## Merrin resumientam,

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## Poetry.

For the American Presbyterian. A STRAY SUNBEAM CAME IN MY ROOM.

BY E. J. H. A stray sunbeam came in my room. One cold and cloudy day, To glimmer gladly 'mid the gloom, Then quickly go away: I saw it rise upon the wall,

And creep upon the floor; I saw it vanish, saw it fall-The gloom was as before

It came again, a cloud had passed From off the sun's bright disc; It stayed a moment as at erst,

A moment would it risk : Thus coming, going, time on time, I thought the dimness fled; For mem'ry took the brightness home,

And left the gloom as dead. So oft for man a blessing slight, ] Is on life's sorrow cast,

It stays a moment—sheds a light, That in the gloom is lost: He feels that graver things outweigh This one of little worth:

Nor will he heed the fleeting ray

That vanishes at birth. Yet when it comes and comes again, In love, affection's tone; The heavy hands of fortune wane, And life has lighter grown: For man may humble things disdain-Their power at first refuse; But still they recognition gain,

By frequency of use. For the American Presbyterian.

INDIA.

PROTECTION OF NATIVE CONVERTS.

India, showing a gratifying change in the spirit merce must spread its sails for them. Risk must and policy of the British Government towards be incurred. Labor must be put forth. Man Hindoo converts. The disposition of the Govern- must meet man amid the sternest activities of life. ment to reorganize the civil rights of converts, was Mind must come in contact with mind. Thought, brought to view in the result of a petition, pre- study, forecast, must direct the hand. The ferred by some three or four hundred converts in machinery of business must not stop. There must the city of Ahmednugger, praying that they might be consultation, devising, exertion of mind and be allowed to procure water from the public wells | muscle. Science and art, learning and experience, and fountains, like all other natives of the coun- must all be made tributary to the furtherance of try. The Government promptly recognized this commerce, agriculture, and the thousand departright of the converts, and they, of course, repaired ments of business. There is no wrong in all this. to the public fountains, from which they had been It is right. The necessities of the world demand so long excluded.

luting their water, and resolute efforts were made Nay, it would further and hasten all legitimate to prevent the act. All the markets were closed, business. But, everywhere, its demand is, "that and the British magistrates besieged with petitions | no man go beyond, and defraud his brother in any to reverse the order in favor of the Christians, and matter;" but that in "all things whatsoever they return to their former policy.

These petitions of the Hindoos and Mussulmans. disclose the views and expectations many of them of Directors to this country, requiring the local Government to deport all the American missionthat this neglected order might be looked up and universally obeyed. put in force.

Now we cannot but regret that the natives had so good grounds on which to base their petition, are those who "whet their tongues like a sword, in the past policy of the British Government, but and bend their bows to shoot their arrows, even we do rejoice that the petition was refused, and bitter words." There are "talebearers whose the rights of the converts nobly and firmly vindi- words are as wounds," and "whisperers who se-

brief extracts, viz.:-

Christianity. His wife is a Koonbee, also con- staining of his character in the eyes of the world? full right to draw water from the tank in question. to others as he would have others do to him, and He has not forfeited the above right, or any other, | then dies slander. by becoming a Christian. On the contrary, the law insures him every right which he possessed before his conversion to Christianity. This law all? There are those who profit by your ignorance will be enforced, and those acting contrary thereto, in disposing of their commodities—who practise punished. . . Petitioners seek to debar Vishnu- upon your credulity, or necessity, by unduly compunt and his family from the use of the public mending the article they desire you to take. The tanks, solely because he is a Christian. But it is purchaser, on the other hand, often undervalues well known that if a Mang or Mahr (lowest castes) and feigns to despise it as worthless. "It is woman marries a Mussulman, she is allowed to naught, it is naught, saith the buyer; but when use the tanks, in right of her having become a he goeth his way, then he boasteth." But does. Mahommedan. Cattle, horses, donkeys, prostitutes, &c., all have access to the public tanks, and these ways? Then let him not do it to another: yet this common and obvious right, petitioners "Ye shall do no unrighteousness in judgment," seek to deny to a man, whose high respectability said the ancient law, "in mete-yard, in weight, or they, themselves, dare not and cannot gainsay."

firmed by the Government of Bombay. The Go- the rule is not heeded, defalcations, peculations vernment calls the petition of the Hindoos "ab- and fraud, with consequent ruin of character and surd and insulting," and tells them frankly: "You hopes, are almost constantly reported. Suffering,

fountains to which the Christians resorted; they them as the lust of wealth. The Saviour's words discomfiture of the native Christians. Some of the prominent native Christians were singled out, and commended to the special wrath of the gods

And, see how the demon, intemperance, stalks

And the demon of the commended to the special wrath of the gods. converts did not die.

borne by native converts through all the period of British rule in India, will not wonder at their joy comittants! Tears flow around it, and death foland devout thanksgiving to God for this triumph. lows hard after it." Armies of orphans and others

| all that is desirable. Here is one act for which | at mourning. It trifles with all that is holy and | we thank God. and accord all due commendation to the Government; but we cannot cease to hope and pray for still greater changes, so long as British rulers support, from their treasury, more idols and temples in India, than all the churches of the establishment in Great Britain. Yours truly,

R. G. WILDER.

For the American Presbyterian. THE GOLDEN RULE.

Ours is a busy world. It is full of labors, toils. and cares. It must be so. Man's bread must be earned by the sweat of his brow. Each must bear his part in feeding and clothing a world. He is an unworthy member of human society who refuses to do it. It is the demand of the divine law that every man "labor, working with his hands the thing that is good." In some way he is to endeavor to better the condition of others. A grand principle in Scripture economics is, that no man is entitled to be supported by others who is able to support himself. And another of equal plainness and importance is, that they are entitled to the aid of others who cannot aid themselves. Those in early, and those in advanced years, must be provided for by others. The feeble and unfortunate have a just claim upon the robust in health and vigorous in mind. No man liveth to himself. No man is to labor merely for self, but with the definite design that he may aid those less able than himself.

So situated, this must needs be a world of business. It is a world of realities, of effort and toilsome endeavor. The earth does not yield its fruits at a word of command. It must first feel the hand of culture. The treasures of the sea My Dear Editor:—A few weeks ago, I sent and of distant climes, come not at a call to supply you extracts from a letter of a Native convert in our wants. Effort must be made for them. Comit. The word of God anticipates it, but does not This was the signal for a general outery on the | condemn it. What it would do in all these things, part of the people that the Christians were pol- would be to regulate and control-not to stop. would that others do to them, so they shall do to others." It demands that religion shall govern business, not business govern religion. It requires have hitherto entertained of the British Govern- that no man shall deal falsely with his fellow, in ment. They predicated their petitions on the past anything, but that justice, equity, probity, truth, pledges and policy of the Government, as gua- and candor, shall characterize all the actions of rantying non-interference with their established man towards his fellow-man. And as every mancustoms and religion. They even went so far as to desires to be thus treated by others, so the word remind the magistrates, and the Governor, that of God demands that he shall treat others. It is "instructions had once been sent out by the Court | a broad principle. It is, in truth, A Golden Rule. Let us try it, and see how many of the evils

that now harass us and disturb human society, aries, in case it should appear that their labors | would vanish instantly and forever from the earth, were not acceptable to the people." They prayed if this brief law of our Saviour were loved and Much of the irritation and strife so prevalent in the world, springs from unkind words. There parate chief friends," and "busybodies" who in-

The British magistrate, who replied to the pe- termeddle with affairs not their own, and evil tition, is a man of firm Christian principle and surmisers who imagine wrong of others if they earnest piety. His reply is worthy of permanent know it not, and blurt it abroad to the injury of record, as evincing the more just and righteous their neighbor and the dishonor of themselves. views obtaining among some of the rulers in India. Now, how direct the rule of the Saviour here! Its essential features will appear in the following How effectual the remedy, if applied! Would any desire himself to be transfixed by the envenomed "The main statement in this petition (of the shafts of slander? Then let him not do it to an-Hindoos against the Christians) is not true. other. Would any wish opprobrious epithets at-Vishnupunt's wife is not a Mhar, or woman of low- tached to it, and his name bandied from mouth, caste. Vishnupunt is a Brahmin, converted to to mouth, to the wounding of his peace and the verted. Before conversion, he and his wife had Then let him not do it to another. Let him do

And where were they who overreach in traffic, if this Christian principle were in practice with any one wish himself, to be cheated, or cajoled in in measure. Just balances, just weights, a just This decision of the magistrate was fully con- ephah, and a just hin shall ye have." Because

have perverted the declaration in the Queen's pro- disgrace, and destruction of confidence of man in clamation, which expressly states that none should man, are sure to follow in the track of the wrong, be molested by reason of their religious faith, into but still the work goes on. Fortunes are wrecked, an argument for molesting and insulting those respectability lost, and prisons are filled by such who possess the same faith which the Queen not lawlessness. The good suffer with the bad; the merely acknowledges, but of which she proclaims industrious and well-deserving are, at times, driven from homes of plenty to obscurity and poverty-This position of the Government is impregnal and all because others do not as they love to have ble for its truth and justice, and the only wonder others do. They fear the Saviour's rule will not is that the British have assumed it now, for the allow them to get rich so fast as they desire. So first time after more than a hundred years of domi- the fires of avarice are fed. So, many fall while yet in the morning of life, through the deceitful-

The native inhabitants all deserted the public ness of sin. Christian rules are not so strong for

by name, but all in vain. The British Govern- shroad with horrid front and blood stained track ment would not change its decision, and the native amid all the haunts of men. The curse of Je hovah is upon it. The wo of the Most High i Those familiar with the grievous disabilities pronounced against him who promotes it. Lathat the British Government in India has become crushed at the sight. It mocks at law. It laughs age of eleven days.

pure. It drinks up the life-blood of youth, and

would have others do by them, the demon still trouble to others. He has taken to the publication lives, and fond hopes die; taxes and paupers are which we cannot but regard as a foolish move on increased, and virtue and human happiness are his part, however well it may suit the purposes of diminished; jails and penitentiaries are full, and that paper. the work of ruin goes on.

earth, if each did by others as he would have of their correspondents. It was found to be quite others do by him? Would any wish himself to loose upon the doctrine of retribution and future be bound, or scourged, or sold into captivity? punishment. But, Mr. Beecher answers it cha-Then let him not do it to another. Would any be willingly torn from the wife of his bosom, or the children he loved, and condemned to hopeless exile amid those whose hearts never yielded to a moment's tendering of the shirtly of th moment's tenderness at the recital of his woes? him though you drive him interest so many holes, Then, says the gospel of the Saviour, let him not do it to another. Is it not a Golden Rule that is here brought to view? This is one of the features of the Gospel of grace. And how the whole system glows with the light of Heaven! Is it not everywhere stamped with evidences of its own dieverywhere stamped with evidences of its own di-vinity? What a spirit it breathes! What be-quickly as he can, and with a little fuss as possinevolence it everywhere inculcates! What light ble. Mr. Beecher is not a man of definitions. it shoots across the often shadowy path of life! He can scarcely frame one, though he may try, What consolation it brings for the mourning! as he does, ever so hard. He can simply describe, What instruction for the ignorant! What peace to the distressed! What glad tidings to a world lying in wickedness! There is not a wo that springs from the root of sin, that it would not think of holding him to accuracy in any matter. cure, nor a tear that flows from the eye of anguish,

that it would not wipe away. Have I done you in his books, are only partially correct. They are an injury? The gospel bids me repair the injury often nearly so, but as often not more than half I have done. It bids you forgive my error, and true. For this very thing they are all the more seek to do me good. And would angry words, or striking, and the more surely captivate a crowd coldness, or indifference, manifested on the part of readers. For the picture que is more taking of either, or both heal the heart half a multitude than the hamonious. of either, or both, heal the breach half so quick? You have an enemy. Christ says, "Save him;" "Bless them that curse you, do good to them that blaze,—at this he has no surjector. But he will some of the members of the Church. At one of hate you." And where were bickering and strife, if such a spirit dwelt in all? Malice dies out of the heart when the spirit of these holy precepts:

And how far-reaching is the holy rule the Saviour gives: "Therefore, ALL THINGS, WHATSO-EVER ye would that men should do to you, do ye is to aid in the interpretation of the Scriptures: but, in that light we find abundant light. We

ONE WEEK TO LIVE In an interview between Coppie and Cook, two of the Harper's Ferry victims, Coppie said to his fellow prisoner, at parting:

"John, our time is drawing short." To which Cook cheerily replied, "Why, Ed, we've got another week;" and he made this seem long. One faculty at least was in full play-that of giving indefinite extension to an inch of time. A whole week? What could Coppie mean by the time "drawing short?" Getting gloomy, per-haps; looking on the dark side. Why should a man put on serious airs so long beforehand? Thus he seems to have reasoned, and thus we see [the

"ruling passion strong in death." Surprising delusion | that a man within seven days of eternity should scarcely think himself

But he was like most men, and reasoned as well Reason, indeed, is little used in an affair like this Even knowledge is made of no account, for against reason, and knowledge, and warning, and appeal, the human mind is ever saying, cheerily-"time enough yet"-a week, a month, a year, it matters little which. By this perverse mental force, sermons are neutralized, and the appalling array of death's trappings and trophies is turned aside from its effect.

But Cook's "week" came round, and so will the last moment come to every one. All around us are those who have entered on their last few days, who cannot say, "We've got another week."
Every man is sentenced, and he goes about every day as under a keeper, awaiting the act of the executioner. Avarice, ambition, and mirth, do not help the matter. The most thoughtless as well as the most serious, stand on the trap-door of. death, and the angel of destruction waits for the word to cut the gord and close the scene. Who

A CHRISTIAN MOTHER'S FAITH We have always honored the heroic faith of the

old mariner, Sir Humphrey Gilbert, who, when his two small barks were about to be separated by a furious storm, with little likelihood that either would outride it; gave as his parting salute, courage, comrades, heaven is as near by sea as by land." But the following record of a noble nation, and at the same time self-consecrationall of which compose the very essence of the

An affecting incident was, not long since, recration which the church of Christ must have if she would extend her triumphs over the world. the church. He attended Lafayette College, and finished his course at Princeton. He devoted himself to the missionary work in Africa. In mitted, however, cheerfully to the Lord's dealings, with the remark :--

She was poor, but had always managed, by the sale of thread and other little articles of her manufacture, to lay by fifty dollars a year for the aid

"Now my dear son is gone; my fifty dollars

REV. HENRY WARD REECHER.

This gentleman is not only the idol of a section sends gray hairs down, with sorrow, to the grave.

And so, because all do not do by others as they

they whose right it is to be free, are mocked, and One of these sermons has called down about him the work of ruin goes on.

And how long could oppression continue in the severe criticism of the strongly orthodox press, such as the Boston Recorder, the Christian Intelligencer, and the like, together with that of some

> and in that he is unequalled. But every accurate whatever; for he is not, and cannot be an accurate man. All his fine things uttered as published Mr. Beecher must go as he is, and be rated at what he is worth. He is a man who can make a

man is more sensitive to it than he, for he is fully that of the American Tract Society, an open corsensible of his weak points. We hope, therefore,

thing. He is abroad giving a lecture upon "Bar-gain Making," and which is described as but a medium affair; but which he has filled with flings believe that slaveholding was necessarily sinful. There was no such thing as a thing being bad per are to demand the things that are just and equal and slanders of his brethren, in the ministry, and There was no such thing as a thing being bad per of others, and they are to demand only the same of the orthodox churches. Now it is time that se, or good per se. That was a scholastic subtlety. Nothing was bad per se, and nothing was good of us. Right reason is to direct, and our acts are to be correspondent. We are to give to him who asks, as we might reasonably ask. Never are we

> A writer in the Christian Register shows us how Mr. Beecher appears when seen from a Uni- emancipate his slave, he fellowshiped him, and tarian standpoint. He says:
> "Indeed, undertaking to locate.' Down East,

and tell where it lies, is like joining a theological hunt in pursuit of Henry Ward Beecher. You resy, the preacher is by this time in another quar- so, or half the Churches in Brooklyn. Mr. Beecher ter of the heavens. At any rate he is where the last word he said left him. This uncertainty and apparent contradiction which is so trying to some, uncomfortable to many, and fun to more, may be accounted for by the fact that the Brooklyn preacher has, in a certain sense, no principle at all, either moral or theological. That is, no philosophical principles which mark the boundaries of thought and action. He speaks from good ethical instincts, and generous, noble affections, which commonly overstate whatever they state at all, especially when they are directed toward anything that can be put in intellectual form. And on this account probably no honest man says more things that he does not mean. With all our admiration for him, and rejoicing in his noble nature, we have listened to him when we thought) him noisy, vociferous, and déclamatory; when, if auti-slavery, they had made a terrible mistake in we had been on the right terms with him, we the Herald office. Because the missionaries said we had been on the right terms with him, we should have rushed to the platform and soothed him down by putting our hand on his shoulder and telling him exactly what the case was. 'Good off these Churches, When we looked at the tellow, this is only a public meeting; don't overdo. You are not saying anything that requires can Board, in regard to slavery, we were sur great emphasis. What are you paying on so for?
Why get so heated hammering cold iron? Heat your iron.' Mr. Beecher is an uncertain quantity slavery which he utterly abhorred, it was bigotry to the Recorder, because his statements overflow all limits of doctrinal or theological phrase. . It is not because he is declamatory within those limits. will head the warning that his time is "drawing which must always be outside any such conditions. And the attempts of the Recorder to assign him a

place, always reminds us of the pup and the swallow. bare white we and The Presbytery Reporter. growth met ma grantle en de Aller

THE WAY TO EFFICIENCY AND INDE PENDENCE:

Feeble churches that aspire after a solid growth need to make it their special aim, in the first place, mother in Israel exhibits even a higher order of to develop the workings of that charity whereby faith, together with a charming Christian resig- each shall become a genuine Christian Household and, in the second place, of that activity, whereby alone this love can live. This activity, to be permanent, must be systematized.—How?

lated by Dr. Nevin, to show the spirit of conse- toral labors, may be more watchful of opportuni-1. Many pastors can be more faithful in pas ties, and may more regularly make it a matter of Two plain, poor people lived within the bounds of the church of which he was pastor. Their son duals as seem to be in any degree touched by the Divine Spirit. And, that they may be perpetually reminded of this duty, and incited to its fulfilment to make a statement to the church, each month, fulfilling one of his engagements to preach the at one of the regular prayer meetings, of their labors for that month and of the general condition labors for that month, and of the general condition

> 2. The officers of the church, with all those of their duties; and that they may be perpetually reminded of them, they may be requested to add

more watchful and quick, to follow up any good through the press, and there it must remain, impressions made on their hearts. That they may unless the means of perfecting it are furnished. Rev. Dr. Edgar, and Messrs. Dill and Wiltheir office, they may be asked to make monthly and it is feared that protracted and severe labor son, the Irish Deputation to this country, landed report of all that they have done, and of all facts under the sultry skies of India may terminate at Queenstown, Ireland, on their return from of interest, within their knowledge, to the Super- his life before this work is completed, unless it But let us not leave the impression on any mind bereaved, stand trembling and aghast, and heart that the British Government in India has become the sight. It mocks at law. It laughs

4. In many churches, again, there are intelligent members who, though neither officers nor teachers, are yet able to do good by visiting from house to house with tracts and Bibles, inviting the neglectors of worship to the house of God, gathering children into the Sabbath School, administering to the bodily and the spiritual comfort of the sick, of strangers, widows, and orphans, and doing good in all ways, as they have opportunity. The number of these visitors may easily be increased; the work may be cut out for them, in varying amounts to suit persons of various amounts of isure; each one may have his parish, large or small, according to his time and ability; and then, in order that they may be perpetually reminded of their duty, incited to regularity, instructed in the best methods of performing it, and encouraged

given in to the Superintendent of Visitation, and the summary and substance of them be laid before the church. 5. Any other Church Committees, for the promotion of temperance, e.g., or for the conversion of Romanists, or for any good thing in which the church sees fit to engage, may make their regular statement at this Home Prayer Meeting. In short, whatsoever of a moral or spiritual nature needs to be done, in the community where any church is located, can be taken in hand by the church; and the habit of looking after all these interests of the Redeemer's kingdom, of laboring for their promotion, of listening to the story of each other's efforts, and of uniting in prayer for these objects which come home to all hearts, this

to be faithful, their monthly reports, also, may be

flow and exercise in action. The arrangements suggested above are very simple, and need only to be fairly started, to beome self-sustaining. This is a fire that creates its own

habit will help to keep Christian hearts warm, to

make Christian affections natural, healthful, and

abundant, through this natural and regular out-

MR. BEECHER AND SLAVERY. A protracted debate has been maintained in Mr. Beecher's Church respecting the appropriations of its missionary collections to the American Board, whose relations to slavery are opposed by be no safe guide to follow a single inch out of the the meetings last week Mr. Beecher made an elabobeaten track. It is nonsense therefore, to quote him as authority, for anything, though it is pleat that he preferred the American Board because it sant to read what he says, for the graphic power is was old, and was hallowed by association. It was his supereminently.

Objected to the American Board that it was a close corporation. He compared its action with the compared its ac even so to them." It is a principle that is to run bash to the Boston Recorder will keep a good eye on the question of slavery, he proceeded to deven so to them." It is a principle that is to run But let it deal gently with him, after poration, much to the disadvantage of the latter. through all the wide field of morals, and reach to all. He will be sure to answer to the lash, though away back to the time when there was no agitaevery department of human society. It is intended to bless a world. The wisdom of the Scriptures But Mr. Beecher is now doing a very foolish tablished were independent; their independence, to say, or do to another what we should think it he gets for his idiosyncracies he takes a poor way it was baneful in its influence or not. The Amewrong for him to say or do to us, were we in his condition and he in ours.

EVANDER.

The question who regard to slavery was whether he gets for his idiosyncracies he takes a poor way it was baneful in its influence or not. The American Board had taken this ground: that selfish ligion. He had betten be accused, and stop that slaveholding was reprehensible; but if a man were put in circumstances where he could not help it, he was permitted to do so. If a man could not would sit down to table with him, and so would Christ He would go through fire and water to stand by that man. The Board had done all that they could to enforce these doctrines. But it was see him, and yell with exultation at being in at the death, but when you come up, he isn't there." the Choctaws should become anti-slavery before the Choctaws should become anti-slavery before While the Recorder is on the track of this he- Dr. Spring's or the Mercer street Church became

reviewed the course of the American Board in regard to slavery among the Choctaw Churches. He thought the book of Corinthians the best adaptation of Christian principle to the actual state of things, and next to them he placed Mr. Treat's report on the American Board and slavery in the Cherokee and Choctaw Churches. Mr. Beecher presented the history of the Board's action in regard to slavery, and read at length from Mr. Wood's report, accepted by the missionaries and Churches' as their guide in matters pertaining to slavery. If by their vote they withdrew their sympathy from the American Board, they might just as well withdraw it from their pastor, and vote that they would not hear him preach any longer, for he held just such views. That was a natural reason why he sympathized with the Board, and if he was not that they could not bring the Choctaw Churches up to this agreement, the American Board had cut course of the Churches contributing to the Ameriprised that the American Board had taken such ground as it had. If there was any one form of for liberty. In the advanced anti-slavery move

Christian Advocate. TAMIL AND ENGLISH DICTIONARY, , BY DR. MYRON WINSLOW, OF MADRAS.

This great work has now been for several years

n a course of preparation, under the critical and

ments of this country there was a bigotry which

equalled any papal intolerance.

careful scholarship of Dr. Winslow. But for the want of funds, it might be completed and published within some two or three years from the present time. It is much to be regretted that so great and important a work, and one on which so much talent and money have been expended, should be permitted to stop for the want of funds. It is a work designed and adapted to pour the wealth of English Christian literature into the Tamil mind; thus striking an effective blow at the foundation of Brahminism, and establishing the Christian religion in pagan India. It is printed in treble columns on each principle, and a part of their system, to follow up page, in imperial octavo, equal to common quarto, of 1,000 pages. The etymology of the words "traced from their roots, with extended definitions and examples in English and Tamil; all the more common botanical, grammatical in the best manner, they may accustom themselves astronomical, and other scientific terms, and the terms in Hindu philosophy, being also given and explained." So very cheap is labor in India. was drowned. In the meantime the father had of the church and congregation as it stands in ing this great work will be only about seven died; but the sad intelligence came with crushing their view, and of the peculiar exigencies of the thousand dollars. The labor of Dr. Winslow upon it—a labor of some three or four hours per day for many years—is not included, as he whose duty it is to aid the pastor in counsel and is in the service of the American Board, and his "My son is nearer to me now, in heaven, than in Christian labor, may likewise, frequently, be work is a free contribution of time and culture more systematic and zealous in the performance to this service. By dividing the required sum did its work of preparing to bless the far-off into seventy shares of \$100 each, every person taking a share may receive ten copies, and thus thus it is with the descending Spirit. Little do also bind their priests to perform special ceremonies in presence of their idols, to bring about the nies in presence of their idols, to bring about the benevolent furtherance of its great object. As the clink of Mammon's box.

Others are not so potent as the clink of Mammon's box.

Others are not loved as self is loved. Others are object to the pastor's, with their leave five nundred copies of the twelve nundred observations upon the state of the church and its being printed, for the Board to dispose of in duties to the surrounding community.

In the recesses of some lowly cottage, in the benevolent furtherance of its great object. As In the recesses of some lowly cottage,

3. Sabbath School teachers can generally do soon as fifty shares are thus secured, this immore for their classes than they have been wont portant work will be resumed; as the Madras shall go to some other servant of Jesus Christ!"

Ah, dear brethren, how long would it take to convert the world, if every Christian had the same visit of colf-consecration as that noor mother?

The work is already one-third remainder. The work is already one-third remainder.

process. Dilution, then fermentation, involving teousness. Till then, we have no reason, no a slight change of the relative proportions, and it is done. The sourcest of all the things we only when, in the final accomplishment of David's taste is only the sweetest bewitched. A parallel to this fact we find in the chemistry we taste are the distortions of something quite

factory in his house and heart. Children are God's great gift, and are de- his own lips the touching and close appendix to signed, in many ways, to minister to our happi- the supplications of the crowned Singer of Isness. They do this especially by the care and rael—"The prayers of David, the son of Jesse, labor they demand, thus reminding us of their are ended. "sweet burdensomeness." But how often this sweetness becomes a positive acid by the process to which it is subjected! From a privilege, a kind permission, the labor is changed into a hard, inexorable duty. The sewing, the mending, the feeding, the clothing, keep the laborain full blast, and incredible quantities of this article are daily produced for home con-sumption. So loaded is the atmosphere with that respiration becomes difficult, and all

bright things, such as the faces of children, lose their lustre. To help, by word or act, our fellow-men, to bear a part in sustaining the institutions of a civilized and Christian community, is one of the rich perquisites belonging to our earthly life. And yet, with not a few, the performance of a duty that involves a pecuniary sacrifice, is well. nigh as painful as a surgical operation. It is affecting to see how the sweet words of mercy, appealing for help, passed through the laboratory

of the heart, turn to bitterness. Every collector of our religious charities has often marked the sourly solemn look of not a few, when the opportunity of giving is presented to them. Why is this? because they are unable to meet the demand? By no means, for the demand is always conformed to the ability, and usually falls far below it. Nor is it because the object sought is unworthy of support. Angels would rejoice to aid it. They know it is good, but they have no heart for it, and steal, with uneasy feet, along a way that was made for conquerors to tread. Some persons are cheerful workers. In the family, in the church, and in society, they are ready for every good word and work. Their time is spent in losing, and so in finding their They are never disturbed by a fresh appeal for help. If they can respond, they do so cheerfully. If they cannot they as cheerfully refrain. These are the pillars of our churches, and the moving power of every good enterprise. Their example stimulates the slothful, and urges forward the lagging. They do not worry, do not look sour, do not chafe at the sight of a burden. They bless and are blessed. Let their number be multiplied!

OUR GOOD WORKS.

From the last book written by that admirable English authoress, A. L. O. E., entitled the third we have reason to believe will be passed out "Christian's Mirror," we extract the following. of it, hence we have had unusual facilities of per-Ayliner is an eminent Christian, and Philias is sonal observation, and therefore from a broad and

Aylmer. But there is something so discouraging, so humiliating in such close self-examination, that there is no religious exercise which the soul would more readily omit.

Philias Discouraging it would be, nay, leading to despair, had we not to do with a Master who has compassion on our infirmities, and who. for the sake of his dear Son, accepts, approves, and even deigns to reward the imperfect services of our love. There is an Eastern anecdote which illustrates our position in regard to our divine

A poor Arab, passing through the barren desert suddenly came upon a spring of water-bright, refreshing, and pure. While slaking his burning thirst in the fount, it appeared to the weary man that never had there before been known water so delicious to the taste. He deemed it worthy to be carried as a gift to the caliph, the chief of his race. So the Arab filled his flask from the sparkling fountain of the desert, and went on his solitary way. Far he travelled, and suns had risen and sunk before he reached the presence of his sovereign, and presented to him the water which he thought so sweet and pure. The caliph tasted it and smiled, and ordered a rich reward to be given to him who had brought the water from the desert. The caliph's attendants pressed around, eager to taste the wondrous draught which had been so highly valued; but they were obliged to content themselves with the sight of it—they were not suffered more closely to test it. When the poor Arab had withdrawn, overjoyed at the acceptance of his gift, the courtiers prayed the caliph to tell

them why they had been forbidden to drink. "Because," replied the caliph, "the water having been long carried in the poor man's flask, charm of the "Sketch-Book" remains unbroken; had become corrupt and evil. I would let none the old fascination still lingers about it; and taste of it but myself, lest any should have shown disgust at its impurity, and so have wounded the mysterious door which leads back into the haunted in his humble attempt to please his lord."

Aylmer. I understand and accept the application of the tale, however mortifying to human pride. All that I can offer to my God is impure, The same playful humor, the same touches of yet He mercifully deigns to accept it, and graciously conceals from my fellow-sinners the im- I admired still more, the entire absence of all perfection of the works which are done with a de-literary jealousy, of all that mean avarice of fame,

Philias. To please Him, not to merit His favor. Come to your heavenly Father in the spirit of a little child who plucks a daisy from the sod, and lays it at the feet of his parent. The devoting of your time, influence, energies, talents, love, in humble, trusting faith, to Him to whom | finish this sentence.' Saviour's blood hath reconciled the sinner, and doubt not that the Father's smile will rest upon the early hour of six, I saw his study window

PRAYERS FOR MINISTERS. may take! Who can tell the history, or trace and persistent toil; and have recalled those words the wanderings of you cloud that sails in light of Dante: and glory across the sky, or indicate from what source its bosom was filled with the vapors it is yet to shed back upon the earth! Perhaps. though wandering over the tilled field and the peopled village, its stores were drawn from some shaded fountain in the deep forest where the eye of man has scarcely ever penetrated. In silent obscurity that fountain yielded its pittance, and lands that shall yet be glad for it. And even depths of some humble heart, may be going on It would be a poor result of all our anguish and the work of pious intercession; in answer to wrestling, if we were nothing but our old selves which the grace of heaven descends on us and on our children, on the labors of the wondering blind loves, the same self-confident blame, the and joyful pastor, and on the hearts of the far same light thoughts of human suffering, the same heathen, until the wilderness and the solitary place are glad for them. The time is to come, when from every home, brethren, such prayer we have sent forth irrepressible cries in our lonelishall arise. Let us sustain and swell, in our ness. Let us rather be thankful that our sorrow day, the ascending volume of supplication that lives in us as an idestructible force, only changing is yet to roll around the globe, and never to fail, its forms as forces do, and passing from pain into nntil over a world regenerated and purified, the sympathy—the one poor word which includes all morning stars shall again shout for joy, and the our best insight and our best love. earth, emerging from her long and disastrous

SWEET AND SOUR.

Chemistry informs us that the transformation the heavens in her unsullied brightness—a new of sugar into vinegar is effected by a very short heaven and a new earth wherein dwelleth righright, to intermit our supplications; and it is prayer, his greater Son shall have come to reign king over all lands, and to have dominion from common life. Not a few of the sour things sea to sea; it is not until that prayer shall have been made for him continually, and he daily different. Almost every one has a vinegar manu- shall have been praised, that the believer remaining on earth, will be warranted to adapt to

Rev. W. R. Williams, D. D.

LIVING ON EXCITEMENT. He lives the longest who eats plain, substantial

food, and drinks pure water, other things being equal. But many prefer highly-seasoned and mixed dishes and stimulating drinks. All such persons die before their time, asually from insuition or wasting disease of the bowels. As certainly will the mind suffer declining vigor and efficiency, its stimulants being novel reading and a morbid thirst for new things.

In the moral or spiritual world the general principle holds true; hence, those who feed on the "pure milk of the word," who travel in the "old paths," are the surest to grow in the exercise and practice of principles, stern, high, and life-giving. What highly-seasoned food and stimulating drinks are to the body, what novel reading is to the mind, sensation preaching is to the heart; and yet after "these three," the great world, the masses run with eager pace. It is suggested that the clergy should do all in their power to put down the last practice, by not allowing it to be heralded in the papers when, or where, or on what subjects they are to preach. That is the best "society" which always attends its own meetings when its own doors are opened, and which seldom attends any others. Gadding about creates a pernicious excitement, it unsettles and dissatisfies. Let every man attend religious services as a matter of course, the matter of worship, of prayer, and praise, and meditation being the absorbing objects; all other things being considered as unimportant incidentals. Let no man inquire whether "Paul or Apollos or Cephas" is to preach, and let him take it for granted that the great theme shall be, "The Lamb

of God which taketh away the sins of the world." How wide is the departure from these wholesome ways, may be estimated from the fact, that in a secular daily newspaper for Saturday, there are over fifty "notices" under the "religious" head, of places, themes, and preachers, but not one of them announces a discourse on the subject of "Christ, and him crucified." The whole of them ranging, up or down, from John Brown to the that on the great subject of black and white we are "on the fence." This would do us injustice. We are very decided in our opinions. The first third of a century of our life we passed in the very liberal view of the whole question, we most unhesitatingly declare that we are on the other side; and lest this should not be explicit enough for some, we will further add that we are on the right side, so that our friends North and South may hereafter know where to find us, that is, not on the fence, but on the other side of it, the right

LONGFELLOW'S REMINISCENCES OF IRVING.

At the meeting of the Massachusetts Historical Society, held on the 15th instant, to commemorate the death of Washington Irving, Professor Henry W. Longfellow offered a series of resolutions, prefacing them with the following eloquent remarks :

Every reader has his first book. I mean to say one book among all others, which in early youth first fascinates his imagination, and at once excites and satisfies the desire of his mind. To me this first book was the "Sketch Book" of Washington Irving. I was a school-boy when it was published, and read each succeeding number with ever-increasing wouder and delight; spell-bound by its pleasant humor, its melancholy tenderness, its atmosphere of reverie; nay, even by its graybrown covers, the shaded letters of the titles, and the fair, clear type, which seemed an outward symbol of the style

How many delightful books the same author has given us, written before and since; volumes of History and of Fiction, most of which illustrate his native land, and some of which illuminate it and make the Hudson, I will not say as classic. but as romantic as the Rhine! Yet, still the chambers of youth.

Many years afterward, I had the pleasure of meeting Mr. Irving in Spain, and found the author, whom I had loved, repeated in the man. senitment, the same poetic atmosphere, and what which counts what is given to another as so much taken from one's self,-

"And rustling hears in every breeze,

At this time Mr. Irving was in Madrid, encompared with the mighty debt which you owe, gaged upon his "Life of Columbus;" and if the are but as the perishing daisy. As little could work itself did not bear ample testimony to his the worthless flower purchase the comforts of a zealous and conscientious labor, I could do so home, supply the numerous wants of helpless child- from personal observation. He seemed to be hood, as all the noblest deeds of man buy for him always at work. "Sit down," he would say; "I a claim to heaven. Come as the child, in simple will talk with you in a moment; but I must first

One summer morning, passing his house at the flower, and the countless riches of His grace already wide open. On my mentioning it to him afterwards, he said, "Yes, I am always at my work as early as six." Since then I have often remembered that sunny morning and that open window; so suggestive of his sunny temperament How vast a range of blessing your prayers and his open heart, and equally so of his patient

"Seggendo in pluma In fama non si vien, no sotto coltre, Senza ia qual, chi sus vita consuma, Cotal vestigio in terra, dise lascia Qual fummo in acre ed in acqua la schimma. "Seated upon down,

Or in his bed, man cometh not to fame,
Withouten which, whoso his life consumes Such vestige of himself on earth shall leave As smoke in air and in the water foam."

OUTLIVED SORROW.

He had not outlived his sorrow, nor felt it slip from him as a temporary burden, leaving him the same man again. Do any of us! God forbid