

"The Old School hold that man, before he com "The Old School hold that man, before he commits any act of his own, is, in the proper sense of the term, guilty, blumeworthy, ill-descring, liable to punishment, for the sin of Adam. that the evils which come upon the race as the consequence of the apostacy, are of the true nature of penal acts—as really as fines, whipping and imprisonment are, in a proper sense, penal evils for the violation of law; in other words, that a man is as really guilty of that act, and may be as properly punished for it, as he may be for an act of ar-on, burglary, or murder."

Their [believers'] ability:

in other words, that a man is as really guilty of that act, and may be as properly punished for it, as he may be for an act of ar-on, burglary, or murder."

It is to be observed that the writer does not say that this view is merely involved in Old School doctrine on the subject, but he imputes it to them in terms. "The Old School hold," &c. On behalf of the New School nothing is asserted on the reint has a verse from that which is good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto." Conf. chap 9 \(\xi\) 3.

"Their [behevers'] ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit, to work in them to will and to do, of his good pleasure." Idem Chap. 16 \(\xi\) 3. School, nothing is asserted on the point beyand a simple negation.

"They reject this view of the matter, as founded neither on the Bible, the true teachings of the Con-fession of Faith, or the facts in the case; as inenpable of vindication on any just principles; as giving a view of God eminently unjust and injurious to his character; as tending to pervert the proper notion of guilt in the mind of man, and as confounding al

distinctions of right and wrong." It is not for us to say whether the Old School will accept the doctrine of original sin, in the shape in which it is handed over to them They can speak for themselves. From the New School we hope to hear of no attempt to reduce this doctrine to a philosophical system, or to extend its creed beyond the plain letter of the Confession which, we are told, both the Old and New School "receive, and, as far as appears, with equal sincerity." The sixth chapter of this Confession answers the question, what is the Presbyterian doctrine on this subject, and the proof texts copiously introduced, speak the doctrine of the Holy Spirit. Our belief, as expressed in the former, is—

former, is—

"They [our first parents] being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation." Conf. chap. 5, sec. 3.

"Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner whereby he is hound over to the

upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death with all its miseries, spiritual, temporal, and eternal." Idem, sec. 6. On the question whether, equally with the

Old School, we are sincere Presbyterians. we go no further back than this Confession. interpreted in its obvious sense. We do not follow them to the false corollary-if they are pleased to rest under it *- that man, before actual transgression, is, in his personal relation to the law, "blameworthy" and "illdeserving." The philosophy which sees no distinction between the personal and the representative, either in character or responibilities, must be as luminous as that which does discern a practical difference between the imputation of sin and the handing over its consequences. Neither do we ask them to worm out from the obvious sense of the terms, imputation and guilt, as used in our common Confession, through fear of their conflicting with the philosophical relation of repentance to the human mind and conscience. We hold the deep things of God too precious hazard on the doubtful field of philosophy. As Presbyterians, our standards are before us. We submit their orthodoxy to the proof texts from the Holy Scriptures in the same connection. If these are satisfactory, the Old and New School can soon find a meeting place on the subject of the fall. If they are not, it is time to raise a new issue-not one which brings either Old or New School before the bar of Presbyterianism, but which arraigns Presbyterianism itself.

HUMAN ABILITY. On the subject of human ability, the aricle before us supposes this difference to exst between the Old and New School.

"The Old School teach that man has no ability of any kind whatever to do the will of God; no power

* The Princeton Review says of the recent work of Dr. S. J. Baird, which takes the ultra Calvinistic ground on the subject—"It is to us a matter of deep regret, that a work which has so much to recommend it, takes ground on the subject of imputation, which we are fully persuaded is unscriptural, and contrary to the standards of our Church, and to the theology

extent of the fall, human ability, and the nature and extent of the atonement. Once we also should have believed that, on these points, serious differences did exist between the two bodies, as wholes. Still we have never seen the hour when we regarded the New School responsible for any view of the conement, which makes Christ's office less than vicarious, or his sufferings and death less than a satisfactory offering to vindicatory justice.

But we have regarded it as one of the hopeful signs of a coming re-union, that in all the preaching and friendly discussions

to repent, to believe, or even to accept of the offers of mercy. Whatever power a man has to do the will of God in any way, is an imparted power, a will of God in each and every case, as really as life is originated in each and every case, where a new being begins to live. The New School [it is added] differ essentially from this view. Equally with the Old School at the reason or ground why this is so. In the apprehension of the New School, the difficulty is not a want of power, but a want of voill; not a natural inability, hat a moral The New School make much of this distinction; the Old School make nothing of it."

We trust that, as a church, we are not

We trust that, as a church, we are not making so much of this distinction as to suppose we are solving the whole mystery of the accessibility of the command to become converted, to a fallen mind. Whether the philosophy be good or bad, it leaves all the practical difficulties which the article before us supposes to attend the flat-footed inability held by the Old School. Inability is inability, whether natural or moral. If a man cannot do an act, he is, in relation to that act, in a state of inability: if he can do it, he is, in the same relation, in a state of ability. If we adopt a theology which makes the sinner, in any sense, really unable of himself to become converted, and if he seizes upon this inability as a pretext for evading responsibility, how are we to dislodge him from his position by telling him that his inability is only moral, so long as the rugged fact remains, that it is inability? Besides philosophy is a game where two can play. and what are we to say when he asks us. after we have confessed to one kind of real inability to obey the great command, and yet assert that there exists no want of power, what in the name of science we do mean? If by inability, we mean no more than a want of will, then let us change the term and call it simply disinclination, and get along as we best can with the cans and cannots in the proof texts in our Confession.

We are not disputing the Edwardsean philosophy which makes the distinction between natural and moral inability. We only say it gives us no help in meeting the practical difficulties which beset the subject. All that we insist is that it is but a philosophy, and it should not be used to widen the theological breach between Old and New School Presbyterians. Meeting the facts in the casethat under an existing inability, sinners are commanded to repent, believe, and become converted, and that, receiving this command under the promise that power shall be imparted while they obey, they are responsible for their obedience or disobedience—we can all unite in solving this apparent mystery by healing the withered hand; and we can all exhort the sinner to yield as implicit an obedience to the command of God. as was rendered by the subject of that miracle. Thus adjusting responsibility to human inability, without any aid from philosophy, we are prepared to come together on the plat-

"Man, by his fall into a state of sin, bath wholly lost all ability of will to any spiritual good accompanying salvation: so as a natural man being altogether averse from that which is good, and dead in sin, is

The philosophy of Edwards neither conflicts with this, nor explains it to mere human reason. Our Confession asks no severer orthodoxy than this from the Old School, and from the New School, who "with equal

sincerity " receive that Confession, it accepts

THE ATONEMENT.

The article before us finds in the doctrine of the atonement, a wider difference between the Old and New School, than on either of the foregoing points. This is true, if we are to allow to a few writers, on either side, the character of "representative men." If we are to offset against the views attributed to the Old School, on pages 391-2 of the Review, the doctrine that Christ died only to afford such a general exhibition of God's wrath against sin as would honor the Divine administration in bestowing forgiveness and salvation, we have before us a difference vast enough to annihilate the claim that we each receive, with equal sincerity, the Westminster Confession. Crossing the abyss from a rigidly commercial transaction, to a merely overnmental scheme, we have done more han to diversify our views on some of the neidental points; we have made the wide eap from one system to another.

But if, as both the Review and ourselves believe, each church, as a whole, is sincere n its Presbyterian allegiance, we are not thus wide apart. For the Confession, always lucid, is nowhere more free from ambiguity than on this point.

"Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. Yet in as much as he Father's justice in their behalf. Yet in as much as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace; that both the exact justice and rich grace of God, might be glorified in the justification of sinners." Conf. Chap. 11 § 3.

"Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified; yet inasmuch as God accepteth the satisfaction from a surety, which he might have demanded of them, and

surety, which he might have demanded of them, and did provide this surety, his only Son, imputing his righteousness to them, and requiring nothing of ther or their justification but faith, which also is his gift their justification is to them of free grace." Large Catechism, 71.

The writer in the Review claims, we believe candidly, for the New School, a sincere adoption of this faith. We therefore expect him to bear us out in our assertion that the New School, as such, will decline all responsibility for any views of the atonement which make it anything less than a discharge of the debt of the justified; a proper, real, and full satisfaction to the Father's justice in their behalf; an obedience and satisfaction accepted in their stead, and a glorifying of the exact justice of God in their justification. As for the questions of a limited atonement, and the tenure by which certain benefits of the atonement accrue to some who, in the end, are not saved by it, they depend, at the best, upon logical deductions; and on a subject so confessedly out of the reach of science, we hold no creed responsible for supposed logical deductions, or bound to abide them, so long as the matter of that creed is a plain teaching of Revelation. We shall always differ respecting supposed logical deductions, or supposed reductiones ad absurdum, but we tremble lest our philosophy should reach the point of emasculating the atonement of what appears to us its vital essence—such an expiation, such a satisfaction to the exact jus-

tice of God, as gives to Christ—not to the creature, but to Christ as the purchaser of his ransom-such a claim to his justification, adoption, sanctification, and final glory, as we find urged in John xvii.

We read of nothing but this in, (quoting from the Review,) "the very language—the ipsissima verba—of the Scriptures." There re have the express declaration that Christ's offering was propitiatory; that our iniquity was laid upon him; that he became a curse for us; that he bore our sins, and was made sin for us; and if the imputation of the righteousness of Christ to the believer, is not taught in Romans v., then we challenge any man to frame a form of speech which shall express it.

If it were our place, we would put the

question to the whole Presbyterian Church, whether they do not accept the language of our Confession, divested of outside glossuries which are intended to adjust it to science, as the proper doctrine of the atonement. Why should our broken condition be perpetuated by zeal for theories? Christians were warned of God, ages ago, not to be spoiled by philosophy. It works out no conclusions which shun the practical difficulties between the Divine purpose, and the free agency of man. We never heard a philosophical theory on either side-overstrained or relaxed Calvinism-but what could be run into the ground by half a dozen questions. If it is supposed that the atonement, in its adjustment to the doctrine of election, leaves a portion of mankind out of the possibility of salvation, no philosophical explanations move us a step away from the difficulty, unless they go to the length of divesting God of his omnis-cience. Foreknowledge has all the apparent conflict with free agency, that fore-ordination and a vicarious sacrifice have. Nothing can be foreknown that is not already certain, and practically it is of no account whether it became certain in the eternal purpose of God or whether it is certain simply as a thing of

Divine foreknowledge.

On this subject, above all other parts of Christian theology, the only tranquil meeting place for our restless and vainly wise minds, is on the ipsissima verba of which the Review speaks-the precise sentiments and language of the Word of God. Princeton and Danville may teach, as the Review suggests-if they do so teach-that "the only effect of the atonement has been to transfer the punishment, as a punishment, from the guilty by whom it was deserved, to the innocentwictim by whom it was not deserved, and that Christ, enduring literally the wrath of God, "must have been regarded literally as a sinner of the deepest dye." Union, Auburn, and Lane may teach-if indeed they do*-that the atonement is without reference to the predestination of believers: that it assumes none of their proper liabilities; that it makes no satisfaction to vindicatory justice; but that it is simply an equivalent for the proper penalty of the law, and a stupendous exhibition of God's abhorrence of sin: we shall never meet upon such issues as these. We shall never agree until the great heart of the church, forgetting Princeton and Danville, Union, Auburn and Lanc, speaks out its faith in the propitiatory sa crifice of our Redeemer, and unites in the confession that

"For us His flesh with nails was torn, He bore the scourge, He felt the thorn; And justice poured upon His head

Its awful vengeance in our stead." Lower than this, we could not ask the Old School to come. Up to this, we are confident that the faith of our church now rises. Hero we look for the watchmen to see eye to eye. Here we expect them to lift up the voice, and with the voice together sing.

Union at least cannot, if we are not mistaken respecting the authorship of another article in the same number of the Review.

REVIVAL IN SOUTH AUSTRALIA.

A late religious paper from London, pubishes a letter from Kooringa, under date of Oct. 10th, 1859, which speaks "of a most glorious revival of religion; there was never such a one in that colony before." It commenced in July. In a short time the new converts in the chapel (of the writer) numbered 140, and it was not long before 500 persons were hopefully brought to Christ. Those converted were mainly married people and settled in life-mostly from 23 to 32 years of age. "The power of the truth, the Spirit of God was so mighty that men could not work in the mine by day, nor women rest in their homes." Sometimes the chapels could not be closed before two or three in the morning. Cries for mercy could be heard all over the township by day and night. There are symptoms of religious interest at

Geelong also. RELIGION IN ITALY.

An American lady, writing from Florence, Italy, o a correspondent in this country, says :--

"There were two weeks since no less than four places of worship open here where preaching was allowed in Italian. There was one body calling themselves Methodist Evangelical; they met almost every evening in the week; all took off their hats and remained standing during the prayers, ejaculating reverently the amen at the close with one oud voice, and the meeting was crowded to overflowing. There was another three times week; and as I heard the clergyman was very eloquent, I asked an Italian lady to take me with her some evening. She did not come, and afterward said it was so crowded that the air became oppressive, ladies had fainted, and it was almost impossible to get them out. At this point the archbishop made such a fuss that the preacher was advised to leave the city for the present, but no order was issued to close the meetings. His friends however persuaded him to go, fearing some personal attack upon him.

AT JESUS' FEET. "

The Rev. W. Jay one day attended the dying bed of a young female, who thus addressed him:

"I have little," said she, "to relate as to my experience. I have been much tried and tempted, but this is my sheet-anchor. He has said, 'He that cometh to me, I will in nowise cast out!' I know I come to Him, and I expect that He will be as good as His word. Poor and unworthy as I am, He will not trifle with me; it would be beneath his greatness; I am at his feet. As you have often said:

At thy dear feet to lie; Thou wilt not let me lower fall, And none can higher fly."

IF we had but more faith, we should have less care.-[Rev. M. Henry.

Christian Abserber.

THURSDAY, FEBRUARY 23, 1860.

CORRESPONDENTS AND CONTRIBUTORS Prof. THOS. D. MITCHELL, M. D.; Rev. B. B HOTCHKIN; Rev. THOS. S. JOHNSTON; Rev. D. H EMERSON; Rev. SAMUEL HANSON COX, LL. D.; Rev. H. DUNNING; Rev. J. N. DANFORTH, D. D. Rev. A. D. Pollock; Rev. A. H. H. Boyd, D. D. Rev. THOS. D. BELL; Rev. WM EAGLETON, D. D. Rev. F. R. GRAY; Rev. A. C. DICKERSON, D. D.; Rev. F. A. Ross, D. D.; Rev. R McLain, D. D.; Rev. C. BYINGTON: In France, Rev. E. N. SAW TELL, D. D. Correspondents in England, &c.

Prayer for Colleges.

Thousands in our city, we hope, will regard it as their privilege and duty, to offer their united prayers, to-day, in behalf of the young men and youth of the land, who are members of the theological seminaries, colleges, academies, and schools of our country. -Our best hopes for our country, for the church, and for the world, must rest, under God, upon the young .- May all who pray, offer their fervent supplications, humbly bescenhing God to pour out upon these institutions showers of heavenly influences, and consecrate all connected with them to Christ, that His will may "be done on earth as it is in heaven."

DEATH of the REV. GEORGE CHANDLER. Shortly after our last number was put to press, we received the sad intelligence that our friend and excellent brother, the Rev. GEORGE CHANDLER, had been called to his final rest. He died at his residence in Kensington, (in the northern part of Philadelhia,) on Wednesday morning, the 15th inst., aged 70 years, after an illness of several weeks.-Though he had reached the age usually allotted to man, his removal is deeply lamented, not only by an interesting family and personal friends, but by a large Church of nearly eight hundred members, a numerons congregation, and by thousands in that section of the city, where he had labored in the ministry about forty-six years, and by all who had been associated with him in Presby-

tery and Synod. It is not enough to say of George Chandler that he was "highly esteemed in love for his works' sake."-He was greatly beloved as a good man-as a faithful servant and minister of Christ-as a wise, prudent and eminently successful pastor. Modest, humble, unassuming, unambitious of the things coveted by worldly minds, in imitation of the highest example, "he went about doing good," not only among the members of his own congregation, but also among thousands in that part of our city, who had no connection with the church. His life was the most impressive, the best sermon, that a minister can preach, for it illustrated the excellence and power of the gospel by a living example, commending it to the consciences of all who

knew him. His funeral was attended last Monday morning. The thousands who thronged the new and spacious church, erected by the people of his charge, a few months since, and the multitude numbering a thousand more, assembled around the edifice, for whom no place was left even to stand within its walls, were the most impressive expression of regard that could be offered to the moral worth and the distinguished usefulness of the Pastor, the Christian, the friend, whose death they deplored. In the services at the Church, the Rov. Messrs. Brown, Patton, Wallace, Chambers, Brainerd, Barnes, Cox, and Converse took part After an appropriate hymn, sung by the Choir, and prayer by the Rev. Mr. Chambers, Dr. Brainerd made an impressive address, presenting a faithful sketch of the life, labors and character of our lamented brother. The Rev. Mr. Barnes added a few remarks which were peculiarly appropriate to the solemnities of the occasion. The Rev. Robert Adair officiated in the service at the grave.-His funeral was numerously attended by the ministry, embracing some thirty or forty members of the Third and Fourth Presbyteries of Philadelphia, and also a number of brethren from other branches of the Church, who, no doubt, will cherish the memory of the lamented Pastor, with sentiments of high esteem and ven-

eration. The Rev. George Chandler was born in Middletown, Ct., Fanuary 24th, 1790. In his youth, while an apprentice at a trade, he was called of God into his kingdom. After making a profession of his faith in Christ, he felt it to be his duty to prepare for his service in the work of the ministry. He was educated at Yale College, and licensed to preach the Gospel by the Presbytery of Hadson.

The First Presbyterian Church of Kensington was organized on the 23d of March 1814, and then consisted of seven members. -Mr. Chandler, then a young licentiate, was invited to preach to the infant Church on the first Wednesday evening of November of the same year. Such was the impression made by his first discourse, that he was invited to supply the pulpit which was about to be vacated by Rev. Mr. Stockton, during the month of December, as a candidate for settlement. On the 6th of February, 1815, he was unanimously elected pastor, and on account of some doubts whether he should ac cept the call, his installation was deferred till the 15th of the following November, when he was duly constituted pastor by the Presbytery of Philadelphia.

above."

of Almighty God, the Father, the Son, and

the Holy Ghost, be with and rest upon you all,

now, henceforth and for evermore. Amen.'

The elders then left the room, and as they

retired, each of them was deeply impressed

" How blest the rightcous when he dies,

How gently heaves the expiring breast.

When sinks a weary soul to rest,

How mildly beams the closing eyes,

Life's duty done as sinks the clay,

Light from its load the spirit flice,

While heaven and earth combine to say,

How blest the righteous when he dies.'

Father Chiniquy a Presbyterian.

It is stated that the Presbytery of Chicago

after an examination of the Rev. Charles

him as a minister of the Presbyterian church.

purpose of the Presbytery to establish a Col-

with the truthfulness of the lines:-

For some time after his settlement, many members of his congregation on account of the decline of business, removed to other cities-so many, that he entertained serious thoughts of looking for another field of labor. But a gentle shower of Divine influences. in 1822, revived the hopes of the pastor and people. During the first eight years of his ministry, 143 were added to the Church. During the next eight years, from 1822 to 1830, he had the joy of receiving 253 members to the Church. During the next five years, 156 members were added. Within the next eight years, his congregation was blessed with the most extensive and powerful revival it ever experienced, and 401 were added to the Church. From 1845 to 1850, 178 members were added; and in 1851, '55, '58 and 1859, 227 members were received-making an aggregate of thirteen hundred and fifty-eight members, added during the pastorate of our brother previous to the dedication of their new edifice, held on the 22d of May,

In this connection, we insert the following | Baptist denomination.

notice of a heavenly scene in the chamber of the dying pastor, prepared by the hand of

For the Christian Observer.

A BLESSED DEATH BED SCENE. The following solemn and interesting scene occurred on Sunday, the 5th of February, in the dying chamber of the Rev. George Chandler, the venerable Pastor of the First Presbyterian Church, Kenington, Philadelphia.

In accordance with a previous arrangement, Messrs. Clouds, Worrell, Seddinger, Lowery, Dougherty and Affelbaugh, members of the Church Session, met and proceeded in a body to the chamber of their dying Pastor, with a view to make him a farewell visit .- As they entered the room, one of the brethren said to him, "Mr. Chandler, the Session have come to pay you a farewell visit;"-he replied, "Oh brethren, I am glad to see you-yes, I am glad to see you; I want to tell you how the Lord has been dealing with me. For a portion of the time since | miracle than any involved in healing the I have been sick, Satan has sorely tried me, and at times almost made me think that I | the turbulent waves: greater, if possible had been deceiving myself. He came upon than raising the dead to life. me as a strong man armed, and it seemed as though the Lord had hidden his face from me-had forsaken me, while a heavy cloud overspread my mind, hiding from me the Sun of Righteousness."

One of the elders remarked, "I have been young, and now am old, yet have I not seen the righteous forsaken." Another observed. "The poet has beautifully said.

"The soul that on Jesus bath leaned for repose,

I will not. I will not desert to his foes; That soul, though all hell should endeavor to shake, I'll never-no never-no never forsake." Mr. Chandler replied,-" Yes, that is a delightful promise,—thank God, those doubts nave all disappeared, and the cloud has been removed. Jesus is now precious; U how precious to my soul! Brethren, I am happy; the Lord be praised for his goodness,-I know in whom I have believed." After a pause, Mr. C. continued: "Brethren, I have not been as faithful in the discharge of my duty as I should have been, and have not always so preached the gospel as to strengthen and confort believers, and so as to warn sinners of their danger. For my shortcomings I pray the Lord to forgive me."-In reply to which an elder remarked: "Mr. Chandler, in expressing my own sentiments, I believe I also speak the sentiments of my brethren here, and of our whole church, and of this community, when I say, we firmly believe that you have faithfully preached the gospel of Christ to us, and that you have been a faithful and useful pastor to our

every member of our church, but you have

niracles he seeks to deny. church for the period of forty-six years, in which you have been with us; and as an evidence of this, you now have the love and conto a few thoughts respecting it. fidence of the whole Church, and not only of

. The Founder of the Christian System.

Witness the boldness of Him whose divini-

also the love and confidence of this whole ty is denied by many. the consideration of the means used for its

propagation.

The Planting of Christianity. This world has never witnessed the specta cle of an impostor's undertaking to found religion by the same means that Christ used? He seemed to have no fear of its perishing. He did not bring forward a volume and claim for it inspiration. He did not publish his precepts. We have no evidence that he ever preserved in writing a single word. He confided his teachings-teachings which he purposed should be obeyed for thousands of years-by word of mouth-to a mere handful Chiniquy, as to Christian experience and of men, fishermen-publicans, mechanics, of Scholastic Theological attainments, received all men the least able to defend them against the arguments of the powerful reasoners and At the same meeting, the congregations of logicians with whom they had to contend. of St. Anna and Kankee City were taken un- He did not even require that their accounts der the care of the Presbytery. It is the of his teachings should be subjected to his supervision. He taught these men, and he lege at St. Anne, for the education of the died. He laid down principles most difficult poor Canadian French youth. A small por- to establish. He committed to these unlettion of the Colony, it is stated, will join the | tered men a gospel repugnant to the natural

The design of Miracles is to attest the notions of manhood and honor, that was antruth of revelation. No system of philosotagonistic to systems of philosophy and reliphy, or of so-called religion, has ever received the attestations which have been given which he gloried—that required submission to the truth of Christianity. Its commenceto wrong, forgiveness of injuries, that bid him to become dead to this world, to turn his ment is marked by miracles. Its early propagation is by means of miracles. Its conattention from all that was most dear to him tinued existence is one of the greatest mira--to keep up a continual war with self, and in return for all this to expect no praise or honor from men-but only trial and persecution. If Christ had been an impostor his

to writing only four short histories and a few

the teachings and prominent events in the

life of their leader. They do not give us any

description of the commanding majesty of

his person. They do not go into raptures

over the symmetry and loveliness of his char-

acter. They never stop to point out the

amazing simplicity and beauty of his doc-

trines,—thevisize us merely short, concise

of his teachings. Their combined writings

make a volume so small as to be readily car-

ried in the pocket. Would a band of impos-

tors have dared to rest their claims on so

fanatics with only these, have been success-

ful in supplanting the learned systems of phi-

age and intrenched in the affections and

Its Wonderful Progress.

are regarded as seditious and dangerous per-

abandon it. Friends forsake them and re-

gard them with suspicion. Enemics render

their condition exceedingly uncomfortable.

The strong arm of the law is invoked. Still

place, it springs up in another. Whence its

mighty power? Why do these insignificant

volumes so trouble kings and emperors?

What is the wondrous strength by which in

the face of every human instrumentality its

influence extends? What is there that gives

such a charm to these writings that they be-

come the standard of faith to multitudes?

Why are they adopted by the most vigorous

races, by those nations possessing the great-

est intellectual power? Why have they laid

hold of the German, the English, the Scott-

ish mind-rather than the effeminate Chinese

or indolent and unthinking Hindoos? Why

are all the most vigorous nations of the earth

Christian nations, far advanced in cultiva-

tion, refinement, arts, sciences, learning-

every thing that adds to man's power over

those nations that have refused to adopt it?

Why is it that civil liberty does not exist and

never has existed except among a Christian-

ized people? Is it possible that a tissue of

falsehood could ever have accomplished the

great results effected by the religion of Jesus

The Denial of Miracles an Absurdity.

the founder of Christianity,-the brief time

he had to promulgate his new system-the

inadequacy of the means for obtaining disci-

ples for it-its want of adaptation to the

hearts of the people-the vigorous measures

to exterminate it, commenced when it had

but a mere handful of followers, and contin-

ned for centuries with an ardor and a porti-

nacity no where else equalled in the history

of the world. Yet it still lives, surviving all

and conferring on its recipients all that is

valuable in life. As the unbeliever contem-

plates this fact staring him in the face, will

"If Christianity be not authenticated by

legerdemain, either its existence at the pre-

sent day is as great a miracle as any record-

cessful, prosperous, enlightened and happy

people on the face of the earth, are the most

those recorded in Scripture to authenticate

the truth of Christianity compels the belief

of another involved in its history and results.

If then we must believe in miracles, which

horn of the dilemma contained in the above

proposition shall we adopt? Shall we admit

that Christianity is of God? Or shall we

prefer to regard the fruits of Christianity-

onlightenment, civilization, prosperity,-as

evidences of superstitious delusion?! CAPH.

INSTALLATION SERVICE.

[Correpondence of the Christian Observer.]

On the evening of Feb. 8th, the Rev. W.

W. NEWELL, D. D., late of Syracuse, was in-

stalled Pastor of the Allen St. Presbyterian

church in New York city .- The exercises

were introduced with an anthem by the

the vast audience, for the solemnities of the

After the reading of the Sacred Scriptures,

If we would be profited by the hearing of

aportant, the other is not less to a profita-

The pastoral relation being formed, the in-

occasion.

iperstitious and deluded in the world."

he deny the following proposition:

We have noticed briefly the youth and ne-

hearts of the people.

tracts containing unadorned statements of

It is wonderful how any rational being can examine the history of Christianity and persuade himself that it is an impositionpromises as to the future were delusive, and that Christ was a more man-that his Aposthis then was all of the religion that his confederates in imposture assumed upon themtles were deliberate impostors - that the early Church were designing hypocrites, or selves to promulgate. deluded fools, and that Christianity now is a The manner of their procedure-how can mere sham or pretence. To do this, he, of it be accounted for if they were impostors course, denies the miracles which are asand sane men, and how could any but sane cribed to the inspired men of God-but to men have accomplished the results of their what purpose? Only to believe in a greater labor? These disciples go forth preaching and teaching. They cause to be committed

THE PROBABILITY OF MIRACLES.

Christianity in itself a Miracle.

cles the world has ever witnessed.

The belief that Christianity is a myth, or delusion, necessarily denies the divinity of Christ. We have then the remarkable snecacle of a man, springing up from a poor, uninfluential family, living in retirement nearly all of his brief life, and cut off in the prime of early manhood, perishing almost without a friend—having accomplished nothing or next to nothing towards establishing a religion of which he professed to be the author; and yet that religion—a delusion—a a fabrication-onerous, burdensome to its followers-imposing on them great self-denial, for which they receive no benefit ;-that religion, in the face of civil enactments, and persuasions, and bribes, and privations, and persecutions, and death, marches steadily through fire and blood, and grows until its sway has extended over all the most prosperous nations of the earth, and is still spreading and extending. Denying miracles, the sceptic must admit that all this has been accomplished without supernatural aid-a greater miracle certainly than any he undertakes to deny; or else, he must deny the great fact that stares him in the face, that Christendom exists. It is not enough that he regard Christianity as a delusion, he must deny the existence of this delusion which has spread, and has done so, if it be a delusion, in the face of every motive that should actuate rational creatures, or he must admit that special interposition of supernatural power in its behalf, which is involved in the

sick by a word, in exacting obedience from

There is not space to develop this subject n a brief article, but we may call attention

community. God himself has put his seal Hundreds of fanatics have laid claim to to your ministry, by the success he has given being the prophets of God, divinely inspired, you. We believe there are hundreds whom the Comforter, special messengers to conyou have been instrumental in bringing from vert the earth, but what impostor has ever nature's darkness to God's marvellous light." dared to make for himself the impious claim Mr. C. said, "I thank God for what he has of being the ETERNAL SON OF GOD! We can enabled me to do, and pray that he may forscarcely conceive of such blasphemous boldgive me for what I have left undone:"-he ness in any man as would lead him to forge continued,-" Brethren of the Session, be the impious pretence, pertinaciously adhere faithful to the flock over which Christ has to it, and deliberately die for it, and enter. long called us to watch; be united, be praywith the blasphemy still upon his lips, into erful. You will have with you, to assist you, the presence of Him whom he insulted! But ! the great Shepherd of his flock, our Lord Jesus Christ, even though he shall take from granting that an impostor might advance such a claim, is it supposable that he would you this poor, weak under-shepherd. Say be believed while he and his history were yet to the members of our church, for me, be known, unless his pretensions were supportfaithful to Jesus!-persevere in the narrow ed by a supernatural testimony? Even if path, and meet me in heaven. Say to the believed by a few without such testimony, whole congregation,-the old, the middleis it a possible thing that such a fabrication aged, the young, the Sabbath Schools, that could stand the ordeal to which it has been my heart's desire and prayer to God for subjected? Passing by the events, almost them, is, that they may be saved. Tell them numberless, in the life of Christ, which are at all, I die happy in Jesus." An elder remarkvariance with his being an impostor, we are ed,-"Sir, we think it might well be said, constrained to exclaim, is it conceivable that 'I have fought a good fight, I have finished any man could firmly lay the foundations of my course, I have kept the faith, henceforth false religion in so short a time? He, who, as there is laid up for me a crown of righteous-Atheists, Infidels, Unitarians, Universalists, ness, which the Lord, the righteous judge, and a host of unbelievers, contend, was only shall give me at that day, and not to me a man, died, almost before attaining the only, but unto all them also that love his anage of mature years. It would be a miracle pearing." He replied,-" Feebly, very feefor a youth to concoct, before reaching his bly done;-I am, and have been, a weak thirtieth year, a system of religion that could ereature, but through Christ I conquer, and command the respect and admiration of its to his name be all the glory." All the commost bitter enemies, and could commend it pany present were in tears, and Mr. C. himto many of the most discriminating men self wept freely. The interview was deeply the world has ever produced, who have affecting, and at this point it was with diffidevoted their lives to its defence, and been culty that any one could speak. When the willing to die for its sake. Even admitting moment of separation came, one of the elders that such a system could be framed by a asked Mr. Chandler whether they should youth, would it not be a still greater miracle pray with him?" "O yes, brethren," was that in less than three years from the time his reply, "let us all once more join in prayer that he emerged from obscurity, he should together." The members of the Session then succeed in planting this stupendous scheme knelt down around the bed of the afflicted of fraud so firmly in the hearts of the human pastor, while one of their number led in solrace, that it should spring up and extend as emn prayer, Mr. C. himself joining in the Christianity has extended? Is not the wonpetition, and at its close exclaiming distinctly, "Amen." He then said,—" Brethren of der of the miracle enhanced when the mode the Session, we have had many delightful of his death is regarded? His preaching had been attended by thousands; they had been and important meetings together, but we so pleased with him, that, at one time, mulhave come to the last one on earth; I feel titudes were ready to make him king-but assured that we shall meet again, but our be gradually alienates their affections, until next meeting will be in the new Jerusalem in a few days, they ceased to care for him. Their regard is turned into fiendish The elders having requested his blessing, hate-they despise him more than a murhe took each one by the hand, desiring them derer and a robber-they persuade themto kiss him, and in bidding them farewell, he selves that he is an impostor, and they punraised his hand, and said, " May the blessing ish him with death for blasphemy. Yet that system lives-the Gospel of Christ is extentensively received, and the magnitude of the miracle of its preservation is enhanced by

> the Rev. Walter Clark, D. D., Pastor of the Mercer St. church, preached the sermon from James 1:22.-" Be ye doers of the word and not hearers only." the word, something must be done. It is not

enough that the soul listen to the preached gospel-it must be clothed by the word-vifalized and quickened. The sacred teachings of the word must be carried into the world-acted out in the business and relations of life. The text, the sermon, and the whole Subbath service, must pervade the inmost depths of the soul-and their hallowed influences permitted to act their part in relation to the perplexing cares and temptations of life. He who does this is a doer of the word. A striking and beautiful analogy was introduced between the duty of a pastor in preparing to preach, and the duty of his hearers in preparing themselves to hear. If the one is ble understanding of the Scriptures and growth in grace. Such were the leading force and beauty, to the crowded audience be-

required man to humble himself before he Hoover, late of Jersey city,—charge to the could receive it; that conflicted with all his pastor, by the Rev. Asa D. Smith, D. D., in notions of manhood and honor, that was an which he took occasion, first, to give the They are still clouded with many sources of ble, trusted! newly installed pastor a most cordial and tagonistic to systems of philosophy and religion, that laid no stress upon the virtues in Presbytery of N. Y., and the charge to the people was given by a former pastor, Rev. D. B Coc, D. D.

The beautiful harmony of these exercises, with the spirit of the sermon, was interesting and striking. After another sweet anthem, and the benediction by the pastor, when the unusually large number of minis-ters present with the congregation came for-ward to greet the new paster with words of kindness and assurances of love.

DAILY PRAYER MEETING. The claims on our columns, to-day, do not eave us sufficient space to recount the interesting incidents, reported in the Noon Day Prayer Meeting, during the past week .-These hours of daily prayer have been seasons of sacred interest-some of them impressive and affecting .- God is carrying on a his work in the neighborhood of a Mission Chapel and Sunday School, under the patronage of the Calvary (Dr. Jenkins') Churchand in other churches. At a late meetingthere was one word in the English language, which has in the last few years gained force;

Dr. Scudder, of India, rose and said, that at least it seems so to me. That word is UNITY. The oneness of Christian experience, -the oneness of all Christians in Christ, is most delightful.

accounts of the principal acts of his life and I knew an Indian in Hindostan, of the Brahmin caste. I fell in with him, and after time he forsook his false lights, and became Christian. I had the pleasure of baptizing him. His wife tried to prevent his baptism small a mass of documents?! Could illiterate by all the means in her power, but of course, was unsuccessful. Immediately after his baptism, his wife forsook him, taking with losophy and religion, rendered venerable by her his children, and such of his moveables as she could lay her hands upon. That man deep-rooted with their prejudices in the bore his afflictions nobly. He loved his wife and children dearly, yet he was willing to forsake all for Christ. He was an estimable From this time for centuries, the history of | Christian. He won the respect of all the this religion is one of adversity. Its followers surrounding heathen, by the uprightness and honesty of all his daily walk, so that when sons—as atheists. Persuasions are used and he died, as he did a few months since, one considerations held out to induce them to of the heathen said to me, "Oh sir, a true man passed away from the earth!" A few months before he died he said voluntarily, and without being asked, "Oh sir, I am a poor wretched sinner, but I have every thing the religion spreads. As it is crushed in one in Christ."

> rale of death—they could not call it the "vale of the shadow of death, for with him it was all light; there was so much light breaking in from the other end. They watched the end of his course, as they would the setting of the summer sun-it was all

They watched that man going down the

His wife and children had returned to him few months before his death. She was so much affected by his glorious departure, that she became convinced of the truth of Christianity. She is now a member of the Christian church at Delhi, and those children are being trained under the care and admonition of the church.

> PROGRESS OF THE REVIVAL IN PORTSMOUTH, VA. Correspondence of the Christian Observer

PORTSMOUTH, VA., Feb. 17th, 1860. Dear Bro Converse :- Having received information that my services were needed in the iffteresting meeting which has been in down last Wednesday. Bro. Mitchell had returned the day before, leaving Dr. Read who cessary inexperience, if he be a mere man, of returned to Richmond, yesterday.

On arriving, I found that there had been between seventy and eighty hopeful conversions, and some ten or fifteen now under deep and solemn conviction. The order of exercises has been maintained as before reported -enquiry and prayer meeting in the afternoon-at night preaching. After the benediction is pronounced, all who desire personal conversation remain, and while professing Christians sing the praise of God, we endeavor to lead sinners to put their trust in Jesus as a personal and present Redeemer.

The truth seems to be affecting rather a lifferent class of hearers at this time. As you are aware, at first the gospel seemed to have power upon the hearts of the children miracles, if it is a gigantic scheme of spiritual of the church. Now strong men bow themselves, and hard hearts are breaking under ed in the Bible; or, the most intelligent, sucthe tremendous influence of God's Spirit sealing the truth upon their souls. Men of influence and power in the community, women of intelligence, firmness, and usefulness, all Miracles, we must admit. The denial of of them more or less hardened in sin, and resisters of religion, some skeptics and scoffershese are such as now in agony of spirit are seeking the salvation of their souls. They are of a more serious and reflective temperanent, and hence require time for the truth to work faith and repentance in their hearts. Our dear Bros. Mitchell and Read, seem to have knocked away the props of self-righteousness, antinomianism, &c., with which the devil had been bolstering up pride, complaoucy, and solf-satisfaction, and now with these refuges of lies swept away, they stand looking for the dawn of day, and the rock of ages, on which they may anchor their hopes for eternity. May the Lord lead them to the rock that is higher than they!

The members of the church seem still hopeful, and confide in the promises with an choir, well adapted to prepare the mind of humble trusting faith. They are much wearied by such protracted services, but we hope that they will still have God's grace to strengthen and sustain them in their prayers, and in their labors of love.

As was anticipated some time since, this gracious work has now extended to other churches. At the Methodist church, Gosport, there is a large meeting every night, and many souls are rejoicing in hope of the glory of God. Also at the Methodist chapel in Newtown, a revival is in progress.

Thus the work is extending from church to church, and we trust that hundreds of immortal souls are still to be brought to a saving knowledge of Jesus Christ by the power of God's grace and mercy. On last Sunday evening, the United Presbyterian church of Richmond, held a meeting for special prayer in reference to the work now in progress. No doubt many a Christian heart is struggling before God at a mercy seat for the more abundant outpouring of his Spirit upon us. This little church has been brought through oughts illustrated and applied, with great many and fierce afflictions. The very foundations of its human dependence seem sometimes to have been taken away, but with every heart of every human being, a gospel that stalling prayer was offered by the Rev. Chas. affliction, God has drawn it closer to himself

They are still clouded with many sources of trouble and anxiety, but their trust is in God. Will not all your readers remember us at a throne of grace and unite their hearts with ours in petitions for a more full and potent display of his almighty power in the quickening of Christians and the conversion of sinners! The Lord help us all to watch and to pray without ceasing, trusting in his word of promise, and believing that He is mighty to save. Yours in Christ, T. W. H.

Noble Bible Collection. On the first Sunday of February, a collec-

New York, which amounted to one thousand and fifty dollars. Bible Distribution in France. The Rev. T. T. Cabanis, Agent of the French and Foreign Bible Society, states in

a recent letter, in regard to the Bible work in France, that there is no slackening of activity in the labors of their Society, and that God continues to bless their labors.

LETTER FROM THE REV. DR. COV. To the Editor :

My Dear Sir,—If my MSS, were more neat and legible in their chirography, I could censure the typoes for their mistakes, with more conscience. On the whole, I think, my last communication was "pretty fair," when in type. A few errors, I will correct. Toward the end, I quote a celebrated saying of the late John Mitchell Mason, D. D., of New York, the ecclesiastical Demosthenes of America; which is wrong in the word "guards," for "generals;" and as many may recollect that famous sentence, then so much a topic, when he was personally and terribly threatened, for his free utterances against the wisdom of the government, during the war with England, 1812-14, I would correct it: especially as, every way, a correct account, or none, should be read by the present generation. It was when his friends went to hear him, in Murray St., many of them armed; as furious and angry partisans raved, menaced, misrepresented every thing he said; attacked him fiercely in the newspapers of the day; and strove to make his name a by-word of ignominy and malice and violence, to the populace: publishing, that "the time for action was come; and that not even the horns of the altar should longer protect a preaching rebel." Some of his deliverances at that period, were justly noted and admired, for their lofty and thrilling eloquence; for their heroism of faith in God; for their tall courage and stately demonstra-tion; and especially for their devotional and elevated tone, illustrative of the majesty of truth; the grandeur of "the glorious gospel of the blessed God." In a sermon on THE POWER OF PRAYER, he finished a stalwart paragraph, in reference to the crisis of the country, pouring a tide of redundant and sacred rhetoric into the ears and the hearts of his hearers; and finishing with the sentence -"I have more confidence in one praying

pauper, than in forty fighting generals!" The tones of his voice were rythmical, sonorous,

stentorian; and his enemies came armed and

At that time, DE WITT CLINTON adorned

-went away again!

and magnified the office of mayor of the city of New York; and Mason, though he knew what a first-rate protector and personal friend he had, in that very magnanimous and eminent magistrate, yet seldom adverted to any help, expected or desired, as God's ambassador, except from the court he represented, the court of heaven! There was his city and his place; and on earth, tarrying only for a while, he enacted the living martyr of the kingdom of heaven; as it was in the beginning, but as it ceased to be after the canon of Scripture was closed; and when dead men were martyrs often, and worshined at that, not because they lived, but becausethey died! and this often, whether true servants of Christ or not. He once said some thing like this; "as for myself, an atom in the sum of things, it is of little moment what becomes of me, in this world. God can do as well without me, as with me. But I love my country; I love the glory of this nation; I love the good of all men; I love our city and our citizens: I love the souls of men: I love the church of God, which my own blessed Master purchased with his own blood. To these I preach, and pray, and live. These are my main regard-though not insensible of my obligations, and yours, to lower agents of our common protection; which his good and sovereign providence, especially in this city of New York, so amply and so kindly supplies to us. I thank him for the protection of law, -and that, amid the maddened threats of passionate and seditious simple tons, we have a noble chief magistrate, our worthy mayor, a terror to evil-doers, a praise of them that do well, who himself knows so well what his duty is; knows how to perform it, as he ought; and is not afraid to do it, on any just emergence."

It was in the lingering memory of times like those, commingling with my associations of the present, and culminating in a sense of the importance of PRAYER FOR OUR COUNTRY, that I wrote, and despatched to you my former paper-and indeed, that this new follows it!

You speak, my dear friend, of my prescriptions as superficial, and not sufficiently drastic to suit; "they do not reach the fatal malady, and cannot remove it." Sometimes the best prescription is a failure, especially if the patient refuses to take it. I prescribed—PRAYER TO God? cannot HE

cure a malady? reach it? remove it? I thought HE could! If not HE, then-who? what? when? how? For mysolf, I feel yet, that HE can do it! and that only HE can: and that other helpers are all incompetent, like socinian rose-water and music, scribed" for the great hospital of the world to cure all its patients of the mortal malady of sin! Here—dixi; and I say no more! Since writing that paper, the wheels of

government are in motion; and the whole

magnificent machine proceeds, hopeful, in

running order! I hope, still, myself, to keep praying for it; also to prescribe prayer, to all whom I can influence; as our grand resource; as the hope of the nation; as our grand in comparable good; as that, without which, I appeal from Congress, from the White House, and from all that "downy doctors preach" -I appeal from "forty fighting generals, to "one praying pauper;" or, more truly, to the millions in this Christian nation, who honor the parable of Christ-" that men ought always to pray, and not to faint!" Luke 18:1. I rather think, that my honored brother and old friend, Dr. Converse, as two of us are not far from old, will not materially differ from me, in the end of my argument, as if I am prescribing opiates and anodynes only; and not the very medicament, that has real efficacy, that we know "availeth much!" James 5:16; Jer. 29:4-7; 2 Tim. 2:1-8.

As I thank God for it, so I will record it here, that we all ought to praise HIM, that we have now our third officer of the nation, the Honorable Speaker of the House of Representatives, elected, inaugurated, and adninistering order, for the good of the country; with the general approbation of the country; and in happy conjunction with the prognosis of our best national Galens, that ne will command the confidence of the country, by the steady intelligence, the practical wisdom, the impartiality, and the courteous benignity, as, in all by the dignity of his ad- are destined to the South Armonian Mission;

As I left the law, or the study of it, in Newark, N. J., he came from college and entered that study. His honored father, the previous Governor Pennington of New Jersev-my native state and his, was eminent as a jurisconsult and as a chief magistrate, on the bench of the Judiciary and in the high chair of State. Our present Speaker, "for years deserving honor, but for wisdom more," probably, in these times, with his calm philosophy and his national heart, the very best man, the providence of God, answering efficacious prayer for our country's good, could have selected to preside over his peers, in that House of the majesty of the people I am no partizan, no man worshiper, no tion was taken up in St Paul's Church. candidate, no office-hunter, not bought, or sold, or in the market; but I love my country, love the memory of Washington, love the Constitution, love the Farewell Address, love the Union; and abhor the men, who seem so set on setting the north and south at variance—since anarchy, civil war, revolu-tion, and all that, would do so much good for -no mortal of us all! especially if we could set it all on fire, and in the conflagration, be sure to burn the Bible too, and get Theodore Parker to write its epitaph-first!

I can see evil, only evil, and that continu-ally, with no resulting good of any kind, in whatever weakens the Union, or intends its dissolution, No black man, or white man, or red man, who must not be injured by it!

Ah! then the conflict would be stern, Inexorable disorder:

Brother 'gainst brother's hand would turn. And RED would be the border!

Let us first drive back the chariot of the sun! empty old ocean into the moon! send the anarchs of sedition here, as missionaries, to free from vassalage the satelites of Jupiter—or, rather let us pray for wisdom, to supercede all adverse elements, in the minds of our countrymen; that we may be less passionate, and more considerate; remembering WHO IT IS THAT CAN SAVE US—" for GOD is our king of old, working salvation in the midst of the earth." Ps. 74:12.

SAMUEL HANSON COX. LEROY, N. Y, Feb 13, 1860.

P.S.—So far as I can mentally see the connection between means and ends, causes and effects, I play the old prophet of Troy, against those who would introduce the wooden Horse of our enemies, into our United States, with the view, direct or indirect, to dissolve their union! exclaiming, in his words, at the possibility however far off-Et procul: "O miseri, quæ tanta insania, cives ?" viz.,

Ye miserable men! whom madness drives To dash our States, our cities, and our lives: Pauce, ere you rush on ruin! every home Shall reck with slaughter, where your mischiefs come, Extinguishing the hope of slave and freeman, Your God, Disunion, is a monster Demon! Worthy alone of every human curse, Making each extant evil only worse;

While all our hopes, for earth and heaven, disperse! It is indeed a part of my religion to dissuade as well as disapprove, to rebuke as well as distrust that miserable, short-sighted, emotional policy, as of the man, who, to cure his barn of the evil of rats, bravely burnt it down-and the rats went to his house instead! What profound political and patriotic economy!

I agree with many others, lately, to rejoice that the fever of this insania is abating. Can it be, unless God intends to destroy us all, that he will not arrest this madness, and prevent its natural catastrophe? O miseri cives -quos vult perdere Deus, prius dementat. Wise men God loves, and prospers still their way; But whom he would destroy, in disarray,

He first infatuates : abstracts their sense Then comes their crime-too late their penitence!

> RELIGION IN NEW YORK CITY. Correspondence of the Christian Observer.

New York, Feb. 20th, 1860. Messrs. Editors: - There are several items connected with the churches in our city and vicinity, and with the state of religion in our

community, that may be of some interest to

your readers. Of the Fulton street prayer meeting, I need not speak, as the reports concerning it, are so full from other sources. It is worth special mention, however, that a noon meeting for prayer has been in progress for several weeks in the upper part of the city. It has proved of delightful interest. It has recently been held in Dr. Adams' and Dr. Parker's churches,-a week in each,-and is now transferred to Dr. Hutton's church on Wash-

very large. Arrangements have been made for the due observance of the day of prayer for colleges. The interests of Christian education demand that a higher importance should be attached to this appointment than has hitherto been always the case. Besides the meetings of our Old School and Dutch brethren, morning prayer meetings have been appointed in several of our New School churches, while Union meetings are to be held on Thursday evening in the Mercer street and Madison

ington Square. The attendance has been

Square churches. Mr. Guinness has arrived from your city. He preached thrice yesterday; in the morning at Dr. McElroy's church in 14th street. in the afternoon at Dr. Gillette's in 23d street, and in the evening at Cooper Institute. The attendance is stated to have been very large, numbers being compelled to stand at the evening service. We wait, with interest and

tope, to see the result of his labors. Our Allen street church has secured as its Pastor the Rev. Wm. W. Newell, D. D., late of the First Ward church, Syracuse. We remember with great pleasure the hospitalities of himself and his people during a visit to them some years since, so that on personal grounds we wish him success, while still more for the truth's sake, we ask for him a truly prosperous ministry. The installation services were impressive.

The Spring street congregation have settled no pastor as yet, but their pulpit is well supplied by Dr. Davidson.

With many reasons for encouragement in egard to the state of our churches, we are yet called to deplore the want of a widespread, special religious interest. I lately heard that there were pleasing and hopeful indications in the Eleventh church, Rev. Mr. Hovey's, and the Carmine street church. Rev. Mr. Hastings'. The West Hoboken church, has been greatly blessed in the conversion of souls.

Departure of Missionaries.

On Monday, of last week, the following ersons embarked on board the bark Smyrniote, at Boston, as missionaries : Rev. Amherst L. Thompson and wife : Rev. William 7. Arms and wife; Rev. A. B. Goodale, M. D, and wife; Rev. Zenas Goss, Miss Aura J. Beach, Miss Harriet W. Crawford, Miss Adeaide L. Mason. Mr. and Mrs. Thompson. with Misses Beach and Crawford, go to the Nestorian Mission; Mr and Mrs. Arms are expecting to join the North Armenian Mission; Mr. and Mrs. Goodale, and Mr. Goss,