

"Who sweeps a room as for His laws,
Makes it, and th' action fine."

Do not depend upon occasional instincts and impulses, but whenever you have an opportunity (and if you have a prayerful consecrated spirit you may make such opportunities) say a word to those with whom you associate in regard to the salvation of their souls, and express a wish that your dear loving Saviour may be their Saviour too."

Ah! there is nothing grander, nothing nobler, nothing more inspiring than this working for Jesus. The painter fastens his dream upon the canvas; his is indeed a noble task, but as the years roll on, the colors enter the fibre of the canvas, and his message is, in a measure, lost. The sculptor chisels his message in enduring marble, that it may speak when he is gone—when his right hand has forgotten her cunning, and lies useless—still. But the ages pass, and the statue totters—falls—and is soon lost in oblivion. They do a grand work for time—for centuries it may be, but we for eternity. And if you are but the instrument of saving a single soul from death—when the *chef d'œuvre* of the great masters have faded—when the colossal statues of Angelo have crumbled and returned to dust, your work will rise from the dust and live—aye, and it will live forever.

NEW ENGLAND: ITS RELIGIOUS STATE IN 1800.

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WITH regard to the religious principles of the first settlers of New England there can be no doubt. In doctrine, they were Calvinists of the old school; in Church government, they were Congregationalists; in the discipline of their Churches, they were strict and faithful, after the example of the Apostles and primitive Christians. In their relations to the civil power, Church and State were closely connected.

During the first hundred years after the settlement, these churches passed through some changes, but none going to affect their organization or doctrine.

Between the years 1740 and '50, occurred what has been called *The Great Awakening*, brought about through the instrumentality of President Edwards, George Whitefield, and many others. The first marked division among the Congregationalists of New England grew out of that remarkable Revival. A majority of the ministers of that day favored the revival; they entered heartily into it, labored earnestly to promote it, and their churches, in consequence, were enlarged and much blessed. But another portion of the ministers stood aloof from it; opposed and denounced it. They refused to admit Whitefield to their pulpits; and spoke of the work either as a tumult of the passions or a delusion of the wicked one.

It is hardly necessary to say that the churches which favored the revival were not only strengthened in point of numbers, but were much elevated in spirit and character. They set a greater value upon the truths of religion, and better exemplified them in conversation and life. On the other hand, the ministers and churches which opposed the revival were deformed in point of doctrine and spirituality, and gradually sank into a state of coldness and indifference. They retained the name of Calvinists,—at least, many of them did,—but their Calvinism was without life or power, and soon degenerated into a cold, formal, unevangelical Arminianism. Here, now, are two parties, both calling themselves Congregationalists, pretty distinctly developed.

Meanwhile, there was growing up a third division. President Edwards, though a strict Calvinist, had published new statements and explanations of certain Calvinistic doctrines. He sought that these doctrines should be better harmonized and understood, and more logically defended. These modifications were followed out by his son, Rev Dr. Edwards, and by some of his leading pulpits, particularly by Dr. Samuel Hopkins, of Newport, R. I., Dr. Bellamy, Dr. West, of Stockbridge, and Dr. Emmons. These men were, all of them, Calvinists; but their Calvinism was somewhat modified, and, as they thought, improved. But a portion of their brethren, who had been with them through the great revival, did not think so. They clung to the Westminster Confession and Catechism, not only for substance of doctrine, but in *ipsisima verba*, and would hardly yield the name of Calvinists to those who did not. These were the Old Calvinists of those times; while those who adopted the explanations of Edwards and Hopkins were called Hopkinsians.

These three divisions among the Congregationalists of New England,—the Arminians, Old Calvinists, and Hop-

kinsians or New Divinity men,—had been growing up through all the latter part of the 18th century, and were strongly marked at the close of it; each having its private teachers of theology (for there were no theological Seminaries at that time), to whom it looked for candidates for the ministry. These divisions ran also into churches and parishes, and made it exceedingly difficult often to agree upon candidates for settlement. I well knew one minister, now deceased, who was the fifty-fourth candidate, and another who was the sixty-ninth.

But the present century had scarcely opened, when a disposition was manifested by the Old Calvinists and Hopkinsians to drop their differences and become a united body. Several causes operated to produce this feeling. Revivals of religion began to appear in both classes, which led them to think less of their differences, and more of the great essential truths of the gospel, in which they were agreed. Meanwhile, the Arminian party were evidently sliding backward into palpable heresy. Many of them had become Arians or Semi-Arians, denying the Divinity and the proper Divinity of Christ, though carefully concealing their errors under the cover of silence, or of ambiguous terms. The prospect of a landslide of this great party into essential error, and of the struggle and conflict which must inevitably ensue, led to a closer union between the two other divisions. They felt that it was time for them to combine their forces, that they might present a solid united front to the promoters of essential heresy which were close upon them.

The indications of union, which appeared early in the century, were such as these: the *Panoplist*, a monthly magazine, got up by the Old Calvinists, was united with the *Massachusetts Missionary Magazine*, the organ of the New Divinity men, and performed excellent service for many years, under the editorial charge of Jeremiah Everts. Also, the Andover Seminary, the oldest in the country, was got up on the principle of union; a part of its first teachers being Old Calvinists, and another part Hopkinsians. The three divisions, which had existed for many years, thus became two, the Orthodox and Unitarian, and so they continue to the present time. The Unitarians did not avow themselves until the year 1815, when the cloak of concealment was torn from them in the controversy between the *Panoplist* and Dr. Samuel Worcester on the one side, and Dr. Channing on the other.

To the united party above described New England is chiefly indebted for nearly all of religious interest,—at least among Congregationalists,—which has since transpired. The whole period has been one of frequent revivals of religion, under the influence of which churches have been multiplied and strengthened, and the whole system of religious charitable operations, for which our age is distinguished, has been inaugurated. Bible, Tract and Missionary Societies, foreign and domestic, have come into existence, and are in successful operation. Educational establishments of various kinds have also sprung up, from which pastors and missionaries are furnished. A system of means has been put in operation, such as the world has never before seen, which, if succeeded and blessed, as we hope it may be, will ere long usher in that glorious day, when the knowledge of the Lord shall fill the earth as the waters fill the channels of the deep.

Of course, we do not claim the whole of this great system of means as belonging to the Orthodox of New England; but they have entered deeply, heartily into it: they have done their part, as we trust they will do in time to come. The Lord hasten the day of promise, of glorious consummation, in its time!

FIRE IN THE HOLD.

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A few years ago a certain ship left Philadelphia, bound for a South American port with a cargo of coal. When in mid-voyage officers and crew were startled by the discovery of signs of fire in the hold. Investigation showed that spontaneous combustion had taken place. Fire had started far down in the great mass of coal. It was impossible to reach it with means of extinguishment. The only hope of salvation for those on board lay in checking the progress of the fire until a port could be reached. Accordingly the hatches were made as tight as possible, while the ship's head was turned toward the nearest land. A terrible position, indeed, was that of the crew. A burning ship was between them and the sea. The hourly increasing heat and the volumes of suffocating gas issuing from beneath

gave dreadful tokens of the destruction that was advancing toward them. Only the careful repression of the dreadful element at work under their feet kept them from immediate destruction.

The situation represents the condition of men who hold in their own hearts the elements of uttermost misery. Every soul not subdued and cleansed by the Holy Spirit contains within itself forces that are able and fitted to work its destruction. The evil passions of the human heart are a repressed fire. They are seldom allowed free play in the present state of existence. Various restraints, such as fear, interest, and social customs, keep men from exhibiting all that is in their hearts. Only occasionally is there a display of the terrible might of human passions. Then we have an intimation of what would take place if all restraints were removed and men allowed freely to act out all that is in their hearts. Contemplate any instance where anger, lust, jealousy or other base passion has been allowed to gain dominion. What degradation can be lower, what misery more bitter than that to which the subjects of such passions are reduced. The exhibition shows the tendency and natural result of the evil dwelling in germ, at least, in every heart. Were it not for the merciful restraints that are graciously thrown about evil in this world, it would be far more fierce and destructive than it ever is. Wicked men carry the elements of deepest misery within themselves. Their own base feelings and desires are a smouldering fire ready at any time, when opportunity is given, to burst out and consume them. God's grace alone can extinguish it. Every one needs to invoke and receive that grace before the evil in the soul becomes without remedy.

OUR DEAD.

Nothing is our own: we hold our pleasures
Just a little while, ere they are fled:
One by one life robs us of our treasures;
Nothing is our own except our Dead.

They are ours, and hold in faithful keeping,
Safe forever, all they took away.
Cruel life can never stir that sleeping,
Cruel time can never seize that prey.

Justice pales; truth fades; stars fall from heaven;
Human are the great whom we revere:
No true crown of honor can be given,
Till we place it on a funeral bier.

How the Children leave us: and no traces
Linger of that smiling angel band;
Gone, forever gone; and in their places
Weary men and anxious women stand.

Yet we have some little ones, still ours;
They have kept the baby smile we know,
Which we kissed one day, and hid with flowers,
On their dead white faces, long ago.

When our joy is lost—and life will take it—
Then no memory of the past remains;
Save with some strange, cruel sting, to make it
Bitterness beyond all present pains.

Death, more tender-hearted, leaves to sorrow
Still the radiant shadow, fond regret;
We shall find, in some far, bright to-morrow,
Joy that he has taken, living yet.

Is love ours, and do we dream we know it,
Bound with all our heart-strings, all our own?
Any cold and cruel dawn may show it,
Shattered, desecrated, overthrown.

Only the dead Hearts forsake us never;
Death's last kiss has been the mystic sign
Consecrating Love our own forever,
Crowning it eternal and divine.

So when fate would fain besiege our city,
Dim our gold, or make our flowers fall,
Death, O Angel, comes in love and pity,
And, to save our treasures, claims them all.

HENRY WILSON'S SCHOOLS AND SCHOOL- MASTERS.

BY REV. F. N. FRILOMINT, NATICK, MASS.

In one sense no man is *self-made*, unless we except those of whom the Maker ought to be ashamed. Bad men, I own, are *self-made*—

"My respect for my Maker, supposing a skill,
In his works which they would answer but ill."

In another sense *all* men are *self-made*, if they are made at all. Schools and colleges do not make men. Teachers and books do not make men. They are only the helps by which men can be made.