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WHOLE SERIES.
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Poetry.

Perfect Trust.

Thou wilt keep him in perfect peace,
whose mind is stayed on Thee; because
he trusteth in Thee.—Isa. xxvi. 3.

Oh! for the peace of a perfect trust;
My loving God, in Thee;
Unwavering faith, that never doubts
Thou chooseth best for me.

Best, though my plans be all upset;
Best, though the way be rough;
Best, though my earthly store be scant;
In Thee I have enough.

Best, though my health and strength be
gone;
Though weary days be mine;
Shut out from much that others have;
Not my will, Lord, but Thine.

And e'en though disappointments come,
They too, are best for me,
To wean me from this changing world,
And lead me nearer Thee.

Oh! for the peace of a perfect trust;
That looks away from all;
That sees Thy hand in every thing,
In great events and small.

That hears Thy voice—a Father's voice,
Directing for the best;
Oh! for the peace of a perfect trust,
A heart with Thee at rest.

Religious.

Dr. Wayland (Editor of *National Baptist*) has returned from his visit to Great Britain, and received a warm welcome from his friends. The readers of that paper will be the losers, by the cessation of the graphic descriptions of men and scenes in the Old World which have enriched its pages for so many weeks. The following from one of his letters will interest our readers.

HOUSE OF COMMONS.

Two things I never tire of: the House, and Mr. Spurgeon's church. Through the continued kindness of Mr. Caine, I had a seat in the Speaker's Gallery. I cannot enough recognize the courtesy of Mr. Caine. When he comes to America, I will show him Benjamin Franklin's grave, and Independence Hall, and everything that he as an Englishman will take pleasure in seeing.

Every Private (or special) Bill, before it becomes a law, is carefully and minutely examined by the "Speaker's Counsel," who is an experienced lawyer; and before it passes in the Lords, it is examined by Lord Redesdale, Chairman of Committees. There is liability of the crude, blundering legislation of which America has quite a sufficiency.

The first regular business was on the motion to allow the Government to bring in a Bill to meet the case of all members who desire to affirm. This gave rise to quite a brisk discussion, led by Lord Randolph Churchill, who, in a remarkable degree, illustrates the amount of annoyance that may be caused by a persistent fool who has not sense enough to suspect that he is a fool. His great mission, is to badger and worry Mr. Gladstone.

Mr. Gladstone spoke briefly. Every time I hear him there is something indescribably touching and winning in his voice and his bearing. I suppose I see and hear him in the light of his past. But there is something that seems to tell you that there is a man who has spent his whole life in the service of his country, and who is using his last hours in the same behalf. There is as yet no appearance of waning strength; but there is an absence of the exuberance of strength that he had not long ago; and there is a wearied look in the face; and when he puts his hand behind his ear to catch the remark of a member opposite, you feel as though one of the warnings was approaching, as though one of the outposts had been attacked; you feel as though it was one of the mysteries of Providence, that such reptiles as Lord Randolph Churchill, and Mr. Warton, and some of the Irish obstructionists, should be allowed to badger and worry

the life out of him; and you, or at least I, hate them with all the virulence that is consistent with universal love and gospel meekness.

MR. SPURGEON

preached the Annual Missionary Sermon. The Upper Hall, containing 2,500 to 3,000 persons was more than full. As to the sermon, I have got in the habit of feeling every time I hear him, that "this is really the best." The text was Isa. li. 2: "Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him." I listened with profit and delight, while he made his old topic new and living, while he made the subject of faith so familiar, so tangible, so real, to every one present, while he brought it home to the conscience of each hearer, applying it not only to the work of missions, but to the duty of each unconverted person, and while he showed a mastery at once of the subject, of the occasion, and of the audience, so complete that you hardly thought of it till afterwards. Take the whole service, I have never seen it surpassed.

Thence I went to the annual dinner of the former and present students at

REGENT'S PARK COLLEGE.

The College has eleven acres of ground (on a long lease) in Regent's Park; and really, it has as much the benefit of the Park as though it owned it all. The College has a venerable history. It was formerly at Stepney; but about eighteen years ago, this property was purchased for £10,000, which was a mere fraction of its value. There are about forty-five students, the most of whom are preparing for the ministry. The President, Dr. Joseph Angus, is known to all scholars as one of the Revisers of the Version of the Scriptures. He is a man of very high scholarship, and of great laboriousness. The only trouble about the College is the want of adequate endowment, and, therefore, the lack of adequate teaching force. The last Report says: "In all our American Theological Colleges, three or four professors, at least, are appointed to do the work we here hand over to a single tutor."

At the dinner, several ladies were present, including the esteemed wife of the President and other members of his family. But, before the speaking began, the gentlemen rose, and the ladies withdrew. This custom, which uniformly prevails here at dinners of society, seems to me to be—well, I hardly want to characterize it; it is a relic of the times when, after dinner, the men used to drink themselves under the table. I am told that it is coming into vogue in the high-toned circles in New York. It has this excuse in England: that it is an old custom, and that it abides by the force of inertia (a very great force here); but why people should be such fools as to begin it in America is beyond me.

Trine Immersion.

The following from Michigan to the *Examiner and Chronicle*, is a recent illustration of what was not unusual in former days in the administration of the ordinance of baptism.

"Some years ago a prominent and active Baptist, a professional gentleman who held our views as to baptism as tenaciously as intelligently, became enamored of ritualistic worship and went over to the Episcopalians. There his enthusiasm soon gained him recognition, and he became a prized and influential Churchman. Clergymen often were his guests, enjoying at once his hospitality and his freely and earnestly expressed views of religious matters. Whenever reference was made to baptism he promptly took the Baptist side of the question, and in argument usually succeeded in discomfiting his visitors, if not in persuading them to his opinions. Maintaining that the Baptists are right in holding to immersion, he yet declared them in error, in that they do not conform to what he claimed to be the original method of administration—trine

immersion. A few months ago an Episcopal clergyman from the interior was entertained at the home of the trine-immersionist. In the course of conversation the visitor spoke slightly of Baptist views. His host remarked that he seemed to be uninformed as to what Baptists believe. Whereupon ensued a three-hour discussion, from which the visitor rose convinced that the original baptism was a three-fold immersion. Not long after, at the village where the newly-taught Episcopalian lives, a travelling man, dropping into the Baptist church on a Sunday evening, was arrested by the word of truth, and returned to his hotel to pass the night in sleepless distress, and to find peace in believing in Christ with the early dawn. At once he called on the Baptist pastor, told him of his experience, and as he must need go his way immediately, felt it to be his duty to be baptized without delay, and requested the pastor to baptize him. The pastor, convinced that the stranger was a true convert, engaged, without consulting others, to do as he desired. A number of the members were at the water-side, and some of them advised the pastor to defer the baptism until the church should have heard the candidate. This he was scarcely willing to do, whereupon a quiet discussion followed, in the midst of which the Episcopal clergyman came along. Having learned the situation, he came forward and offered his services as administrator. This seemed a simple solution of the difficulty, and his offer was accepted by the candidate and the pastor. After receiving a little private instruction as to the handling of the candidate, the new administrator led his subject into the water. Pausing at the proper depth he said, "I baptize thee in the name of the Father," and put him under the water, to the dismay of the pastor on the shore, who thought he saw a serious blunder, an imperfect formula. But the rector adding, "And of the Son," plunged his surprised candidate under the second time, and completed the rite by saying "And of the Holy Ghost, Amen," and immersing him the third time. To say that the spectators were astonished is to express it mildly. This is probably, the first instance of trine immersion in this State.

Mrs. Hayes's Album.

The autograph testimonial album to Mrs. Rutherford B. Hayes by the women of Illinois has been finished. The work consists of six large volumes, of 650 pages each, elegantly bound in full Turkey morocco. All through the volumes are scattered India ink drawings. The inscription reads: "From the ladies of Illinois, who have admired the courage Mrs. Hayes has displayed in the administration of the hospitalities of the Executive Mansion. God grant that the influence of this signal and benign example may be felt more and more as age follows age in the life of this great Republic!" The dedicatory poem is by Mr. Benjamin, of Chicago. It is entitled "Greetings from God's Own Clearing, Illinois." The first signature is that of Mrs. James K. Polk, Nashville, Tenn.; the second that of R. R. Hayes. Among the autographs in volume one are those of the members of the late "Hayes Cabinet," Chief-Justice Waite and the Justices of the Supreme Court, and the Governors of nearly all the States and Territories, under the official seal of each, followed by Congressmen and prominent professional and business men. Volume two begins with the representatives of the State of Illinois, including the city and county officers, and a large space is filled by the Postmasters, followed by railroad officers and bankers. Volume 3 is devoted to authors and poets. Prominent among these are Oliver Wendell Holmes, Thomas Bailey Aldrich, and Harriet Beecher Stowe. H. W. Longfellow subscribes his name with the lines:

When'er a noble deed is wrought,
When'er is spoken a noble thought,
Our hearts in glad surprise to higher
levels rise.

"Her presence lends its warmth and health
To all who come before it:
If woman lost us Eden, such as she
above restore it."

Mark Twain says: "Total abstinence is so excellent a thing that it cannot be carried to too great an extent. In my passion for it I even carry it so far as to totally abstain from total abstinence itself." Then follow departments devoted to music, actors, painters, sculptors, science and education. Volume 4 contains autographs of scientific and professional men; volume 5, prominent business men and journalists; volume 6 is devoted to the representatives of temperance and religion, both State and national.

Luthardt's Apologetical Discourses on the Fundamental Truths of Christianity.

(Translated from the German by Prof.
D. M. Welton.)

SIXTH DISCOURSE.

Religion.

But the essential expression of this life is prayer. Among all the creatures of earth man is the only one that prays. Prayer is characteristic only of men, and of all men. There is nothing more natural to man, nothing more common, nothing that he would less willingly surrender, than prayer. The child learns to practice it as of himself, and the invisible world which he enters by prayer, is to him as a well known home; the old man, when it becomes solitary around him, retires for prayer. Prayer passes almost spontaneously over the lips of childhood, which can hardly lisp the name of God, and over the lips of the dying, which can scarcely any longer pronounce this name. Wherever men live,—at certain hours, under certain relations, and stirred by inner emotion, do they lift their eyes, fold their hands, and bend their knees in prayer. Among all nations, the obscure and the famous, the civilized and the barbarous, we everywhere meet with acts and forms of invocation; among all nations we find prayer, for among all is religion. Prayer is not first cultivated among men, is not taught, but is the immediate, involuntary expression of the inner life, given directly along with man's relation to God. For this relation is not without intercourse. Prayer however is the expression of this intercourse. We meet with it indeed as a truth in Israel, on the ground of revelation; but now it takes the form of that trustful, childlike intercourse of the heart with God, of which the Holy Scriptures furnish us with many and striking examples, which will remain as valid patterns of prayer for all time. Nor was prayer not to be found in the heathen world, for in that world there was a consciousness of God and of relationship to him. Is the life of the heathen a life of prayer as was that of the pious Israelites, so was it a power of custom which ruled and encompassed life in general, whether public or private. And the higher a nation stood the more it practiced the custom of prayer. It should put us to the blush to see how the Greeks and Romans undertook no public act without offerings and prayer, and how the acts of private life were hereby also consecrated. Poets, philosophers and statesmen in like manner admonish to prayer or practice it, and the custom of the people accords therewith. When Telemachus the son of Ulysses came with his attendants to Nestor at Pylos, the first word which Pisistratus the son of Nestor addressed to those who had come was a summons to prayer, for "all mortals stand in need of the gods." So Homer gives utterance to the religious sentiment of his time. Xenophon relates of Socrates that he gave direction that "every work should begin with supplication to the gods, since the gods control the affairs of peace as well as those of war." From the pious Xenophon himself we learn and can see from many passages of his writings, what significance he gave to

prayer. In like manner Plato points out that it is the best and most beautiful thing in a virtuous man to walk in continual fellowship with the gods in prayers and vows, and in every thing he does, the insignificant as well as the important, first of all to call upon God. Not less have the statesmen of Greece and Rome practiced the custom of prayer. The gifted Athenian Statesman Pericles never spoke in public without first invoking the gods. And the great Roman Cornelius Scipio, from the time of his putting on the manly toga, never undertook an important work without first spending a long time alone in the temple of the Capitoline Jupiter. And as Demosthenes, the celebrated Athenian orator, in his great orations first prayed to the gods, so it is related of Cato and of the Gracchi, and of all the old orators of Rome, that they invariably began their discourses with invoking the aid of

Jupiter. This however was the custom of the people in general. "No religious rule for public and domestic life was more binding, than that everything should be begun with prayer and offering to the gods." Every public act, every warlike expedition, every battle, every entrance upon a public office, every lawsuit, every assembling of the people, every political convention, &c., in short, everything pertaining to the public administration of the State was consecrated by prayer and sacrificial offering. Nor less all the important events of domestic life: marriage and birth, the coming to full age as also the safe return from a journey or deliverance from danger. And also all the festivals of the people, their dramas and public contests—these all received a religious character through offerings and prayer. In a word, the whole life was interwoven with religion, and supported and embraced by prayer. Indeed, with the ancients, prayer at bottom was more a conscientious performance of religious duty, and from the beginning onwards more the expression of desire than of thanks, and it was generally coupled with a certain claim of being heard.

There was not wanting also a moral good in prayer; and in every state of alienation it was ever an expression of the religious life. But with the decline of religion, prayer also declined. Its decline however was the forerunner of outer dissolution. For with it the real soul went out of life. Heathenism at the present time can hardly in truth be said to be marked by prayer, so greatly has it become an external mechanical work—a denunciation in fact of prayer. But in this decay it is ever still a witness to the necessity of prayer.

What then is prayer? It is the expression of our communion with God. He who prays leaves the world behind, the unrest and noise of the outer life which fluctuates around him, and retires within himself. We are so much out of ourselves; in prayer we resign ourselves to ourselves, enter our deepest inner life-realm, the innermost sanctuary of our soul. There we permit the labor of our hands, the work of our minds to rest, and we withdraw into the secret silence, in order here to repose, here to breathe anew, here to be truly with ourselves. But this in order that we may be truly with God. For in our inner life God is near us; in the sanctuary of our soul God is with us and we are with God. The outer man is in the world, the inner man must be in God and God in him. We retire within ourselves in order to resign ourselves to God, and to bring ourselves and all that stirs us before God. It is the necessity of love to pour everything into God's bosom. It is the act of trustful resignation to lay all in God's hands. Nothing is too insignificant to bring before God if it is only of consequence to our inner life. The vivacity of our inner relation to God is expressed and proved in this intercourse of prayer. Without prayer it were dead. This resignation of the soul to God in prayer is an inner necessary expression and confirmation of love. In prayer we give up our-