

American Presbyterian and Genesee Evangelist.

THURSDAY, JULY 12, 1860. JOHN W. MEARS, EDITOR.

DEATH OF DR. HOUGHTON. With sad hearts the editors of the AMERICAN PRESBYTERIAN announce the death of their late esteemed associate, the REV. DANIEL C. HOUGHTON, D. D.

His physicians seemed to have much hope of his recovery. There appeared to be a well-defined separation between the diseased and sound flesh in his foot; his appetite continued good; the remedies seemed to work kindly, and it was hoped that he might recover.

Though our brother's preparation for this solemn change was long since made, and though his friends have been doubtful of the termination of his disease for months, yet the suddenness of the last attack, the evident absence of any expectation of it in its subject, the almost immediate transition from the interests of time to the vast and solemn ongoings of eternity, all are calculated to make a deep impression, especially upon his brethren in the ministry.

Dr. Houghton was born in Vermont. Though of a Congregational family, he was at first connected with the ministry of the Methodist Episcopal Church. After preaching for a time, he became a Professor in the College at Lima, N. Y., devoting himself much to the business of educating the institution.

Dr. Houghton evinced much talent for business. He was an excellent financier. He understood well how business ought to be managed, and his own affairs and those entrusted to him, were conducted with skill.

Dr. Houghton's views in regard to the policy proper to be pursued by our church were eminently wise and sensible. His mind was of that cast which avoids extremes of opinion. He was a constant exemplification of the type of our church as defined by Dr. Patterson, in his sermon on retiring from the moderator's chair in our last Assembly; he was a conservative progressive, one who sympathized thoroughly with a "middle ground church."

Dr. Houghton had much shrewdness of mind. He was acute in regard to his judgments of character; keen in his estimate of motives; sharp to discern folly or hypocrisy; perhaps too candid in his exposure of all charlatanism in religion.

period of the residence of the family here. By a remarkable providence the position which he sought and which we freely offered has been but the gateway of death to his afflicted family. God mercifully conceals from us the future and commands us to work in the present.

We commend this bereaved family to the prayers and sympathies of our readers. We are glad that they are not left friendless nor without some provision for their future welfare, but the fate of the orphan is sad at the best. It is a blessed promise that God is the father of the fatherless, and a delightful fact that His providence so often shows, that the orphaned children of good men are cared for by a power higher and kinder than the best of earthly parents.

The funeral, we mention to those who may receive the paper on Wednesday, will take place on Wednesday afternoon at four o'clock, from the late residence of Dr. Houghton, on Till St., north of Walnut, West Philadelphia, to proceed to Woodlands Cemetery. His ministerial brethren especially, and the friends of our church generally, are invited to be present.

THOSE HATCHETS. Although, in some respects, the science (if such it may be called) of geology has seemed to contradict the simple teachings of Scripture, yet some of its broadest conclusions have been in surprising harmony with the cosmogony and chronology of Moses. While there have been, seemingly, specific differences, there has been a general agreement. Thus while the records of the quarry seem to require for the creation of the different orders of beings and classes of animals upon the earth, periods of great length and widely remote from each other, differing greatly from our ideas of days and intervening nights, yet the order of their creation is precisely the same in both records—ascending from lower to higher, from fishes to birds, from birds to beasts of the earth, reaching last of all the sole owner of the Creator's image—man.

And the comparatively recent origin of man as taught in the Scriptural records, and implied in all history, monumental and literary, has also been testified to most emphatically by this science. Except in the very topmost stratum of the earth's surface, above all that can be called geological, beyond the proper domain of this science, are any remains of man or his works to be found. Among the thirty or forty thousand species of animals and plants found in the rocks, the remains of man have never been detected, although, as Lyell observes: "Of all the mammalia, the human species is the most cosmopolitan, and perhaps more capable than any other of surviving considerable vicissitudes in climate and in the physical geography of the globe."

Works of art, moreover, composed of the most indestructible material, would have outlasted almost all the organic contents of the sedimentary rocks. Edifices, and even entire cities have, within the times of history, been buried under volcanoes or engulfed by earthquakes; and had these catastrophes been repeated throughout an indefinite lapse of ages, the high antiquity of man would have been inscribed in far more legible characters on the framework of the globe, than are the forms of the ancient vegetation which once covered the islands of the northern ocean, or of those gigantic reptiles which at still later periods peopled the seas and rivers of the northern hemisphere.

Strong as this evidence is, the unbeliever can insist that it is merely negative; and, as the facts of the world's physical history are merely beginning to be discovered, who knows but in some as yet imperfectly investigated tier of rocks, by and by a store of human remains shall burst upon the inquirer's eyes, as surprising as were the treasures of the hitherto barren old red sandstone to the eye of that acute observer, Hugh Miller, now unfortunately gone from this lower sphere of inquiry? This is the hope of those who seek to place natural science in irreconcilable antagonism to the Scriptures. Occasionally some hasty scientist, on the alert for such testimony, gives out that the discovery at Lyell has been made. But cautious men like Lyell, indifferent as they might be to the reports of the Scriptures, have found the evidence insufficient, and have adhered to the doctrine, as before announced, of the very recent appearance of man on the present scene. The so-called discoveries of these bigoted opponents of Scripture have hitherto sunk with their authors into merited oblivion and contempt. But at length an endorsement of one of these "discoveries" has been gained from the distinguished geologist already quoted. According to an article reprinted in the last number of the Century, Sir Charles Lyell has declared before the British Association that he is fully prepared to corroborate the conclusions which have recently been laid before the Royal Society by Mr. Prestwich, in regard to the age of the flint implements associated, in undisturbed gravel in the north of France, with the bones of elephants, at Abbevillie and Amiens. These flint implements have been likened to hatchets, spear-heads and wedges; their number is "truly wonderful." "More than a thousand have been met with in the last ten years in an area of 15 miles in length." They are buried in chalk, upon which rests a bed of stratified gravel belonging to what is called the post-pliocene period. Sir Charles appears satisfied that they belonged to a tribe of savages who made a long sojourn in that region; that their antiquity is "great indeed, if compared to the times of history or tradition," and, again, that "a vast lapse of ages separates the era in which the fossil implements were found" from historical times.

investigator, indifferent whether, in this regard, his conclusions shall carry him? We answer that, in this instance at least, his usual caution seems to have forsaken him. These "implements," he says, are associated with the bones of elephants, and we know that the formation to which they belong, is rich in the remains of huge animals of kindred species to that named.

And now why is it that they are associated with such bones, and not with the bones of the men themselves? Human bones are quite as durable as the bones of animals. Sir Charles himself tells us so, in his Principles (see page 147 of the American Edition.) And if these remains are so numerous as to imply a long sojourn, as Sir Charles thinks, of the tribe in these regions, the difficulty in ascribing the remains to a human origin is still greater. What has become of the human bones which accumulated during this long sojourn? An area of 15 miles in extent through which these fossils are distributed has been explored, and yet none distributed to human remains have been discovered that these supposed hatchets, spear-heads, &c. We submit that until such remains are found, the case is a very lame one indeed.

The very multitude of the fossils is an argument against their connection in any way with the human family. A few scattered implements might well have been left in a spot remote from the home and burial place of a tribe, but when these relics are so numerous as to suggest a long sojourn in a particular spot, the absence of bones from that spot becomes a strong positive reason for disbelieving utterly their human origin. They never, in all probability, had any thing to do with man until they fell into the hands of the present race of quarrymen and speculators. The exigencies of the case demand some simpler theory of their origin, and closer observation would, in all probability, lead to such a theory. The application of those unrivalled powers once enjoyed by the lamented Hugh Miller, either to the fossils, or to the locality in which they are found, would, we have little doubt, clear up the mystery.

Meanwhile all the best established positions of history, sacred and profane, are not to be laid at the mercy of every wandering suggestion started in the uncertain domain of geology. Monuments, ruins and records, sacred and profane, tell one story, namely, the recent appearance of man upon earth. If we could prove man to have been an inhabitant of the earth for a hundred thousand years past, their united testimony would be set at naught, and the very possibility of such a thing as a credible history would be put in jeopardy. The fables of China and India would be transformed into dignified and credible records, and the results of the patient research of civilized men from the earliest times would be dishonored in the comparison. What would become of the Bible we readily be guessed. For ourselves, we expect to adhere to it, in spite of Sir Charles and the stone hatchets of the Somme.

CONGRATULATIONS WANTED. As our Old School brethren seemed anxious for our prayers and those of good men generally, before the meeting of their Assembly, so, now that it is over, they appear quite as anxious for our congratulations. And as we freely acquiesced in the first request, we now unhesitatingly and cordially unite with them in every indication of increased vigor, and every prospect for higher usefulness in the kingdom of God, afforded in the discussion and acts of the Assembly at Rochester.

We perused the very full and able reports of its proceedings that went abroad, with deep interest. We followed the great debate on the Board question, impressed alike with the strong intellectual qualities, and with the admirable Christian temper and gentlemanly bearing of the chief disputants. It is with honest pride and gratification that we recognize in such a body a near kinship to ourselves. We are thankful that the cause of Evangelical Christendom in our country has an ally so potent as the so-called Old School branch of the Presbyterian Church.

But with this call for congratulation, especially from the organs of the church in the Southern States, comes a voice of reproof and of haughty exaltation. We are summoned as false prophets, even as disappointed wishers of evil, to take back such expressions as we may have used in anticipation of troubles in that body, which were never realized. It is broadly hinted that we, and those who thought and wrote as we did, are more chagrined than gratified at the course things have taken. Now, that we did expect our brethren to have trouble on the various questions involving the relation of the Church to moral subjects, we do not deny. But we submit that there was great reason for such expectations, particularly in the position understood to be taken and warmly espoused by a distinguished southern professor of theology, to the effect, that the Church should utterly ignore all merely moral questions, as out of her sphere; a position which had awakened such antipathy in the body itself, that another equally distinguished divine, in the South-west, declined re-election to the General Assembly, though the duties of the highest office in it called him thither, because his Presbytery had expected him to uphold the views of the professor. And we feel quite sure that not a few of the commissioners to the Rochester Assembly went thither expecting trouble, quite as fully as we did. Indeed, the tone of relief and exultant joy with which they have not ceased to celebrate the harmonious and peaceable character of the body, may suffice to give us a hint of the loss that previously rested upon their minds. It is hardly fair, then, to endeavor to stamp our expectations and predictions of trouble with an odious singularity. And the still more discreditable imputation of malicious intention in these predictions, is scarcely worthy of notice, still less of refutation. That we should absolutely wish trouble to our Old School brethren—that we should wish and hope to see them torn and distracted by violent agitations, and disrupted into fragments, no one but the blindest zeal could imagine. That we wish nothing for them but what shall prove for their welfare as individuals and a Church it is superfluous to assert.

But our very regard for them and confidence in them, as a body of Christian men and Presbyterians makes us wish, and confidently expect them to take a high and unambiguous position on all the great questions which Providence is calling on our age to solve. When great questions of right and duty are agitating the minds of men, the position of the Church should not be equivocal. Her light should stream forth strong and clear, for she is the light of the world, and if the light that is in her be darkness, how great is that darkness! It should be known and understood that she is boldy on the side of right, and the whole weight of her testimony should be given to it. The Presbyterian Church has not, in time past, shown

any visible hesitation as to the propriety of exerting its influence in the general sphere of morals. Its character has been that of uncompromising hostility to wrong. It has been a standard bearer for truth and justice through ages, and we cannot believe that any, who worthily bear the Presbyterian name, will long content themselves to see that standard trailing in the dust.

Our reason for expecting trouble in the Old School Church on slavery and kindred questions of morals, is because we believe that the loyalty to great ideas of right and liberty, characteristic of Presbyterianism, is far from extinct among them. Witness the noble utterances of a few months ago, of that dying patriarch of the church, whose couch not far from this city, is now lit up with the soft splendors of approaching Paradise. That sentiment exists among them, is strong, and, as we think, he is surprised by the love of ease, the lust for number and the adoration of ecclesiastical unity, but a little longer. It will burst forth, unless, indeed, God of his great mercy, and by the exercise of his wonder-working power, should bring the extreme southern portion of their church to see the error and self-contradiction of their position, and lead them freely to acquiesce in the ancient testimony of all sections of the church on the subject more especially at issue. If alas! he leaves them to the blindness in which they now seem to be—if he suffer them to go but a little farther astray in the direction which they now seem to be taking, the slumbering sentiment of their northern brethren will be roused, and that great organ of the Presbyterian Church will assume a attitude on the subject which all the world will understand, and which will be mighty through God, for the pulling down of the strong-holds of oppression.

Yes, we may congratulate our brethren of the Old School Assembly—not merely because they had peace, not because protests were withdrawn, for peace won at the sacrifice of principle is more disastrous than war; but because their resolution on Colonization, Temperance, the Slave Trade, &c., adopted at the close of the session, clearly asserts the right and duty of the Church to bear her testimony in favor of truth and holiness, and against all false doctrines and sins whatever professed and committed, and refers to the past action of the body on these subjects as sufficient. Honestly interpreted, it is impossible to restrict the meaning of the resolutions to spiritual truth and spiritual heresies, merely, or to claim, as a correspondent of the Central (Richmond) Presbyterian does, that "it is almost up to Dr. T.'s resolution of last year." The Assembly's own interpreter, and the manner in which it has borne testimony in time past, is the key to its meaning now, unless a specific limitation is given. It is the declared right and duty of the body to bear testimony against sin wherever committed, inside and outside of the Church. We are glad that such a position was taken. It is a move in the right direction. We hope it will lead to a clearing away entirely of the fog in which this body is involved on great questions in public morals.

REV. EDWARD D. NEILL. This brother, highly esteemed in love for his works' sake, has been appointed Chancellor of the University of Minnesota. To the duties of this highly responsible and important office, he has been attached by the Superintendent of Public Instruction for the State. Attached to the University are the common schools of Minnesota, are immense quantities of land, which, as it is sold, is to furnish the endowment of these educational institutions. The entire business is put into Mr. Neill's hands. He is to create a system of public instruction for that vast and growing State. No man is better qualified to do it, and we rejoice that the providence of God has placed our brother in a field which he is so eminently qualified to occupy.

In consequence of the mass of labor thus thrown upon his hands, Mr. Neill has felt constrained to resign his charge as pastor of the "House of Hope" in St. Paul. We annex the proceedings on this occasion, which we are sure will be interesting to all who have the pleasure of Mr. Neill's acquaintance. They are taken from the Daily Messenger.

On the evening of Wednesday last, in accordance with previous notice, the pew-holders and congregation of the House of Hope, the Third Presbyterian Church in St. Paul, and the second established by the Rev. E. D. Neill, assembled at the chapel to receive a communication from their Pastor. Gov. Ramsey was called to the chair, and Bobt. F. Fiske acted as Secretary of the meeting. The following communication was received from Mr. Neill and read: SAINT PAUL, June 20, '60. ESTEEMED FRIENDS—The entire absorption of time and mind in the duties pertaining to the State Superintendent of Public Instruction, forbids a proper discharge of the more elevated requirements of the pastoral office.

Although with deep address I tender my resignation of a position that has been the pleasantest ever held, yet I can but be thankful to the Head of the Church for the prosperity he has bestowed on this branch. From year to year there has been an advance in the numbers and stability of the congregation. During the late financial revolutions, by the providence of God, you were enabled to contribute more to the support of your minister, than any other branch of the Church in the city. The statistics of the late State Sabbath School Convention also show that you have the largest Sunday School in the city.

Faith and prayer and self-denial, are all now needed to intensify your borders. May God guide you in your deliberations, and may the pulpit be filled with one imbued with the gentle but faithful spirit of Christ, is the earnest prayer of him whose hope is to be a fellow-worker in the sanctuary, and to feel that your pastor is my pastor, and your God my God. Sincerely, E. D. NEILL. To the Communicants and Pew-holders of the "House of Hope." In motion, Mr. Neill's resignation was accepted, and as an expression of the feeling of the meeting in accepting it, H. M. Knox, one of the Ruling Elders of the Church, responded as follows: Sir—Our pastor, the Rev. Edward D. Neill, long related to us in the closest bonds of Christian esteem and affection, having felt compelled by the circumstances stated in his communication to us, to withdraw from his pastoral relation to this Church, we the communicants and pew-holders, cannot withhold the expression of our great appreciation of his services rendered to this branch of Zion. During the long and laborious years which followed the organization of this new enterprise, he has borne the heat and burden of the day. In the face of a meagre and tardy income, he has often, from the feebleness of the little band who have been connected with him, been compelled, or rather been permitted, to perform, not only pastoral duties, but those of session, trustees, and even of sexton. He has been the care, the responsibility and the labor which have tended to whatever of stability and growth in the Church we now enjoy. He has been the lot to stand up and preach the unsearchable riches of the Gospel,

often unaided and unencouraged by our sympathies and prayers, and too frequently in the face of worldliness and inconsistency on the part of those whose lives should have been the best practical illustration and recommendation of the saving truths taught by him from the sacred desk.

Having already accepted an office, the duties of which he feels will conflict with those due to us as a Pastor, and leaving us, therefore, no choice but to accept the proffered resignation, we ask that with the request may be permitted to record this expression of our hearty acknowledgments to him for his eminent and self-sacrificing services, on the records of the Church.

Heartily and in unison do we commend him in the care and responsibilities of the important office upon which he is entering, to the kind keeping of the One Great Master, earnestly desiring and praying that he may be influential in laying broad the foundations of education and morality and a pure religion throughout the borders of our State.

While we may no longer look up to him as our shepherd and spiritual guide, we welcome him to a share in our several duties and privileges as laymen, and to a continuance in the delightful social intercourse which has heretofore contributed so much to lighten the more arduous and solemn duties of the pastoral office.

THE MONOD FAMILY.

Among the most distinguished French Protestants during the past seventy-five years have been the family of Monod. They are so well known of Swiss origin, they have resided, for the most part in France and Denmark. The Father of the present generation was an eminent, but not thoroughly evangelical pastor of the Reformed Church in Paris, before the first revolution. Driven from the metropolis by the madness of the times, he left France to become the pastor of a small church in Copenhagen. While there he was visited by the late king of the French, Louis Philippe, who, as Duke of Orleans, enjoyed in exile, the hospitalities of Monod's house, of which, after his accession to the throne of France, he retained a grateful remembrance. Thirty-five years after those attentions in the family of the humble and exiled pastor, the king welcomed him to his palace, and had the satisfaction of requiring the kindness, which, when it was received, he saw no prospect of ever being able to repay.

Mr. Monod, senior, was successively delegated by the Protestants of Paris, to present the annual congratulations to the king, who ever seemed delighted to receive such tokens by the mouth of his old friend. Mr. Monod died in 1836, when the king sent for his eldest son, now Dr. Frederic Monod of Paris, and tenderly sympathized with him on the occasion.

Mr. Monod left a widow, and we believe, eleven children. Madame Monod survived her husband fifteen years. She was a lady of decided character and great good sense, not ashamed of household duties, nor neglectful of her family. She presided at her table and in her parlor, with a dignity that both attracted and awed her guests. She endeavored to free her religion, equally from the charge of lightness, and the semblance of mere pietism. Her Christian views were not, until toward the close of life, as clear as those of her children, but they emerged into brightness and triumph at last. She usually resided at Havre de Grace, but spent portions of the year with some of her children in Paris. During one of these annual visits she was seized with her last illness, in which her patience and Christian equanimity were very noticeable, and when the final hour came and her large and loving family gathered to her bedside, she expressed her resignation and her faith by saying—"Je suis en lui" (I am in Him). These were her last words on earth—the prophecy we doubt not, of her first glorious discovery in heaven!

The Monod family now consists, (unless there have been changes since the author's intimate acquaintance with them) of seven sons and three daughters, with their children. Of these, the eldest is Rev. Dr. F. Monod of Paris, who visited our country three years ago. Dr. Monod is a man of earnest piety, consistent zeal, superior, but not remarkable intellectual power. He has long been regarded as a leader among the Evangelical Protestants of France. He is the editor of the "Archives du Christianisme," a very excellent popular journal in Paris. He is exceedingly popular in Scotland, for his fervor and energy, and for having refused allegiance to the State Church party, at a sacrifice of a large salary. He is now about sixty-five years of age. His conversation and preaching are remarkably animated, whether in his own tongue or in English. His family is large. He has two sons in the ministry, both young men of talent and piety. Mr. Monod has been twice married. His first wife was a native of Copenhagen, but of a French family. She was a gem in that lovely female circle which adorned the Protestant Church in Paris twenty years ago. Madame Rampf, Madame Grandpierre, and the Duchesse de Broglie were associated with her in works of Christian charity; and all, at periods not very distant one from another, were transferred to the immortal world.

His second wife is an English lady of accomplished manners and superior mental attainments, as well as of deep religious culture. American clergymen find at Mr. Monod's a cheerful, primitive, godly and cultivated hospitality.

Rev. Wm. Monod is another brother, also a preacher of talent, possessing extraordinary knowledge of the Holy Scriptures. He was a few years since, subject to mental aberration, but we think, is now entirely recovered. He has been a pastor in Switzerland, and also missionary in Algeria. His conversation and preaching are marked with unctio and clear, scriptural views.

Rev. Horace Monod, still another pastor, has long exercised great and good influence at Marseilles. As a writer he excels, and so devoted has he been to his pen, as to have contracted a muscular disease in his hand, the book keeper's paralysis, so that for several years, possibly to this time, he has been obliged to forego writing altogether. His sermons are generally dictated to an amanuensis, and afterward committed to memory. He is a man of great industry, deep piety, and varied learning.

of Henri, married an excellent evangelical pastor at Havre, Rev. Mr. Good. She is a lady of great beauty, both of features and of mind. Her brothers are distinguished for their scholarship, and seriousness. Philippe, the eldest, has gone through a thorough course of instruction fitting him for a high stand in any department to which commerce, or the government may call him.

Catherine, the eldest daughter of Edward, was at an early age, and in the midst of bright hopes, taken to heaven. She seemed to have inherited the brilliancy of her admirable mother, and the depth and solidity of her father's family. We have never seen a young lady more attractive in all qualities that secure real, lasting admiration.

Of the three daughters, the eldest is a widow—Madam Babot, whose deep sense, and vigorous piety are such as to command the admiration of all who knew her. She has a godly family of children. Eliza and Betsy are unmarried. Their life is spent in ministries of love in the families of their brothers. We shall long remember them for a thousand tokens of that charity, that humbleness of mind, and that Christian worth which shone so beautiful, years ago, in the circle to which all were admitted. We revert with tender interest to the hours of prayer, to Biblical study spent in the family, over which the aged mother presided, where these brothers mingled their confidences; these sisters shed their ministering light, and more distant relatives united their intelligence and devotion.

We have not yet noticed the character and position of Rev. Dr. Adolphe Monod, the most distinguished of the family, whose death was felt throughout the Protestant world.

Adolphe was, in early manhood, one of the pastors of the Reformed Church in Lyons, whence he was dismissed, in consequence of his stern adherence to evangelical truth. He then became professor in the Theological School at Montauban, and subsequently one of the pastors of the "Athouin, in Paris, the colleague of the celebrated Athanese Coquerel. He was at the head of the evangelical party in France. He adhered to the State Church, and received the support of the government. This he did conscientiously, hoping thereby to reform the church. He devoted himself most scrupulously and laboriously to study. His discourses are full of rich scriptural truth, and deep views of man. His oratory was dignified and impressive. His manner was grave, thoughtful, serene, though at times in the pulpit he rose to impassioned eloquence. With all his knowledge he was meek, and manifested the greatest deference to the opinions of others. His visits to his friends were always hallowed by prayer and piety. His custom was, on leaving, to lay his hands on the heads of the children and pronounce a benediction.

His published works are full of natural argument and action. His "Lucilla," "Woman's Mission," and "Sermons," have already exerted a deep and salutary influence on the French mind, and are destined to exert still greater. His last days were sublime in their moral teachings and Christian triumph. The following are some of his words: "Give me this mark of fraternal love, by not being troubled, but by being sorrowful, in my heart and in my soul. I do not feel that I do not feel suffering. I am not a stoic; by the grace of God, I am a Christian, and I am not ashamed to say there are moments when I pray less than I cry out with tears. I remember that my Saviour uttered strong crying with tears. But although these things are grievous to the flesh, they are accompanied by blessings so great, that the sentiment of gratitude ought to rule in my heart and in yours.

What grace toward me, my dear friends, that God who he wished to select one from our number to recall to the others the lessons of life, thoughts of death, of sin, of grace, of sanctification, designed to fix upon me! What a blessing, that in taking me he has spared my brethren; what a privilege, that he has chosen me to afford you these lessons of everlasting life! And then, think how every thing which happens to me is fitted to make me appreciate a Christian departure from life, at whatever moment it is best that it come. Let us all seek to glorify God: if it pleases him to heal me, I ask him that it be for his glory; if he wishes me to depart, I shall be happy to be received into his bosom. I know not what will be best for me nor for the Church: I leave myself wholly with him. But what a favor is it not, that I have been preferred thus to ripen under sufferings! There is, then, occasion for your rejoicing in my behalf. And as I respect yourselves, in it not true that my affliction has contributed something toward fixing your minds upon death, eternity, and the truths of the gospel? Is it not true that, because of the brotherly love which unites us, you have been exhorted to prayer? I perceive that God's people bear me upon their prayers, and I am filled to overflowing with joy at the recollection. Well, has not this been a great blessing to you? And do you not think that every thing which I endure is calculated to shed abroad in my immediate presence, particularly in my family, a spirit of peace and serenity, and that our house is, in a degree, less troubled than it has been hitherto, a house of prayers, where the name of God is constantly invoked, as if it constantly invoked upon? We have, then, favors to remember. And learn how much of sweetness I find in the thought that I am afflicted for your good; because the thinking more than this can make my sufferings resemble those of my Saviour.

"He is mourned by a wife who entered deeply into the spirit of his life, and by children who walk in the light of his example.

"ANNALS OF THE POOR." The winter has gone—the warm rays of the sun have driven the frost away from among us, and men now obtain work; yet many of the poor are suffering from want. The great mass of street beggars do not plead this as an excuse for their importunities; but think you the family of that widow, who has lain upon her bed week after week, unable to care for herself, can live upon a sunbeam which lights their mother's room? or can you under her bed upon the summer breeze which has come? Truly, the heart of a city missionary grows faint as he looks upon their faces, and knows he has not the means to supply their want.

Some twenty years ago, a bright, intelligent young man enlisted in the English army. India then became his home; and while there he found opportunities, among his military duties, to point his finger heavenward, and tell his comrades of the mansions there prepared for those who were like Jesus. After serving some thirteen years in the orientals, he procured an honorable discharge, returned to England, and took to himself a wife. Solicited by his friends, he came to this country, procured work in the East, and latterly lived in this city.

Being a sober and industrious man, he soon obtained work in one of the large manufactories of the south-western portions of the city, and was highly esteemed by those who knew him. His family were nicely clothed, and all seemed bright

for a happy and useful future. But disease set in, (supposed to have been undermining his constitution for some time back,) and eight months ago he came home from his work with his month's pay. But all his heart was sad, for he could not return to his duty roll. He paid all his debts, and with the remainder of his little all, he procured a barrel of flour. Oh, how long have been those weary months! Dear reader, you have never had him or any of his family at your door craving your cold victuals. No; his that needy family you have asked to see, who would rather suffer—starve than beg. No; with his knowledge that we thus present his case. Only his honest and equally struggling, though not equally afflicted, friends, and through them the writer, have ever heard of his sufferings. He has spent six weeks in the hospital, but no relief could be found there. Other medical assistance has been used, and now, under the care of an eminent physician, he looks forward to the time when he shall again bring home his earnings to his family.

His wife has not remained idle; but every moment she could spare from her infant babe, she has labored, doing the surplus work of a neighboring washerwoman; this is diminishing, as her customers leave the city, and her hard-earned dollar per week grows less and less.

We hold ourselves ready to accompany you, dear reader, and show you this furnace of affliction, or to call for your contribution, no matter how small. A note addressed to "Annals of the Poor," care of Presbyterian Book Store, will be answered by B.

EDITOR'S TABLE.

TRAVELS, RESEARCHES, AND MISSIONARY LABORS during a Sixteen Months' Residence in Eastern Africa; together with Journeys to Jagras, Usumbaria, Ukambani, Shoa, Abyssinia, and Abartta; and a Coasting Voyage from Mozambique to Cape Delgado. By Rev. Dr. Lewis Krapf, Secretary of the Christiana Institute at Basle, and Missionary of the Church Missionary Society in Eastern and Southern Africa, etc. With an Appendix respecting the Snow-capped Mountains of Eastern Africa; the Sources of the Nile; the Languages and Literature of Abyssinia and Senegal. Boston: By J. B. Lippincott & Co.

Africa is not much longer destined to be terra incognita, but Saxon curiosity and enterprise will explore the hidden regions of Ethiopia, and reveal her mysteries, and tell us with certainty where the Nile takes its rise, whether from the mountains of the Moon, some inland sea, or from the snow-capped mountains beneath the equator. For the last few years this work of exploration and discovery has been going on rapidly, and Livingstone, Barth, and others have added largely to our stock of knowledge. Dr. Livingstone from the South, and Dr. Krapf from the North, are said to have approached within 6° of each other on the eastern coast. Besides the interesting details of missionary labor, this volume ascertains the existence of snow-capped mountains in the region of the equator, and suggests these as the most probable source of the Nile.

WOMAN'S HOME BOOK OF HEALTH. A Work for Mothers and for Families. On a Plain, New, Safe and Efficient. Showing in plain Language how Disease may be Prevented and Cured without the Use of Dangerous Remedies. By John Stainback Wilson, M. D., of Columbia, Ga., Editor of "Health Department" of "Godey's Lady's Book." Philadelphia: J. B. Lippincott & Co.

The author says in his preface: "We trust that we will not be charged with vanity or presumption, when we say that a domestic medical work is now presented to the public, which may be read without injury to health, purse, or morals."

NATURAL HISTORY, for the Use of Schools and Families. By Worthington Hooker, M. D., Professor of the Theory and Practice of Medicine in Yale College. Author of Human Physiology, &c. Illustrated with nearly 300 engravings. New York: Harper & Bros., Franklin Square. Price, 300 pp.

WEDDONS COMMENTARY. A Commentary on the Gospel of Matthew and Mark; Intended for Popular Use. By W. D. Weddons, D. D., New York: Oates & Co. 12mo., 422 pp. Philadelphia: Perkins & Higgins.

A good work, exhibiting proof of great industry, with no lack of independence on the author's part. Difficult passages are carefully and fully treated, and good sense seems to mark the conclusions, except when the author's Arminian views are allowed to color his judgment. A leading feature of the work is the free and appropriate use made of the observations of Thomson, Stanley, Bonino, and other recent scientific travellers, in illustrating topography, manners, &c. The book is well got up, and illustrated with maps and wood engravings.

J. E. Tilton & Co., Boston, have in press, and will shortly publish, "MARY COVERLY, the Young Dressmaker," "QUIET THOUGHTS," "SUNDAY HOURS."

BOOKS RECEIVED. The following volumes on our table will receive early notice. SCIENCE A WITNESS TO THE BIBLE. By Rev. W. N. Pendleton. Philadelphia: J. B. Lippincott & Co.

TOM BROWN AT OXFORD. A Second "School Days at Rugby." Part VII. Price 12 cents. Boston: Ticknor & Fields. Philadelphia: J. B. Lippincott & Co.

CASTLE RICHMOND. A Novel. By Anthony Trollope, Author of "The Three Clerks," "Dr. Thorne," etc., etc. New York: Harper & Brothers. For sale by Lindsay & Blackiston, Philadelphia.

LOVEL, THE WIDOWER. A Novel. By W. M. Thackeray, Author of "The Virginians," "Vanity Fair," etc., etc. With Illustrations. New York: Harper & Bros. For sale by Lindsay & Blackiston, Philadelphia.

EURIPIDES EX RECREATIONE FREDERICI A. HALEY. Accessit Verborum et Nominum Index. Vol. I. New York: Harper & Bros. For sale by Lindsay & Blackiston, Philadelphia.

Wayside Doing Good.—Writing from Kansas to the "Tract Journal" for facts and the means of doing good, a correspondent says: I will relate an incident which took place some years ago. I was aboard of a canal boat on the Erie canal, and had with me a few tracts, which I was in the habit of distributing. One evening I heard the boatman swearing most profanely, and I said to him—"My friend, I am surprised to hear you pray so frequently, but perhaps here is something which will help you." I gave him the "Swearer's Prayer," and left him not expecting to hear from him again. Years passed away, and I was on the canal again. I then discovered that the helmsman of our boat was a Christian, and on inquiry I found that at my former visit he was the boatman to whom I gave the tract, and that it was the means, under God, of his conversion. There is a great rush for Pike's Peak this spring, thousands will be passing over the plains, and they ought to be supplied with books and tracts; and if a trip to the mountain could be made, these missions might be benefited. I do not know but that it may be my duty to go out and meet these masses with the good news of the King's Gospel; still I am content to labor here and wait till the way is open.