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O R I G I N A L.

THE SPIRITUAL BODY—ADVANTAGES DERIVED TO THE SOUL.

“The spirits of just men made perfect.”—Heb. 12:23.

THE soul being the higher part of man's nature, everything pertaining to us should be viewed in relation to this part. At death the soul is entirely freed from sin, and so made perfect in holiness; it is also, in a high sense, made perfect in happiness; and yet, it must be admitted that something still remains to fill up the measure of that happiness desired, until it is reunited to the body. That body spiritualized and adapted to its new sphere of existence, will contribute much to the completing of the soul's perfection. Thus completed, it is not to be expected that the soul, with all its variety of faculties, should sink into a state of torpor; neither will it be employed, as here, in mere repetitions of well learned lessons, whether of praise to God or of communion with others—giving or receiving. The mind is evidently destined to increasing measures of activity, till all its subjects of thought are exhausted—till all the works of the Infinite and Eternal are fully understood, enjoyed and appreciated! Intellect and feeling are the grand characteristics of the soul—constitute its power. In the state of innocence, these had considerable exercise; the fall has perverted—almost obliterated them; the state of grace restores in part; but the state of glory only will give full play to both. For this, the spiritual body will furnish many advantages not possessed on earth.

We may consider, 1. *The vast range of objects presented to view.* Now although there is much presented to us on earth, which we do not understand, yet could learn, no one is satisfied with the boundaries assigned to his observation. Traveling unexplored countries, sailing unknown seas, conversing with strange nations, have always been achievements to our race; but how slow has been

the scene dissolves into the court and camp of Saul. There, eclipsing far enough the majesty of the tall, athletic king, stands the youthful Bethlehemite, the minstrel of Judca. True, he has many accomplishments, all of them pertinent to our present purpose; prominent among them stands his beauty. "Ruddy, and of a fair countenance, he was ruddy, and withal of a beautiful countenance, and goodly to look to. Prudent in matters, and a comely person, and the Lord is with him." 1 Sam. 16: 12, 18, and 17: 42. The music of his countenance equaled, if it did not excel the melody of his harp. How freely he enters company, and routing the demons, he attracts the hearts of polished courtiers; captivates the daughter, and Jonathan, the son of the king; the belle, the beau, the baron, and the brigadier, alike bow before him; and what was all the comeliness of David, compared with the glory of the resurrection? (4.) Beauty furnishes a stimulant to all the mental powers. Those who see the King in his beauty, reflect HIS glory, seeing him as he is, and being changed into the same image, from glory to glory, even as by the Spirit of the Lord. This, realized in body as well as in soul, will enter largely into the enjoyment, and contribute largely to the activity of the saints in light. The delight produced by the comeliness of those around us, combined with the sense of our own acceptability, will animate, enliven, brighten all the intellectual and spiritual capabilities. The all-pervading principle of beauty in the creation; the instances recorded in Scripture of personal comeliness—of Sarah at the age of three score and fifteen, of Rebekah, of Rachel, of the daughters of Job, of David, of Absalom, and of Adonijah; the allusions to material beauty, which abound in the sacred volume—the splendor of the tabernacle, the temple and the court of Solomon, alluded to in a former article, all indicate to us its fitness for that place where tongues shall cease, earthly knowledge vanish, and love be the pervading principle of the realm. The bodies washed in the blood of the Lamb, each enjoying and reflecting the beauty of all around, radiating the purity and harmony of the soul within, shining in the light of Immanuel's countenance, glowing under the beams of his love, and animated by one spirit, will constitute a focus where the soul will be on fire, giving energy to every motion, and ecstasy to every delight.

R. H.

GROVE HILL, IOWA, February, 1861.

THE CAUSE OF THE SOUTH.

Now that the dissatisfaction which has been seething and chafing in the minds of Southern politicians, for more than thirty years, has boiled over—now that the insidious destroyer, which has been incessantly gnawing at the vitals of the body politic, has been forced into the field of open conflict—now that the demon which has been covertly plotting the overthrow of the government, has

taken possession of ten thousand minds, and maddened them to furiousness, it is well to know what is the *cause* of the war. And here, freemen of the North, all Christians and patriots, take notice, the South fights for *liberty*; aye, LIBERTY!—*liberty* to bully, cudgel, tar and feather, and hang, if they see fit, all who will in any way interfere with or not befriend their *peculiar institution*—*liberty* to make the North their hunting ground, the territories their spread field, and the constitution the guarantee of the safety and perpetuation of their idol—*liberty* to steal the children of Africa, and doomed to cruel and hopeless bondage, bring them here and force them upon the country—*liberty* to perpetuate and indorse their atrocious crime from generation to generation, by buying and selling men, women and children, divested of their humanity and reduced to the companionship of beasts—*liberty* to nullify the marriage compact, and allow no man to have a lawfully wedded wife, no woman a husband, no child a father and protector—*liberty* to sell the father to one slaveholder, the mother to another, the son to a third, to toil, to be scourged and die in some cotton field or rice swamp, and the daughter, if a cross-breed and comely, to some lecherous keeper of a motley harem—*liberty* to brand and lacerate the bodies of men and women that are tinged with African blood, and may be owned by them—*liberty* to encroach upon the sanctuary of their own household chastity, and bring mixed blood into thousands of families, debauching their sons, and depriving their daughters of just betrothals—*liberty* to sell their own flesh and blood—their sons and daughters by wrong mothers; and of gratifying their chivalrous disposition, by standing at the auction block, and seeing them struck off as prime stock, to the highest bidder—*liberty* to render honest toil disreputable, by bringing the labor of their white population into competition, as it regards wages, with that of slaves, who receive no wages at all.

This is the cause of the South—for *liberty* to do *this*, it has taken up arms. And how unprovoked! Who had invaded this *liberty*? Not the freemen of the North, nor the government, nor, alas! even the churches, North or South. Why then this uprising? An apprehension has seized them that their nefarious traffic, and abhorrent practices may be, by and bye, universally denounced and execrated—the belief that in their subordination to the brotherhood of States, or any other authority, they cannot have full *liberty* to domineer over, rob, buy and sell at pleasure. This is the cause of their rebellion and attempted revolution. For the defense of *this*, they have seized forts, arsenals and arms—to establish and perpetuate *this*, they have seceded, erected a congress, formed a constitution, mustered an army, bombarded Sumter, and intend an attack on Pickens and a demonstration at Washington. For *this*, young and old are volunteering by hundreds, banks bestowing their treasure by thousands, and women ornamenting standards and cheering the mustering forces. For *this*, northern armories have been daily turning out thousands of implements of war, and northern rail roads have been hastening them to their destination,

and thousands are being drilled to their use. For *this*, a large army is mustering, headed by well trained officers and infuriated desperadoes, long accustomed to the rifle, bowie knife and revolver. Flushed by the scenes of Charleston harbor, they are marching to Pensacola, and may reach Washington long before Congress assembles, and there we may expect the first effort will be made in self defense, by a sadly crippled and enfeebled government. Will the free States wake up in time, and in time become sufficiently awake to their danger, and send in, not only the number of men required by the President, but twice that number, and repel the rebels and invaders! Let the war spirit the fall of Sumter has aroused, spread till the giant North shall take the field, and shout the knell of slavery and rebellion. In the mean time, let the Christian people of the free States learn why this calamity is upon us. Long have they tampered with the curse-breeding oppression of the African, and maintained a godless and pro-slavery constitution and laws. But there is forgiveness. Let them return unto the Lord, and he will have mercy; and to our God, and he will abundantly pardon.

J. W. SHAW.

RELIGION.

MAN was made a religious being. God made known to man his law, and by the law man was bound. Religion, when analyzed, may be considered in its three parts—doctrinal, experimental, and practical. When the doctrines of the gospel exert their proper influence, as they always do in the same proportion in which they are received, then takes place the experimental, and when the disposition thus produced shows itself in acts of love, this is called the practical. The doctrinal is the fundamental part. Man, consisting of soul and body, the soul is the moving principle, so doctrine, or the truth of God, is the moving principle in religion. John 8 : 32.

An obligation rests on each Christian to reflect on the truth he believes, till it produces appropriate feelings and volitions, and then to embody those feelings in energetic action. Doctrine rules action. As our doctrine is good or bad, so will be our practice; it is therefore of the utmost importance that our theory be right, so that our influence be Christian, and not antichristian. Truth, to be powerful, must speak in her own words. It is of the individual giving utterance to the irrepressible convictions of his own moved spirit, and not the shout of a crowd, which carries truth far into other souls, and insures it a staple empire on earth.

The progress of reformation depends chiefly on the honest inquiry of the individual into the particular work assigned him by God, and on his simplicity in following out his convictions thus acquired. This moral independence has more power and more holiness than an impulse from multitudes. The moment a man