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Miscellaneous Articles.

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CHRIST THE VINE, AND THE FAITHFUL THE  
BRANCHES.\*

1. I am the true vine, and my Father is the husbandman.

Christ is the true vine, the excellent, spiritual, and heavenly vine, of which all others are but types and shadows: the vine planted by the hand of God in the womb of the virgin, in the field of the world, and cultivated by the same hand. This vine does not produce a bitter kind of fruit like that of the synagogue; but a wine by which the world is redeemed, washed, sanctified, nourished, strengthened on earth, and, as it were, inebriated in heaven. Christ resigned himself up to the hand of his Father, to be cultivated and pruned according to his will. Let us adore this heavenly husbandman; and since we are branches of his vine, let us submit ourselves entirely to his care and management; for if he do not cultivate us after his divine manner, we can be nothing but unprofitable branches.

2. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

Christian professors without works are branches without fruit. That person has no faith who chooses rather to be one day cut off and taken away from the body of Christ, than to be exercised and purged by the afflictions of this life, in order to bear the fruit of good works. Both good and bad branches are joined to the vine, but both do not bear fruit: the latter will not be separated from the vine forever, till the great day of separation comes. There is

\* Extracted from "The Gospels, &c., by PASQUIER QUESNEL," lately republished by Parry & McMillan, Phila., under the editorial supervision of Dr. Boardman. These extracts are designed to give a fair specimen of the work.—ED.

power, he left Frenchmen untrained to the exercise of civil and religious liberty: the root of his policy was selfishness, and since the root was rottenness, the blossom went up as the dust. The permanence of Louis Napoleon's sway depends on his formation of a sound state of public opinion, morally and religiously; if he pursue this policy, his throne may become as secure as that of Victoria. If he would proclaim that the empire is toleration as well as peace—if he would guard the rights of Protestants, whether they accept or refuse the gifts of his imperial liberty—if he would strip the priests of the Papal Church of all political power—if he would resolve, that although he acquired his crown by indirect and crooked methods, he shall wear it for the benefit of his subjects rather than his own, then would France be great, and glorious, and free. Protestant France! and then France and England against the world! May not Russian soldiers and Russian prisoners carry home with them truths they will not willingly let die? It would be an incalculable blessing to the world if the vast empire with which we are now at war, instead of burning with that desire of conquest, which must always kindle against it the antagonism of other nations, would set out in a career of Christian civilization, and become the competitor, if not the ally, of those whose enmity it now provokes. The fall of Sebastopol is the fall of another of the strongholds of superstition and despotism in our world; and although we should err in our conjectures, with regard to the mode or direction of its influence, we rejoice in the fact, because it is preparing the way of the Lord. Thy kingdom come!

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## Household Thoughts.

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### HINTS TO A MINISTER'S WIFE.

DR. JOHN H. RICE TO MRS. JANE I. WHITE.

UNION THEOLOGICAL SEMINARY, Feb. 13th, 1828.

MY DEAR JANE,—I have a thousand times purposed to write to you since your marriage; but have never yet seen the time when I could fulfil my intentions. It was needless for me just to drop you a line assuring you of my love; for of this you know you have a large share. I wished to write something that might be profitable to you in the very important relation which you now sustain. But delay never makes anything easier; and, at present, I can only send you a hasty *scratch* instead of a letter.

I regard you and Mr. White\* with peculiar interest. You are one of my children, and he one of my students, and I cannot but wish that you both may be very *happy*, and very *useful*.

The first step in the accomplishment of these wishes is, that you should be *very holy*. The former is impossible without the latter. But, according to the appointment of God, it is impossible to be very holy without the diligent use of the means appointed by the source of all holiness: Reliance on grace without employing means is presumption; with them, it is faith. I cannot, however, enlarge on this subject; for it is not my intention to give you a sermon instead of a letter.

I am a minister, and have had a wife a long time. I feel, therefore, as though I could give some advice worthy of your attention as the wife of a preacher. Hear me, then, my daughter, and consider what I say as a token of parental affection. I have no object in view but your happiness and usefulness.

1. The life of a minister is the life of a student. His labours are the labours of a student. Now nothing so exhausts the spirits of man, or is so apt to produce despondency, as this manner of living. And it is in the highest degree important that he should have a companion blessed with a strong flow of cheerfulness, mingled with piety, to keep him up, or raise his mind when it is flagging or despondent. I could, therefore, most earnestly recommend to you the cultivation of a cheerful spirit. It is your part never to despond; but to keep your mind buoyant and alert, always relying on a gracious Providence, and cherishing a good hope of the success of the cause of Christ.

2. A minister has often to deal with much waywardness, and encounter much opposition. And it is hard for him not to contract, in these circumstances, some sourness or severity of temper. Yet nothing can win its way to the heart, and subdue it, *but love*; and it is your business continually to pour this softening influence into the heart of your husband, and make him as kind and tender as a woman's when subdued by divine grace. It will be very much, then, for the good of your husband, as well as for your own happiness, to cultivate a very affectionate, conciliating, winning temper and manner—carefully avoiding all censoriousness, suspicion, and uncharitable judging of others.

3. Many ministers' wives destroy their influence entirely by seeming to think that they have also a sort of official character, which gives them authority to dictate, prescribe, recommend, or oppose measures to be adopted in the congregation. The opposite course of conduct to this is that of meek, gentle, and affectionate insinuation.

4. Many an hour of precious time is lost by the minister from his study and his closet, in consequence of the wife requiring the

\* The Rev. WILLIAM S. WHITE, D.D., now pastor of our church in Lexington, Va.  
—ED.

husband to pay attention to her; *talk small talk*; or listen to it. But a minister's wife ought to remember that she is, in a certain sense, identified with her husband, and that a great deal of the respect and attention she desires to have, depends on its being thought that her husband is a *growing man*. She ought, therefore, to aid him in study for her own sake, as well as from motives of a higher and purer character.

5. If a woman is prudent, judicious, and refined in her taste, yet gentle and meek, she will do more than any other person can do, to correct bad habits of a certain kind, or to prevent their being formed. Thus she may correct striking and offensive *mannerisms*, or improprieties in word or gesture; tediousness in prayer, or in preaching, &c. I have often heard it asked of a preacher's wife, "Why don't she tell her husband about his long prayers?" And the remark has been made many a time—"That woman can't be much, or her husband would not have such rough and uncouth manners."

I would say much more, but time and paper would fail. I do not say these things because I suppose you particularly need them; but because I wanted to give you some token of fatherly affection. And I add as a final remark, that a heart entirely filled with the love of God, and into which the Spirit is fully breathed, will teach you better than anything else; because you will then, in every case, feel how you ought to act.

Mrs. Rice loves you as I do; and I know she joins in the earnest prayer that in your present relation you may fully discharge every duty, be a blessing to your husband, and a faithful servant of the Lord.

Bless you, my daughter,

Yours truly,

JOHN H. RICE.

## A LETTER OF CONSOLATION.

DR. JOHN H. RICE TO MRS. JUDITH M. SMITH.\*

RICHMOND, Jan. 11th, 1819.

MY BELOVED FRIEND,—I am more embarrassed than usual in attempting to write to you. I knew so well the worth of him whom God hath removed, and so fully appreciate the loss, that my mind is borne down; and I do not know what to express but lamentations and sorrow. Mr. Smith was one of my best and dearest friends. I know well the purity of his motives, and the integrity of his heart. He was as a brother to me; as such I loved him; and his memory will ever be cherished by me with the warmest

\* Mrs. Smith was the mother of the Rev. BENJAMIN M. SMITH, D.D., Professor in the Union Theological Seminary, Va.