PHILADELPHIA, THURSDAY MAY 3,

# Woetry.

ARATING FROM THE OHURCH WITH WHICH THE WRITE WAS FIRST CONNECTED.

And I must weep; the tears that gush From out the heart, no hand may stay; Upon my soul, will have their way.

The tendrils of my heart are bound, Oh, church beloved! so close to thee Seems, that its fibrile, if unwound, Bleeding, can clasp no other tree.

What priceless blessings I have proved, . Listening the words our pastor taught; All eloquent with truth and love. And freighted with the wealth of thought. When for our babes we fain would crave. The Holy Spirit's sweet baptism; His lips the word of blessing gave,.

When weeping o'er our dead, we've bowed With hearts all crushed beneath the blow; His gentle hand, the balm hath poured Into our bitter cup of wo.

His hand performed the holy chrism

Remember well the heavy rod, And well the pastor's words so mild; God is a covenant-keeping God,

The covenant bands are round thy child." Long may your arms, dear church, be thrown Round this loved pastor of your choice; And long his mild benignant tones

And when are broke the golden bowls, And all the silver cords are riven: May you, a band of ransomed souls, fay you, a panu of rancome.

A church triumphant, meet in heaven.

E. B. H.

Your waiting ears and hearts rejoice.

### Correspondence.

#### INFLUENCE OF MYTHOLOGY AND CHRIS TIANITY ON POETRY.

BY WILLIAM C. WINSLOW. Mythology was to ancient poetry what Christithology of the heathen is universally acknowledged for missionary duty. to have originated from revelations made primarily tivating to a sensual taste.

It would appear then, that so far as the avowed helpers and pastors. object of poetry is concerned, which is to please the taste and gratify the imagination, the influence | August 1st, twelve schools had been opened during of the heathen Mythology was more propitious the past year; and fifteen other schools, supported than that of the Jewish religion. The lofty con- by funds collected in Scotland, being located in ceptions obtained from a divine revelation were in our neighborhood, were offered to our supervision. full view of the heathen poet; by receiving them Upwards of a thousand pupils of both sexes chiefly through a distorted medium, he exhibited them of the Druzes, were gathered into these schools, and in an aspect gratifying to a natural love of the taught in the first rudiments of knowledge, and marvellous; he was at liberty to alter, multiply of the Christian religion. The appearance of and combine in a manner best suited to the pre- hostilities between the Christians and Druzes in vailing taste. Thus Mythology helped the poet, the month of August, suspended most of these and the noet helped Mythology. Assuming that schools for a time. Some have more recently the Supreme Being was an object beyond imagi- been resumed. Their tendency is to prevent or nation and description, the poet placed him above remove the causes of animosity and war, and inall human concern, made him too elevated for troduce knowledge and peace, and good will among terrestrial affairs, and created a multitude of sub- these wild mountaineers. It was an argument ordinate gods and goddesses, with numerous attend- with the Druzes last summer not to fight, because ants of various forms, who visited the habitations if they did, the missionaries would stop the schools of men, and presided over their destiny. This for the education of their children. And I am of gave the poet free rein to all the powers of ima- opinion, that if no schools had been opened, there gination and description. At his service were might have been much more bloodshed and war. gods and demi-gods; he clothed them with forms It is a new thing which we now hear, that among and passions, half human and half divine; he gave the Druzes, one is saying to another: You are a them supreme power over the affairs of men; and Christian—you are a Protestant. Yesterday a they haunted mountains, groves and temples. He friend informed me, that as this remark was peopled the dark woods with imaginary beings of addressed to him, he replied, If I am a Christian, beauty and deformity; waters were enchanted, give thanks to God; but you must be changed before mountain tops and caves became the oracles of the you can become one. Several of this Class-semifuture. All this was a mighty advantage to the Christians at least,—have asked for Christian or-

God. Hence it strips the poet of all this machi- in May last, we have found a more satisfactory nery. When he has occasion to refer to a divine result than we dared at first to anticipate. By agent, he must refer to this same being whose at- reason of the very unsettled state of Syria, and tributes are clearly revealed, and beyond the work | the consequent injuries unredressed, which several of a free imagination. No attempt at a poetic re- Americans had suffered, and the communication presentation of Jehovah, by an uninspired pen, of these facts to Washington, our Ambassador at has ever been successful. Even Milton failed in Constantinople was advised from the department of his attempt, as every pure taste feels, when he state, to visit Syria, and ascertain the facts, and if ventured upon a description of that Being who is possible, adjust and terminate all these difficulties. transcendently above the reach of even his sub- Accordingly he came, accompanied with his family, limest flight. Poetry, to accomplish its purpose, his lady, two daughters, son and brother, and was must embellish, color, and adorn the subject de- greatly prospered in every case, at Beirut, Damasscribed beyond itself. The mind is disappointed cus, Zahleh, Jaffa, &c. In his visit to Zahleh, a and disgusted, when imagination describes the deputation, designated for this purpose, sought the Deity in such a manner. Whenever the pen at pardon and oblivion of their unworthy act in our

The one operates in daylight, when it can accu- be committed hereafter, allowed me, as chief rately apply its axioms and definitions, and draw prosecutor in the case to suggest, if it might please the limits of human knowledge. The other revels his excellency, that the further prosecution of the in obscurities of twilight, amidst glimmerings and case might be abandoned. And this suggestion occasional flashes only. Perfect light defeats its was permitted to prevail. purpose. Hence the influence of Christianity on | Was it not better in a missionary point of view bards, burning with the fire of sacred enthusiasm, history of the Syrian mission from the beginning struck their lyres to notes of spiritual and unri- in your preparation for the Monthly Concert. mediate agency of one of his gods. hopes, our objects and aspirations, are one, that we

But the Christian religion has swept this machinery away. Poetry and religion now go hand in hand. While the heathen religion is now a myth, the Christian poet, to obviate the difficulty to which he is thus subjected, resorts to Mythology, where he can feast the imagination, and delight the fancy. Chaucer, Dryden, Shakepeare, Milton and Pope, owe much of their poetic character to the heathen Mythology. Cowper is an example of exquisite taste and delicate sentiment. with little of the fine frenzy or poetic fire; and the same is also true of White. Byron raked together materials from every system and religion, and blended them with the fruits of his wild imagina-

The Christian religion has poured light upon the mind, enlarged the boundaries of knowledge, and, like philosophy, encroached upon the limits of poetry. But poetry is not destined to ultimately fail from the earth, or find no reception with the refined philosopher and the Christian. There is a chord in the human soul which will always vibrate to its touch; and philosophy will sometimes pause, and suspend the active energies of the mind, and the pursuits of life, when that chord trembles in unison with the hidden wires of the human heart. Hamilton College, April 10th, 1860.

#### LETTER FROM SYRIA.

Mr. Geo. W. Mears, Corresponding Secretary of the S. S. Missionary Society, of the Western Church, has received two letters from Mr. and Mrs. Benton, missionaries of the A. B. C. F. M., at Bhamdun, Mt. Lebanon, which he has kindly placed at our disposal. We make the following extracts from Mr. Benton's letter. That of Mrs. B. shall appear in our next:

DEAR BROTHER IN CHRIST:-Your fraternal letter, and words of sympathy, and encouragement, we appreciate most highly, and most thankfully, Sevarated from our native land, and from almost all intercourse with our beloved associates, your anity is to modern. Religion, the vital spark of letters to us are as islands in the ocean, cases in human nature, is an element of genuine poetry. the great desert of life, social fountains of mutual Hence the mythic religion of yore was to ancient pleasure and friendship, in the renewing strength poetry what Christianity is to modern. The my- of which we can advance invigorated and prepared

The past year, 1859, has witnessed some progress to the Jews. Under its influence, poetry was of our mission in Syria. But as a mission we are corrupted, and lost its divine impress, though still still at work upon the great foundations of the retaining its fire and sublimity. And it was the enterprise, engaged in the translation of the Bible fire and sublimity resulting from an obscure reve- from the original Greek to the Arabic language; | contributed, even to the humblest child, who has lation, wrought by a disturbed fancy into extrava- in the preparation and publication of books, the gant wildness, and conjured into forms most cap- establishment and supervision of the primary schools, and the two Seminaries for training native

In connexion with this station, previous to

dinances during the past year.

Christianity reveals the only living and true In the Zahleh case and our expulsion thence tempts to exhibit God, and the sublime realities expulsion. The Ambassador replied, that much of judgment, heaven and hell, a few bold and as his feelings might dictate the granting of their general strokes, leaving the reader's imagination request, as the Representative of the United States to supply the rest, are in better taste, and are Government, he could know nothing of pardon, more powerful in effect, than the finished paint- but must demand full satisfaction. Their request however, acknowledging their outrage, and often Christianity, like philosophy, knows and defines repeating their assurances, that no such violence acts as they are. Mythology exaggerates them. and outrage of our rights and treaties should ever

poetry causes the mind to see clearly, and that of to forgive ten thousand people, than to convict Mythology to see obscurely. Some of the earliest and punish half a dozen rioters and disturbers of and loftiest effusions which the world has pro- the peace, and win the way for the gospel there? duced, were found among the ancient Jews. Their I am happy to learn that you have taken up the

valled sublimity. Some of the books of the Old It is more than 40 years since our first mis-Testament, rescued from destruction by the pro- sionaries left Boston, and upwards of 70 persons vidence of God. and transmitted to us, are illus- have been connected with the mission, sent out trious specimens of doubtless, numerous, unknown from the United States; about one-third of whom productions of Hebrew poetry now lost to the have entered, as we trust, into the heavenly rest. world. But when Christianity rose in noonday Rev. J. Wortabet, M. D., who has been located effulgence upon the world-when types and sha- at Hasbeiya for several years, has taken his release dows were lost in realities, and the subline mys. from the service of the mission. He is now in eries of redemption, and Messiah's kingdom were England in the employment of the Turkish misdisclosed, the language of poetry was converted sions Aid Society. Of this society of British into that of simple and engaging truth. The ob- Christians contributing for the service in support jects of the Christian revelation are few, simple, of the missions conducted by American missionsublime, and clearly revealed. Those of the hea- aries, you are doubtless informed. How pleasant then Mythology are numerous, complex, and ob- is this exhibition of the unity of those who sustain scurely seen. The heathen poet could always foreign missionaries, and of the English and Amegratify the passion of love and vanity, and at the rican nations! In good old England and in this same time enlist the marvellous and mystic. He ancient Phenicia; upon Mount Lebanon and in ascribed every phenomenon in nature to the im- your beautiful city of brotherly love, our work, our

It will delight the friends of missions throughout the world, to learn that the Lord has greatly prospered the word and means of instruction and grace upon Mount Lebanon during the past few years. The evidences of this prosperity now appear in the new members from different places, admitted to the Evangelical churches, and in the increased number of candidates still seeking for admission; in the more regular attendance and deeper interest and solemnity of our Sabbath audiences, and of the women's Bible class; in the multiplication of our primary and Subbath schools, and a more ear-

nest demand for the preaching of the gospel through these most highly approved instrumentalities; and in the visible approximation of those in different communities who have continued for long centuries in so bitter opposition to one another, and in so entire alienation from God. The indications of Divine Providence appear in

a remarkable manner to coincide with these prosperous events to encourage our faith and hope in God for the promised evangelization of Syria. Why is a royal carriage road, at the estimated expense of three millions of francs, just now made to pass as a new ray of light over this sacred mountain? Why is Zahleh now opened by the joint action of the Ottoman and the United States' governments to American missionaries for the first time? The expulsion of myself and family, in and will turn out for the furtherance of the gospel. God overrules the wrath of man and the violence of war, as well as employs the love of his people for the advancement of our great Redeemer's kingdom upon the earth. He employs the most insignificant and contemptible means for the accomplishment of his eternal purpose. It is a privilege to suffer in behalf of Christ, and our he lifted up his hands, and blessed them. And it sufferings may be our most impressive proclamation of the truth and grace of God.

In conclusion, dear brother, I would anew express my thanks for your salutations and sympathies, and fraternal correspondence.

The Lord from heaven prosper and bless all the teachers and members of your Sabbath school enterprise. How much I would love to address them, and speak of this ancient land of the Bible and if I ever come to the United States, I shall want to come right to Philadelphia, and to see you all. Remember us to all those classes, including the infant class, which have so generously learned to make any sacrifice or self-denial for Christ. The question is not how much we must, but how much we may be allowed to give and do for Him who gave himself for us.

Ever yours, in Christian love, WM. A. BENTON. Bhamdun, Mount Lebanon, 14th February, 1860.

#### THE RESURRECTION BODY. The ensuing extract is taken from that very interesting and remarkable book, entitled "The Stars and the Angels," which has just been republished in this country by Messrs. W. S. & A.

Martien, of Philadelphia. THE SPIRITUAL BODY.

another of fishes, and another of birds. "There is a natural body, and there is a spirit "Howbeit, that was not first which is spiritual but that which is natural; and afterward that which

s spiritual." 1 Cor. xv. 39, 44, 46. Such is the information given us by an inspired extracted three verses, which more distinctly bear at mid-day.

a scientific value. From them we are warranted in inferring first. that the human body has two distinct modifications -the natural and the spiritual states-both of them normal, and yet so different, that our knowledge of the one gives us little help in understanding the qualities and functions of the other. We may also infer, from the 46th verse, that there is an order of development in the two states. The first, which is the natural (or soul) state, is capable of having the second, or spiritual state, developed from it; the second, or spiritual state, has also this peculiarity, that while it is incapable of originating either itself or the natural state, it is capable of being developed as a more advanced ments which we have quoted, bear very much the

character of scientific propositions. Having ascertained that the spiritual body has normal character, so that its functions are not to of Scripture to ascertain what those functions are. The resurrection body of Christ is the only human body, in its spiritual state, whose functions are exhibited to us in Scripture; but there are future resurrection bodies of the saints, but also with the spiritual bodies of the angels: "But now is Christ risen from the dead, and unto you." Verse 26.

become the first-fruits of them that slept." 1 Cor. "And as we have borne the image of the earthy we shall also bear the image of the heavenly. 1 Cor xv. 49

Beloved now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him: for we shall see him as he is." 1 John iii. 2. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our yile body, that it may be fashioned like unto His glorious body." Phil. iii. 20, 21. These passages prove that Christ's spiritual saints at the resurrection. The following passages

prove that the bodies of the saints at the resurren tion will be like the angels of God: "For in the resurrection they neither marr nor are given in marriage, but are as the angels of God in heaven." Matt. xxii. 30. "When they shall rise from the dead, they said he; "for a spirit hath not flesh and bones, as

"The children of this world marry, and are given "But they which shall be accounted worthy to obtain that world, and the resurrection from the desire that his disciples should have sensible evidead, neither marry nor are given in marriage:

of the Lord Jesus Christ.

and bones, capable of being seen, heard, and if their actions were not according to its ordinary handled, and of assimilating both animal and vege- and natural capabilities? andled, and of assimilating both animal and vegeable food.

What a glorious prospect does this present of
Such, in the first place, was Christ's spiritual

the future state of the blessed! The whole universe
culiar points of human nature, learned from visittable food. body, as appears from the following passage, to of creation is thrown open to us, and we are made ing the people, as they cannot be learned from

may witness the manifestation and coming of which allusion has already been made in a previous capable of knowing and enjoying it in the service books, they facilitate a rapid rising in spiritual chapter: "Behold my hands and my feet, that and communion of our Father, its Creator."

| Down the kingdom of God: | Down it is I myself: Handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his THE ACADEMY OF NATURAL SCIENCES hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have

ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." Luke xxiv. 39-43. The appeal which Christ made to their bodily Culver. It grew out of a visit of the class to the senses, and especially to their steing him eat before them, gives a validity to the testimony of the senses in all other cases where there is a doubt regarding the materiality of the bodies of angels, more especially if it be accompanied with the observation of the person eating. Two instances, therefore—those of the three suggles in Mamre, and the two angels in Sodom, eating the flesh of the kid with the unleavened bread, etc. form a com-plete counterpart to this presage in the life of Christ after his resurrection.

It will be observed that the Lord asserts the fact that his body had really flesh and bones, as its appearance indicated. He does not say blood, also; but it is, perhaps, refining too, much to suppose that the blood was not there. Paul, indeed, says that flesh and blood cannot inherit the kingdom of God; but when placed alongside of our Lord's as-sertion that he had flesh and bones, we are forced to the conclusion that Paul meant not the flesh and blood of the spiritual body, but the flesh and blood of the mortal body; because he adds, "neither doth corruption inherit incorruption." 1 Cor. xv. 50.

quota to the already magnificent collection. 2. The spiritual body is possessed of the power of rising from the ground in opposition to the force of this saw several specimens, but newly received awaiting the process of stuffing, and the usual May last, from that capital of the mountain, must of gravitation; of existing in regions where there is little or no atmosphere, and passing with great rapidity from one star to another. In regard to our Lord's resurrection body, we

find this faculty exhibited at the time of his ascen is exceedingly easy; and the unit and four ci-phers present no very formidable obstacle to the sion from the Mount of Olives: "So, then, after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God." Mark xvi. 19. general reader; but invest "these dry bones" of numerical notation with all the known varieties of form, and function, and plumage, and you

"And he led them out as far as to Bethany; and came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke xxiv. 50, 51. 9. "And when he had apoken these things, while they beheld, he was taken up; and a cloud ming-bird and wren; the sanguinary vulture; the huge condor of South America; the owls of

received him out of their sight.

10. "And, while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11. "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ve have seen him go into heaven." Acts i. That the resurrection bodies of the saints will all, of unimagined elegance of form and deli-

by direct statement: Then we which are alive and remain, shall be caught up together with them in the clouds, to

meet the Lord in the air." 1 Thess. iv. 17. We are not to suppose, however, that this faculty of the brilliant assemblage, a mere splash of unof the spiritual body implies the absence of gravitation; for without gravitation we should not be able to walk, atand, or sit—all of which both Christ of no particular account to any body. and the angels were able to do. How this faculty will be possessed, we have no means of knowing. It is one peculiar to the so that body, and until we know something by of its nature, we need not attempt to speculate on nerals, rocks, beetles, star-fish, polypi, &c., althe subject further than to know that the fact is

That the angels are possessed of this faculty is proved by the very circumstance of their visiting the earth and returning from it. The angel that appeared to Manoah and his wife, ascended in the flame of the altar nearly in the same manner as our "All flesh is not the same flesh: but there is Lord ascended from the Mount of Olives (Judges one kind of flesh of men, another flesh of beasts, xiii. 20;) and Gabriel being commanded to fly swiftly, arrived at the time of the evening sacrifice, on the day set apart by Daniel for humiliation and

3. The spiritual body has the power of passing through solid substances, and appearing or disappearing at pleasure. The three angels that appeared to Abraham in writer regarding the relations of the natural and Mamre, did not approach gradually from a distance, the spiritual body. The whole passage (1 Cor. xv.) as two of them did that same evening to Lot, but is worthy of a most careful examination; we have suddenly stood by him as he sat in the tent door,

The angel that appeared to Gideon, was first seen sitting under an oak, which was in Ophrah (Judges vi. 11;) but after the interview he suddenly went out of his sight. / Verse 21. The angel Gabriel appeared to Zacharias as he was offering incense in the temple. His coming

and his departure must have been concealed. The angel that rescued Peter from prison must have passed through the walls or gates of the prison in order to reach him. Acts xii. 7. The spiritual body of Christ was possessed o

the same power. A careful examination of the history will show that the body of Christ came out from the sepulchre before the angel rolled away the stone. The angel descended from heaven, and more perfect mode of existence. These state- and rolled away the stone, to show that he was risep, not to release him from captivity.

At Emmaus, after discovering himself to them

in the breaking of bread, it is said that he vanished out of their sight. (Luke xxiv. 31.) "The same be regarded as miraculous, we turn to other parts day, at evening also, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you." (John xx. 19.) "And after eight passages which link that nature, not only with the days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be Taking into consideration the manner in which

these incidents are related, and the circumstances connected with them, we cannot suppose that these actions of our Lord's spiritual body were, strictly to the gallows. You leave them willingly to admire their feline furry neighbors, that fairly tempt you to pass your ungloved palm along speaking, miraculous; they were natural, and their shiny coats. characteristic of the body which he now possessed. It may not be generally known that the Aca-True miracles are never wrought, except for the purpose of proving something not previously re-wealed; and when the miracle has been wrought, demy, which is located in Broad Street, is open to visitors on Tuesdays and Fridays, from one the proof is so complete that no doubt can remain o'clock till sunset, and that the admission is by ticket, procured gratis from any of the memin any candid mind. If these extraordinary powers bers. The Secretary, Dr. Fisher, is an obliging now exhibited in Christ's spiritual body were and intelligent guide, who proved, in a brief miraculous, they could prove nothing that was not known before. The only thing to be proved at address to the class, his ability to supply all this time was the reality, the power, and the glory of the resurrection body. But so far from these wonders being calculated to prove the reality of his resurrection, they produced the very opposite impression; for the disciples imagined that they needful information, and to vindicate the intimate and durable connection existing between Natural Science and Evangelical Religion. saw a spirit, and not a material body. It was even MINISTERIAL POPULARITY. necessary for him to draw their attention to the There are two kinds of this popularity. One grosser qualities of matter-" Handle me and see," s founded rather upon ability in the pulpit, in the great congregation; the other upon pastoral neither marry nor are given in marriage, but are as the angels which are in heaven." Mark xii. 25. ye see me have." This shows where their doubts the angels which are in heaven." Mark xii. 25. really lay, and if any miracle had been needed to convince them, it would not be such miracles as coming through walls, and appearing and disappearing from their sight. He would, no doubt,

faithfulness out of it, from house to house. Perhans we should say there is a third kind, or rather a balanced union of the two, but such exact union may be too scarce to deserve attention. One or the other a little predominates in the case of aldence of the superior power and glory of the re-surrection body which they there there is the respectful submission "Neither can they die any more; for they are surrection body, which they themselves were to to the ministerial reader's good sense, of the fact equal unto the angels (coayyeace;) and are the possess; and no idea would have been conveyed by that, of the two kinds alluded to, the least im children of God, being the children of the resurrection." Luke xx. 34, 36.

This statement is profusely illustrated in Scrip
This statement is profusely il ture history, where we will find a complete corre- ent from those of the bodies which they already better be to secure to the humbler side any deviathe preacher's aim to be balanced, the care had spondence between the appearance and functions of the spiritual bodies of angels and the spiritual body better be to secure to the humbler side any deviation from equipoise. A preacher's position for bandled. If our bodies, which are sown in weak-pulpit cloquence is accorded more by the hearers' ness are to be raised in power, what illustration pulpit eloquence is accorded more by the hearers' 1. The spiritual body is a body possessing flesh would Christ's resurrection body give of that power, and faithfulness while visiting from house to house, is granted rather by their hearts. Heart attractions

Academy which took place on Easter Monday.

Besides committee-rooms, library and other e

cetera, the building contains two oblong, lotty, spa-cious and well lighted halls, one above the other,

and surrounded with three tiers of galleries each,

along which you pass to inspect the almost num-

berless treasures of the place.

The upper hall is devoted chiefly to ornitho

have an aggregate that is overwhelming.

All that you have seen—all that you ever-

and many that you never expected to see, are

there. From the eagle and ostrich, to the hum-

unspeakable solemnity and unconquerable spite;

stilted troops of the spindle-shanked variety

whole battalions of twittering and fluttering non-entities, that flash, and gleam, and glitter

with the peerless radiance and beauty of some

"Beyond the sunset, and the baths Of all the western stars;"

saintly mantle of soft, silken, silvery floss, float-

dun, ragged little rascal, the tolerated "Topsy"

to nature, but apparently fixed up anyhow, and

With such attractions around you, only the

student, with a personal "craze" in that direc-

tion, will care to sometimize very minutely the

eleven thousand species of shells, with the mi-

ready alluded to as occupying the several tables

ranged along the galleries, and across the floor

Few things in the lower hall arrest the at-

tention more strongly than the polar bear, shot,

it appears, by some of Dr. Kane's party. He

is a lump of a fellow, seven feet in longitude, is

he is an inch, and bulky in proportion, and

weighed, at the time of his capture, only sixteen

hundred pounds. He would seem a tolerable

match for his forty-second cousin, the Bengal

tiger, whose skeleton is seen on the opposite

The skeleton department is peculiarly rich.

and affords rare facilities to the amateur in Com-

parative Anatomy. Here, deservedly promi-

nent, is the fossil skeleton of the Irish elk.

Never talk again of antlers after that! On the

skull of that "huge pre-Adamite," the Masto-don, it is hardly possible to look without some-

Not so of the Egyptian mummies, round the

corner, to your left. They are simply disgust-

ing: and this deponent would give one hearty

and unanimous vote to have them incontinently

In the gallery, immediately above the cases

of skeletons, the enthusiastic phrenologist will

find himself "in clover." It is a literal Golgo-

tha, with human skulls in any quantity, and of

The collections of fishes, reptiles, and the but-

terfly brood, are among the largest in the world.

The latter are not shown to visitors, but are

kept for study and away from the light-expo-

sure to which would soon bleach them sufficiently

to render them valueless. Of the former, the

nucleus was a private collection, presented

somewhere about 1824, by Lucien Bonaparte.

As compared with others, the Mammals are

n the minority; but even this department is ra-

The monkey family fully compensates in hi-

deousness what it may be lacking in numbers.

His high mightiness, Don Chimpanzee, is grin-

ning at you with the same horrible leer that

greeted your first incursion into the domain of

natural history. Otherwise than grotesque, a

monkey couldn't be, if he would; but there are

scamps in this collection that seem predestined

bundled off to somewhere underground.

ing downward on either side.

of the upper hall.

side of the room.

thing of awe.

pidly filling up.

far-off realm of fadeless loveliness and light

and ichthyological curiosities.

hearers. Visiting walks are safer and more use of him, so I put him to learning." - Transcript. The following interesting and truthful descripful than pulpit climbings, notwithstanding any of tion of this Iustitution, is from the pen of a mem-Satan's illusive suggestions to worldly ambition. ber of the Bible Class connected with the First Let us take heed. Church of Manayunk, under the care of Rev. A.

Christian Advocate and Journal.

# OUTLIVING OUR USEFULNESS.

A recent number of the New York Observer has an excellent article on this subject, and one well calculated to dispel the gloom which sometimes in sickness, weariness or old age, depresses the heart of the Christian, and makes him cry, "O Lord! why are thy chariot wheels so long in

logy; the lower to zoology; but the floors of both In fact, the true, humble, devoted Christian together with the inner sides of the galleries, are occupied by stands containing thousands upon thousands of mineralogical, geological, and con-chological specimens, besides a tolerable and exnever outlives his usefulness. Is he a minister of not know? How can he receive that testimony the gospel? He may be prostrated with disease; which he has never heard? Can a man trust he may be laid aside from the active service of in a Saviour that has never been preached to him? the sanctuary. Decrepitude, old age, second child- Can a man have peace of conscience through the ceedingly interesting sprinkling of entomological hood even may be his lot; but amid all these, he blood of Christ when he has never heard of the may be useful: "They also serve who only stand crucifizion? Can he soar heavenward on the To the general observer, the chief attraction is and wait." God is often served as fully by the wings of hope if he has never heard of the New Jethe ornithological department. Incredible as it patience, faith and childlike trust of his people rusalem? Plainly no man who is ignorant of the may appear, this section contains no fewer than thirty thousand birds !- the largest and most vahuman appearance, effective labors. That patience faith, giving glory to God. "He that cometh to luable collection, it is believed, in the whole world. and trust more fully illustrate the faith of the God must believe that he is, and that he is a re-And no wonder; for every exploring expedition sent out from these shores seems to furnish its disciple, and often lead sinners to Christ who have resisted the most earnest and impassioned appeals. Is it a private Christian who fears to outlive In fact, during the visit in question, the writer his usefulness? Such a one has usually in health labored for his Master's cause with zeal and ener- Will a man keep the Sabbath who has never gy; but now he is laid aside protracted sick heard of the commandments? How can he obidentification and arrangement "after their kind." Of course, in one necessarily brief and rapid pleting the plans he had projected, or continuing xamination, the spectator is likely to be rather the work in which his heart was so much interested. bewildered than satisfied. To write "30,000" Has he then outlived his usefulness? By no in piety. means. The long years of feeble health which

incapacitated Amos Lawrence for active business, were the happiest and most useful of his life; the year of agony which Dr. Nathaniel Kendrick endured ere his Master called him to the sanctuary face of the world. The steam engine, with all its above, was not only marked by more signal dis- influence upon mankind, is due to the knowledge of plays of the Divine love in his soul than he had a simple fact in science. The electric telegraph, ever before experienced, but his patience and trust that spreads human thoughts on wings of lightin God were the means of leading many to Christ. ning across continents and seas is a similar ingrinders ceased because they were few-when est thrones. So in the religious world, the even the mind, once so vigorous and capable of knowledge of the fact that Christ died, the just such wondrous efforts, had lost its vigor in the for the unjust, that he might bring us unto God, craziness of its tabernacle, have yet been full of is changing the hearts of millions, while such usefulness. Though the logical powers have gone, the persuasive eloquence ceased, the comprehensive grasp of the intellect failed, yet the love which | do ye even so to them," are driving out war and vivified and glorified all, remains—and love is not oppression, and every cruelty, and changing the and brighter than all, and more beautiful than only stronger than disease, weakness and death, wilderness into the garden of the Lord. but it is stronger than death itself. The Apostle No man's piety can rise higher than his knowbe possessed of this power is proved, not only by cacy of tint, is the bird of Paradise, with his John never so fully displayed his Christian challedge. To know better than we do is possible and as when, with all the infirmities of a hundred And in the midst of these, and as a foil to years upon him, borne in the arms of his affectionthese, you stumble occasionally on some uncouth. ate disciples to the assembly of the saints, he could

# "Little children, love one another."

MOURNING DRESS. The practice of putting on sombre garments, as an exhibition of grief for the death of friends, is so general that those who neglect the custom attract notice by their singularity. Twenty-five or thirty years ago, an attempt was made by some excellent clergymen and other leaders of public opinion to subvert this custom, and with some success. But the change did not last long, and the practice of putting on mourning is now as general as ever before. But there are really very of grace, each year's, nay, each month's or week's

It is often a heavy burden upon the bereaved. Mourning garments are more expensive than consolation. It is only a dreary waste of black, Judge's eye is upon us. When the last trumpet expressive of unmixed, hopeless, inconsolable sor- sounds, let it not appear that a little lazy "thinkrow. For this reason, it would seem that if we ing about the matter" for a week or a day has are to wear any peculiar costume to signify that we just prevented one great last crop of effects from have been bereaved, unmitigated black is most in- all former ones. appropriate, and fails entirely to express the emoons with which the Christian contemplates the death of a friend. Custom requires of a man only the wearing of a "weed" of crape about the hat -why should not some similar emblem of sorrow answer every purpose in the dress of woman? A band of crape, perhaps, across the bonnet—a cloud of black lace resting upon and half-covering the more cheerful colors of the trimming? "Deep mourning," as it is called, does not express the Christian view of death. It is, in fact, too dismal and hopeless for any form that has ever been taken by the religious element. It is of evil tendency by continually reminding the mourner of his sor row, and never suggesting hope or consolation Why then should it be worn? The heart does not need to aggravate its grief by continual mementoes of it, and the truly bereaved never desire to make an ostentatious display of their sorrow; on what account then can the wearing of mourning be justified?

# PASTORAL VISITING.

John Wesley said: "By repeated experiments we learn that, though a man preach like an angel he will neither collect nor preserve a society which is collected, without visiting them from house to house." A writer in an exchange says: "One hundred years of Methodistic labors, sufferings, and successes, have greatly added to the strength

And yet the well-nigh unanimous testimony of coredited writers on the subject is, that the pulpit and of expression, are noble things to use in Christ's is the chief source of the preacher's usefulness. For weakness or indolence there, running about from house to house is a poor substitute. The oldest settled minister in this city, a man who for half a century has stood with ever growing influence and power at the head of an important charge, has | Christ shed abroad in the soul as the governing confined his social intercourse with his flock almost wholly to occasions of sickness or bereavement. We by no means undervalue pastoral visitation; but it is idle to attempt to make its place superior, or even equal to that of pulpit labor. To do that, would be to oppose the experience, not of one hundred, but of fifteen times one hundred years.

Christian Intelligencer.

#### JOHN ADAMS. The elder Adams was the son of a

cobbler." It was, perhaps, owing to the very fact of his would do so, the song of salvation would speedily humble parentage that the elder Adams became what he was. I have never seen the following the ministers of Christ shall be anointed from on story in print, but it legitimately descended to high for their work—when they shall be full of me by oral tradition, having been told my great the Holy Ghost! grandfather by "the pious Deacon Adams, of the town of Braintree," himself:

The Deacon, during a temporary absence, had set John to cutting out the "uppers" for some hearing Vossius, a celebrated free thinker, repeatshoes; but-like the Chinaman, who, in making a | ing some incredible stories about the Chinese, said,

power, if not in fruitless popularity among "itch- John had embellished every "upper" he had cut, with the three-cornered hole by which the patterns There is a manifest course for the safety of a had hung on their accustomed nail. "I saw," preacher's own soul, as well as for the souls of his said the Deacon, "I couldn't make a shoemaker

#### KNOWING THE SCRIPTURES.

While it is certain, and should always be kept prominently before the mind, that mere knowledge does not make a man religious, we fear that many, running into the other extreme, underrate the importance of knowledge. There is much said in many of the periodicals of the day that would almost justify the conclusion attributed to the Romanists, that "Ignorance is the mother of devotion." Some continually decry doctrinal discussions as unfit for any but the schoolmen:

Our religion consists in two things, believing and doing. But how can a man believe if he does n him at such times, as by more active and, to great truths of our religion can be strong in

warder of them that diligently seek him." Equally important is knowledge of the Scrip tures, if we wish to live as a good disciple. How can we perform duties of which we are ignorant? ss, paralysis, or old age, have prevented his compointment? Away then with the thought that an ignoramus in biblical matters may be a giant

We perhaps think too little of the importance The last years of many an eminent saint, when stance. The truth that all men, as to natural the strong men bowed themselves," and the rights, are created equal, is shaking the proud-

ommon; to do better than we know is impossible. Accordingly, the Scriptures continually urge the importance of knowing the truth. "With all thy ate disciples to the assembly of the saints, he could getting get understanding." "Grow in grace, only stretch forth his withered hands and say, and in the knowledge of our Lord and Saviour Jesus Christ." "That ye may be filled with the knowledge of his will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Fervent piety often utters the prayer, "Open thou mine eyes, that I may behold wondrous things out of thy law."

# Christian Instructor.

ACT QUICKLY. Whether you are a preacher or a church-member, be entreated to act speedily. In the kingdom

crop of effects is seed for the next brief period, and the crop of that, in turn, seed for the next; one counts for a thousand, two for ten thousand. What others, and when the head of the family is cut off, a multiplied multiplication is, alas! overlooked by it is a severe tax upon the diminished resources the procrastinator; a multiplication not in regard of the household to add to the expenses of sickness and burial an entire outfit of black for the ceaseless souls. Surely the professor of religion family. With those to whom the expense is not | who trifles away hours, or even minutes, is on the an important consideration, the confusion and in- way to give solemn account to the Ancient of days. congruity of turning the house of death into a Good soon done is more than doubly done. In milliner's shop, and breaking up the hours which less than an hour another branch of instrumentalshould be sacred to solace and grief by talk of ity, by another person, may shoot out of the first dress, is exceedingly unpleasant to the bereaved. branch. There will be increasingly multiplied Besides, what is the significance of a mourning branchings off from person to person till the judgdress? It is worn to express grief; but is it ne- ment moment. We charge each reader, as in the cessary to parade our grief before the world? And Divine presence, to find out his or her own pracis grief the only feeling of the Christian over the ticable modes, not only for some usefulness, but grave of the departed? Yet we put nothing upon for the furthest possible usefulness, and then to act our garments to signify Christian faith, hope and with uncompromising speed. Now! now! The

A PREACHER'S SELF-QUESTIONING Am I living to the greatest possible good purpose upon earth? Have I enough holy ambition to resolve, as did a certain preacher of the last century, that supposing the economy of grace to admit at no one time, upon earth, more than a single man to be in all respects just what God would have him, that then I be that very one? Am I right unless aiming as high as possible? If the creat white throne should just now appear, could ny own common sense deem it appropriate for the Judge to suile on me while I was conscious of having knowingly aimed lower than I might? If my own heart does not assure me-if, in my own sight, I do not seem to be just right-am I right in the sight of Him who knoweth all things? When I attain to undoubted safety of my own soul as a steward over ministerial gifts for winning thers, will not my mind be cheerfully clear under sudden suggestion of tests whether from a present printed article, or the anticipated judgment-seat? In view of the duty of greatest possible usefulness, What is my safest course just now? Shall I forget the answer to this last question?

THE ANOINTING OF THE SPIRIT. The first and chiefest preparation which should be sought by those who are looking forward to the ministry, should be the anointing of the Spirit. Discipline, learning, power of thought service, and there is abundant scope for their exercise in the work of the ministry; but the graces resulting from the anointing of the Spirit, purity of heart, aspirations for holiness, a spiritual apprehension of the truth, power in prayer, the love of principle of action - these are still more important. They are essential qualifications of a good minister of Jesus Christ.

These are to be sought, labored for, diligently and long. They will no more come spontaneously to a man, than a knowledge of mathematics or of languages will come spontaneously to a man. They must be sought.

Now and then a man seeks them as Henry Martyn and Robert Murray McCheyne sought them; and what power such men have with God and with men! how the work of the Lord prospers in their hands! If all who enter the ministry

CREDULITY OF INFIDELS - Charles the Second, pair of breeches from a pattern furnished by some rather is a very strange man. He believes every-prudent captain, had faithfully copied the patches thing but the Bible!