

### From the Christian Observer.

#### "Issues" and "Principles." GOD'S WAYS AND MAN'S WAYS.

Some two months ago, Irenæus, who is understood to be one of the Editors of the New York Observer, writing from Boston, in relation to men, matters and things in New England, sent on and had published in said paper the following paragraph:

"And now that this *iss* [abolitionism] has burnt itself at its own stake, the ancient anti-slavery sentiment, that respects the rights of the States, the federal constitution, and the well-being of the slave, is rising and swelling, and will make itself felt in power over this great confederacy. As to the extension of slavery over territory now free, there are scarcely two opinions. Nine-tenths of the north are inflexibly opposed to it. And I have been amazed to see how far the consequences of this purpose have been calculated. Grave and reverend men, cautious and prayerful, who would die for principle as readily as they go to bed when weary, will calmly tell you that they are prepared to see the Union of the States dissolved, before they will consent to the extension of the curse over soil now free from the tread of a slave. I believe this is the prevalent feeling of the East and the North. It is not my feeling.—I am opposed to the extension of slavery, but I would not dissolve the Union to prevent it. I think there is a better remedy than this, which is no remedy. But the North is resolved, as one man, to have no further responsibility for slavery—and I believe that resolution will be carried out at the expense, if necessary, of the federal union. Our Southern brethren should know this, and let us both and all sit down and 'calculate the value of the Union.' It was once treason to do it. It is not treason any longer. Very good patriots are figuring at it now. It is a long sum, and the answers do not agree."

The following remarks on the positions taken in this paragraph, are from a writer in the Southern Presbyterian.

#### A REPLY FROM THE SOUTH.

As it is probable the time is now near, when the "figures" in this calculation must be added up, and the fractions distributed according to the rule of "the strongest take and hold," we felt it an incumbent duty, so far as our medium of communication may extend, to let "our Southern brethren" know what "calculations are made at the North." Hence we copy this article. Our thanks are due to Irenæus for his information and suggestions. And as we desire to be equally kind toward our northern brethren, in letting them know by what rule, and after what example we "calculate," we shall feel greatly obliged to him if he will pass our calculations "up north," through his columns. And

1. We have supposed we might reasonably "calculate" that "grave and reverend men, cautious and prayerful," could not well demur from the example, the permissions and the teachings of the Great Proprietor of all lands, as it regards the manner in which countries may, with propriety, be settled. "Well, there was once a country which was to be taken possession of, and occupied by another race of inhabitants. It was "a goodly land," "a land flowing with milk and honey"—the most delightful region, it is supposed, of all the earth. It was the promised inheritance of God's chosen people—was a type of the heavenly rest, and was to be settled for the noblest of purposes—the true exhibition of the principles of justice and equity in civil government; and the preservation and the upbuilding of the Church of the living God, under an immediate, theocratic sway. The Lord God himself took the settlement of that country into his own hands. It is, however, a remarkable fact, that no proclamation of "free soil," preceded the movement. On the contrary, the he had all the world before him to select from, he called from a distant country a man who gave a slave-holder, and said to him, "I will give it, and to thy seed forever." This man be not only made proprietor and pioneer of that good land, and that in full view of the horror which men in future ages would feel at the idea of "the extension of the curse over soil now free from the tread of a slave;" but he made him also the head of his visible church, the "father" or pattern of all who should come after him—entering into covenant with him, and calling him "Abraham my friend"—a man whom many now would not admit to membership in their churches. This same man, and in that land, too, we soon find in possession of three hundred and eighteen servants, born in his house, and capable of the defence and rescue of his property. What, then, must the whole number have been? To the descendants also of Abraham, it was said respecting the heathen nations, and the children of the strangers who were among them in that land, "Of them shall ye buy, and of their families—and they shall be your possession—and ye shall take them as an inheritance for your children after you." Lev. xxv. 44-46.—Nor yet did this permission and divine sanction as to this mode of settlement of the country, extend to part only, but to the whole of the territory acquired and settled—and that to all generations. Now these are facts which no man can controvert. They show that God's ways and man's ways of doing the same thing, sometimes widely differ. Those who denounce their fellow-men for following *this* model—it becomes them to point out a higher authority, present a more worthy example. We are content with this.

2. We would naturally "calculate," that men "who would die for principle as readily as they go to bed when weary," would be most scrupulously just, as it regards the rights of their fellow-men.

But there is probably no principle which more fully commands the assent of mankind, than this; "That territory acquired at the expense of the common blood and treasure of any government, belongs in common, and of equal right to all its citizens." Thus was the territory in question acquired. It was moreover acquired by a nation, and under a constitution which admits and guarantees to a large portion of its citizens the right to employ slave labor in the cultivation of its lands. Any prohibition of this right, in a due proportion at least of this new territory, would in effect be a deprivation of right to the territory itself. Men of "principle" surely do not intend to be guilty of so gross a violation of this universally admitted right.—They may dissolve this government; but the full and unquestionable right on the part of the people of the south to a full proportion of that territory, they cannot do away. Violation of right, or permission of its unrestricted exercise—to one or the other of these they must come.

3d. The wisdom and abounding goodness of God have been most signally displayed in the founding, the protection, and the upbuilding of this government. Its character and its progress have no parallel. Already has it become the guiding pillar, the protecting cloud to many nations. Its light and energy and moral influence are encircling the globe. Its destiny for greatness and high achievements in promoting the highest good of man and the greatest glory of God, no mortal eye can foresee, no mortal mind comprehend. This greatness, and this hopeful destiny, under God we owe to the union of these States. Preserve it, and onward, onward, to illimitable advances we move, a blessing to all the world, pronounced blessed by all who behold or feel our influence. Dissolve it, and you dismember the noblest structure on earth; and instead of our now onward and hopeful career, you introduce—you know not what—under the old reign of Confusion and Night. A fearful responsibility is theirs who take hold of these pillars. Samson-like, eyeless and maddened, they may die amidst the ruins by which others are crushed; but what have they gained? Yes, that is the question; and thither let the "calculation" bend. We admire a self-sacrificing spirit—a Curtius-like devotion for the good of one's country and mankind; but to doom one's self for distraction's sake, involving all in ruin without the hope or pretence of benefit, if this be "death for principle," those may "wear who win, the martyr's crown, Irenæus himself being judge, this were no remedy at all. Bondmen would be bondmen still. The soil to which the south is entitled would be hers; the north overturning the huge pillars of government, for that only, which even now, by the consent of all she may claim and take—her constitutional share! Surely "grave and reverend men, cautious and prayerful," will not pursue so reckless and ruinous a course. On this also we may certainly "calculate."

4th. "But the North is resolved as one man, to have no further responsibility for slavery; and I believe that resolution will be carried out at the expense, if necessary, of the federal Union." This is certainly taking very strong ground; but whether high or low ground, may admit of a question. We are not certain that we understand all that was intended to be implied in this declaration. There is certainly a sense in which the north has no further responsibility to take. The question of common right to the acquired territory was settled ages ago.—All that now remains, is to ascertain the proper quota of each section, and define the lines of demarcation. This surely need not in any sense endanger the Union. If, however, the meaning of Irenæus was, that the north would, even at the risk of a dissolution of the Union, exclude the south with her guaranteed institutions from her proper portion of that territory—this is what we have said, men of "principle" will not attempt—men without "principle" cannot effect it. Or if he meant, that the north would in such a case, withdraw from the Union, and thus wash her hands of any further responsibility for slavery; we have only to say, that the relations of man toward his fellow man; and of man toward his God, do not always admit of men's saying how much or how little responsibility they will take. The Priest and the Levite, "grave and reverend, cautious and prayerful" men in ancient times, were of this class. They were no "responsibility" men; but, before the great white throne when the books shall be opened, it will be seen that relations and responsibilities were already upon them—their passing by "on the other side" did not shake them off. Just so in this case. By the joint act of Old England, New England, and the Southern Colonies, relations were established between the white population of this country and the African race. These relations created responsibilities. The present generation were born under those responsibilities. Those relations are of a high moral, as well as civil nature; and they respect in measure the whole nation, for we are all one people. Every part of the Union sustains relations to every other part. And these relations are for good and not for evil. The south is performing a noble work in improving the physical condition, furnishing religious instruction, and elevating the moral character of her colored population. In this she deserves the countenance and encouragement of men of "principle and prayer." The relation between Abraham and his servants was doubtless in every respect as desirable as that of employer and employed has generally been. We see no reason why it should not be so here—nay, it would be, but for the unwise and unrighteous interference of mistaken zealots in other parts. Antagonistic positions of necessity produce stringency of regulations, deprivation of privileges and consequent sinking on the scale of moral elevation.

The combinations and the movements to which Irenæus refers, are those of direct antagonism to the south. They tower also to amazing heights, overtopping the Union itself. Whether then, those men are either discharging their own moral responsibility, or are likely, in any manner, to benefit the slave, for whose welfare their deep sympathies are excited, we leave it for them to decide. Withdrawing, standing aloof, denouncing, threatening, snarling and harassing—these never can effect any good. The course of the good Samaritan was vastly different.

The value of the Union we shall not pretend to "calculate." We regard it of inestimable worth. We shall neither consent to "figure" in that line, nor shall we envy those who do. The answer we shall calmly wait from those who have resolved to "die for principle"—we content ourselves to live for duty, benefitting all we can, whether south or north.

#### A Word to the Impenitent.

"Come ye sinners, poor and needy,  
Weak and wounded, sick and sore,  
Jesus ready stands to save you,  
Full of pity, love and power."

Such is the language of every heart which is filled with the Spirit of Christ. Those who do not fear God are sometimes settled in the belief that Christians care but little for them, and sometimes perhaps have reason to say, "No man has cared for my soul." But it is not so with the soul which enjoys the presence of Jesus. His soul is united to Christ. The Savior came to call sinners to repentance. He has associated his people with him in the same great work. While here upon the earth, he went about personally to preach salvation, and so much more important was his work than any other, that he did not hesitate to call men away from every other pursuit and employment, to listen while he taught them the way of life. When the disciples were converted, he made them his associates and sent them out to preach to sinners; and he has continued to do so until the present time. Now we are upon the earth, a few ministers and Christians, and a multitude of sinners in the way to death. Jesus is in heaven preparing mansions of rest for all who believe in him. We are to echo his voice, and embody his Spirit while we imitate his example, and go about to do good, and say, Come, for all things are now ready.

God is ready to receive you and forgive all your sins. He is ready to bathe your souls in the precious blood of his Son. Without this you never can be happy. Jesus is ready to become your advocate in heaven, and your guide upon the earth. The Holy Spirit is ready to regenerate your soul, and lead you, by a glorious, shining way, up to the enjoyment of immortality and eternal life. A crown of glory, a mansion of rest, boundless riches, all are ready for those who embrace the Son of God. Your pastor is ready to receive you, nay, has been weeping in secret places over your condition for a long time, and wishing that "the heavenly, that vision so divine" might arrive, when he could join in a song of rejoicing with the angels over your repentance. The house of worship is opened on the Sabbath for you, that you may hear how the Savior died for you. Why then will you die? Do not flatter yourself that you have no need of salvation. If your heart has rejected the Saviour, or said, "Go thy way for this time," all heaven looks upon you with astonishment and horror! The stains of enormous guilt are upon your soul. In this relation, everything you do is turned into a crime, and all your enjoyments are but treasuring up wrath against the day of wrath. The Christian's faith is to him as the philosopher's stone,—it turns even his afflictions into blessings. But your unbelief is the reverse of this,—it turns every blessing into a final curse. O, be not too proud to receive the instructions of infinite wisdom. You are condemned already, and every passing day is like the wheel of a chariot, whose successive revolutions roll you on to endless ruin. Break loose, then, from the snares of sin! O, cry for mercy before it is too late! See how a pale and lifeless form starts from the grave of each one of your young friends who have died during the past year; to give force to that solemn warning of your Maker, "Behold! now is the day of salvation."—*Baptist Register.*

#### Faults of Ministers.

From an excellent article on the Ministry, in a late number of the Morning Star, we take the following enumeration of faults to be avoided: 1. We will next name flattery. Some have a very reprehensible habit of flattery, which is of most pernicious tendency. It is wholly unworthy an ambassador of Christ. He is set as a watchman to warn, not a performer to amuse. People are already vain and selfish enough. The preacher should be affectionate and kind, but he should never flatter. Flattery is usually practiced to procure flattery in return, if from no baser motive. It is lamentable to see a minister anxious to know how this or that sermon is liked, or what is thought of his talents. Were he properly intent on doing good, he would have little disposition to hunt popularity. Closely allied to the last is egotism. Himself, his interests and plans, fill the vision of the egotist. He is every thing, and others nothing. A minister's position may cherish this disposition. Many look up to him; hence he should be the more guarded on this point. Egotism is discernible in the eyes of all sensible men, and may seriously affect one's usefulness.

Levity. It may seem strange that those who have to deal constantly with the most solemn realities, should ever be guilty of levity. But they are exposed to it, even from a natural principle. After the mind has been closely applied in one direction, there is a reaction, which is liable to carry it to the other extreme. Some good men have fallen under its power and destroyed their influence. The minister who indulges in foolish talking and jesting, frivolous amusement, and frequents parties of pleasure, will find that many see the inconsistency of his conduct, and either his confidence or his conscience must soon be sacrificed. The only safe rule in these is all other doubtful practices, is total abstinence.

Gloominess is also to be avoided. The minister ought to be cheerful and happy. He should not allow his mind to brood over evils real or imaginary, or to be over-anxious about the future. Better keep at work, do all the good he can, and commit all to God. Cheerfulness is much more favorable to success than melancholy. Consider the example of Christ; he endured the sorest trials, yet was uniformly resigned and cheerful.

Fault finding. A disposition to this appears to be constitutional with some, but it should be overcome. Some entirely destroy their influence by perpetual fretting and fault finding. This is all wrong. If errors or delinquencies exist among the people, go to work in a manly way for their removal. To scold about them only makes the matter worse. Some ministers also acquire a habit of speaking evil of each other. Whatever be the pretence for this, its tendency is pernicious.

Getting in debt. True, circumstances may require us to contract a debt where the means are sure of meeting it. But it is impossible to say how much evil has been done by ministers running in debt without a reasonable prospect of paying. Honesty is a cardinal virtue. Better quit preaching than become dishonest. But mistakes of the kind in question arise from needless imprudence.

#### Mistaken Fears.

It is not unfrequently the case that Christians of the most fervent and exemplary piety allow themselves to be depressed by unnecessary fears. When they compare their own hearts and lives with the high standard of God's law, and discover in themselves pride, earthliness, remissness, and languor in duty, and but little done by them for the salvation of the world and the glory of their Redeemer, although they rush to the cross as their only refuge, and accept by faith its all-prevailing efficacy, they are reluctant to admit to their hearts the peace which belongs to a justified state. So profound are their convictions of the holiness of God—so thorough and pervading the sense of their own worthlessness, that they are slow to accept such an exuberance of divine mercy as is necessary for sinners of so grave a case. Alas! they do not know, or are not ready to believe, that precisely for them are the promises of the Bible. It is precisely that poverty of spirit which they exhibit which has the pledge of the kingdom of heaven—precisely that humility and contrition which God has promised to bless with his reviving Spirit. In one word, this is the fear of God—that fear which through the sacred volume is commanded and commended, and with which is always joined the approving smile of the Almighty Father. Persons in this frame of mind, therefore, instead of looking upon the more immediate presence of God, into which death shall usher them, with apprehension, should welcome that presence as the unfulfilling consummation of their highest spiritual wishes. In them is the heart of children, not repelled on high as assuming, but welcomed as responsive to the heart of their Father in heaven. Let them cast away their apprehensions and rejoice in hope. In the very fact that they fear God—in the very fact that their views of his holiness are so profound and impressive, and their sense of the need of his grace so deep as to feel them daily to the Redeemer's cross, they may find the best assurance of their safety, for "The Lord taketh pleasure in them that fear him, in those that hope in his mercy."

Why should they in whom God "taketh pleasure," tremble at the prospect of meeting their Father?—*New York Recorder.*

#### The Great Surplice Question.

A "Clergyman of London" has addressed a letter to the Morning Post, which places the great Surplice question in a somewhat new light, by reference to "the pounds, shillings and pence aspect of the affair." Preaching in a surplice is a saving plan. The surplice is the only costume provided by law for the officiating clergyman at the expense of the parish. The poor clergyman must pay for his own coat, and his own gown, but the "puritanical, persecuting bigot" who quarrel with the sacerdotal shirt, have to supply the surplice ay, and to pay for the "washing." Now, if a surplice can save the expense of purchasing a gown, or prevent its wearing out, here is an economical ground for the preference, which we do not recollect to have seen before insisted upon. We sometimes hear of a clergyman being stripped of his gown. Would it not be the best way to prevent this (a mishap, never to wear a gown, but only a surplice? Does the law require a clergyman to preach in a gown? The "London Clergyman" seems to think not; declaring that, if he had the misfortune to be connected in any way with so irreligious a people as those of St. Sidwell's, Eseter, and no black or red gown were provided for him, and paid for by the parishoners, he, "would preach to them in" his "ordi-

inary costume of a black coat, without any gown at all!" Imagine the prodigious sensation such a spectacle as this would excite in a church! Rowland Hill was once about to ascend the pulpit steps in his ordinary attire, when "one of the cloth" whispered to him, Mr. Hill, are you going to preach, without your gown? "Yes sir," replied the good man, "but not without my character,"—a qualification in which he knew the questioner to be wanting. A gown is sometimes convenient as covering rents and patches; but it looks ill, as does a character, when it gets rusty. We think there is something reasonable in the London Clergyman's stipulation, that those who insist upon the preacher's sporting either black, or white, or red, should provide the costume accordingly. "After all," he remarks, "the black coat is now what the black gown used to be,—the ordinary costume of a clergyman who was an academician." The gown is an academical, not a sacerdotal, nor strictly or exclusively a clerical costume. It belongs to a college, not to a church. Custom has obliterated distinctions which had once a specific significance; and those Dissenting pastors and preachers who scruple to put on a gown as a thing unlawful, are not, perhaps, wiser than those who cannot preach comfortably without that imposing disguise. It is as well, however, that the fact should be generally understood; that a black coat is quite as clerical a dress as a black gown;—that it is, in fact, what the black gown used to be—a preacher's full dress; and that good taste and perfect propriety require nothing more, than that a public teacher, pastor, or lecturer should appear before his auditory, dressed in the best of his usual and proper apparel,—even though it were but a clean smock-frock.

The question was once submitted to George IV., whether His Majesty would receive an address from the general body of Protestant Dissenting ministers in the Metropolis, clad otherwise than in gowns. The answer of the king was characteristic of his perfect tact and good feeling:—"Whatever dress they wear when they stand up to address the King of kings, must be quite good enough for my court."—*London Patriot.*

#### Reasons For Communion.

I do not go to the Lord's table to give, but to receive; not to tell Christ how good I am, but to think how good he is. I have a great many sins and wants to tell him of, more than would take up the whole day; and when I have told him all that I know of myself, it is not the half, but a very little, of what he knows of me. I bring myself, that is sin, to him, believing that he will be all to me, and do all for me that is in his heart; and I know it is a very compassionate one. I go as a sinner to the Saviour. To whom else should I go, with my blind eyes, foul leprosy, hard heart, and rebellious will? You tell me I must have I know not how many graces and qualifications to go to the sacrament with; but I cannot stay for them; my wants are urgent; I am a dying man. My Lord, with his kinder kindness, says, "Come; do this; remember me." His invitation is qualification enough; and I long to feel on him, to thank God for him, to take him into my heart. I will go to behold him crucified, and his blood poured out for me in spite of all my sins and fears; and though all the saints on earth stood up with one mouth to forbid me, I go to put myself under Christ's wings, and to fly to him for my refuge from the monster sin, ready to devour me.—*Adam's Private Thoughts.*

#### Excellent Rules.

Always take the part of an absent person who is censured in company, so far as truth and propriety will allow.

Never dispute if I can fairly avoid it.

Not dispute with an old man more than seventy years of age, nor with a woman nor with an enthusiast.

Not affect to be witty, or to jest, so as to wound the feelings of another.

Say as little as possible of myself and those who are near me.

Atin at cheerfulness without levity.

Never court the favor of the rich, by flattering their vanity and their vices.

Respect virtue though clothed in rags.

Speak with calmness and consideration on all occasions; especially in circumstances which tend to irritate.

Frequently review my conduct and note my failings.

On all occasions to have in prospect the end of life, and a future state.

Not flatter myself that I can keep up to these rules, however honestly I may aim at it.

A Model Speech.

Jellachich, the Ban of Croatia, being greeted with an enthusiastic public reception at Pades, and called on for a speech made the following:—"Gentlemen, there has been too much talking already, it is my part to act. If less had been said, and more done, there would have been less unhappiness in the world."

Like as the dry earth coveteth the rain, even so the law maketh troubled and afflicted souls, to thirst after Christ. To such, Christ saveth sweetly, to them he is nothing else but joy, consolation and life. And there beginneth Christ and his benefit rightly to be known.—*Luther.*