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GENESEE EVANGELIST. Whole No. 723. and the physical shift in the monthless of #10

THURSDAY, MARCH 22, 1860. PHILADELPHIA,

Poetry.

THE SHEPHERD'S CARE.

our Hymn Book, they would have been sung more than once, in public worship, during the few years of my ministry. It seems to me that the ministry is meagerly set forth in our book. I preach on education for the ministry, full once a year. I.celebrate: the anniversary of my installation as often as it returns. Ordinations and installations are not uncommon services; hence; the ministry is a topic which claims some variety. The last of the four hymns in the Prayer Book ought to be in our Psalmist. Should you see fit to publish the lines I have written, they may possibly prompt some one to In our restings, but you as an or prompt some one to write a good hymn on some aspect of the general sub-ject; and I think that any one of nine tenths of the voject; and I think that any one of nine tenths of the vo-lumes in my library, is not worth one really good hymn; such, for instance, as, "My faith looks up to thee." I would rather be the author of this hymn, than the author of any one volume that any one of the three great Doctors Alexander has written. Your neighbor's "Stand up, Stand up for Jesus," is another meritorious hymn-we sing it almost every week in some of our meetings. E. W.

The pastor's life is peaceful, . His charge, the shepherd's care; He feeds his flock with wisdom,

He lifts the voice of prayer.

He leads in verdant pastures. And by the silver rills, That murmur sweetly flowing From everlasting hills. How beautiful on mountains,

The herald's feet appear, Proclaiming the glad tidings-Salvation, peace are here.

So beautiful the pastor's, In sandals well bedight, Beyond the bloom of roses, Or sheen of lilies white.

The gospel's preparation, And readiness for peace; In these he journeys heavenward, His footsteps never cease.

Till all his charge are folded Within the Saviour's breast, Or he with all his fathers, Is gathered to his rest.

Till on the mount of glory, Amid the holy throng. He praises God, his Saviour, In one eternal song.

Correspondence.

THE LAST DAYS OF THE REV. ETHAN OSBORN.

As "the memory of the just is blessed," it affords us pleasure to treasure up their utterances

chapters of Jeremiah, and the first and third parts of the fifty-first Psalm were sung. During the precious revival, with which God

was pleased to bless the church of Fairfield the winter before his death, his heart was so deeply in the work, that at all hours in the night, he might be heard pleading with God to carry on that blessed work. His spirit was so much in the revival,-he was so much absorbed in it, that he really thought that his bodily presence had been been known to do, when at the table.) in it. Hence he would at times tell the family, 'My flesh shall slumber in the ground. how he and the pastor of the church had con-'Till the last trumpet's joyful sound ; versed with the inquirers. Dear man of God. it Then burst the chains with sweet surprise, was not his fault, that he was not personally in And in my Saviour's image rise.' the work, pleading with sinners to be reconciled "During the evening he continued in the same to God, and pointing the inquirers to the Saviour. happy frame, and several times requested a favor His spirit was villing, it was only his flesh that ite hymn to be sung: such as. was weak. P rhaps no one entered more heartily "How firm a foundation, ye saints of the Lord, Is laid for your faith in his excellent.word! into the work-perhaps no one prayed more fer-What more can he say than to you he hath said? vently for it. Weak, infirm and afflicted as he was, his intense interest for perishing souls drove

sleep from his eyes, and caused him to spend the silent, lonely hours of the night wrestling with God. The burden of souls caused him to spend many a sleepless hour. May we not have the pleasure to believe, that in those sleepless hours. "as a prince he had power with God, and prevailed ?" There may have been the secret of some of the church's power with man.

his Divine Songs. It is mysterious, why one, who could not remember any thing worldly for five minutes, should have remembered God's glorious work in Fairton so well. It shows where his heart was-what lay nearest to it. The worth of souls, and their sal-"He then for some time spoke of the many bless vation, had an interest to him far transcending all ings he had enjoyed through life, and closed with the earthly things. The glory of God, and his blessed words: 'My early home was a very pleasant one, cause, could not be forgotten by him. They were and since I left my father's house, the lines have too deeply engraven on his heart to be effaced in fallen to me in pleasant places,' &c. Through the

and case the agonies of the body.

"Not more than others I deserve,

Or beg from door to door."

Yet God hath given me more;

For I have food while others starve,

time or in eternity. night he slept but little, and often spoke of his We are informed, that, "for some months bechildren and relatives. fore his death, his heart was wonderfully drawn "The next day he slept easy during the most out in prayer, for his neighbors, his church, the of the forenoon, after which his restlessness reneighboring churches, and for ministers; and turned with a difficulty of breathing. His phymany times through the night his low voice could sician gave him medicine, which relieved his be heard, pleading for them with tears." breathing, but nothing could ease his distress. A great burden of his prayers, until a few weeks

About twelve o'clock that night, he expressed his previous to his death, was for the salvation of sinbelief, that he should soon have a happy release ners; but then God seemed to say to him, it is from pain and sin; and spoke words of comfort to enough-vour work is done-let them alone-prehis family. From that time, though he tried to pare to come home. His prayers henceforward, speak, we could only distinguish such words as, were mostly for himself, that he might be freed Jesus-triumph-joyful-heaven opened-saints from all sin, and fully prepared for his heavenly

in bliss-mysteries revealed-glorious manifestarest. His last burden for others had been borne | tions,' and other expressions of like character, -his agonizing prayer for them had been put up showing that though he had intense bodily sufferbeing heard to say, 'The valley-the shadow,' he of mental vacuity. If it happens at times to par- upon quicksands, always lost. But there are others was done. He hear the call, come home, come home. He appears to see the peaceful harbor heaving in sight, and he prepares to enter in. Also the storms from the He replied at intervals. 'Yes-good Shepherdadversary, which usually assail the heavenly Jesus-Deliverer-faithful to the end.' "Friday morning, he expressed the desire to mind. Fiction is essentially unsuggestive, and means be thrown away. mariner as he nears the port of peace, began to depart and be with Christ. He then made a instead of stimulating the thinking or the reasondescend upon him. The powers of darkness, knowing that they have but a short time, give vent strong effort to address those around him, saying, to their malice. They do their worst, before he languor. 'My Christian friends, for the last time'- but is forever beyond their reach-worry him, whom nothing more could be understood." they cannot devour. Those malicious fiends are Doubtless, God, angels and spirits of just men unwilling to let a single holy soul pass through made perfect understood more. It was his last the dark valley in peace. (It seems to be a valley address, short indeed, but the will was taken for the deed, and he was taken home. Truly "his skill of literary joinery, and inasmuch as the aupeculiarly haunted by fiends. Hence it is so fearruling passion was strong in death." And what thor is a merciful man, and has readers also who ful to pass through it; and fearful indeed is it to that soul, who has no Jesus with him in the valwas that passion? It was the passion of a Chrisley-no everlasting arms around him and undertian. His last audible words showed what lay neath him.) He who has fought those wily fiends nearest his heart. In view of his happy, triumphant death, who is one of his books; that all the persons to whom we many a hard battle by the way, may expect another at the end of the way. "It is enough that not ready to exclaim, "Let me die his death, and the servant be as his master;" the master had to let my last end be like his; let my last utterances be like his." Reader, would you not rather die or may threaten, the curtain will descend at the endure "the hour and the power of darkness," his death, than that of the greatest statesman our last page on at least a dozen most blissful weddings inst at the end. Father O. had his dark hours, country has ever known? Would you not rather | with spinster aunts and bachelor uncles, all rich when near the end of his race. Like his Master, have your last words like his, than like any of and good-natured, and overflowing equally with the powers of evil assailed him. He must have earth's great ones? Would you not? To die his love, friendship, and felicity; so it is in the book one more victory before he enters into his rest. But He, who had been with him through the long death, you must live his life. journey of life-He, who hath said, "I will never He was a Christian. It was his greatest honor leave thee, nor forsake thee," did not forsake him that he was a Christian. As the Christian minisin his last conflict with his malignant foes-Jesus try was the greatest honor that could be conferred on him on earth, he delighted in it, and in its making them all both good and lucky before they was with him in the valley; and hence, he soon duties. It was his delight to preach Christ, and passed from his hands !" came off victorious-overcame them through the blood of the Lamb, and could him crucified-to warn men to "flee from the wrath "Smile at Satan's rage." to come," and to lead them to submit to Christ. Father O. had conquered Satan, but he had not Hence that Jesus, whom he delighted to honor in conquered death. Before that relentless enemy his life, did not forsake him in death, but sustained he fell; but fell peacefully, joyfully, and in full him, comforted him and honored him in death, hope of that morning, when he will triumph even than to stimulate the mind. and will honor him in eternity. Reader, would over death. The agonies of dissolving nature were you have the same honors in death, and in etervery severe, but it was only nature that feltnity? If so, follow him as he followed Christ. death had no terrors for him. His body was thor, and that so thoroughly, that the reader has JAMES BOGGS.

"Occasionally he repeated passages of Scripture | either carnal or spiritual, we suppose the change | scenes, by repetition, soon 'pall on the minds of in the same tone of voice; one of which was the effected by the Spirit to be instantaneous. language of Stephen, 'I see the heavens opened, and the Son of man standing on the right hand of God precedes. "We love him because he a more dreary punishment than that of two conreplied, 'Yes, willingly and thankfully.' He 3.) In harmony with this precious truth, we no other mental aliment than the re-hash which drew his chair to the table, and after having asked are informed that some of the hearers of the their memories might be able to reproduce from a blessing, he sang, (a thing, which he had never gospel at Antioch believed rather than others, this unsubstantial source. not because of their own superior virtue or will-

have actually chosen him. Xet, such is our desame hymn was sung in his presence, and he at choose him, we should never choose him. Our once became calm and peaceful, as though en- carnal minds are so at enmity with God, we tion to grow out of a constant feasting on facetious during no pain, and continued so during all the should always prefer sin to holiness, and the fiction, if that can be called conversation, which time of singing the hymn. It seemed to soothe world to God, to our just and eternal condemna- is composed almost solely of light and laughable On that happy Tuesday evening, "Having retired to bed, he repeated the words of Watts, in all things are become new; and ALL (the) who, ever straining after something farcical or THINGS ARE OF GOD." (2 Cor. v. 17, 18.)

CONVERSATION AND READING.

G.

Respectfully submitted.

An English writer, from whom you published n interesting extract in one of your late issues Mr. Editor, complains of deficiency in the conversational faculty among the women of our time. This deficiency is an obvious fact to many minds, and his attributing it to the close studies at home after school hours, to which young women are often subjected, is, to a certain degree, doubtless just. But there are other cather operating against the acquirement, on their puts of conversational ability; and one of very considerable potency, we take to be the unfortunate disposition and practice with young women to devote most of their spare time to works of fiction.

It will surprise him who for a moment reflects ow large an amount of this substance or shadow, rather, may be taken into the mind without any perceptible increase in its growth. The literature of fiction yields, unquestionably, a large amount useful.

of excitement of a certain kind. Like some other stimulants, however, it leaves its victims in a state

those to whom, from previous perusal, they are In this case, the infinite and sovereign grace already familiar; and we can scarcely conceive of of God.' He took but little notice of any thing, first loved us," and chose its in Christ Jesus, firmed novel readers, condemned exclusively to until he was invited to supper, when he promptly "before the foundation of the world." (Eph. i. each other's society for any length of time, with tions.

The readers of fiction, as a general thing, suringness, but because "they were ordained to render themselves entirely to its dramatis persona eternal life." (Acts xiii. 48. See Acts xvi. 14.) and the scenes described, while the author of the Lydia's willingness to receive the truth of the illusion with all his creative power, holds nothing gospel in the love of it, was the effect of the like so important a place in their estimation as Lord's opening her heart to do so. It is true, punch bears, in relation to his puppets, in the indeed, that we have no evidence that the minds of his auditory, or the cook, who furnishes Lord has chosen us, until we, by renewing grace, savory viands, in the mind of the epicure. Nothing can come of nothing; and how should What more can be say than to you he hath said? You, who unto Jesus for refuge have fled.''' Afterward, when racked on a bed of pain, this us, to save by regenerating power, until we

We have known a certain species of conversation. "If any man is in Christ he is a new anecdotes, bon mots and puns. We have occasioncreature; old things are passed away; behold ally met persons addicted to a habit of this kind. funny, seemed to imagine that ceaseless cachination was the end and aim of all social intercourse; and that to be able to maintain perpetual hilarity. wherever they appeared, was to shine. But in any circle, anecdotes introduced neither for embellishment nor illustration, but as the staple of talk, by no means make a bearable entertainment, much less conversation, except for the shortest possible period of time. or for the most frivolous of all vapid people.

It were a most valuable service to the young, Mr. Editor, for some one of sage experience in the volume of life and in books, to present some wise counsel on the selection of works suitable to develop and energize the mind, and to enrich the emory with thoughts, ideas, and themes adapted o occasional and varied conversation. The subject seems to us well worthy a volume; but if ome one or more, sir, of your own able editorial staff could be induced to devote the time requisite to a series of short articles in your columns, on helps to conversation, they could not fail of awakening interest, or of being alike welcome and

There are some, it is true, on whom the best precepts and the sagest advice are as treasures cast

inventing excuses for disregarding them-however | and the paternal protection which he gives to the plausible all this may seem to us-it is a most poor. Surely, there are enough of them, in all inhappy frame of mind—this is not love at work conscience, under his eye, to excite his compassion but some lurking selfishness, in the dark closet, and call out the kind feelings of his excellent unhappy frame of mind-this is not love at work heart. And their cries are importunate, likewise, enough to move him to action, if he be so kind pulling the wires, confounding moral distinctions, and perverting all good and generous affecand benevolent.

THE ITALIAN QUESTION.

soon work out its own solution. The curse of Italy

has been the presence of foreign or mercenary

troops, keeping the people in subjection to their rulers. Left to herself, she would before this

ime have been free and united; and will now soon

inevitably and surely be free and united, if the

esolution of France and England can be main-

eror's advice he will not take.

natic, and encourage resistance. Sympathy is

sought, too, and has been expressed in Ireland,

former occasion.

over the Italian people.

tained

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In Naples, the tyranny is becoming every day more grinding and intolerable, causing the oppressed to pray almost for a return of the days of Every item of news from Europe seems to indithe infamous Bomba. How long they will be able cate that this question, just now the most absorbto tolerate it, and not strike, even when the iron ing in the political circles of the Continent, aps forced into their very bones, no one can predict; proaches a crisis. What the solution of it will be, but if the North and South unite in one vigorous no human foresight seems to be able to divine. effort for liberty and union, the poor old feeble It may be in favor of "liberty," and open the Pope will be able, with all his friends, to make but way for the spread of the truths of the Christian little resistance. He is trying, in the meantime, to eligion, and the enfranchisement of the human stir them up by allocutions and encyclical letters to mind; and it may also be the opposite, and rivet the fetters of despotism more firmly than ever clearly perceive—only he means to wait and if he clearly perceive-only he means to wait, and if he annot uphold his temporal power, be buried under

The active elements of the solution seem to be its ruins the following: the London Morning Post of Feb. 3, says that "a virtual alliance has been effected It is also said that Savoy is to be annexed to France; if so, then the word will go forth to the between England and France, for the settlement provinces of northern Italy, "Annex to Sardinia." And if it is to be left to the people to say who of Italian affairs," not by treaty, but "from the force of circumstances, and that it already begins shall rule them, Victor Emanuel will soon find to produce its consequences-that it is determined his sway extending over the whole of the beautiful that no intervention shall take place in Italy, and peninsula. Our Arch. John says, "There was a that the people shall be left to their own devices: king of Rome who did not reign;" but he is not The French troops are to be withdrawn from sure, nor are we, that there will not soon be one northern Italy and from Rome at a convenient who will do it, even to the Eternal City itself. opportunity." Now, if this resolution can be ad-Things, certainly, at this moment, favor such an hered to, it is evident that the question would

Christian Intelligencer

WHAT IS AN INFIDEL?

There seems to be a determination, on the part of a certain class of thinkers and writers. to paganize our language. They have thought good for themselves to renounce, or stand

But there are elements of opposition to contend aloof from, Christianity. But they dislike to with, the effect of which cannot be foreseen or calbe called infidels. We do not wonder at their dislike. The word has not a pleasant sound. culated. The Pope has come to a full stop, and apparently made up his mind to die by it, or to It is a name which associates the wearer thereof remain as he is -- in possession of his temporal with persons whose memory has no very sweet power-like the fat woman and the police-officers, savor with a large part of the community. But when she sat down, and said, "Well, if you want we cannot consent to the transubstantiation of anything of me, or want me to go anywhere, you a word, so as to give us an entirely new meanmust move me." He does not certainly mean to ing with the same vocalization.

give up any of his provinces; indeed, he is in The word infidel is an old word in our landanger of becoming very conscientious, and saying, "They belong to the Church and not to me, and guage. It is found in the English Bible, and there expresses the sense in which it has ever since been current-an unbeliever in the Chriscannot consent to give them up; it is impossible." In this state of mind on the part of the old man, tian religion. "Be ye not unequally yoked tono solution of the Italian question is feasible, but gether with unbelievers: for what fellowship a violent one. It will be necessary to force him, or he will do nothing in the premises. The Emhath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what

But force applied in such a case is a dangerous part hath he that believeth with an infidel?" experiment. It may be fatal in many ways. Arch. 2 Cor. vi. 14-16. The same word (apistos) bishop Hughes says there is "a key which, if the is rendered "unbeliever" in the first, and "in-Pope only touches it with one of his little fingers, would convulse kingdoms and provinces;" and, cult to show that this has been the generally from the state of things in France, it would seem | accepted signification of the word as if the Pope will not fail to touch this key, if it There are two ways in which the established becomes necessary to his interests to do so. Louis use of the term has been struck at. The Latin Napoleon is a shrewd man, but he may find the infidelis means "unfaithful." Some writers elements of strength brought against him more have undertaken to turn the English substantive formidable than he supposes. Let us see what into an adjective, with the Latin sense. When they are. There are eighty bishops and arch- a man of some notoriety as a professional phibishops-several of the latter being cardinals, and lanthropist was called an infidel, his friends vociholding seats as members of the "Senate;" there ferated, "Infidel to what? In what lawful reare forty thousand priests, or cures, and assistant lation has he been unfaithful?" Perhaps they cures, who have charge of parish churches and did not know that they were talking nonsense. "chapels-of-ease;" there are forty seminaries of but it requires some charity to think so. learning, of various grades, in which there is a A more usual policy is to treat the imputalarge number of students, directly under the con- | tion of infidelity as implying atheism, and to trol of the priests and bishops; besides, there is an answer it by proof that the person so described increased and increasing number of monks and is a theist. But everybody knows Tom Paine nuns in the religious houses; in a word, Catholi- as an infidel, and Voltaire as another, though cism at this moment is in a better situation to neither of them was an atheist. Or, the appelmake a struggle for any of its favorite aims, more | lation is assumed to charge declared irreligion formidable and successful, than at any time since -hostility to religion-and is met with proofs the conclusion of the first Napoleon's days. It of a reverential disposition, kind temper, and has spread its roots, strengthened itself, and flou- decorous speech; as if a man could not reject rished to a wonderful extent. It knows its power, Christianity, and still have praiseworthy traits and evidently rejoices in it. It is even confident of character. and menacing, maintaining a bold front and a de-Mr. Bayard Taylor recently enlogized Baron termined position; and this has never been more Humboldt's religious character. He admitted clearly manifested than during the last few weeks. that the great man was not a Christian in his The danger of the Pope's losing the Romagna faith and worship, but maintained that his naseems to have been the occasion of all its threatentural piety was pure and powerful enough to ing demonstrations, and is earnest. Every possidispense with the help of the gospel. What ble engine of disturbance seems to have been put Mr. Taylor's religious opinions are, we do not in motion, for the purpose of making a formidable know, nor are we concerned to inquire. Peropposition. Addresses to the Pope have been pre- haps he thinks the Christian religion necessary, pared and signed by hundreds of thousands of or, at least, highly advantageous, to ordinary men and women of all classes. These addresses mortals. But he evidently thinks that some have been published and widely circulated, with men are quite as well off without it as with it. the purpose of encouraging those who sympathize He insists, however, that he was "defending in the movement. Their servility is extreme and Humboldt from the charge of infidelity," by surprising, even for the Ultramontane clergy of "stating his belief that a deep religious feeling France; in fact, to any one who cherishes personal formed the basis of his character." But Mr. self-respect, the sentiments they express are re- Taylor, in his travels about the world, and in volting. We give a few sentences from one of his converse with literature, must have found them: "Your rights do not come from man; you out long ago that a kind of religious sentiment did not acquire them by violence or iniquity. You may exist without a Christian belief. Every are the most legitimate and kindest sovereign on the earth. What your people suffer ought not to not only rejected, but reviled the gospel. But be imputed to you, but to themselves, and those he has been called a "natural devotee." Was who seduce them. For ourselves, your Freich Humboldt anything more? "He that is not children, we believe that your authority cannot be with me," said Jesus, "is against me." There defined, except by yourself; and we accord to you is no exception, even for a Humboldt. If he all the rights which you give yourself. Who more than you will love justice, respect the people's Christian religion, he was an infidel. did not believe in the truth and authority of the rights, and cherish the poor? Your independence It is said sometimes that the term is one of is the salvation of human liberty. If the Pope was no longer king, the cross would be torn from reproach. It may be so, but whose fault is that? The term merely states a fact. If the every crown, and nothing could save the world, opinion of the community concerning infidels as which would soon return to the worship of idols. class is not flattering to them, the opinion has O Father! O King! O most holy and immortal been formed with no want of opportunity to victim! On our knees, full of faith, full of love, estimate correctly the value of their services to we beseech your benediction, which strengthens society. Those who think fit to cast in their our souls.' lot with them, must be content to bear the re-In addition to this, many pastoral addresses and proach, until they can wipe it out by demonpamphlets, evidently from clerical pens, have been strating, if they can, that the world is better off published and circulated through the whole emwithout than with the gospel.-Examiner. pire, calculated to inflame the passions of the fa-

and their acts. Especially is this true of their last sayings, and their last frames of mind, before making an exchange of worlds. If they have been those who have long served the Church, and been her favorites, their last days are regarded as a part of the heritage of the Church, and, if not preserved in her records and history, are at least treasured up in the hearts of her members. Their hearts make an indelible record of them in their memories.

There are few men, who have occupied no mo prominence in the Church, that are so dear to the hearts of thousands, as the Rev. Ethan Osborn. He was not widely known, but he was most dearly beloved at home. Almost the only records that were made of him were made on the hearts to whom he was endeared. Hence sad thousands collected to take the last look at his remains, and see them deposited in that "house appointed for all living." Our churches have lost men, whose reputation was world-wide, and yet their funerals failed to be attended by such a vast concourse of sorrowing ones, as came to pay the last tribute to his memory. It was no cold, formal tribute, paid, because a great man had fallen in Israel, but it was the heart's tribute-the sad office of affection.

The race of the Rev. Ethan Osborn was comparatively a long one: lacking but three months and twenty days of being one hundred years. His pastoral relation with the First Presbyterian Church of Fairfield, New Jersey, continued from 1789 to 1844; and his ministerial career over seventy years. So happy had been his entire pastoral relation, that, I believe, I may in truth say, he died without an enemy, and almost all tenderly loved him. His friends were confined to no single sect, for all esteemed him. The friends of Jesus were his friends. The universal feeling was, that he was a good man; as such all good men loved and respected him, and no tongue durst utter aught but his praise. It would have been nerilous to a man's reputation to have done otherwise.

As many have eulogized him, written and spoken of his life, we will make a brief record of restless. On Monday he was better, and quite the last months of his life, and of his death.

For some years past, owing to a fit of sickness, his memory had so completely failed, that he had scarcely any recollection of any thing earthly, except those things which had transpired in his youthful days; even the number of his own children were forgotten by him, but he never forgot Jesus-he never forgot to pray, and pray very what a glorious King is Jesus! What words can frequently-he never forgot to feel for souls perishing in sin, and to plead with and for them. His intellectual man was greatly impaired: it was a mere wreck of what it had been; but his spiritual transparent, yet they would not sink; and they man did not suffer by the infirmities of extreme sang a new song.' With a great deal more in the old age. I believe that it is an interesting fact, same happy strain." Another individual speakprostrate the intellectual powers, they seldom im- | ing all day, just like a bird." pair the spirituality. It seems to be proof against the ravages of time.

he was afflicted with restless and painful nights, words were praises. He sang the following verses, yet he never spoke a fretful or impatient word; along with others. and when free from pain, he was so cheerful that those who only saw him occasionally could scarcely realize that he was a sufferer. So great was his affliction, that he often said, "Oh, I am in a pitiful condition! Wearisome nights are anpointed unto me, I am afflicted like Job; but Job's friends stood aloof, while mine are always at hand, and ready to do all they can to alleviate me."

Notwithstanding his age, infirmities and shattered memory, he not only remembered the fast

racked with pain, but he had great peace in his soul-the everlasting arms were underneath him. We are informed by that friend, who had so long, so kindly and tenderly watched over him, "That on the last Sabbath of his life he was very

cheerful; but as usual a restless night was appointed to him. On Tuesday morning, after taking some breakfast, he slept till toward noon. When he came out of his room, he looked unlike himself; his face was full, without a wrinkle, his. eves bright, and he walked erect, singing and repeating, 'O happy, happy, my happy home! Oh, express the blessedness of the saints in glory! The apostle John saw them stand on a sea of glass, which was both pure and safe, perfectly that while extreme old age and its infirmities often | ing of that same happy day, said, "He was sing-

"After dinner he sat with his head, and his eyes fixed upward, singing for two or three hours, For nearly eighteen months prior to his death, | loud and clear, without regard to time, but all the

> Praise, everlasting praise be paid To Him who earth's foundations laid ; Praise to the God whose strong decrees, Sway the creation as he please. I'll praise my Maker with my breath, And when my voice is lost in death, Praise shall employ my nobler powers My days of praise shall ne'er be past, While life, and thought, and being last, Or immortality endures

Joy to the world, the Lord is come, Let earth receive her King; Let every near prepare him room And heaven and nature sing. Join all the glorious names Of wisdom, love, and power, That ever mortals knew, That angels ever bore: All are too mean to speak his worth, Too mean to set my Saviour forth.

For the American Presbyterian.

his mind goes fast asleep.

REGENERATION. The inspired definition of this great change found those minds the most insipid and hollow of moral character and disposition, which our which have imbibed the most of this food, Redeemer has assured us is essential to entering the kingdom of God, (John iii. 3-5.) is, words, if it be what is called moral fiction, brings that we are "Born (or begotten) not of blood, little indeed, we think, either to warm the heart nor of the will of the flesh, nor of the will of or elevate the sentiments. man, but of God." (John i. 13; James i. 18.) As "the carnal mind (or will of the natural we mean that which is based on the actual persons man) is enmity against God,-is not subject to or events of historic record-yields but meagre re

changed by the Holy Spirit of God. If other- Truth to all, but prominently to the young, is wise, what necessity is there for a change? | of the most vital importance; and the real and

was asked is the Shepherd with you in the valley? take less of the sensation type, we shall find it among your youth of generous impulses, and with still wanting in all those qualities best calculated ardent desires for improvement, on whom a few either to enlarge, to invigorate, or to enrich the well-digested hints of this nature would by no

> ing faculties, actually disposes to somnolency and A Bart Starter

For the American Presbyterian. In the "Book Table" of one of our public jour-"BRETHREN. THE TIME IS SHORT." nals, we find the following remarks on a new work of the class to which we allow and the incidents A bright intelligent lad of 13 in one of our. Sabbath-school classes in this city, answered the of the story are fitted to each other with much questions of his teacher so readily, was so well acquainted with Bible history, that it was evident his parents were doing their duty towards ought to be merciful, and can make his characters him in the important matter of home religious turn out as he pleases, we have always the com- instruction. fortable assurance from the start, on taking up He lived near me, and as his father was a

quiet reserved man, belonging to the church, but are introduced will come out right, and that whatnot known as prominent at all, I felt that it was ever the complications and catastrophes may be both possible and a good thing, to be faithful in the more retired duties of life, as well as to be forward, and to "let your light shine" more luminously. A few evenings since, that father went across the street to see a sick neighbor. one who had kept his room for four long years. before us, and if the people who are therein de-He prayed with the sick man, and left him. One scribed did not live together comfortably after he week after that evening the sick man had died left them, it was not because our excellent author and was buried, and a dark and desolate place too had not done them the very amplest justice, in was the home of the faithful, praying Christian father that night. The wife was there, bowed with grief, the children all mourning, and kind This certainly hits off most happily the promi-nent features of a vast number of the books which so engross the leisure; unfortunately, of the young friends were there. treading noiselessly through the house. They had come to assist in conveying to the cars all that was mortal of him, who, women of the present day. It is plain that books one week before, went in full health and vigor of this character are better calculated to satisfy, across the street to pray with his sick neighbor. A sorrowful party accompanied that stricken The reader finds in their perusal everything family to a town in the interior to bury that finished to his hand. All is performed by the aubeloved husband and father.

He had come home from his business feeling only to keep his eyes open; it will be just as well if ill, the next evening after his visit to the sick neighbour, and in less than five short days his There may be, and doubtless are exceptions, but spirit went to heaven, having left earth within as far as we have observed, we have generally a few hours of the departure of his neighbor across the way.

When he found he was dying, his pastor was Fiction even if it does not contaminate, in other sent for, to whom he gave the blessed evidence that all was peace.

Is not this a solemn call to you, dear parents, to be faithful in the instruction of your children That class of fiction termed the best by someat all times, never waiting until they grow older. until their minds are better suited to receive instruction; for like the quiet, faithful parent mentioned above, one short week from to-day may find you being carried to the house appointed for all the living? Have you a sick neighbor? Don't wait until he grows worse, to be sent for. but go at once, and perform your duty as a Christian to him-a faithful prayer and conversation with him may be blessed to the saving of his soul, and you and he may have the blessed privilege of entering heaven together. In a single word, it may be too late. You may be no more of earth

> "Brethren the time is short."-" Therefore be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." G. W. M.

KEYS OF THE HEARTS.

such," but no man is willing to be a true Chris- are of vastly higher value than the romantic and There is a key to every man's heart-though of the police, but they will necessarily be single been perfectly convinced could elsewhere never be tian until the day of Christ's regenerating the visionary. Besides, the practice in early life, ones, and hence effect but little, in comparison supplied. I would entreat Christian parents to some have combination locks, and it requires both power. (Ps. cx. 3.) The unrenewed may have of reading for the mere amusement of the fancy, with what it might have done, but for his inter- | feel and to consider rightly upon this subject; and skill and patience to open them. Yet in every a selfish desire for what they suppose to be ne- inevitably leads to the ultimate avoidance of readdict. He has, besides this, more than intimated while in their prayers and efforts at home and in man's heart-as in that tiny mechanism of Swiss cessary to their salvation, but a willingness to ing whatever fails to amuse. They who enter on can you but learn to wind it aright, will start up to the l'ope his intention of defending him only secret, they seek for the highest spiritual welfare in the city of Rome, or of withdrawing his troops entirely. It is even stated that Civita Weechia is how blessed and valuable is that helpful agency be a real Christian is a willingness to be holy, life accustomed to naught but trifling and shadowy at your call and imitate the notes of love that you and can never be the exercise of an unholy heart. themes, will grapple seluctantly, indeed, with have been taught of God. It is worth years of being fortified, with the express view of there sta-tioning the troops which have so long occupied for their aid and success in the Sunday-school." As no animal exercise or function can precede those of real solidity and importance, when these, toil to teach that bird the song of heavenly love. the principle of animal life, so no spiritual ex- as they must, present themselves in their turn. "All the little mean work of our nature," says the city of Rome, and enabled the Pope to live in Mrs. Stowe, applying to the heart a figure from ercise or function can precede the principle of Works of fiction, it might be supposed, would the Vatican; so that they may be ready to operate ercise or function can precede the principle of spiritual life, imparted in regeneration by the Holy Spirit of God. The carnal mind, so far anywhere, as required in the progress of the dis-DAILY DUTIES. pute. Sum up at night what thou hast done by day; In the meantime, an outbreak has been threatfrom co-operating with the Holy Spirit in the perusal, but strange to say fiction does not even perened in the city of Rome itself; and it has become And in the morning what thou hast to do. fess to be interested. We do not suffer our meansimple act of regeneration, acts in opposition, form this office well! The leading hits, the salient sciousness—if we can help that. But when we Dress and undress thy soul. Watch the decay necessary to patrol the streets at midnight, in if at all, until it is actually regenerated. As points of a few, or of a number of quaint or find ourselves parrying off some appeal for kind-And growth of it. If with thy watch, that too order to prevent mischief-clearly indicating that Be down, then wind up both. Since we shall be . Most surely judged, make thy accounts agree. the Pope's subjects differ in opinion with the the moral character of the human mind must be striking characters, startling adventures, or wild ness, giving way to some prejudice against others, French prelates, on the subject of his government

FAMILY CULTURE.

and even in the United States-with how much The Rev. Dr. Tyng is discussing topics pereffrontery and bad logic, we have shown on a taining to Sunday-schools in familiar letters to the Now, this seems clearly to indicate a disposition. Independent. The doctor's last letter gives the on the part of the French Catholics, not to surfollowing timely hints concerning family culture : render the temporal power of the Holy Father "Many families have I seen who were fixed in without an effort to preserve it, if possible. Whe- the sentiment, that the Sunday-school was not ther the Emperor will be so kind as to concede to needful for their children, and that even greater John Hughes the "ten years" he demands for benefits would be lost by sending them thither. the friends of the Pope to make provision for him, The simple result has been, that these children, before he leaves him to the tender mercies of his though in some cases belonging to Christian paown people-the people to whom he has been such rents, and I believe conscientiously instructed a kind and excellent father, according to his ear- home, have grown up free from any influence of nest adulators among the French clergy-we pre- mine, or of the ministry, or of desire therefor, tend not to determine. He seems, however, to and, as a rule, voluntary strangers in maturity to accept, not unwillingly, the conditions of the fight. He has silenced the Ultramontane paper, L'Uni. vers, in Paris; and though we have been told it I have mourned over this error in occasional dewill be transferred to Brussels and continued, it terminations with exceeding sorrow-longing to will be casy to keep it out of France in any quan- see every child and youth in the Church in actual, tities. Single copies may be smuggled in in spite | constant connection with blessings which I have

HERBERT.

his law, neither indeed can be," (Rom. viii: 7,) turns for his perusal, who seeks to enrich his it must be considered as opposed to that change memory with topics safely such a the purposes which consists in reconciliation to God's law. of conversation. For on the score of real know. How, then, can we consider "this birth (to be) ledge, he will find that the license usually taken voluntary" on the part of the natural or carnal with facts, and the false lights which it throws man? Moreover, if it is so, is he not born or over characters and scenes, but lead to bewilder begotten, in part at least, "of the will of man," and dazzle the blind; and this to such a degree which is contrary to John i. 13? If this change as to make it scarcely doubtful if it be not a serious is voluntary on the part of the natural man, as misfortune, that the actual facts, events, and perthe change is of a holy nature, the will of the sonages of history should ever have been pressed natural man must be holy, which is to suppose | into the service of fiction. that a corrupt tree can yield good fruit. To It has been wittily and truly said, that no will or desire a holy change, is itself holy will- watches so thoroughly deceive us as those which ing or desiring. It appears to be both most are sometimes right. Could anything be more an rational and scriptural to consider the carnal plicable than this, to what are usually denomiwill as opposed to the change, until actually nated "historical novels?"

Every Christian, indeed, is "willing to be practical in all periods of life, and for all purposes,

days, appointed by the Church a few months before his death, but he strictly observed them. Having taken a slight breakfast, he would take no more food until night, and then very little. Being unable to attend church, he spent the fast days in strictly devotional exercises, himself directing the portions of Scripture to read, the hymns to be sung. and making some remarks. Some of the portions of Scripture which he selected, were the fiftyeighth of Isaiah, and the seventh and eighth

O glorious hour! O blest abode! I shall be near, and like my God; And flesh and sin no more control The sacred pleasures of the soul.