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CITY MISSIONS:
IN VIEW OF

Our Emigrant Population.

A DISCOURSE on the *Seventy-Second Psalm*,
Delivered in the Presbyterian Church on
Lafayette Square, in behalf of DOMESTIC
MISSIONS.

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[Published by Request.]

THIS psalm, my brethren, is a metrical prayer. It seems to have been composed by David just before his death, when he settled his own son Solomon's succession to his throne. It is the prayer of a father for his child—the dying blessing of a patriarch upon his son. It is the prayer of a king for his successor, and of a patriot for his country. It is also the prayer of the people for their sovereign. One reason why the aged king clothed this prayer of his affections and of his faith in verse, no doubt, was his desire, that while the people were praising God in holy song, they might, at the same time, be praying for his son. This psalm, considered in its literal application to Solomon teaches:

First, That parents feel a deep concern for the welfare of their children. This is natural and proper. The best thing parents can give their children is the knowledge of God. This is better than gold. Although it is true that parents cannot impart saving grace to their children, yet they can teach them the Holy Scriptures, the Creed, the Ten Commandments, the Lord's Prayer, and the Catechism. They can set them an example of faith and godliness. They can use, with unwearied pains, the means of education and of grace. They can pray to God to give their children wisdom and grace to know and do their duty. They can bring them to Jesus by

prayers, precept and example, and Jesus can give them a new heart.

Secondly, David's example teaches us that we should feel a degree of anxiety for the prosperity of our country after we fall asleep with our fathers. It is natural for a pious man to desire that those who come after him on the stage of life, should be more useful and serve God better than he has done. It is a mean, narrow, little, selfish spirit, that cares nothing about the church and the country, when we ourselves are gone to the grave:

"The generous mind is not confined at home;
It spreads itself abroad through all the public,
And feels for every member of the land."

He that is unwilling to do anything for posterity, because posterity has done nothing for him, shows conclusively that his own father has acted on his own principles, and that neither the past, present nor future will feel his loss.

Thirdly, The royal psalmist penned these lines for the use of the people—not only for their enjoyment in singing, but that in their singing they might also pray for his son Solomon, their King. It is an apostolical injunction to fear God and honor the King. We are to pray for all that are in authority that we may lead godly and peaceable lives.

Another, a higher, and a far more important view of this psalm is to consider it as a prophecy of the prosperity and perpetuity of the kingdom of Christ, under the type of Solomon. Even Jewish expositors allow that this psalm refers to the Messiah. There are many passages in it which cannot be applied to Solomon. The pious old king having set his beloved son on the throne, seems to have become transported with joy and gratitude to God, and then to have given utterance to the thoughts that were within him by the spirit of God. In pouring out from the fulness of his pious heart his blessings on the young king, and upon the people, the coming of the great Messiah that was to spring from

him, was naturally suggested to his mind. Many of the blessings spoken of in this psalm are temporal, and were in a great degree realized under Solomon; but their fulness was reserved for the reign of the Messiah.

Considering this psalm as a prophecy of the kingdom of Christ, it teaches us—

I. That this kingdom is a righteous kingdom. *He shall judge thy people with righteousness, and the little hills by righteousness, and in his days shall the righteous flourish.*

1. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of its roots:

2. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and of the fear of the Lord:

3. And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.

7. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den.

9. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.—Isaiah xi: 1—10.

II. Christ's kingdom is a kingdom of peace. *The mountains shall bring peace to the people. And abundance of peace*

The name Solomon signifies peaceable, and such was his reign. But Christ's kingdom is pre-eminently *peace on earth, good will towards men, and glory to God in the highest.* The Gospel reconciles men to God, to themselves, and to one another.

It was a custom in those days to announce good or bad news from the tops of mountains; thus Solomon's decision in the case of the two women was quickly known all over the land. In consequence of Solomon's just, mild and peaceable reign, the mountains and

hills were covered with vines, corn and cattle, and the people gathered the fruits of the earth and enjoyed them without fear of invasion, oppression or violence—every man sitting under his own vine and fig tree. The Redeemer's kingdom is pre-eminently a kingdom of peace, both as to this world and that which is to come. Wherever the Gospel prevails there the fruits of holiness abound. The fruits of the Gospel are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. The kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost. Gal. v: xxii, and Roman xiv: xvii.

The promise of Godliness for the present life is too often overlooked by reason of the transcendent glory that it secures in the world to come. The temporal blessings conferred upon mankind, by Christianity amongst us are so common, that, like the oxygen in the atmosphere, we enjoy them without being duly sensible of their presence. The history of all heathen nations is but little more than the history of bloodshed and violence, of famine, pestilence and war. Rage, revenge, mourning, lamentation and woe are inscribed on all their annals. The Arabs count seven-teen hundred pitched battles amongst them before the rise of Mohammed. Nor has it been much better since. He propagated his religion by the sword. Asia, Europe, Africa and America furnish abundant and most painfully palpable proof that heathenism is a stranger to peace and righteousness, and even to the enlightened charities of our race and to worldly prosperity.

III. Christ's kingdom is distinguished for its justice to the proud oppressor and its mercy to the poor. *To the poor the Gospel is preached. He shall judge the people with righteousness, and thy poor with judgment. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.* See verses ix, xii, xiii, xiv.

God, in his goodness hath provided for the poor. The needy are especially under his protection. Christ is the poor man's own king. Proud oppressors he will break in pieces. He will deliver the needy when he crieth, and the souls of his people from deceit and violence. So precious is the blood of the saints in the sight of God that not one drop of it is shed by wicked men without calling them to account for it. Has it not taken three

Revolutions to wash France from the blood of the Huguenots? Is not Jehovah calling for the blood of his saints in the recent thrilling events of Europe, that still make our ears to tingle? Have not the French and the Spanish Governments perished in the New World, because they were eminently persecuting in their character? Is not the Government of the United States prosperous beyond any other, because as a Government it has shed no innocent blood? This cannot be said of any other Government under Heaven as old as that of the United States. As a national Government we have never *persecuted* any sect, nation or people. Even our treatment of the African and the Indian has been and still is marked with unparalleled mildness and forbearance. Who had a tongue to speak against the slave-trade, and in favor of the humanizing laws of trade and commerce, and for the mitigation of the horrors of war, before the people of the United States? To the honor of our country let it be said, that as we are first in war, so we are first in the arts of peace, both to the children of Ham and of Abraham, as well as to the sons of Japhet. Solomon was a mild, merciful king. He spared the lives of his subjects, as far as mercy could be safely exercised. Nor did he waste their blood in war. But Christ shed his own blood for his people. His kingdom is founded, not upon the blood of his subjects, nor of his enemies, but in his own precious blood.

IV. The manner of setting up Christ's kingdom and of extending its conquests is very remarkable. *He shall come down like rain upon the grass: as showers that water the earth.* v. 6.

The Gospel distils as the rain which softens the ground that was hard, moistens that which was dry, and so makes it green and fruitful. What so secret, silent, and yet effective, as the process of watering and making the earth fruitful.

1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye buy and eat; yea, come buy wine and milk without money, and without price:

2. Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

4. Behold, I have given him for a witness to the people, a leader and commander to the people.

5. Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

6. Seek ye thee Lord while he may be found, call ye upon him while he is near;

7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9. For as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts.

10. For as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater.

11. So shall my word be that goes forth out of my mouth: it shall not return unto me void: but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.—Isaiah lv: 1—13.

According to a passage found in the forty-second chapter of Isaiah, which our blessed Lord in Matthew xii: 19—20 quotes and applies to himself.

Messiah "*shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.*" It is not by human might and power, but by the spirit of God, that the Gospel prevails. It is not by the pomp of royalty, nor the glory of arms, that the Church extends its conquests. The kingdom of Heaven cometh not with observation. The weapons of the Gospel are not carnal, but spiritual. Its conquests are conquests of the heart. It calls to repentance, faith and holiness. It requires supreme love to God, and fervent charity to all men. *It is good tidings to the meek. It is liberty to the captives of Sin and Satan, and the binding up of the broken-hearted. It proclaims comfort to all that mourn. It appoints unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.*

The effects of the Gospel are beautifully described in one of our hymns, which is a sort of a paraphrase on the sixteenth verse of this psalm, and of the tenth verse of the fifty-fifth of Isaiah:

Mark the soft falling snow,
And the descending rain;
To Heaven, from whence it fell,
It turns not back again;
But waters earth through every pore,
And calls forth all her secret store.

So, saith the God of Peace,
My Gospel shall descend,
Almighty to effect
The purpose I intend.
Millions of souls shall feel its power,
And bear it down to millions more.

V. Verses 5, 8, 9, 10, 11, 15, 16 and 17, teach the extension and perpetuity of Christ's kingdom. *He shall have dominion from sea to sea, and from the river to the ends of the earth.* Solomon's dominions were extensive, but they were defined by seas and rivers. Christ's kingdom is not only to be from the South or Red Sea to the North or Mediterranean, but from every sea to every other sea—from the Nile or Euphrates *unto the ends of the earth.* Christ's kingdom shall be universal. The Gospel is to be preached to every creature. The whole earth shall be filled with its glory. *They that dwell in the wilderness*; that were strangers to him, and as to his nationality aliens—who lived where there were no roads, and but little communication of news, *they shall bow before him—and his enemies*, those that had fought against him, shall be brought down to the dust in submission. *The Kings of Tarshish*, that is Kings beyond the sea—Kings of Spain and of the dwellings of Japhet; *Sheba and Seba*—i. e., Arabia and Africa, or Ethiopia, *shall offer gifts.* They shall offer the sacrifices of prayer and praise.

Most of the fifteenth verse, if not all, was fulfilled in Solomon's long and prosperous reign. He received tribute from the Arabians, and gifts from such as sought his favors. And his people offered prayers for him daily. He was honored and blessed by his subjects. But in all these respects Solomon was a type of the Messiah.

Prayer also shall be made for him continually. The pious Jews prayed for his coming from the beginning. The whole Church now prays for the success of the Gospel; and prayer and praise are continually ascending through him for the blessings of his salvation and all Heaven is filled with his adoration,

All prayer and praise that are acceptable in the light of God must be in the name of Jesus Christ.

Verse 16. There shall be a handful of corn in the earth upon the top of the mountains. This is a most extraordinary prediction of the increase of Christ's kingdom. A handful of wheat on the top of mountains whence one could scarcely expect any increase; and yet the fruit thereof *shall shake like Lebanon*—i. e. shall grow up thick and tall and strong, like the cedar forest of Lebanon. The figure indicates a rapidly increasing population and an abundant supply of provisions, and in both respects it illustrates the history of the gospel. The tendency of Christianity is eminently favorable to increase the population of a country and the means of their subsistence. It inculcates peace, industry and the exercise of man's ingenuity in all the arts and sciences that can contribute to human prosperity and happiness. When the Puritans landed on Plymouth rock, they sowed a handful of seed corn of the most precious kind, winnowed out by Providence from the best fields of Europe, on the hills of New England, and it has multiplied itself a thousand thousand fold. When the American Colonization Society placed the first free man of color on the shores of Africa, it was a handful of seed corn, but with the proverbial rapidity of a tropical soil and sun, in 1848 we were called upon to rejoice in the harvest home of the **REPUBLIC OF LIBERIA.**

When a missionary goes with the Gospel into a destitute neighborhood or district, or to a Pagan country or island, and preaches Christ crucified as the only Saviour of the world, a handful of seed or corn is sown upon the tops of the mountains, *and the fruit thereof shall shake like Lebanon.* The prospects may be unpromising; but still the handful of corn lives, it grows, it takes root, and it ripens—is sown again and again, and reproduces itself and multiplies from year to year, and throughout all coming generations and whole continents are covered with a glorious harvest. When the missionaries of the American Board first went to the Sandwich Islands, it was with a precious handful of the good seed of the kingdom of God, and like the grain of mustard seed it has grown to be a great tree, and whole nations lodge in its branches.

From small beginnings Christianity soon spread over the world. In the days of Mes-

siah the handful of corn was sown upon the mountains of Gallilee, and from thence it has been sown east and west, north and south, and the angel having the everlasting Gospel to preach to the nations of the earth, is now flying in the midst of Heaven, and men of all tongues and nations are pressing into the kingdom of God. And yet there is room. *All men shall be blessed in Him; all nations shall call Him blessed.* The provisions of the Gospel are simple. In Christ dwells all the fullness of the Godhead.

The words of the Psalmist, my brethren, have never had an illustration more literal, beautiful and impressive, in the history of the world, than in the history of our own country. In every sense our origin was casting a handful of corn upon the tops of the mountains, whose fruit soon shook like the cedars of Lebanon. Nor was there ever a moment in our own history when the language of the Psalmist could be more properly applied to us, both in respect to what we have become, and in respect to what we ourselves now are to the rest of the world. Our origin and history are truly wonderful, and our example is now producing results in Europe scarcely less wonderful. Our example is the handful of corn whose fruit is now shaking from Russia to the Mediterranean, like Lebanon in a storm.

In speaking of ourselves, we desire to feel that our glory is of the Lord; all the praise belongs to Him. We should have some proper appreciation of ourselves, in order that we may faithfully work out our high calling of God. In our history and our progress, we see something of the designs of Providence, that should fill us with the profoundest gratitude and the strongest encouragement not to faint nor to falter in the way to the fulfillment of our mission as a nation on the earth. Tillotson, Archbishop of Canterbury, in a sermon on the 15th of February, 1685, expressed the following sentiments respecting the progress of religion in America:

"I remember, (says he) there is a very odd passage in Herbert's Poems, which, whether it be only the prudent conjecture and foresight of a wise man, or there be something more prophetic in it I cannot tell. It is this:

Religion stands on tiptoe in our land,
Ready to pass to the American strand,
When Seine shall swallow Tiber, and the Thames
By letting in them both, pollute her streams,
Then shall Religion to America flee;
They have their times of Gospel even as we.

"The meaning is this: when the vices of Italy shall pass into France, and the vices of both shall overspread England, then the Gospel will leave those parts of the world and pass into America, to visit those dark regions which have so long sat in darkness and the shadow of death. And this is not so improbable if we consider what vast colonies in this last age have been transplanted out of Europe into those parts, as if it were on purpose to prepare and to make way for such a change. But however that be, consider how impiety and all manner of wickedness do reign among us; we have too much cause to apprehend that if we do not reform and grow better, the Providence of God will find some way or other to deprive us of that light which is so abused and affronted by our wicked and lewd lives; and God seems to say to us as our Lord did to the Jews—'Yet a while is this light with you; walk while you have the light, lest darkness come upon you.'"

Such was the language of one of the most learned, liberal and evangelical and noble-hearted Bishops that has ever honored the English Church. The passage quoted from Herbert, must have appeared very strange in 1685. It must have come from a mind whose presentiments sprung from its inward harmony with the spirit of God's providential government. The prediction is being filled much sooner, and far more extensively, than its author or the Archbishop ever dreamed of; for not only is America to be filled with the glory of the Lord, but she is destined to overthrow the superstitions and idolatries and despotisms of the old world. Even now high Tory writers in England acknowledge that it must devolve on America to uphold the power and ascendancy of the Anglo-Saxon race and religion. Some remarkable paragraphs to this effect have appeared in the leading journals of England, and in Allison's History of Europe. By the Providence of God our sea-coast confronts the world. America in 1848 and '49, and onward, is placed on an isthmus between the old *Western* world, and the old *Eastern* world. From her roll back upon Europe the waves of revolution, upturning, overturning and awakening the nations long-oppressed to freedom.

At the same time America looks so far Westward as to begin, like the sun, to arise in the East. Already her arts and arms, her commerce and missions, have appeared on the Pacific, and Asia and China, Japan and Siam,

and the Islands of the farthest East, are stretching out their hands towards America. The day is at hand when intelligence from London to Canton will pass through the heart of America. And New York, New Orleans* and San Francisco, will be the three greatest cities on the Continent, and among the largest in the world. There can be no doubt that in a few years the Valley of the Mississippi will be connected with the Pacific by a railroad, and the trade of Europe with the East in process of time pass through our country. God, in writing out the pages of history with his own finger, when as yet they were imperfect, ordered that when the United States should be prepared for it, the shores of the Pacific should come under their dominion, and that *then* such discoveries should be made as would precipitate a multitude of people upon them, carrying with them the institutions of the Gospel; and that *then*, by means of roads and canals and telegraphs, the Atlantic and Pacific should be in close and constant communication, and the commerce of the world would be a high-way for the expansions of American institutions. The events of 1848 in Europe correspond in a most remarkable manner to the events in America from 1846 to 1849. They are all parts of the same wise and Supreme Government of the World. Whether we look at our country as to its number of acres and square miles, or count its millions of inhabitants, we wonder at the rapidity of their increase, and admire our free institutions. From whatever standpoint we may survey our mighty domain, having three great maritime fronts on the Atlantic, the Gulf of Mexico, and the Pacific—making in the whole an extent of sea-coast exceeding five thousand miles—whether we survey our country by land or by sea, whether politically or religiously, whether we look at its past or glance at its future, whether in its own domestic relations, or its expanding relations to the whole world, we behold a magnitude of influence and of destiny that can fulfill their true ends only by the power of the Gospel of Christ.

One of the immediate effects of the recent revolutions of Europe, is to increase immigration to this country. I am not able at this moment to state the exact number of immigrants to the United States during the past year, but it is very great. And the number

* We think the author should have said St. Louis.
—EDITOR.

will still increase. There are many reasons why immigration will continue and even to increase to this country from Europe. In the first place, there is a settled dissatisfaction among the masses of Europe with the forms of society dominant among them—that is, with hierarchy, aristocracy and royalty. This dissatisfaction is deeply seated—it increases every year. It is sometimes quiescent—sometimes dormant—sometimes overpowered and crushed—but it is still there, in the hearts of the people—a deep sense of wrong, of fraud, corruption and tyranny, that has grown upon them for centuries. This dissatisfaction has often manifested itself, and in proportion as the masses of the people become enlightened on the subject of liberty and religion—in proportion as they come to understand their own inalienable rights, and the nature of a good government, and the simplicity, purity, and spirituality of the New Testament, in the same proportion they will be opposed to the forms of religion and government that now oppress them. Various causes are assigned for the poverty, ignorance, degradation and moral wretchedness of the lower classes of Europe. But the real, great, chief cause is bad government. And the worst form of bad government is a form of Christianity corrupted by its alliance with the State, and yet ruling through the State. The Church and the State have made bargain and sale for the spoils, until they have not only consumed the people, but have well nigh devoured each other. And the masses of the people have been sitting so long in darkness that it is with extreme difficulty they can see the light. The State and the Church have so long done their thinking for them, and so long used their sinews and limbs and flesh, that they are slow to believe that they are free to use them for themselves. And as but small districts have been aroused at a time, so their past efforts have been but partially successful; but now by roads and travel, and a free press, there is a sort of universal heaving up of the masses, and the days of despotism are numbered. The same hard government that produces deformities in the physical features of the people, produces corresponding malformations in their minds and hearts. The physical deformities of the lower classes of Europe, produced by physical suffering and want, exceed the credulity of an American who has not seen it for himself. And who is to blame? Hard governments and the forms

of corrupted Christianity are to blame. The ignorance and stupidity, and want of religion among the slaves of the Spanish Islands—is all this to be attributed to the negroes, or to their masters? I will not insult your intelligence by showing that the responsibility rests upon the Spanish Government.

One of the effects of the recent revolutions of Europe has been to unfetter the press. And as knowledge is imparted to the people through a free press, so will they gain information concerning this country and about their own rights; and in the same degree a majority of them will grow stronger in their aversion to their oppressors and in the desire of finding a home in America. Our duty to immigrants does not properly come within my present purpose, but I cannot forbear to say that it comprehends the three following things:—

First, To receive them kindly. The earth is the Lord's and the fullness thereof. The Almighty has not given this earth to a few families of any one nation and to their descendants only. He has not *patented* out this glorious land to any royal lines. He has made it the asylum of the oppressed from every clime—the home of the brave. The ragged, the outcast, the starving, the ignorant, as well as the educated, the refined and the wealthy who seek a home amongst us, should be welcomed to our shores. And the country of their adoption should not be their step-mother, but fold them to her bosom as those born of her own vitals. I know not how any one who has ever seen Europe, can blame emigrants to America. I know not how any American who has ever, when in a foreign land, been constrained to say, and as he has journeyed amidst the most sublime scenery of nature and of art, been made to feel how blessed and goodly is the heritage which the Almighty has given him, can do otherwise than open wide his arms to receive all that are so fortunate as to reach the shores of his own highly favored land. Instead of denouncing—instead of heaping opprobrious epithets upon the emaciated stranger who has escaped famine, and violence, and the perils of the sea—instead of driving them harshly from our doors, we should speak kindly to them; relieve their necessities; give them good counsel; make them feel that they are not abandoned of God and man; that yet there is some human being that sympathizes with them; that there yet is hope for them

and their children. Talk not to me of their unworthiness, nor of their vices. It is enough that they are wretched. It is enough that they are within reach of our sympathies. *A stranger, and you took me in*—is worth infinitely more than all the sagacity ever displayed in detecting imposters. I repeat it, then, our first duty is to receive them kindly; make them feel that we are a Christian people, and that we look upon them, not as brutes, but as men, made in the image of God, and heirs of a glorious immortality.

Secondly, We should provide for their immediate wants. I have not time now to amplify the way in which this should be done. Doubtless, however, poor foreigners, who are thrown into our large towns and cities, should be sent as soon as possible into the interior, where there is room enough and to spare; and where, in one twelve month after their arrival, they can all support themselves. They should be protected against the land-sharks who infest our wharves. They should, by means of cheap tracts and newspapers, be instructed in the nature of our climate and soil, and the way to get into the interior, and the way to make an independent living. I am not now speaking of religious or political tracts, but of tracts for the people on common subjects.

A House of Refuge, or an Asylum for the Poor of all ages, is very much needed in this city. As our police is now administered there is great cruelty and injustice in classing the poor with the convict. To treat the youthful offender in the same way that the hardened villain is dealt with, is the way to destroy all self-respect, and to increase every species of crime. Schools of Reformation and a Home for the friendless stranger are greatly needed in our vicinity. The man of wealth, who shall endow such institutions in New Orleans, will be a benefactor to his race, that many generations will bless. The foreign poor in our streets is not a tittle of what it will be in a few years. And the sooner, and the more effectively some judicious mode of assisting them is devised by us, the better for them and for us. American pauperism is a term that happily has hitherto had no place in our history; but in our Atlantic towns, at least, it will soon call so loudly for relief, that legislators, and citizens, and property-holders, as well as philanthropists will be obliged to attend to it.

Thirdly, We must educate the children of

foreigners, and by every proper means seek to imbue them, both old and young, with the spirit of Christ. The two great instruments by which this can be done, are public schools and domestic missions. These are the two great agencies entrusted to American philanthropists and Christians, by which to regenerate so much of the Old World, as God, in His Providence, may cast upon the bosom of the New. Of all secular agencies, by which to do good to foreigners, there is nothing to compare to our Free Public School System. And if there was not a single native-born child benefited by our public schools, they should be fostered and upheld through every obstacle, for the sake of the child of the stranger within our gates, and for the sake of the orphan committed to the State by its Almighty Father. I do not mean that public schools should be for such only — by no means; they are, and should be, open to all, rich and poor, native and foreign. But I mean that they are of the very first importance in view of immigrants to this country. It is there they begin to taste the sweets of liberty; it is there they begin to learn something of our blessed institutions, and to know how to enjoy them. Next to public schools is the Printing Press: but above all, and that which is of infinite importance to their welfare in this and the world to come, is the Gospel of Christ, as preached and left to us by our adorable Redeemer and his holy Apostles. Among the mighty agencies which it hath pleased God to ordain for the conversion of the world, the preaching of the Gospel is the chief. The cause of domestic missions, therefore, is the first and greatest cause of our age and country; and just in the proportion that our population increases, and as the agitations of the Old World cause its inhabitants to seek a home in the New, in the same degree are our obligations increased to support schools, colporteurs, missionaries and pastors, throughout the length and the breadth of our country.

The importance of religion, the superiority of christianity to every other system of religious worship, and the sufficiency of the means which we possess for carrying into execution some more direct and extensive plans for the preaching of the Gospel, are subjects that none of you call in question. We live in a missionary age, and in the midst of a vast missionary field. It is obvious to the mere stranger that this city and its neighborhood present a wide field for steadfast,

persevering and well directed efforts for erecting churches and gathering Sabbath schools and congregations. From the United States Barracks below to Carrollton above, and on both sides of the river, and from the river bank to the lake shore, we have a missionary field, containing, it is believed, at least 150,000 souls. Seven years ago there was but one Presbyterian congregation in this city. Now, in the city and in Lafayette, by the blessing of God, there are seven. Six of these worship in English and one in French. But what are these among so great a multitude? At this moment there is a pressing necessity for missionaries and means to support them in this city. From many districts around us and from many parts of the State, the Macedonian cry is made to us every day, *come over and help us.*

Lift up your eyes and look at the thousands of people of color in this city, who have no pastor to care for their souls, Look at the 30,000 Germans among us without a single regularly organized Presbyterian church — and look at the hundreds of American families, or families that speak the English language, who do not attend any place of Protestant worship. Think of the vast multitude of immortal beings that crowd through our streets every season. And remember that these are our countrymen — that many of them are not pious — that they are living in sinful but hopeless destitution — many of them almost indifferent on the subject — many of them filled with gross and fatal delusions — liable every moment to sickness and death — a dark and gloomy grave awaiting them, and beyond the grave an undone, awful eternity coming to meet them.

Can anything more be wanting to awaken your pity and call forth all your sympathies? They are our fellow-men. They are living in sin, and the only hope of saving them from hell, is to bring them, before they die, to Christ.

For the Casket.

MORAL TRAINING.

Nor in studies above their years, or in irksome tasks should children be employed. The joyous freshness of their young natures should be preserved, while they learn the duties that fit them for this life and the next. Wipe away their tears. Remember how hurt-