

THE

# Reformed Presbyterian.

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WHOLE NUMBER, }  
Vol. XXV.—No. 10. }

OCTOBER, 1861.

NEW SERIES, }  
Vol. VII.—No. 10. }

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ORIGINAL.

## DEMOCRACY ON ITS TRIAL.

WE have borrowed this title from an article in the July No. of the *London Quarterly*, though we use the term Democracy in a sense different from that in which it is employed by the writer of that article. With him it is Democracy as distinguished from Monarchy—a form of government in which the people make their constitution and elect their rulers; it is in fact the Government of the United States that the writer means by Democracy, and which he contrasts with the Government of Great Britain, entirely in his judgment favorably to the latter.

To this definition of Democracy we have no objection, and we agree with the writer that this is now on trial in this country. But we are far from conceding that, should the Government fail to pass safely through the ordeal which is about to test its strength and permanence, which the writer predicts with feelings of badly disguised satisfaction as certain, the causes of the failure will be those which he assigns for it. The proposition which in his view is about to be demonstrated in the issue of our national troubles, is, that a Republican Form of Government has in it the elements of its own dissolution. It matters not with him how many and how strong may be the constitutional guards and checks; the provisions, that the people, without respect to any distinction of wealth or position, have equally a voice in the election of their rulers, and that the will of the majority, expressed according to the forms prescribed in the fundamental terms of the compact, should rule; are the vices of the system that must ultimately work its ruin. The entire article is an elaboration of these ideas, in which there is displayed a very imperfect knowledge of our history, and a strong disposition to draw on imagination rather than on facts for illustration and proof.

It is not our design to controvert at any great length the views contained in the article in the *Quarterly*. We have an entirely dif-

interests, responsibilities and duties. The sins of the nation are so clearly set forth in the visitation which God has brought on our land, that none but the willfully blind can remain ignorant of them. The day of apologizing for slavery in the Northern Churches is at an end. The irreligion of the government, heretofore accounted its excellence, is now in many quarters admitted to be its sin, and the source of its danger. Many who heretofore opposed us on those points of our Testimony that hold forth the duty of nations to acknowledge God and his law, are now teaching the same truths. There is good in store for our country. When the present storm shall have spent its strength, a calm will succeed, and in the clear moral atmosphere, by the light of revelation, Christians will labor successfully to subject the government to the authority of God, and conform its constitution and administration to the requirements of his law.

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#### YOUTHFUL REMEMBRANCE OF GOD.

SOLOMON, in the twelfth of Ecclesiastes, affectionately and earnestly exhorts the young to remember God as their Creator in the days of their youth. And such he undoubtedly is of us all, as really as he was of Adam. Our being and birth are by his omnipotence and sovereign influence, forming us fearfully and wonderfully, and breathing into us the breath of life. We are *of* him, and should be *for* him; since from him we have our existence, we owe him service.

To remember him is not our habit, as conscience will ever testify. We are inclined to keep him out of mind, as it is recorded of some, "They did not like to retain God in their knowledge." We are inclined to shrink from thinking of him; and there is much in the darkness of our selfish hearts that, like deep shadows, hide him from our view.

The duty of remembrance is a daily one, and ought to be performed in the various ways afforded in his providence. "We should acknowledge him in his *word*, by consulting it—in his *providence*, by observing it—in his *wisdom*, by admiring it—in his *sovereignty*, by acquiescing in it—in his *faithfulness*, by relying on it—in his *kindness*, by being thankful for it."

While this is the duty of all, it is the especial duty of the young. Youth has a special promise, "They that seek me early shall find me;" and there is a good reason for seeking then, for if manna is to be gathered, it must be gathered early in the day. Days of youth are choice days, and God would have the dew of youth. They are "choosing" days, and we ought to comply with the exhortation, "Choose ye this day whom ye shall serve." There are at least two masters claiming our services, but God alone has the right to them. Do not listen to the maxim which so many adopt: "Youth for pleasure, age for business, and old age for religion."

Do not start out designing to see as much of the world and enjoy as much of it as possible, thinking there will be time enough for religion, when you can neither serve or enjoy the world any longer. The only certain part of life is *now*; and to whom will you give it? is the important question. Can you think of giving others the prime and leaving the dregs for God?

"Come, while the blossoms of thy years are brightest,  
 Thou youthful wanderer in the flowery maze;  
 Come, while the restless heart is bouncing lightest,  
 And joy's pure sunbeams tremble in thy ways:  
 Come, while sweet thoughts, like summer buds unfolding,  
 Waken rich feelings in the careless breast—  
 While yet thy hand the ephemeral wreath is holding,  
 Come and secure interminable rest!

"Come, while the morning of thy life is glowing,  
 Ere the dim phantoms thou art chasing die—  
 Ere the gay spell which earth is round thee throwing,  
 Fades like the crimson from a sunset sky.  
 Life is but shadows, save a promise given,  
 Which lights up sorrow with a fadeless ray:  
 O, touch the sceptre!—win a life in heaven—  
 Come, turn thy spirit from the world away!"

Think of what is to come, if you live long enough!—"evil days"—old age with its train of weaknesses and infirmities, when you may have to say as one did, "I am four score years old, and can I discern between good and evil? Can thy servant taste what I eat, or what I drink? Can I hear any more singing men and singing women?" Such days will come—days of uneasiness and dark forebodings, when time will hang heavily, and you may be inclined to say as a worn-out man of pleasure once did, "I am determined to kill time as fast as I can, now it is become my greatest enemy."

"O! the dark days of vanity! while here,  
 How tasteless! and how terrible when gone!"

When the back shall be bent with age, it will have enough to do to support itself; how unwise to prepare a load of iniquities to be laid on it sufficient to break it! It will be better to prepare a staff to lean on—to lay up consolations to meet future disappointments; better, "when the earthly house of this tabernacle is dissolved, to have secured a building of God, a house not made with hands, eternal in the heavens." Early religious principles and impressions inwrought in the soul will alone sweeten those days when otherwise we would say, "We have no pleasure in them." These, when others fail, will remain still full, fresh and consoling. "When our flesh and heart fail, God will be the strength of our heart and portion forever."

"In age and feebleness extreme,  
 Who shall a helpless worm redeem?  
 Jesus! my only hope thou art—  
 Strength of my failing flesh and heart;  
 O let me catch a smile from thee,  
 And drop into eternity."