

# THE PRESBYTERIAN QUARTERLY.

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## I. BAPTISM UNDER THE TWO DISPENSATIONS.<sup>1</sup>

OF the three definitions of baptism given in our Westminster Standards, the most complete is that found in the Larger Catechism. It constitutes the answer to Question 165, and is in these words: "Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's."

This definition has primary reference, of course, to ritual baptism, but it distinctly indicates that "the washing with water in the name of the Father, and of the Son, and of the Holy Ghost," derives its significance from the fact that it has been appointed by Jesus Christ to symbolize the benefits that come through *real* baptism, which alone introduces to membership in the invisible church.

This real baptism is effected through that operation of the Holy Spirit by which the soul is united to Christ, and thus has secured to it remission of sins and adoption into the family of God; by which it is regenerated and its resurrection unto everlasting life realized. It is to this baptism that the apostle refers in 1 Cor. xii. 12, 13: "For as the body is one, and hath many members, and all the members of that one body, being many, are

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<sup>1</sup> *The Great Baptizer.* A Bible History of Baptism. By Samuel J. Baird, D. D. 12mo, pp. 489. Philadelphia: James H. Baird. 1882.

## II. INTER-PROFESSIONAL RESPONSIBILITIES.

FROM time immemorial the three learned professions of Medicine, Divinity, and Law have been coördinated—three links in the chain of fellowship embracing all the interests of the human race. Rooted in the necessities of man, as individual and social, not one of the three can ever be discarded. So long as the body shall be invaded by disease, the remedial art will be invoked to turn back the ebbing tide of life. So long as the soul shall yearn after communion with the Deity, the sacerdotal office will interpose its mediation between earth and heaven. So long as men touch each other in the complex relations of society, the law must throw around them the shield of its protection. It is not strange, therefore, that a feeling of brotherhood arises between coadjutors who are associated in beneficent functions without which society could not exist.

The affinity, if not the consanguinity, of the three professions is evinced by their consolidation, during the world's infancy, in one individual person. The first society was that of the family, branching into new households at each descent, until the clan or tribe is constituted. But from centre to circumference of this expanding circle swayed the sceptre of the original Patriarch, whose age was lengthened through centuries, to give permanence to society slowly crystallizing into form. The feebleness of the administration is sufficiently attested by the enormous wickedness which could only be purged by the waters of the Deluge. But from the paternal character of this early government was derived the conception of the King as the Father and Shepherd of his people, set forth in the Homeric songs, and concealed even under the absolutism of Oriental despotism. This patriarch was, however, not less the priest than the king of the nascent state. By virtue of his headship over the issue of his loins, the sacrificial knife gleamed in his hand at their altars of worship, and through his intercessions the favor of heaven was obtained. Thus Noah came forth from

the ark and builded an altar unto the Lord, and with him, the second father of mankind, the covenant was made, of which the bow in the cloud remains the sign until this day. Thus, too, Job offered burnt-offerings continually, according to the number of his household, saying, "It may be that my sons have sinned and cursed God in their hearts." The mitre and the crown rested together upon the patriarch's head, the royal sceptre and the bishop's staff were placed in either hand.

If the medical art fails to read its earliest record in the twilight of this patriarchal age, it has full compensation in the clearness of its identification with the law-giver and the priest of the Mosaic period. It is enough to suggest the minute sanitary code handed down to ancient Israel, through the law-giver who communed with God in the bosom of the cloud, and that the leper could be cleansed from his spots only through the office of the priesthood. The historic association of the healing and sacerdotal functions had its root in the primitive faith, that diseases marked the judgments of God upon the sins of mankind. But whatever its origin, we trace the conjunction between the two within the domain of profane history at a period far later than we have yet considered. Æsculapius was one of the most important divinities of antiquity, and was worshipped throughout Greece as "the representative or personification of the healing powers of nature." To his temple the sick were brought; to whom in dreams the god was supposed to reveal the remedies for their cure. The votive tablets hung upon the walls of these temples testified, with the names of those who were restored, the diseases and the methods of recovery, supposed to be the earliest example of "recorded cases" through which medical experience has been accumulating from age to age.

It would be tedious to dwell longer upon these archæological references. In passing from them, suffice it to adopt the language of an admitted authority, who says of those early days, "The practice of medicine was intimately associated with religion. The knowledge of medicine was regarded as a sacred secret, transmitted from father to son in the families of the Aselepiadæ; and we still possess the oath which every one was obliged to take when he was put in possession of the medical secrets." The source of

this singular union of offices is not far to find. Our present systems of theology, hygiene, and jurisprudence would none of them exist, but for

“The fruit  
Of that forbidden tree, whose mortal taste  
Brought death into the world and all our woe.”

Were man not a sinner, his approach to the Deity would be easier, and his creed far simpler than it is to-day. But for this original apostasy, the restraints of law would lie softly upon human freedom in the protection of property and life. As for the profession of medicine, it would be fairly vacated had not “sin entered into the world and death by sin”—death, the generic term for “the thousand natural shocks that flesh is heir to.” We cease, then, to wonder, in this common origin, that healer, priest, and ruler should thus be blended into one, and that they should be dissevered only as wants were multiplied with advancing civilization.

The historic unity of this triad suggests the theme of this article—THE EQUAL AND INTERCHANGEABLE RESPONSIBILITIES WHICH REST JOINTLY UPON THE THREE PROFESSIONS.

I. *First of all, consider their reciprocal obligations, arising from the special relation they sustain to each other.* As necessary guilds, they divide betwixt them all the interests of men; and being responsible for the common welfare, they occupy a joint trust. These must not degenerate into mere trades—a trafficking in the urgencies and pressures of human life, by which one’s daily bread is earned. They are sacred callings, with which a divine voice has filled the ear of those who bring relief and comfort to the weary and the sad. Let a representative of each class, side by side on some mount of observation, survey the work assigned to them in common. Upon the plain beneath, the maddening crowd surges like the billowy sea. Here, “the pale horse,” whose rider is death, tramples beneath his cruel hoof “the fourth part of the earth,” over which “power is given him to kill with the sword and with hunger and with death and with the beasts of the earth.” There, murder and theft and fraud and lechery and corruption fill the land with violence and crime; and society, separated at its numerous joints, melts into anarchy and ruin. Whilst here and there

and everywhere, ignorance and sin are shutting out men from God, and fill with fierce foreboding of the coming judgment. Shall the three spectators obey the call to each without first locking hands in the fellowship of labor, and pledging faith each to the other in the acceptance of their joint commission? God and man alike exact this confederation between those who are constituted in a special sense the organs of society.

Indeed, the three professions overlap each other to an extent which makes success in each sphere somewhat dependent upon support that shall come from without. The interests of society are interwoven, as threads in the web: no man liveth to himself in the private relations of life, far less he who is engaged in the discharge of public functions. To no combination does the sentiment of Pope apply with greater emphasis than to this triad, whose reciprocal obligation we are now considering:

“ Heaven forming each on other to depend—  
 A master, or a servant, or a friend,  
 Bids each on other for assistance call,  
 Till one man's weakness grows the strength of all.”

Here, for example, is the jurist enforcing the supremacy of law through the decisions of a human court: who should stand with aid and comfort at his side, if not the preacher, who asserts in the doctrine of atonement the unchangeable necessity for a perfect obedience? No broader statesmanship displays its banner in senate or parliament, than that upon which the divine polity is based in the sacred Scriptures. No finer forensic pleading utters its voice at any earthly bar than that by which divine equity reconciles justice with mercy in the sinner's pardon. Who, then, in the fierce contentions which shake society to its foundations, can more than the preacher lend support to the permanence of government and the majesty of law? Distinct as the church may be from the state, and officially restrained as the preacher is from intermeddling with questions of political partisanship, the legislator and the jurist have still the right to demand of him the full measure of private and personal influence in support of public order and the safety of the commonwealth. By parity of reasoning,—that “the reciprocity be not on one side,”—the bar is under

equal obligation to lend its countenance to the pulpit. Aside from personal convictions of truth and the claims of Christianity upon the individual soul, the interpreters and administrators of law are bound to uphold the clergy as one of the vital forces of society—if for no other reason, in recognition of those antecedent deliverances of conscience which underlie all just legislation and true legal practice.

The interdependence of the medical and legal professions is equally manifest. The physician is the guardian of the public health. He cannot protect his immediate constituency from disease, except by purifying the atmosphere they breathe. The sanitary measures which shall suppress the poison of contagion and dry up the fountain of pestilence, must emanate from his knowledge and experience. This constitutes him a counsellor of the state, and gives him the right to call upon the civil arm to enforce the laws which a wise sanitary legislation must first authoritatively proclaim. In the joint discharge of these important functions, the two professions blend their separate agencies and fulfil their reciprocal obligations, without the recognition of which both would be equally impotent in the public service.

Still more closely associated are the physician and the pastor. They meet in the same chambers of sickness; they bend together over the beds of the dying; they mingle their consolations in the hour of bereavement and sorrow; they blend their ministry in the sufferer who is smitten at once in body and soul. How can either dispense with the aid afforded by his natural ally? The most obstinate cases of religious gloom are those which have their origin in nervous depression; and every experienced pastor, oftener than is generally thought, has remanded a spiritual dyspeptic to the care of the doctor; and quite as often the prudent physician has summoned the clergyman to his aid in "ministering to a mind diseased." The relation between the two is so close, and the assistance rendered is so reciprocal, as almost to blend them into one. They diverge only at the point where the two elements of man's complex nature are joined, the spiritual welfare being the goal of the one, the corporeal the goal of the other.

Nothing more impressively establishes the relation between

spiritual and bodily healing than the miracles of merey by which the Author of Christianity proved his divine mission. The great Teacher was the great Physician. It is recorded of him that "he went about preaching the gospel of the kingdom, and healing all manner of sickness and all manner of diseases among the people." Of his apostles after him the comprehensive testimony is, that "they went preaching the gospel and healing everywhere." Typical of the grace which shall cure the sickness of the soul, was the benevolence which shall cure the sickness of the flesh, uniting through all time, in harmony of effort, the two professions which now divide the double function.

There is a class of diseases, such as incipient madness, which lie along the border line separating matter from mind. They are the cases in which the medical practitioner is forced to reply :

"Not so sick, my lord,  
As she is troubled with thick coming fancies,  
That keep her from her rest."

The difficult task is how to

"Pluck from the memory a rooted sorrow;  
Raze out the written troubles of the brain;  
And with some sweet oblivious antidote  
Cleanse the stuffed bosom of that perilous stuff  
Which weighs upon the heart."

The consulting fee in such a case must pass to one who deals not with "rhubarb, senna, or what purgative drug," but to him who deals with conscience and the laws of thought, the anatomist of mind, who can reach the secrets of the soul. We are far from intimating that medical education does not embrace within its range the study of mind as well as of body, at least with reference to those peculiar affections in which both are involved. But certainly those may afford collateral aid, whose entire business is with the soul, especially in cases where a morbid religious experience throws its blight over the whole man, and warps everything out of its proper course. A hearty coöperation is clearly demanded between parties who stand thus side by side upon the same plane.

A special illustration of the common ground occupied by the two professions is furnished in the "faith-cure" and the "mind-cure," and other modern charlatanries, which undertake to drive all phar-

macy from the field, and to substitute the wizard for the doctor. By the first theory, every cure is a miracle wrought through a supernatural faith that the Deity will interpose his immediate power, without instrumental agency of any sort. Fanaticism can indulge no deeper frenzy, unless it should teach that harvests may be reaped without tillage, or life be sustained without breath. The second theory, with a little more modesty, substitutes the laws of mind for those of matter, and physic gives way to metaphysic. What is called sickness is nothing but an illusion of the mind. Man has only to concentrate his will, and through the magic of a fixed purpose the peccant humors of the body will disappear, and psychology reign supreme through the triumph of the imagination. All this is eminently suggestive. These marvellous pretensions could never be advanced if the healing art were not by some mysterious affinity connected with the sentiment of religion. Reason indicates that the peril which fanaticism threatens to these allied professions should bring into intelligent concert both the faculties of theology and medicine. Indeed, from the relations subsisting between the three, including of course the profession of the law, the obligation is mutual to support each other with the homage and respect which are due to all.

II. *There is a common service which these professions alike owe to truth.* But what precisely do we mean by truth? If we reverse the wheels over the track of ages, we reach the point at which time itself was born. Beyond that is God, in the vastness of his own eternity; only he, with his own thoughts.

"Wisdom sits alone,  
Topmost in heaven—she is its light, its God;"

and the flashes of this light, God's produced thought, that is truth. It is the Creator's thought rolling up the firmament, and setting within it the sapphire stars; the Creator's thought lifting the dripping continents from their watery bed, and pouring the seas into their vast basins; the Creator's thought hiding in her deep bosom nature's secret forces, and ordaining the constant laws which nature must obey: all this mind of God, which science must disclose and philosophy interpret, that is truth. As the charred

forests and the tree-ferns of geologic times were stored in our present coal-measures, as the precious metals were fused in the veins of the rocks, so has God stored his wisdom in the frame of the universe, that man may draw it forth as truth, and rejoice in the heritage of knowledge. As we walk through the aisles of this vast cathedral, voices come up to us from earth, air and sea, whispering of God and of the wisdom which is his. It is this divinity of truth, "the daughter of the skies," that lifts those who embrace her to the loftiest espousal upon earth. By the hand of this queenly bride, we are led into the holiest chamber, where the Deity conceals the working of his power. Not until we have penetrated these mysteries have we arrived at truth. The mere collection of surface facts does not yield it, any more than the perusal of a dictionary yields us knowledge. Not the words alone, but the words related to each other in sentences and intelligible propositions—it is this that constitutes knowledge. So it is the pressing behind naked facts to the principles which lie at their heart, and which makes them to be facts—it is this generalization of science which gives us truth. Chaldean shepherds gazed upon the stars centuries before Copernicus was born, and the Greek sailor by their light guided his bark over the Ionian sea ages before Kepler and Newton; but there was no astronomy until science, through her diagrams and formulas, wrought out the mathematics of the heavens. It is this interpretation of the divine purpose and plan, through the regulative principles by which the universe is constructed, upheld and governed, that is truth; and when compassed by man becomes his knowledge.

If other argument were needed than truth's own sacredness, let her value be estimated by the practical benefits she confers in the applied science of our day. Changing but a single word, we can say, with Mr. Emerson, "Truth is the summit of being; *invention* is the application of it to affairs." No sooner was the Creator's thought interpreted through the discovery of nature's silent methods than men began to fill the world with surprising inventions. Science, putting herself in line with him who established this unchanging order, now works through these fixed laws and

with these material forces. Wisdom in man learns from the wisdom that is highest in God to subdue nature herself as the instrument of his will, and through her subordinated agency to achieve the universal dominion given him in trust at the first creation.

Such is the obligation under which the world lies to truth. Upon whom, therefore, does it devolve, more than upon the learned professions, to maintain her supremacy? Three-fourths of the human race are busy in the scramble for bare subsistence, with neither time nor culture for any higher aspiration than to meet the necessities of the passing hour. From the remaining fourth a large and increasing number of noble thinkers are engaged in throwing the discoveries of science into practical and concrete form in a thousand witty inventions which shall abridge human labor and increase the comfort of life. But these are powerless until supplied with the abstract truths, which they are unable to formulate and can only fashion into bodily shape. Who, then, shall enter into the service of truth herself, search into her deep mysteries, and disclose the principle or force which is to become the animating soul of the future invention?

“Not a truth has to art or to science been given,  
But brows have ached for it, and souls toiled and striven.”

Upon whom shall truth call for this supreme devotion, if not upon those who are recognized as professionally the leaders of public thought? More or less cloistered from the great Babel around them, engaged with abstract truth which they seek to express as doctrine, relegating each to its proper place in a harmonious system, under pressure still from the world without beating at their doors with questions upon the unsolved problems of life, who but the healers, the teachers, the lawyers of the land, should take each upon himself the vow,

“I will find  
Where truth is hid, though hid it were indeed  
Within the centre?”

The performance of this duty will require a division of labor, for the field of truth is too broad for a single adventurer to explore. It so happens that the three professions—nay, four, unless

we include in one of these the large body of educators rapidly swelling into a distinct and recognized order—it so happens that these professions fall, by the bent of their studies, into the provinces they should severally occupy.

Medical science, for example, is experimental. It begins with observation, gathers its facts, compares and judges, arranges and classifies, and builds itself up from its own records. It studies the structure of the body, learns the parts and organs of which it is composed, the functions discharged by each, the disorders by which they are assailed, their reciprocal influence, and how they are combined and modified. It enquires into the origin and history of every disease which sweeps over the earth, and searches through nature's domain for those remedial agents, whether in mineral, fountain or plant, which the divine pity has furnished for the relief of human suffering. Its researches are pushed in all directions, until it boldly confronts every ailment of the flesh with the remedy for its cure. The habits of thought thus acquired, combined with the character of the studies, fit the members of this profession to preside over the whole department of natural science. Society should be able to lay its hand upon an organized guild, which it shall hold responsible for loyalty to truth in this province of her dominion. Individual scientists are prone to be so dazzled with the splendor of their own theories as to forget that hypothesis is only the rude scaffolding employed in erecting the temple of truth, and no part of the building itself; simply a method of inquiry, and not its ascertained result. The physician, on the contrary, is constrained by the very empiricism of his calling to bring everything to the test of actual experiment and trial. A practical cast is thereby given to his researches, rendering him eminently conservative in the conclusions which are reached. As a member of an organized fraternity, he is also in a measure accountable to the class to which he belongs, inducing a caution which shall guard against rash and hasty deductions; whilst the isolated student, in the seclusion of the cloister, may permit himself to be intoxicated with the fumes of his own imagination, unchecked by a sense of responsibility anywhere. Speculation is seldom healthy when too

far removed from the practical world to which it is so often a stranger.

Medical knowledge is thus seen to be itself a branch of physical science. Its researches are conducted upon the same principles, and largely by the same methods; whilst many of the most important discoveries in nature it immediately appropriates as instruments or agents in its own service. By this necessary alliance, the medical fraternity is under special obligation to enforce the canons which inductive science has laid down for its own guidance. It may not proclaim as truth any theory which has not been verified "by confirmations strong as proofs from holy writ." A partial induction, which takes not in all the facts, gives the lie to truth in all that it omits. It would be a partial induction to leave out the mind in studying the constitution of such a being as man; and hence the bias to materialism, so often charged upon the medical profession, would be illicit because it is unscientific. Indeed, the protection of their own honor constitutes them the body-guard of true science over the whole field of physical investigation.

In like manner and in equal degree the theologian is responsible for philosophy. The peril to truth is no less from so-called philosophy than from so-called science. The freedom of speculation often degenerates into lawless licentiousness. The cautious induction which should proceed from facts to the principles upon which they rest is spurned as the drudgery of thought. Genius must go prancing upon the high "a priori" road, to conclusions that are independent of proof. Abstractions airy and unsubstantial as the spider's web are, like the spider's thread, spun from the bowels of an idle fancy. They hang around the corners of the chambers of imagery, black with the dust they gather continually, until they become the disgrace and the scandal of reason. Even this is not the worst. A false philosophy distils its poison into the whole literature and life of a people, penetrates every system of education, percolates through every stratum of society, frets with its leprosy all the institutions of government, until everything useful and noble on earth is smitten with blight and lapses into ruin.

What class is so publicly ordained to protect society from these disasters as the clergy? Their studies lie distinctly within this sphere. Their office is to deal with mind, and thought is the very instrument of their labor. In the obtaining and imparting of knowledge they are compelled to recognize the laws of mind. They must understand the doubts which they undertake to remove, the scruples which they seek to resolve, the conflicts in which they expect to triumph. Their entire training is that of an intellectual athlete, under the discipline of philosophy. They are supposed to have encountered the speculations of all the schools, and to hold in their hand the touchstone by which every system shall be tested. They bow, it is true, to the authority of divine revelation; but this does not exempt them from the exercise and responsibility of reason. The revelation itself submits its evidences to the most searching examination, and demands to be intelligently interpreted. Its testimonies are scattered in magnificent profusion through the sacred books, just as the materials of science are distributed over the field of nature, and are to be collated and digested into system by the same inductive method. Individual thinkers there are as profoundly versed in philosophy as they, and quite as competent to explode the errors which find currency under that august name; but they are hidden from sight, and do not conduct their inquiries under a sense of responsibility to any but themselves. Here, on the contrary, is an organized body which has taken the oath "at the high altar of eternity" to be loyal to truth. Society can lay upon it the supreme obligation to sift the teachings of all the schools, that a spurious philosophy may not go forth to debauch the intellect and conscience of mankind.

In the distribution of this work, what special function shall be assigned to the last member of our triad? Undoubtedly the legal mind is fitted by scholastic training to grapple with the most difficult problems of philosophy or science. But the lawyer's position in the vortex of all the activities of life defines his office as dealing not with the abstract, but with the concrete; not with the contemplation, but with the application of truth. It is a crushing responsibility under which the legislators and jurists lie, in confronting all the social problems of the age; and that not as specu-

lative studies quietly pursued in the closet, but as practical issues which involve the safety, nay, even the existence, of society. The open conflict everywhere between labor and capital; the complete organization of every craft, and the massing of these into a grand army moving in concert at a moment's signal from a single will; the resistance of powerful monopolies, wealthy enough to control the legislation of the land; the communism which publicly threatens with dynamite explosion the thrones of ancient monarchies and the overthrow of government in all its forms; the centralism which is swallowing up the feebler powers of the world, obliterating the landmarks between nations, and arraying continental forces against each other in the struggle for universal dominion—from even this partial enumeration, who does not see society rocking beneath the prophetic tremors of an earthquake in which it may be speedily engulfed? No empirical treatment will answer for organic diseases seated thus in the frame of the commonwealth itself. Whatever the outward circumstances in which society may be developed, no permanent reconciliation between these antagonistic forces can be secured, except upon the unchanging principles of justice and rectitude. The mastery of these principles in their essential purity, and the knowledge of their application which is gained from the history of the past, this alone opens to us the solution of these vexed questions, which are the terror of our modern civilization. Much of this antecedent knowledge may be gained from the silent thinkers of the closet; but the solemn trust of translating it into practical measures for the protection of society must be reposed in the noble order which embraces the makers, the expounders and the enforcers of law. Is it not plain, then, that the times in which our lot is cast do not allow a schism between the three guilds that have always been associated in the promotion of human welfare? This is what is meant by the joint loyalty which they alike owe to truth.

Two things are required for the maintenance of this accord. The first is, that each profession should know why it exists. It should keep before it the precise object which it proposes to accomplish. It should wear upon its front the badge by which it is distinguished, and breathe the spirit in which it was originated. If

the law has for its function the repression of crime, a robust sense of justice should be the seal of the order by which it is administered. If the office of the pulpit be mainly one of testimony for divine truth, it should be characterized by fidelity to the record in which that truth is revealed. If medicine takes its rise in the spirit of benevolence which weeps over human suffering, this must be the signature of its whole career. A high ideal should flame like a guiding star before every noble calling—a star rising ever to the zenith, and lifting those who gaze upon it to loftier aspirations and achievements.

The second requisite is a large culture beyond the limits of a particular vocation. A bright student once cast the horoscope of his classmates in the following terms: "A will become the greatest scholar of us all; B will become the greatest writer; but I will be the greatest man." Whether this boastful prediction was ever fulfilled is a matter of no importance to us; but the distinction itself is worth considering. The man is more than the scholar or the writer, precisely as the whole is more than the part. The restriction of the mind within a certain class of studies begets a narrowness incompatible with real greatness. The mental faculties react upon each other, and the end of true education is to bring them all up in perfect symmetry. The academic curriculum is constructed upon this principle, and the studies of our youth are mingled in such proportions as shall give equal development to all the powers. But education continues through life with those who expect to be leaders of men. Hence the necessity of lifting one's self out of professional routine by wide excursions into other fields of thought. We thus keep in the current of human progress; the pulse quickens as it throbs in unison with the universal heart. In no better way can the three great professions maintain that reciprocal sympathy which has been shown to be so necessary in the discharge of their common trust.

Above all, a hearty consecration to duty should be impressed upon each: who, though sometimes severe in her aspect, carries in her hands most ample rewards. It were well if each living man could apostrophize her in the words of a poet too little esteemed in our day:

“Stern law-giver! yet thou dost wear  
The Godhead’s most benignant grace;  
Nor know we anything so fair  
As is the smile upon thy face:  
Flowers laugh before thee on their beds,  
And fragrance in thy footing treads;  
Thou dost preserve the stars from wrong;  
And the most ancient heavens, through thee, are strong.

To humbler functions, awful power,  
I call thee: I myself commend  
Unto thy guidance from this hour;  
Oh! let my weakness have an end!  
Give unto me, made lowly wise,  
The spirit of self-sacrifice;  
The confidence of reason give;  
And in the light of truth, thy bondman let me live.”

B. M. PALMER.