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Postry.

BELL-SONGS. BY ROSE TERRY .- No. 1. "Funera plango."
Toll, toll, toll! sour, thou passing bell,
Over meadows green and quiet,
Over towns where life runs riot; Do thine errand well! Sing thy message, sad and calm, Cold and holy as a psalm, Hush us with thy knell!

Toll, toll, toll! over wind and wave: Through the sunshine's sudden fading, Through the pine-tree's voice, upbraiding, Where the wild seas rave. Snow-drifts for the summer wait; Slumber for the desolate; Silence in the grave.

Toll, toll, toll! through the quivering sky; Chime thy song of wintry weather; Cruel, through this rapturous ether, Call the bride to die. Chill, with thy relentless tongue, Eyes that smiled and lips that sung; Bid delight good-by.

Toll, toll, toll! heaven is in the sound! Sad alone to souls unready.

They whose lamps were trimmed and steady Christ rejoicing found.
On thy rolling waves of tone
Float I to the Master's throne.
Life and love abound.

NO. 2.—FULGORA FRANCO. Swinging slowly through the thunder, Thrill the vivid bolts asunder, Make the storm-wind quail. Hurl thy challenge, stern defender, Fierce against the tempest's splendor, Past the hissing hail.

Leaping through affrighted heaven, Swift the wrathful flames are driven, Flashing death and fear.

Speak, thou bell! with sullen clangor, Overcry the tempest's anger,
Force the storm to hear.

Unrelenting, burning, streaming, Red o'er livid oceans gleaming, Lightnings rend the sky. Break the thunder's fearful chorus, Lift thy peal of triumph o'er us, Floating strong and high.

Tell the soul thy signal story, How its own inherent glory Nature's might shall quell. Ring a peen for the spirit Fire nor flood shall disinherit. Praise thy makers, bell!

> NO. 3.—SABBATA PANGO. Calmly dawns the golden day, Man, forsake thy sleep and pray.

Swinging through the silent air, Lo! the call itself is prayer Fence thy soul from sin and care.

Like a dream, serene and slow. Hear the restful cadence flow;

Think that in my pleading tongue, Through the dewy branches swung, Christ himself this word hath sung:

In the holy light's increase, Weary heart, from labor cease; Come, come, come!

Lo! up-rising from the dead, God's own glory on His head, His pure lips thy prayers have sped.

For the American Presbyteman "HOW TO ENJOY LIFE:" OR PHYSICAL AND MENTAL HYGIENE.

ADDITIONAL CHAPTERS .- CHAPTER IV .- LONG

Scriptural Examples-Loss to Presbyterianism-Dr. Emmons' Advice-Whitefield's Saying-The Prayer of a President of a College-The Bell and the Prayer-Meeting-Deacon W. and Deacon L.'s Prayers.

long prayers. The prayer of Solomon at the dedication of the temple, and that of Daniel, in Babylon, are the two longest in the Bible. Yet either of these prayers can be read in five minutes. What are we to think then of a minister whose prayer, on the Sabbath, is ordinarily from twenty to thirty minutes? Especially is this to be deplored among Presbyterians, (who have sometimes been called the standing order, whether because they always stand in prayer, or because they have stood ever since the days of the apostles, I know not,) because it is very inconvenient for women and children to stand so long, and impossible for the feeble. Whether such prayers have really had the effect ascribed to them in the following statement, which is going the rounds of the papers, I will not say; but it looks quite probable. "According to a correspondent of the Presbyterian Herald, a distinguished statesman once remarked that the reason why the Presbyterian Church is not the largest in the State of Kentucky is, because its preachers make such long prayers. He suggests, that rather than drive men away from church by long prayers, a minister had better do like old Father Burch, open his eyes and look at his watch, and know for himself what the length of his prayer is."

There is no question but that most ministers sin "ignorantly" in this matter. A clergyman once said to the writer, "Was my prayer over ten minutes long?" I said, "Yes, over twenty." He seemed really to doubt it. But it was a stubborn

Within a month, I heard an Elder of one of the Presbyter an churches of Philadelphia say, "I do wish our minister would not make such long prayers. The people complain exceedingly about it." Some will always think, the longer, the better

Several great men have had the credit of writing over the doors of their studies, "Be short." To whomsoever this credit was first due, it is certain that he who should write "be short" upon the door of any pulpit, and make the minister obey the direction, would be had in grateful remem-

* [Entered according to Act of Congress, in the year 1860, by WM. M. CORNELL, in the Clerk's Office of the District Court of the United States, for the Eastern District of Pennsylvania.]

brance by the people, and ought to receive the thanks of the clergy; for, probably, more of the latter have lost their parishes on account of their long prayers and long sermons, than for any other one cause. Dr. Emmons (a name known to most clergymen) was accustomed to say to his theologi cal pupils, "Never let your prayer exceed ten minutes in length." Whitefield has been said to have made use of the following language respecting an American divine, "He prayed me into a good humor and out again." It is to be feared, the same effect has been produced on others by long prayers.

I was once present at an association of ministers, when it was concluded to spend half an hour in devotional exercises. The plan was, to have three prayers; one for the clergy and the church, one for the world, and one, especially, for the young, or for the children of the church. Three of the fathers were designated to lead in these prayers. The first was a venerable President of a College, and he prayed twenty minutes, and in his prayer he remembered the clergy, the church, the world, the children, and almost all other

things to be "named in heaven and earth." So the other two had but five minutes each, and were compelled to repeat the same petitions. Yet this first named minister was a most excellent man, and could have been trusted on all other points. but that of long prayers. Habit, of forty years' strength, was too powerful to yield to any ministerial plans, or any laws human or divine. It reminded me of a question of the same Dr. Emmons put to a young clergyman, who had preached for him in the morning, and whose sermon was rather scattering. As the Doctor loved system, he said to the young brother, "Do you ever expect to preach another sermon?" "Why yes, sir," said the young man. "What about?" continued the Doctor. "Why do you ask that question?" said the youth. "Because," said the keen eyed, and keener-minded old man, "I thought you

preached every thing this morning." But it is not my design to repeat what has been said in previous chapters, and long sermons and their makers have already been noticed. I have been peculiarly pleased with the Three, or the Five minute Rule, as it is now adopted in most of the large cities, at the noon-tide prayer-meetings. I know not the origin of such a rule, but suppose it arose from the necessity of the case; that is, ers would have occupied the whole hour. I confess I had rather hear the tintinnabulum cut short a long Speech than stop a man in prayer. There is a kind of irreverence about it; and, if people would, or could "cut their garments according to their cloth," or pray according to the time allotted to them, I would prefer that the bell should be removed. But this can never be, as many

"Take no note of time, but from its loss." Such must be admonished of its flight. It is curious to witness how some men. with a definite petition before them, will go round and round it and touch here and there, and spend all the time allotted to them, before they come to the point. Now, a bell is just the thing to awaken such persons and bring them to their senses, if it be rung promptly. Usually it is so rung in Philadelphia, but not always. I have looked at my watch and seen some leaders of the meeting allow some persons to speak five, six, and even eight, minutes, instead of three. Where this is the case, it would be better to have no rule—for a rule not obeyed is "worse than naught." I have noticed three clergymen who have clicked the bell promptly. These have been Rev. Albert Barnes, Rev. John Chambers, and Rev. Dr. Newton.

Some time since, when attending a similar meeting in a distant city, upon speaking of the meeting here, a brother and father "in Israel" said, he wished I would tell the people here, not to ring that little bell; for, not long since he was here, and some good brother was rung down in the midst of a good prayer." But the most noticeable thing there, was, that they had a similar rule printed and hung up over the desk, before the people; and yet Perhaps there is no error which clergymen fall three men were allowed to occupy fifteen minutes into more frequently than that of making long each. I think the true hygienic, healthful preprayers. They do it, too, all unconsciously. If scription for a good meeting is have a good rule, they would turn to "the lively oracles, the sure and stick to it. Let the law be, like that of the word of prophecy, the law and the testimotry," Medes and Persians, "unalterable," and let the they would find many examples of short, but few of chairman of the meeting bear the bell, as the magistrate does "the sword-not in vain."

In early life it was my lot to dwell, for a time, among a people in "the land of Steady Habits," more than one of whom resembled Moses, in being 'slow of speech." They had two deacons of this cast—most excellent men; "the salt of the earth." The population being sparse, in the long days of summer it was difficult to get together, at the weekly evening prayer meeting, earlier than eight o'clock: and, by the time we had sung a hymn and read a portion of Scripture, fifteen minutes of the hour for prayer had elapsed. Then, one of these good deacons would offer prayer-and be

sure to consume the remaining forty-five minutes. On one occasion, it was necessary to be absent Sabbath. It was not there, as it is in the city. where, if every pastor were prostrated on Saturday night, a sufficient number of clergymen, without charge,-made up of Presidents and Professors of Colleges, Secretaries and Agents of benevolent sotors. whose flocks had grown wiser than their to hold a deacon's meeting, which consisted of the usual services, substituting only the reading of a published sermon, instead of the preaching. Upon my return, inquiry was made of a shrewd young lady, the daughter of my boarding host, how they well: Deacon W. led in the long prayer, in the morning, and he prayed just one hour. Deacon L. prayed in the afternoon, and, as he did not wish to be outdone by Deacon W., he prayed an

Thus much of hygiene and prophylactics for those who are addicted to offering long prayers.

Rev. DANIEL BURGESS, a dissenting minister of London, in the seventeenth century, preaching on the robe of righteousness, said: "If any of you would have a good and cheap suit, you will go to Monmouth street, if you want a suit for life, you will go to the Court of Chancery; but if you wish for a suit which will last to eternity, you must go to the Lord Jesus Christ, and put on his robe of righteousness."

For the American Presbyterian. LETTER FROM CHINA

VARIOUS METHODS OF ASCERTAINING THE WILL OF THE GODS AT FUH CHAU. 3. PAH-LAH-TENG:—This expression denotes a very singular method (in some respects analogous to spirit-rapping, as practised in the United States,) of consulting some god, used either in a temple or, more commonly, in a private house. It is usually performed in the evening, generally more as a matter of friendship and of favor to some one than as a way of earning money on the part of the operators. A present of food, or of something else, is often given them by the one who invites their assistance. Two performers are required besides the one who desires to inquire of the god. One of these two takes his seat on a chair before the table on which incense and candles are burning, placed in front of the idol. or something which represents it: The other man seizes a pencil and draws a kind of charm on a piece of yellow paper. He then sets it on fire by one of the lighted candles, and, while burning, moves it gently up and down in front of the person seated. The object of this is to expel all defiling influences from him, and prepare his body to become the temporary residence of the god invoked. He now rises from the chair and receives from his companion one stick of lighted inceuse, which he clasps in both hands, and holds calmly before his breast, while he continues to remain standing with his eyes closed and his back turned towards the table. The other person now begins to entwine the fingers of both of his own hands together in a certain manner believed to be peculiarly pleasing to that particular god. He soon approaches the other one, and with a sudden motion throws his doned! How many must perish before that hands, with fingers thus interlocked, out towards joyful time! his face, very much as though he was going to strike him. This motion separates the fingers, which he again interlaces in a similar manner, and which he again throws out towards him. This operation is repeated several times, being regarded as very efficacious in procuring a visit from the god. The person whose eyes are shut during this ceremony, soon gives what is supposed to be unmistakable evidence of being and that alone would be sufficient, that men want; and it is one that must seek and obtain possessed by some supernatural and invisible here, as every where, will perish without it. its supply from the States, from Christian without it, some two or three long-winded speak- power. His body sways back and forth in an The gospel alone, under God, saves men, and hearts, and churches abroad. We have no unusual manner. The stick of incense falls nothing can supply its place. from his grasp, and he begins to step about in his stead, which is made evident by the me- this subject: dium assuming the attitude appropriate to such or such an attending spirit. If the individual on and long-continued, and bloody strifes, which earnestness we say give us the bread of life. whose account the presence of the god is in- have made Kansas a great battle-field, and The most precious gift you can dispense, had yoked, insists on having the principal or master made our American same, and institutions a you the treasures of the world at your comdivinity himself come to consult, the medium taunt, a by-word, a name of reproach, can ne-mand, would be the gospel. belonging to the god invoked, as a token that he heals and removes all other evils. It is not pohas arrived. The suppliant now advances, and litical measures, or institutions, the triumph, or with three sticks of lighted incense in his hands, the defeat of political parties, that will give perbows down on his knees before the medium and manent peace and quietness to Kansas. There begs him to be seated. After he has seated have been wrongs perpetrated here, and that himself, the suppliant states the object in re- without number, and almost past description or gard to which he has sought an audience with even conception-wrongs which no historian's the god. A conversation often ensues between page will ever chronicle-wrongs that no pubthe two parties on the subject, the one profess- lie documents have treasured up, and no newsing to give the information desired, and the paper reports have given to the public, or ever other receiving it with reverence, humility, and will, that, notwithstanding, live and rankle in gratitude. Sometimes, however, the god, using the breasts of thousands, and which cannot be the mouth of the medium, gives the suppliant reasoned down, or forced down-which will live a sound scolding for invoking his aid to attain as long as memory lives—a whole generation unworthy or unlawful ends, and sometimes he must pass away, and even then they will not be medium apparently falls asleep for a few mi- in forgiving injuries, can alone wipe out the nutes. On awaking some tea is given him to recollection of these wrongs, and their effect drink, and he soon becomes himself again. It upon the public mind. is said that very many adopt this method of

> ticular kind of gambling or lottery. ion with the trunk of the tree. The front end, wood, of one of the three kinds above specified. the whole utensil the general appearance of a

very small drag having only one front tooth. When one wishes to consult a god by this means, he makes his wish known to some one

His presence is manifested by a slow movement and for all time. of the point of the pen tracing characters on 3. There is still another reason why Kansas the sand. After writing a line or two on the should have the gospel; and why she should sand, the movement ceases, and the characters have it now, that grows out of the place she is there written are transferred to paper. After destined to occupy, and the part she is destined this, if the oracle is unfinished, another line is to act, as one of the great States of the Northwritten, and so on till the pen entirely ceases West. Her position is central-about mid-way its motion, which signifies that the spirit of the between the Atlantic and Pacific States, and on that now remains to be done is to ascertain the great national thoroughfare that is to bind these given in poetry, with allusions to ancient times other part of the country. The writer has had use at the present day or in an abbreviated twenty and thirty years in the territory, and he rouning hand. Somethus the oracle, as in ancient times in Greece; has a double sense, or seWhile, therefore, the adaptation of this terrino resource but to get the best meaning be can upon, and the farmer has nothing to fear in from the coveted response of the idol he impor- coming here, no country can be better fitted tuned. It is said that men of the literary class for raising stock,—especially, we would say, no are more in the habit of appealing to the gods part of the entire West is so well adapted to

by the use of this method than others. and many similar superstitions, will be aban-

THE CLAIMS OF KANSAS AS A FIELD FOR MISSIONARY EFFORT.

general answer to such an inquiry would be, Here, after all, is our greatest and most urgent

The loss of the gospel, then, involves the loss to plant churches, to build up seminaries of with the peculiar stride, and assume the pecu- of everything. But are there not some strong learning. We are, without any fault of our liar attitude and appearance belonging to the reasons why Kansas should just now have the own, through God's judgment upon us, incapagod. This is considered an infallible proof of gospel, which really apply to no other part of citated, powerless for our own relief. We have the actual presence of the god in the body of our country? It is because we believe this to no bread to feed our children. We can scarcely the medium. Sometimes, however, it is said, be even so, that we take up our pen, and desire promise them clothing, or shelter from the cold some one of the attendants of the god comes to be heard—that we call special attention to winter's blast now upon us. But while we thus

positively declines to communicate the desired forgotten. The gospel that renovates human information. At the close of the interview, the hearts, and makes men everywhere Christ-like

Kansas again sends up an imploring cry for learning the way to recover from sickness, and help, and yet, even now, the famine for the also to acquire knowledge to be used in a par- bread of life is our most urgent want. The sudden drying up of all the streams of temporal 4. KAUNG KI.—This phrase denotes a me- prosperity, has been to our people, we believe. thod of consulting the gods by means of a kind a wholesome discipline. It is God's method of of pen, which traces the oracle on sand. The teaching a people dependence upon the Divine whole pen consists of two pieces of wood. The bounty, when other means of instruction fail. larger piece, which usually is between two and and our people are profiting by it. We think three feet long is always made of willow, peach, it may be safely affirmed that at no time in the or mulberry wood. Its shape is like a farmer's past two years we have been here, has there drag, or the capital letter V, being cut out of been so much religious interest so many india very crooked branch, or a branch in connex- cations of spiritual good, as now-and so many conversions to God. We see then, we think. or the point of this drag-like stick, is usually, behind this dark cloud of a frowning Proviperhaps always, carved in imitation of the head dence, the eternal sunshine of divine mercy in of the Chinese dragon. A small piece of hard Jesus Christ. The famine in Kansas, justly so called, is not an unmitigated evil, but a great about five or six inches long, is inserted under providential movement, we trust, to prepare the front point, and at right angles to it, giving this people to receive the gospel. It has, we believe, made this entire country one great harvest field, and now is the time to thrust in the

sickle and gather the fruits. 2 But again, Kansas is now passing through belonging to a society or company established what may be termed the forming period in her for the purpose of facilitating such consulta- history. She is laying the foundations for gecieties, Editors of religious newspapers and maga- tion. These societies are said to be numerous nerations yet to come; and with what hands, zines, teachers, itinerating candidates, and ex-pas- at Fuh Chau. A table is placed before the and with what materials shall those foundations image of the god, or his representative, and be laid, are questions of great importance, and larger proportion of the people can read and write teachers,—could be found on Sabbath morning to near to it. On this table, besides the candles now to be settled. All the prominent religious their own language, than can be said of any other and incense, are arranged some fresh flowers sects feel the importance of this crisis in our hisand some tea or wine: some mock-money is pro- tory, and are busy in endeavoring, becomingly, vided to be burnt at the proper time. In front to meet it. A foundation for a college has alof this table, and further from the idol, is placed ready been laid by our Congregational brethren another table, having upon it a wooden platter at Lawrence. The Methodists have already, in about three or four feet long by two feet wide, like manner, suitable buildings erected, and a We feel that the time has come when they ought got through the Sabbath. "Ok!" said she, "very and several inches deep, which is nearly filled with flourishing college in progress at Baldwin City. to be brought forward. It onght not to be expected dry sand. After the incense and the candles The Episcopalians have made a very hopeful that the American churches shall continue to furhave been lighted, the suppliant kneels down beginning, a few miles distant, at Prairie City. nish preachers of the gospel for this people for 40 and states his request with the usual ceremonies. Our denomination, in its feebleness, has, as yet, years to come. A nation suffering famine may Having risen from his knees, some paper charms done nothing. But shall we be content to stand receive generous gifts from other nations, yet every are set on fire, and, while burning, they are still and fold our hands, while other Christian nation ordinarily provides for its own wants, not brandished over the pen, the sand, and the two denominations are awake and at work? Have merely the physical, but also the intellectual and persons who are to hold the pen, for the pur- we nothing to do-no responsibilities to this moral. When the American churches have plan pose of purifying them all. These men, stand- people, and to our country, and to our God, to ed the gospel here, and founded literary instituing with the table which has the platter of sand meet? We should be prepared at once to antions, for training the youth of the nation, then upon it between them, and with their backs to swer these questions, and to co-operate with the nation should be considered no longer a mithe idol, silently and reverently take hold of the others in those great educational and religious nor, but, as having attained its majority, be exdrag-like utensil, one at each side, in such a movements, so essential to the intelligence and pected to take care of itself; and more than this, manner that the end of the tooth or the pen virtue of this people. The writer, as the re- it may be expected to join the American churches, under its front point shall rest in the sand. A presentative of the church with which he is con- its former patrons, in extending like blessings to peculiar kind of charm is now lighted and placed nected, has been offered a donation in land, in a others who are sitting in darkness. in the censer standing on the table before the beautiful and central location, of great value, It was, therefore, unanimously resolved, at our image, in order to purify it. Another is burnt on the condition that we would receive it, and late general meeting, that in order to get in closer

in some place near by open or exposed to the appropriate it to the laying of the foundation direct light of the hearing. This is designed to of an institution of learning. Shall we let such cause the god to descend and enter the pen and an opportunity pass by, or pass into other deliver its oracle in writing. If he does not soon hands? No. We repeat it, we must stand in indicate his presence, another charm is burnt. our lot, and do, as a church, our work for God,

god has taken its departure from the pen. All the line north and south to be traversed by that meaning of the oracle, which not unfrequently now far off States together. Her climate is sas found to be a difficult task. Sometimes it is lubrious, her soil equal, if not surpassing any and personages, or it is written in some ancient abundant opportunities of conversing with men form of the Chinese character, not in common who, upon the Indian Reservations have been veral ambiguous meanings. The suppliant has tory for agricultural purposes may be relied y the use of this method than others. raising sheep,—our winters being dry, and I deem it unnecessary to remark on the folly mostly free from snow. Water and stone and the sin of consulting the gods by the abound everywhere, the latter being in suffimethods above-partially described, or on the so- cient quantities for building and fencing. With phistries and the deceptions practised upon such great natural advantages, Kansas is desthem by the operators. May the pious reader tined, ere long, to become one of the great and fail not to pray for this deluded people. How leading States of the North-West. Now is the long, oh! how long, before the true God shall time to secure, in the triumph of the gospel, in be worshipped and served by the multitudes in its elevating and sanctifying power, a pledge this pleasant and fruitful valley, when these, that this great and beautiful heritage of our common country shall be for God.

To all our friends at the East, the lovers o humanity, and the lovers of our dear Saviour, we would say, while we tender to you our grateful acknowledgments for the large-hearted spontaneous benevolence, that comes so freely and so largely to supply our wants in this dark day of suffering and famine, do not forget that multitudes among us are already starving. Why should Kansas have the gospel? The and will continue to starve for the bread of life. means to help ourselves to sustain the gospel, imploringly write to you for help, and say give We say, then, in the first place, the fierce, us bread, give us clothing, it is with greater

For the American Presbyterian A NATIVE MINISTRY IN THE SAND WICH ISLANDS.

To the Editor of the American Presbyterian and Genesee Evangelist:

DEAR SIR :-- When in your office last February promised to report matters of interest from this part of the world, from time to time. I intended o have begun to redeem this pledge much earlier. I found on my return that a two years' absence from my post had allowed so great an amount of work to accumulate that I have not had leisure to write to you.

During the annual meeting of our mission, held t Honolulu, in May last, we were deeply imressed with the importance of taking immediate measures to raise up from among the people, men who can take our places, and, when we are gone, carry forward the work we have begun. In the primitive church, when the apostles published he gospel to a community, and the Holy Spirit opened the hearts of the people to receive it, there were always found among the converts, persons whom they could ordain as pastors and elders, of the flock there gathered. The Holy Spirit is infinitely wise in his operations, and does nothing defectivelv. All the works of God are perfect. Wherever he creates a living being he also provides for its wants. The new born babe finds food ready prepared specially for it. We have extensive plains

here at the islands, which for eight months of the year are as dry as the deserts of Sahara; but no sooner do the winter rains clothe these plains with verdure, than we see millions of insects hatched out ready to enjoy the boundful provision of their great Creator. They never come forth during the arid months. He, who gives them life, does all things well. So also we may expect that when He talls a

people out of darkness into the light and liberty of the gospel, He will also provide for their spiritual nourishment and growth in grace. Missionaries have been laboring in this field for 40 years; a barbarous people have taken their place among the civilized nations of the earth; schools have been established, and a literature created in their language, the Bible being the principal book; a nation in the world. In the various departments of state, of com-

merce, and social life, we find the aborigines occupying prominent posts, and why do we not find them also filling the various posts in the church?

contact with the destitution in our whole field, cember of last year, repeatedly asked the Lord to and to take the most efficient measures to secure a supply, it is expedient that the pastors on the four larger islands, viz.: Hawaii, Maui, Oahu and accomplish our object.

In my next I will tell you what we have done on Maui. Respectfully yours,

W. P. ALEXANDER. Wailuhu, Nov. 1st, 1860.

For the American Presbyterian.

ALONE. In what a little world of his or her own does every human being awell! How many hopes and fears, recollections and anticipations are known in that world, and entirely unknown out of it! Even in the most intimate of all relations—that of husband and wife-and where there is perfect confi- and sisters at one o'clock, after prayer, I told them

"Not even the dearest friends we have on earth,

not fully understand. Keble says somewhere,

thoughts and emotions must enter into each heart

which the other cannot know; or, if it knew, could

and the experience of every one will confirm the truth of the sentiment. Thus we may see how though we are commanded to "bear one another's poor saints with coals, blankets, and warm clothing burdens;" still, after all our efforts so to aid each other, "every one-must bear his own burden," and every "heart knoweth its own bitterness." We must seek to bear each other's burdens, but we must expect to bear our own-not, however, alone, for Christ will take the heaviest part and bear it for us, if we carry them to Him.

If we could see this wilderness life as it really be but two goals, to one of which every path leads Each one walks in his path alone. That of some dear one may be so near to his, that two travellers can join hands and walk together, encouraging and We gave ourselves now unitedly to prayer, laying cannot see or share. And each should be very, very careful, lest he look upon another's path—of As to myself, I was lifting up my heart to the joyments which he finds in his own, because there not see in the path of others, may cause a worldwide difference in their journey.

It would not be fair to criticise a man's walk when we could only see his head, and knew not what was under his feet-whether the smooth, hard beach, or the thick tangled undergrowth of when the accounts would be made up, as the last the forest ground, or rocks of varied size and shape. In like manner, unless we can know all the heart ther was moved to remember the orphans, and to and life of our fellow-beings, (and this is impossible send to-day ten pounds, which arrived after I had while we are veiled in the flesh,) let us beware left my house, and which, on account of our need of judging each other's walk and conversation. was forwarded immediately to me. lest in our ignorance and near-sightedness we do another great injustice and wrong.

THE LIFE OF TRUST.

We have already taken occasion to speak of the remarkable Narrative of George Mueller, lately my way, it was especially my request that the published under the above title. Its tendency is to cultivate the daily exercise and habit of trust in the Christian heart and life. We have no doubt our readers will derive profit and instruction from the extracts we give:

REASON FOR ESTABLISHING THE ORPHAN House.—Through my pastoral labors, through sited Bristol, I had constantly cases brought beday was, to have their faith strengthened. My spirit longed to be instrumental in strengthening their faith, by giving them not only inhands in God; for I remembered what a great

blessing my own soul had received through the has given us the greatest possible proof of his Lord's dealings with his servant, A. H. Francke, who, in dependence upon the living God alone, established an immense orphan house, which I us all things. It is worth also being poor and had seen many times with my own eyes. I therefore judged myself bound to be the servant of the church of Christ in the particular point on which I had obtained mercy; namely, in being able to take God by his word, and to rely upon it. This then, was the primary reason for establishing the orphan house. I certainly did from my heart desire to be used by God to benefit the bodies of poor children, bereaved of both parents, and seek in other respects, with the help of God to do them good for this life. I also particularly longed to be used by God in getting the dear orphans trained up in the fear of God-but, still, the first and primary object of the work was and still is, that God might be magnified by the fact that the orphans under my care are provided with all they need, only by prayer and faithwithout any one being asked by me or my fellow laborers, whereby it may be seen that God is faithful still, and hears prayer still. That I was not mistaken, has been abundantly proved since November, 1835, both by the conversion of many sinners who have read the accounts which have been published in connection with this work, and also by the abundance of fruit that has followed in the hearts of the saints, for which, from my inmost soul, I desire to be grateful to God, and

to ascribe to him. On the 9th of December, 1835, a public meeting was held in Bristol, at which Mr. Mueller disclosed his plans, without taking up a collection. On the next day, he sent to press a statementhe explicitly stated to the Lord his wants, and bia, and loud and exultant cheers, repeated again asked for their relief. Frequently, while upon and again, were given by the officers, soldiers and his knees or just after rising from prayer, the workmen. 'If,' says the narrator, 'South Caroneeded help came. On the 21st of April, 1836. | lina had at that moment attacked the fort, there the Orphan house was opened with seventeen children.

REMARKABLE ANSWERS TO PRAYER.—There was given by a brother one hundred pounds, fifty pounds of which were previously promised, to insure the rent for premises. It is a remarkable fact, concerning this donation, that I had, in De-

incline the heart of this brother to give this hundred pounds, and I made a memorandum of this prayer in my journal of December 12, 1835. On January 25, 1836, fifty pounds were promised by Kauai, unite respectively in such ecclesiastical him, and on November 5, fifty pounds besides organization as shall be deemed best adapted to that sum were given; but it was not till some days after that I remembered that the very sum for which I had asked the Lord had been given: when it came to my mind that this prayer had been noted down in my journal, and I showed it to the donor, we rejoiced together; he, to have been the instrument in giving, and I, to have had the request granted.

Never were we so reduced in funds as to-day. There was not a single half-penny in hand between the matrons of the three houses. Nevertheless, there was a good dinner, and by managing so as to help one another with bread, etc., there was a prospect of getting over this day also; but for none of the houses had we the prospect of being able to take in bread. When I left the brethren dence and sympathy in that relation-how many that we must wait for help, and see how the Lord would deliver us at this time. I was sure of help, but we were indeed straitened. When I came to Kingsdown, I felt that I needed more exercise; being very cold, wherefore I went, not the nearest way home, but round by Clareuce place. About twenty yards from my house I met a brother, who walked back with me, and after a little conversation, gave me ten pounds to be handed over to the brethren, the descons, towards providing the —also, five pounds for the orphans, and five pounds for the other objects of the Scriptural Knowledge Institution. The brother had called twice while I was gone to the Orphan Houses, and had I now been one half minute later I should have missed him. But the Lord knew our need, and therefore allowed me to meet him.

This is perhaps, of all days, the most remarkable as yet, so far as it regards the funds. When is, it might appear to us somewhat in this light. I was in prayer this morning respecting them, I Amidst the confusion of innumerable separate paths, was enabled firmly to believe that the Lord would each wide enough for but one person, there would send help, though all seemed dark as to natural appearances. At twelve o'clock, I met as usual with the brethren and sisters for prayer. There The windings of some of these ways are many, and had come in only one shilling, which was left the termination scarcely seen-yet it can be traced. last evening anonymously at the Infant Orphan House, and which, except twopence, had already been spent on account of the great need. Lower sustaining each other-but, after all, there is many the case in simplicity before the Lord. Whilst in an obstacle in the way of each, and many a sweet prayer there was a knock at the door, and one of flower or fruit growing in his path, which the other the sisters went out. After the two brethren who labor in the Orphan Houses and I had prayed which he can only see a part—as if it were exactly Lord to make a way for our escape, and in order like his own, and judge of his walk as being at to know if there were any other thing which I on him, so that we might have food for the children: at last we rose from our knees. I saidis an outward seeming resemblance. The bloom- "God will surely send help." The words had not ing flowers or the obstructing rocks which he can- quite passed over my lips when I perceived a letter lying on the table, which had been brought whilst we were in prayer. It was from my wife. containing another letter from a brother with ten pounds for the orphans. The evening before last was asked by a brother whether the balance in hand for the orphans would be as great this time time. My answer was that it would be as great as the Lord pleased. The next morning this bro-

This morning our poverty, which now has lasted more or less for several months, had become exceedingly great. I left my house a few minutes after seven, to go to the Orphan Houses to see whether there was money enough to take in the milk, which is brought about eight o'clock. On pitieth his children, and that he would not lay more upon us than he would enable us to bear. I especially entreated him that he would now be pleased to refresh our hearts by sending us help likewise reminded him of the consequences that would result, both in reference to believers and unbelievers, if we should have to give up the work because of want of means, and that he, therefore, would not permit its coming to naught. I moreover again confessed before the Lord that I dethings which the children of God needed in our served not that he should continue to use me in this work any longer. While I was thus in prayer, about two minutes' walk from the Orphan Houses, I met a brother who was going at this early hour stances from the word of God of his willingness to his business. After having exchanged a few and ability to help all those who rely upon him, words with him, I went on: but he presently ran but to show them by proofs that he is the same in after me and gave me one pound for the orphans. our day. I well know that the word of God ought Thus the Lord speedily answered my prayer. to be enough; but I considered that I ought to Truly, it is worth being poor and greatly tried in lend a helping hand to my brethren, if by any faith for the sake of having day by day such premeans, by this visible proof to the unchangeable cious proofs of the loving interest which our kind faithfulness of the Lord, I might strengthen their Father takes in everything that concerns us—and Father takes in everything that concerns us-and how should our Father do otherwise? He that love which he could have done, in giving us his own Son, surely he will with him also freely give the children of God may be comforted and their faith strengthened, and if but those who do not know God, and who may read or hear of his dealings with us, should be led thereby to see that faith in God is more than a mere notion, and that there is indeed reality in Christianity. In the course of this day there came in still further thirteen shillings.

PRAYER IN FORT SUMTER. The Baltimore American of yesterday has the

"One of the Baltimoreans who recently returned from Fort Sumter, details an impressive incident that took place there on Major Anderson taking ossession. It is known that the American flag rought away from Fort Moultrie was raised at Sumter precisely at noon on the 27th ultimo, but the incidents of that 'flag raising' have not been related. It was a scene that will be a memorable A short time before noon Major Anderson assembled the whole of his little force, with the workmen employed on the fort, around the foot of the flag-staff. The national ensign was attached to the honor and glory of which not only is due to the cord, and Major Anderson, holding the end of him alone, but which I, by his help, am enabled the lines in his hands, knelt reverently down. The officers, soldiers, and men clustered around, many of them on their knees, all deeply impressed with the solemnity of the scene. The chaplain made an earnest prayer—such an appeal for support, encouragement, and mercy as one would make who felt that 'man's extremity is God's opportunity.' As the earnest, solemn words of the being the substance of what had been said at the speaker ceased, and the men responded Amen with meeting so that he was very far from discarding a fervency that perhaps they had never before exthe use of means; but these were the only means refrienced; Major Anderson drew the Star Span-he employed besides earnest, daily prayer, in which gled Banner up to the top of the staff, the band

> The United States Mint.—The ordinary coining capacity of the Philadelphia Mint is \$7,500,000 per month, which can be increased, by working over hours, to \$10,000,000.

any man within it about defending that flag.

would have been no hesitation upon the part of