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## THURSDAY, FEBRUARY 2, 1860. PHILADELPHIA,

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## Woetry.

For the American Presbyterian. THE CHRISTIAN IN PROSPECT OF DEATH. The following lines were written when near the close of life, by a female member of Pine Street Church. Directing them to a beloved sister, she said, "They might comfort her when she was gone."

A still small voice oft whispers to my ear, "The hour of thy departure draweth near;" Life's yielding bolts and bars must soon give way, And the lone tenant must soon leave her house of clay Mysterious inmate! spark of heav'nly birth, And yet united to a clod of earth; Who can describe the sund'ring of those ties-The throes of anguish when the body dies? Distracting doubts and fears harass my mind,-

Must I, alone, the darksome valley tread, With none to meet me in that hour of dread? Soul, who on Jesus' love has long relied, His rod and staff thy trembling steps will guide; Unto his faithful care thyself resign,
And take the promise - life and death are thine. Thou who didst suffer death that man might live, Soul, spirit, body, all to Thee I give; "Just as I am," a sinner vile, undone,

I look around for aid, no aid can find;

To Thee, O Lamb of God, to Thee I come! \* 1 Cor., iii., 22. ELIZA. For the American Presbyterian.

JUDGE NOT. BY DAVID BATES. Judge not—the honest and sincere,

Wherever they may stand; Should have a brother's word to cheer A brother's helping hand. Judge not-what if we judge aright,

A thousand in the throng;

'Twere better left undone than blight One heart by judging wrong. Judge not-the motive lies too deep For other eyes to scan; 'Tis ours to watch our own, and keep

It pure towards God and man. Judge not-although the deed he one, By which one stood or fell; It may be that we should have done No better, if as well.

Judge not-'twere vain to search the cause That underlies the deed; The soul must answer to its laws. And not to any creed.

Judge not-remember it was He Who came from heaven to save, And taught great truths so lovingly, This precept also gave.

#### ANNUAL MEETING OF THE MISSIONARY ASSOCIATION OF THE CALVARY PRES-BYTERIAN CHURCH.

It was the privilege of the writer to be at the Calvary Church—of which Dr. Jenkins is pastor -on Wednesday evening, the 18th inst. Instead of the usual lecture, some very interesting reports were read and addresses made, relating to the city mission work, in which that church, through its missionary association, are engaged.

First in order, came the report from the Tabor Mission, by their missionary, the Rev. Geo. Van Deurs. This was a paper of great interest, written in an excellent spirit, and must have cheered the hearts of all present who love to hear of such labors. It was very evident, that, while their missionary placed so low an estimate upon his own exertions, they had yet been most faithful and untiring. In his report, some striking cases of conversion were detailed, and several instances were cited of signal encouragement to faithful Christian

It seems that a preaching service is held in the Chapel, at the corner of 17th and Fitzwater streets. as fifty or sixty persons attending them, almost literally filling the houses where they are held.

The Tabor Sunday-School was also referred to, as being in a very encouraging state, containing, of our church. It is done in the best spirit, and as we have since been told, about 30 teachers and 325 scholars, under the superintendence of Mr. tinguished author.

was made to the Ladies of the Dorcas Society of and discriminating views of this doctrine, as taught the church, for the valuable and most timely aid in the Holy Scriptures. It will bear frequent which they had rendered to the destitute children reading and close study. The Rev. Andrew Fulof the Tabor School-more than one hundred of ler, whose works with those of Edwards, Dwight whom had been supplied with complete outfits and Chalmers, are regarded as the best represen

ferred to, several of the brethren of the Calvary struction I have received from human writings, Church, and some from other churches, have taken has been from President Edwards' Discourse on a deep and active interest. Some of them have Justification." also visited, two by two, from house to house, through all that neighbourhood. God has blessed these brethren in their labors, and they feel richly culated, would be the means, not only of dissemirewarded for all their efforts.

Olivet Church, Rev. E. D. Newberry. This church and especially our Old School brethren, that we was, for some time, wholly a mission enterprise, are sincere and honest in our professions of adsustained by the association. It is now fast be- hering to the theology of Edwards. Many now coming self-supporting, and has enjoyed another sneer at these professions made in tracts and reyear of steady growth and prosperity. The Sun- views. They affirm, that on the doctrines of oriday-school connected with it, numbers more than ginal sin, the atonement and justification, we have 500, so many that they have no longer sufficient departed essentially from Edwards. They charge accommodations for all the classes.

committee of the missionary association, through what we know not to be true—that while we gar-After the reading of these reports, the executive which had been assigned them, of their successful doctrines he taught, and are seeking to supplant their chairman, made a statement of the duties accomplishment, and of their hopes for the future, in regard to the spirit which was to animate and control the friends of the association in all their movements. Two other brethren followed with very appropriate and earnest addresses upon the great importance of mission and Sunday-school labor, in the destitute portions of our city, of its encouragements and rewards, which no one could have failed to appreciate, who has a reflecting mind the interests of the New School Presbyterian and a Christian heart.

The pastor closed, by placing in bold relief some of the facts brought out in the reports in reference to the Olivet church and the Tabor mission and school, and did not forget to refer to the Carmel enterprise which the association had allowed to pass into other hands, and which was now carried forward under another name. He said that as a church, they could not but feel a deep interest in its success, in its present important field, and could not but rejoice that such substantial aid was going from them for its support. He then reminded

his hearers that in all their labors to bring men under the influence of the gospel, and thus be instrumental in the salvation of souls, the lot of him would be the most enviable of whom it could be said, he has done what he could.

If the above meagre report of said meeting shall serve to induce any who have not had a share in city mission effort, to join in such labor, or shall stimulate those now engaged in it to greater zeal and devotion, it will give joy to the heart of ONE WHO WAS PRESENT:

For the American Presbyterian PUBLIC LECTURES.

In our cities and large towns lectures at this season of the year are of such frequent occurrence, that great care in a suitable selection should be exercised. Rightly employed, they are a valuable means of diffusing knowledge, and an important element of our liberal systems of education. As those who are in the habit of attending lectures should not only exercise care in their selection, but enjoy them to the best advantage, I will state the plan which I have pursued in these particulars, and also some methods which I have found pro-

In the first place, it should be the aim of those who attend lectures to have a wise choice, and select the best-those upon subjects which are very important to gain information. In this way by exercising judgment, one soon finds what relates to his best interest.

In the second place, it is not well to attend more than can be thoroughly prepared for, and digested. To acquire durable knowledge from the lecture, and well comprehend it, it is necessary to have some previous knowledge upon the subject. To hear a lecture without some previous ideas upon the subject of it, is time thrown away, and the hearer carries but little away worth retaining. Medical and law students always prepare for a

In the third place, never attend lectures solely for the purpose of pleasure, and gratifying the imagination by whatever fanciful and brilliant pictures the lecturer may draw; but note down the ideas, principles and facts, and pay attention to the style and manner. By carefully exercising the reason and judgment, the connecting links of a series of thoughts will be observed.

In the fourth place, treasure up in the memory any striking thought, eloquent sentence, or brilliant sometimes, and is a good discipline for the me-

In the fifth place, after returning from the lecture, spend some time in reflecting upon it, and in noting down the subject; how treated, whatever important ideas or facts have been learned. and some of the best passages and illustrations which memory reveals. By persevering in such a course, the benefits will soon be realized. A good mental habit, penetration of thought, and keen philosophical memory, will be acquired. Such a course helps to form the good critic, and enables him to pass judgment upon the works of others. The same rules are applicable to sermons and lectures on religious topics.

It is by giving earnest and thoughtful attention to faithful sermons, that the Bible and its lessons become deeply fixed in the mind of the listener and may at last lead to his eternal happiness.

PRESIDENT EDWARDS ON JUSTIFICA

MESSRS. EDITORS,-I wish through your paper

twice on the Sabbath, a prayer meeting on Thurs- to propose to the Publication Committee of our day evening, and a Bible class for female adults church to republish, in a neat, yet cheap tract, on Monday evening. Besides the services in the the discourse of President Edwards on Justuff. Chapel, district prayer meetings are held, in dif- CATION, as originally published by himself, withferent private houses, on Tuesday and Eriday even- out note or comment. I know of nothing that ings. These wandering prayer meetings were would be more useful at the present time than the spoken of as intensely interesting, often as many publication and wide circulation of this discourse.

In the first place:—It is a perspicuous statement and vindication of the doctrine of justification, as taught in the Scriptures and in the standards breathes throughout the devoted piety of its dis-

In the second place: It is just such a manual In this connection, a hearty acknowledgment as we ministers need to aid us in obtaining clear tations of New School views, says of this dis-In sustaining the prayer meetings already re- course, "The greatest, though not the only in-

In the third place:—The publication of this discourse, in the form mentioned, and widely cirnating just views on the doctrine of justifications The next report read, was from the pastor of the but also of showing our sister Calvinistic churches, us with dishonesty-with a studied attempt to deceive the church and the world, by professing nish the sepulchre of Edwards, we repudiate the

> them with modern inventions. Now, the very best way to rebut this charge, do away all suspicions, and show that our theology is what we profess it to be,-the theology of Edwards-is to publish and circulate, as our own views, what Edwards wrote and published himself. The publishing committee could not do a greater service to the cause of truth, nor better subserve Church, than to publish this discourse.

> > UPWARD TENDENCIES OF THE SOUL. From the birth

Of mortal man, the sovereign Maker said That not in humble nor in brief delight, Nor in the fading echoes of renown, Power's purple robes, nor Pleasure's flowery lap. The soul should find enjoyment; but from these Turning disdainful to an equal good, Through all the ascent of things enlarge her view. Till every bound at length should disappear, And infinite perfection close the scene.

AKENSIDE.

sent him, a companion to the year, to attend the footsteps of his earthly children. It was his office to guide and restrain them, to point them to the path of duty, and lead their feet therein. He sought ever to win the hearts, which twined so closely around earthly things, to better

hopes in heaven.

In his hand he bore a book, in which he noted every act in the life of mortals. And not only did he note their actions, but all their desires, thoughts and resolves, as well as words and deeds, were faithfully recorded. And now his work is completed. The last page of the book is penned, and the bearer has returned to heaven. His fright was not now, as when from the purity which surrounds the throng he had sped with rapid and tireless wing to do the parting of the Eternal.

He had seen so much of ingratitude and disobedi-

THE RECORDING ANGEL.

ence among the erring ones of earth, he feared sents in the chancery of heaven his record. The book is sealed and placed with the records of our characteristic enterprise and energy—a build-the past, not to be forgotten but preserved till ing reared as the temple of industry and art, bethe past, not to be forgotten, but preserved till the past, not to be forgotten, but preserved till come the trap and the oven, crushing, prisoning, that "great day" when "the books shall be and broiling its hapless injustes. And all, as is

Another of the shining ones the swift-winged messenger of God-is sent with a book pure and unsullied, to chronicle the deeds of the New Year. This volume is already commenced, and is rapidly filling. Every day adds a page, every hour and moment, a line. What shall its contents be? What report of our lives shall it bear to heaven? Shall its fair pages be sullied with our sin; or filled with radiant lines telling of our holiness?

Let us ever be mindful of the presence of the recording Angel. Let us remember that each act is ever living, that each thought and word will meet us hereafter.

The record of past years is a sad memorial indeed. Let not the present year be the witness of so great remissness and sin. But let us strive so to follow Christ in love and obedience, that the record of each passing hour may be such as we may review with pleasure, in the light of eternity.

### OUR THOUGHTS.

are scarce conscious of their presence, and yet our An unseen leak in the hull, detected and widened

even more truth, it may be said of our thoughts. We indulge ourselves in a multitude of thoughts, frivolous and unworthy. If we desire to honor leeds alone, but the offering up of our thoughts, may also be an acceptable service. As our minds dwell upon the ineffable beauty and sweetness of Jesus, let our thoughts, burdened with grateful Portant. with ever new delight.

think a great deal of you." Let us thus express | And, until the time of trial came, it might seem our affection for Jesus. We shall know that that the buried story of the edifice, which went Christ is enthroned in our hearts, when we find him Christ is enthroned in our hearts, when we find him granite, was only so much waste of care, and time, enthroned in our thoughts. We need not doubt our love to Jesus, if through the busy day and in wind beat, and the waters rose, the deficiency of the still night, we are ever keeping in mind the the rival structure came out, and the ruin was The devotee kneels on the ground, and two iron

memory of his goodness. If then we have nothing else to bring to the Saviour, for "mercies countless as the sands," let der love and praise," and offer these as our sacri-

We want to be like Jesus. The more we think into the same image, from glory to glory," 

THE MINISTER AND CHURCH MEMBER.

No matter how comparatively obscure may be your sphere of action in Christendom, if you place ourself, and remain without self-will in the Divine hand, there may be some wondrously momen-tons result through your instrumentality. You heaven whereby we can be saved. If the foundatous result through your instrumentality. You may forget the instrument in the thought of the Almighty hand which stirred Bunyan's brain in a And the whole history of the church for eighteen prison unto the evolution of saving thoughts through continents and generations. The quiet, obscure, and comparatively uneducated man as he wrote in prison could not have dreamed of the greatness of his mission. Many a wonderful and time lasting to insist on morality and disparage outhodoxy, result in the scientific and political, as well as the religious world, has accrued from the patient tension of some calm brain, which was unaspiring, if not unconscious in regard to after-millions of praise-shouting beneficiaries; and, dear reader, if in the sight of God you are truly humble, whether your humanly-graded station be lowly or lofty, by a quiescent waiting upon the Divine will, and a diligent acting it out, you may do some great thing The creed may be exact, and it may be zealously for God and souls. Your littleness disproves not defended; and the morality may be outwardly unthe greatness of Divine power, nor your adaptation to the Divine choice for an instrument. He hath chosen weak things. It may seem to you Christ's infinite preciousness—if there have been and yet never wars with suitable and decorous that past intellectual and moral heroism in Zion leaves no room for great things. Before the discovery of the Western continent it did not seem that there was room for it. So in regard to all great inventions and discoveries, as of printing, ourselves with the appearances, and professions, gravitation, steam, and telegraph power. So in and ceremonials of religion? The soul needs a regard to a Butler's Analogy, a Baxter's Saint's personal communion with a personal Saviour; and Rest, as well as a Bunyan's Pilgrim's Progress. So in regard to the moral movement of a Luther, a Calvin, a Knox, or a Wesley. In the nature of the case no invention, discovery, or new concep- his. This is the settlement of the human spirit read Chesterfield; to become courteous, read the adjusted to it in the world. It is unknown till it and frame of the soul's hope on that Corner-Stone, Paul, the Apostle of the Gentiles, bowed indeed arrives: and mankind has not come to a standstill. The current century has not proved the field to be the Appointed of the Father, binding and upbear-courtesy, manifest in look, word, tone, manner, exhausted. Most of the world, in population, is ing to all eternity the whole church. From the that revealed their heart love, and melted other just opening to the gospel; and some new, pecu- wreck of an earthly home there may be escape; hearts. liar blaze, for a masterly marshalling of hearts, but to be surprised in the dying hour, and at the The writer was passing once along a narrow the world's great exigency, may break forth, not-withstanding the present worthy and faithfully yound a peradventure, and guilt for which there is pressed routine. The discoverer, the prince—cntire servant under Christ, greater than the "Prince
of Waterloo," and one instrumentally to make

of Waterloo," and one instrumentally to make

of Waterloo, and one instrumentally to make

of Waterloo, and one instrumentally to make

of Waterloo, and one instrumentally to make

with and upon another truth, our Saviour himself

After passing, the thought arose, should we not greater changes for earth than did he and Blucher for Europe—this prince in Zion, little, and to remain little in his own eyes, may now, an old unable to welcome redemption, and that if a man offering our hand, we said, "Young man, shake the whole need no physician; acknowledge and thank for behavior so unusual in a young man in this brazen age. We went back. Offering our hand, we said, "Young man, shake Church counsellor, be in a revery over the last will do the Father's will, he shall know of the hands with me!" "Gertainly, sir, but why do

The angel of the Old Year closed his mission with the closing year. The heavenly Father had ness man, who is so patiently studying to disci-pline himself to liberality as to be qualifying himself for leader in a pecuniary revolution for missions. These broken lines may reach the eye of the future instrument, and, among greater means, help to strengthen him in patient investigation of what the world just now needs: No preacher nor church member can tell but God may make him

Inquirer of a lecture by Mr. Gangooly.

The car of Juggernaut has been misur church member can tell but God may make him the medium of at least the germ of the grand conception, provided he at once, in every thing and for ever, submits to the Divine hand. He need not disqualify himself for something large by negligence of obscure duties but let his prayerful glance be steadily world-wife, and if in some agony of prayer he finds his heart swell and his brain heave with a great thought let him publish it to the world.

There is no fixed rule to make this car. It is made in the shape of a pyramid, sometimes, very expensive, and of great size. The proof of the advancement of the people in sculpture may be read on this car. Beautifully carved idols are placed in the car. The cars are sometimes fifty feet in height and sixteen feet square at the base. As it rises, it projects in a great many steeples, somewhat like those of a church. This car took

Christian Advocate and Journal.

ECONOMIZING IN FOUNDATIONS The recent fall of one of the large factory edinow said, from the original insecurity of the construction. The mind shrinks from dwelling on in the morning, returned to it at nightfall as

to be rich, and in the fierce stress of our reckless earnestness and love for these idols. It makes competition, how strong the temptation may be me smile when I think of those things. Once it to economize in all expenditures that are not re- rained and blew very hard, and all the people lef presented by some visible results, which shall the car, except myself. I remained, and held the remain every day apparent and glaring. The portions of a large edifice sink below the soil as being beaten down by the rain and wind. The foundations, may, when massive, involve great very consciousness of doing something good made cost; and yet they do not like the upper walls, meet the eyes of the traveller that passes, or of the operative that enters the structure. Broad and on the eighth day it is drawn back. The and deep they are made only to be buried out of latter is a matter of policy; it has no sanction in

ness and sufficiency rests the continuity of the done. pected defects, by crushing those who have trusted it, and by sending a thrill of anguish through the

disastrous, men are in like manner economizing castes, you do right. foundations, and treating the unseen as the unim-

Our Lord said of all his hearers that they were love, rise as sweet incense to heaven. The love builders. But some were rearing their structures of Jesus, let it be the dear theme, on which our only on the sand; and others, more wise, but hook-swinging takes place in honor of Siva. A thoughts linger long, and to which they return with more expenditure of toil and care, dug deep, and laid their foundation on the rock. The We express our love for a friend by saying, "I and showy than those that rested on the rock. down for its support into the firm and intractable irreparable.

fancied charity and religious liberalism, to ex- and the people give him a swing. Once I saw a aggerate the practical, and to ignore the revealed. us bring our thoughts filled with the vision of the and to insist that in the doctrines of the gospel Redeemer's beauty and glory, until "lost in won- there is little of moment? Many teachers claim that the morals of Christianity, in its beneficent influence on society, man, and earth, are its only important and vital portion; and that as to the questions of the Saviour's own nature and his of Him, the more shall we increase in love and peculiar work, as to the native pravity of our likeness to Him. It is thus, that "beholding as race, and the Spirit's office in conversion and re- snake (I do not know what you would call it) and in a glass, the glory of the Lord, we are changed generation, they are themes which may be postponed and ignored. The world looks at outer and above-ground walls and windows, and peaks and chimney-pots; doctrines and creeds are matters of chimney pots; doctrines and creeds are matters of truth. India is truly in a state of great degrada-the crypt, cellar, and sunken wall, with which an tion. What are the idols, hooks, and festivals? enlightened age should not soil its hands. Give the Trinity to the winds, and let the Atonement Let us lie at the feet of Christ, and ever trust in be no longer a logomachy; and as for original sin, our heavenly Father. The age of symbolism has why allow it longer to libel and scandalize the

race? And yet, spite of all, it remains written: "Other foundation can no man lay than that tions be destroyed, what shall the righteous do? centuries is a delusion, if it be not sure that true doctrine, cordially received, has ever marked the eras of highest holiness and usefulness; and if it be not equally certain that the ages which affected have somehow contrived always to lower the the doctrinal a Protestant Holland, Switzerland, here consenting and unanimous testimony.

But there is, it may, be, yet another and still more secret way of economizing, in the matter of sel upon the mimic floating swan. the foundations of the soul's hopes for eternity. defended; and the morality may be outwardly unimpeachable. But if the heart have known no they may be only exhibitions for praise and profit. personal experience of its own sinfulness, and of Courtesy has, indeed, no special form or manner, no true and inward renunciation of the favorite conventionalisms. Courtesy is inherent, and ever idols, and Christ's name is invoked while his pre- the same; but forms of politeness are shaped by cepts are disobeyed—is not this also a fearful accident; hence the etiquette now reigning may sacrifice of our eternal interests, whilst contenting be dethroned in time, and the politeness of to-day as well, also, a personal conformity, or some parman have not the Spirit of Christ, he is none of

missionary report; or he may be some stripling on doctrine of the Son. The wider the prospective you wish it?" "Because you are a kind hearted his knees in a log-cabin chamber; or a moneyless enterprises of the churches in our time may have rellow, and a true gentleman; you gave all the

money-making, shrewd, and comprehensive busi- truths become the impulse, the law, and the pledge

## CUSTOMS IN INDIA:

From an interesting report in the Christian The car of Juggernaut has been misunderstood somewhat like those of a church. This car took its origin from the fact that Crishna, the god, when a child, lived in the village of Kouka. The king in a neighboring province had a great festi-val, and invited Crishna to be present, and sent

a car to carry him to the festival. To commemorate the fact, the Hindoos carry the image of the God of patience would no longer bear with tous incidents of its class it our history as a na-lis way wind dilithen. Talteringly and sadly, he tion. We see—in Lawrence, a city whose growth ride. As to the self-sacrifice of the Hindoos, it is and vitality had been regarded as illustrations of not true. The Hindoos believe that if a sinner our characteristic enterprise and energy—a build—should give two or three pulls to the ropes connected with the car, he will be taken to heaven by a similar car. This false idea induces many of the menial Hindoos to go forward and pull these cars; and often, by their carelessness, they fall under the wheels, and are immolated. the horrors of the scene-where youth, gayety, and once saw four perish in this way, so that their inexperience, thrift, and toil, became, within so faces were entirely obliterated. When caution is brief a space, the victims of the unholy greed of taken, no one is killed. When a heavy car gets gain; and so many a home was made childless, or in motion, it cannot be stopped, being drawn by fatherless, or motherless; or had the inmates, who hosts of horses. The ropes with which the people quitted it as healthful and cheerful bread-winners pull the car are five hundred yards long. When young, I wanted to help draw the car

maimed and burdensome cripples.

And yet, in the rushing haste of our eagerness that heaven would be thus secured; such was my

sight. And Avarice whispers, "Slight the unseen. What is laid out elsewhere, the eye of criticism will detect; but retrenchments here are veiled from observation and remembrance. But yet, in truth, what more important than the corner-stones and lowermost layers, on whose firm-ceremonies do not amount to much if this is not

whole structure? The invisible is not, therefore, A rich man promised the river Ganges one winged thoughts. We call them little things, and fluke may lose for the ship its last hold in a storm. bearing the baskets to the river with this fruit, (which is the richest fruit in India.) a poor man. are scarce conscious of their presence, and yet our by the force of the tempest, may bury freight characters are according to the nature of our thoughts.

Which is the finess trut in India, a poor man, true in the deep. And a foundation, whose the manges. The servants bid him go about his business. He hazarded his life, and took one his business. He hazarded his life, and took one We speak of our time running to waste. With may proclaim most terribly its fatal and unsus- and ate it. At night, it is said that the river Ganges came to the rich man in human form, claiming the payment of nine hundred and ninetyand.

We suspect that, terrible as were the aspects In this, Brahminism inculcates a beautiful form our Saviour, let us remember that not words and of this late disaster, there are of frequent occur- of charity. I am sorry to say that it also teaches deads along but the offering up of our thoughts. Tence instances in which, with results yet more that it you help a Brahimin said do not help other

I will, in closing, describe the ceremony hook-swinging. In this matter, the Brahmins act cunningly. They do not perform the ceremony themselves, but let other people do it. The great king is supposed to be the founder of the nstitution. You know, the monastic idea is, houses on the sand might be even more spacious that self-torture propitiates the Deity; here is the same idea. Three days the worshippers of Siva walk the streets, carrying with them a basket full of threads; and, on meeting a man, they put one of these threads around him, and compel him to go with them. The hook-swinging is a horrible performance. They take a long pole, as high and thick as those used for the electric telegraph. hooks as thick as my little finger, are passed Yet is it not a common thing in our days of through his back; he is then dragged to the pole, man with his legs toward heaven, his head downward. The people who do this do not appear to suffer. I know not the reason. I felt such enthusiasm, that I tried once to fasten one through

my own skin. My father said:-"You must not do it; it will displease the god." There is another fearful ceremony in this worship. A man will take a dreadful flat-headed pass it through his tongue, and, coiling it around

him, perform a dance. I have told you what I know to be the simple These are nothing—are not essential to salvation. passed away; let us do what we can to bring about the emancipation of those who still bow to idols.

# COURTESY.

The innumerable fine and delicate threads which true courtesy weaves, as woof and warp, constitute the strength of the social fabric. Courtesy is love embodied, and rendered active and visible; and love attracts into union and oneness, as when contiguous water drops rush into mutual bosoms and form river and lake. Conventional observances moral standard, whilst affecting only to abrogate may drive men into combinations, as external hoops force the staves; to become the barrel and Germany, England, Scotland, and America, bear the cask. But the drawings of love will attract, even through impediment and barrier, like the magnetic influence that operates through the ves-

Courtesy is essentially different from politeness. etiquette, manners. These may become mere marks of supreme selfishness and hatred; and become rudeness or vulgarity. Courtesy cannot be taught or learned: it cannot

be put on or laid aside. Courtesy is felt-mere politeness seen. The former wins love—the latter ticipation of his Spirit and his image. If any respect. The one bows gracefully and profoundly; upon the divine—the resting of the whole base Bible. Abraham, the father of the faithful, and who, though disallowed and rejected of men, is with courtly grace, respectfully; but it was their

college graduate reaching for his scanty cloak, and become, the more profoundly need they to lay path to me?" "Sir, I would step into the gutter for a pen to write "yes" to a missionary sccretary; the foundation deep in the eternal and unchange- for an elderly man?" "God bless you, young

said good-by, our hands seemed to be a love-tie binding our hearts; and we were, at that moment, improved as citizens and republicans, and without becoming red, black, or of any other political color. becoming red, black, or of any other political color.

Reader! "Be courteous!"

A CHEERFUL VIEW OF THE FUTURE. A cheerful view of the future is alone consistent with a true Christian life. "What," says one, "do you mean that the widow, in her abode of want and wo, with a brood of little ones to care for, should take this cheerful view! May she not be excused, though a Christian, in cherishing some doubts about the future?" No doubt some sad thoughts will obtrude themselves upon her mind. but if true faith in God triumphs over her adversity, she will love to anticipate to soons and next year, just because He who "doeth all things well" will be there to rule.

Her heart rejoices in the view, and if she be poor, with many dependent ones around her, it is about all the cheerful view she can have in this dark world. So that we say, yes; the poor widow, however hard her lot, must trust in the widow's God, and be very thankful and happy too, that there is a widow's God for her. What else can she do? Will she be any better or happier, have any more bread for hungry mouths, or grope in lesser darkness by foreboding evil? Certainly not. Then wisdom, not to say Christianity, bids her take this cheerful view of time to come. And the same is true of every probationer, though nothing but

clouds and storm meet his anxious gaze. The believer can but see that such a view the future, alone, is honorable to God. He is the sovereign Ruler and Disposer of events. All himself. The Earl, who was a man of a bluff, open, sovereign Ruler and Disposer of events. All things are ordered by him. He doeth his pleasure in the armies of heaven, and among the inhabitants of the earth. His wisdom and goodness to be a person of superior sense and worth, and are concerned in whatever comes to pass. Not a sparrow falls to the ground without his notice.
Even the very hairs of our heads are all numbered by him. He "careth" for us. This is the believer's creed. Can he forebode evil, and live in sadness, because he beholds no light in his path, without dishonoring God? Whether designed or not, his doubts and forebodings imply that God will order or allow something that will not be for the best-that all things will not work together for good to the faithful. Here is the sin of dis-

The saint should ever keep in view that sublime lutions of time or the assaults of contending armies, the throne and reign of his Master and King | ing posture and horrified looks of their heretical are eternal. Revolutions will not jostle it; time | guest will not remove its foundations: it will stand from everlasting to everlasting. His fellow-men may be "unstable as water," blown about by every wind of doctrine, betraying his confidence as often as it is reposed in them, and causing him to feel that human nature is a cheat and a lie. But the Master whom he serves is the same throughout of our Lord?" every age. His word is sure as law, his promise certain as destiny, his character changeless as his throne-"the SAME yesterday, to-day, and FORis never moved from right by the wiles and treacheries, the allurements and threats, of a wicked world; who pursues the even tenor of his way, turning neither to the right hand nor left-true to himself, his race, and his God! He stands a lake, noo we're aboot to be turned oot of house, pillar of strength amid the shifting, changing and by a factor, who shuts his ear to the widow's relentless death strikes him to the dust! Yet that fatal blow may fall at any moment, and this pillar of society be toppled down. Think, then, of Him who is the same "yesterday, to-day, and forever." Come joy or sorrow, health or sickness, life or don himself." death, He is the same, ever-present, ever-living, ever-faithful Friend and Ruler. Love once bestowed upon him is never disappointed by a blow from the destroyer. Faith once reposed in him is never cheated by fitful purposes. This is abundant cause for looking cheerfully into the future. "The Lord is my strength, I will not fear though the earth be removed, and the mountains be cast into the midst of the sea."

# THE CATHEDRAL AT MILAN.

Mrs. H. B. Stowe sends to the Independent of ast week, another of her excellent series of letters from the Continent. This time she describes her is all curiosity concerning other people's estimate visit to the Milan Cathedral, and the many Italian of us, and all fear of remaining unknown is not tourists in this country will acknowledge the vi- less so. If a man knows that he can do any thing vidness of her description:-

with its ten thousand statues all standing in attitudes of ecstasy or praise or prayer, seems like a worthy altar, a fitting shrine, for the great plain which these beautiful mountains enclose. It seems to give all Northern Italy to God. The effect of these statues in this high, pure

air, in this solemn and glorious scenery, is peculiar. They seem a meet companionship for these high regions. They seem to stand exultant on watched the beautiful departure of the god of their spires, poised lightly as ethereal creatures, day, and has not felt himself lifted, as it were, the fit inhabitants of the blue, pure sky. One from earth to heaven, and his feelings spiritualfeels that they have done with earth; one can | ized by the contemplation of the scene? The fancy them a band of white-robed kings or priests, glories of sunset can be seen and enjoyed in their for ever ministering in that great temple of which greatest fulness only in the country. The winds the Alps are the walls, and the cathedral the heart are now hushed among the foliage—the birds of

thant seemed surging and dying like the distant with a friend-let your heart be open to the insound of many waters. I stood and leaned against fluence of the scene-let its home-felt delights the marble right over the choir, where I could feel rise up unrepressed-resign yourself freely and the vibrations of the organ, and around me were entirely to the emotions of your own bosom-and noble and thoughtful figures of men and women if you have not been too far corrupted and conwho had been exalted there by no false or earthly | taminated by intercourse with the world, you will standard of honor, but for having led holy and no- return a better, happier, holier man. ble lives-for humility, patience, fortitude, constancy, for the victory that overcometh the world racteristically Christian the whole thing was Suppose an old Roman, like Cato or Cicero for instance, to have fallen asleep in his day and suddealy awakened in ours, and placed silently on the top of this vast building, how would he be puzzled to know what it commemorated. That it was a solemn commemoration of something he could at once see. That crowds both of men and women were thus exalted to be had in perpetual remembrance would be plain-but for what? One universal expression in every face, whether uplifted or downcast, must have struck him as something new, something different from what antique sculp-

or the hard thinker, who has been weeks gather-ing in his brain the moral elements of the world for one great timely induction; or he may be a into the very soul of the regenerate, these great may we meet in heaven, if we never meet on palm-branch in the other? What are these with this strange, sweet ecstasy that look upward? Tears stood in the eyes of both; and when we Here a woman stands on a wheel armed with be, "These are they that have come out of great tribulation, having washed their robes and made them white in the blood of the Lamb!"

### A QUICK-WITTED SCOTCH WOMAN.

We read once a good story of a Catholic boy, fession, and learning that the highest prelates in the church confessed their sins directly to God, concluded that he would confess to God also. The following story shows the folly of prayer to the Virgin Mary, when one has the privilege of prayer to God himself, with humble faith:

Before the reformation in Scotland, a good old gentlewoman, who had seen better days, was reduced to the necessity of taking a small moorland farm under the Earl of Huntley, ancestor of the Duke of Gordon. On this barren spot, the poor widow and her two sons, by their unwearied industry, contrived to glean a scanty subsistence. But. miserable as this dependence was, they were likely soon to be deprived of it by the practices of a greedy, ruthless land-steward, or factor, as he is lenominated in Scotland. This unfeeling scoundrel strained every nerve to dispossess the widow and her orphan children, and adopted an infallible method to obtain his diabolical object-viz., raising the rent almost beyond their means of paying.

In this emergency, she applied to several persons, who were said to possess the favor of the Earl; but all in vain. Seeing ruin inevitable, she and generous disposition, received her with great kindness, and, after some conversation, found her expressed much surprise that the poorest of his cot-farms should be occupied by one who had most obviously moved in a higher sphere.

"But," quoth the worthy nobleman, "you must dine with me and my family to-day; I must let them see of what sicker stuff, at least one of my tenants is made."

The astounded widow was very reluctant to accept the invitation; but the Earl would not be denied. She had the good fortune to make herself equally acceptable to the Countess and all the family. After dinner, she was shown over the castle. and finally was conducted into the chapel, where and cheering truth-"JESUS CHRIST, THE SAME there was no lack of images. But fearfully scan-YESTERDAY, TO-DAY, AND FOREVER." However dalized were the feelings of the good woman, when, sad the vicissitudes of his life, or frowning the future, there is one direction in which he may turn, | noble hostess and her children sink down before it. and behold no change. While earthly thrones as if a signal had been given for their immediate tions, they were equally astonished at the unbend-

> The Earl, who had been absent, now made his appearance. Seeing how matters stood, he asked her how she could be so neglectful of her duty to the Holy Virgin. "Where could she find such an all-sufficient in-

tercessor for sinful creatures, as the blessed mother "Please your honors," quoth she, "alloo me to answer ye in a hamely way, but by your favors, no sae far Freckon, frac the socbject in han? "Y EVER!" How satisfactory to contemplate the un- | weel ken, ma Lord, that I hae a sma' farm under wavering career of even a mortal man!—one who | yere lordship; and for some years hard hae we striven, my twa callants and mysel, to mak the twa ends meet. Few as our comforts hae been, they hae been seasoned wi' content, whilk is a pleasant, though uncommon drap in the cup of poverty; but

crowds of humanity around him. He inspires cry. I too hae made supplication to intercessors confidence and hope in desponding breasts, and of weel kent power and favor wi' your honorable clusters thousands of hopeful hearts around him- lordship. I hae applied to little Sandy Gordon, self. And then, how sadly disappointed when and got neither solace nor satisfaction fra him. In short, a's proved vanity and vexation o' specrit. Before I and my bairns go forth, the sport of the winds of heaven, I noo do what I suld hae dune at the outset-I apply for remedy to the great Gor-This most judicious and touching appeal pro-

duced an electrical effect on the noble persons to whom it was made. The widow and her sons ohtained a long lease of an excellent farm, on a rent merely nominal; and it is believed that her descendants enjoy it to this very day. The common people in Aberdeenshire believe the conversion of the Gordon family from the Ro-

man Catholic to the Protestant religion, to be in no small degree owing to the above pithy and seasonable address.—Canada Echo.

A man passes for what he is worth. Very idle -that he can do it better than any one else-he

WE PASS FOR WHAT WE ARE.

"You go on the roof, and you walk upon the has a pledge of acknowledgment of that fact by battlements or ascend the highest tower, and you all persons. The world is full of judgment days, seem to have passed high out of the region of com- and into every assemblage that a man enters, in mon-place things. The beautiful plains of Lom- every action that he attempts, he is gauged and bardy lie around you like a map, and the horizon stamped. In every troop of boys that whoop and is glittering with the entire sweep of the Alps, like run in each yard and square, a new comer is well a solemn senate of archangels with diamond mail and accurately weighed in the course of a few and glittering crowns. The Mont Blane, Monte days, and stamped with his right number, as if he Rosa with his countenance of light, the Jungfrau, had undergone a formal trial of his strength, speed, and all the weird brethren of the Oberland, rise and temper. A stranger comes from a distant one after another to your delighted gaze, and the school with a better dress, trinkets in his pockets, range of the Tyrol goes far off into the blue of the with airs and pretensions. An older boy says to sky. All around, wherever you turn, is the un-broken phalanx of mountains; and this temple, morrow." Ralph Waldo Emerson

Who is there that has ever looked up to the golden gates of the resplendent West, and beheld them arrayed in all their magnificence, and heaven have ceased their warbling-the voice of "This afternoon, as I was there, it was the time | the laborer is no longer heard-silence hangs like of Evening Service, and the whole building at a canopy upon the scene. At such a scason, go times seemed to vibrate with the swell of the or- walk abroad in the country—carry along with you gan, and the rising and swelling of the Ambrosian no books to aid your reflections-go alone, or

"We invoke the sun's warm rav. And we bless it all the day: Looking up as to a friend When its beams on us descend And we watch it down to the west As it early sinks to rest; Then, with sorrow at our hearts, Sigh, "How soon the sun departs!"

SLEEP. Come sleep, O sleep, the certain knot of peace, The baiting-place of wit, the balm of wo. The poor man's wealth, the prisoner's release, Th' indifferent judge between the high and low.

SIR PHILIP SIDNEY.