

BELL-SONGS.

By ROSE TERRY.—No. 1.
Toll, toll, toll, sound the passing bell,
Over meadows green and quiet,

NO. 2.—VILLAGER FRANCO.
Swinging slowly through the thunder,
Thrill the bolts asunder,

NO. 3.—BARBATA FRANCO.
Chimney down the golden day,
Over mountains pale and gray,

HOW TO ENJOY LIFE.—OR PHYSICAL AND MENTAL HYGIENE.

For the American Presbyterian.
Perhaps there is no error which clergymen fall into more frequently than that of making long prayers.

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."

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 cause.

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.

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.

Such must be admonished of its flight. It is curious to witness how some men, with a definite position before them, will go round and round it, and look here, and there, and spend all the time allotted to them, before they come to the point.

On one occasion, it was necessary to be absent a Sabbath. It was not there, as it is in the city, where, if every pastor were prosecuted on Saturday night, a sufficient number of clergymen, without charge, would be made up of Presidents and Professors of Colleges.

Rev. DANIEL BURGES, 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."

LETTER FROM CHINA.

For the American Presbyterian.
VARIOUS METHODS OF ASCERTAINING THE WILL OF THE GODS AT FUH CHAU.
3. PAH-LAH-TUNG.—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.

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 possessed by some supernatural and invisible power.

4. KAUNG KI.—This phrase denotes a method of consulting the gods by means of a kind of pen, which traces the oracle on sand. The whole pen consists of two pieces of wood.

When one wishes to consult a god by this means, he makes his wish known to some one belonging to a society or company established for the purpose of facilitating such consultations.

in some place near by, open or exposed to the direct light of the heavens. This is designed to cause the god to descend and enter the pen and deliver its oracle in writing. If he does not soon indicate his presence, another charm is burnt.

I deem it unnecessary to remark on the folly and the sin of consulting the gods by the methods above partially described, or on the sophistries and the deceptions practised upon them by the operators.

For the American Presbyterian.
THE CLAIMS OF KANSAS AS A FIELD FOR MISSIONARY EFFORT.
Why should Kansas have the gospel? The general answer to such an inquiry would be, and that alone would be sufficient, that men here, as every where, will perish without it.

Kansas again sends up an imploring cry for help, and yet, even now, the famine for the bread of life is our most urgent want.

2. But again, Kansas is now passing through what may be termed the formative period in her history. She is laying the foundations for generations yet to come; and with what hands, and with what materials shall those foundations be laid, are questions of great importance, and not to be settled.

appropriate it to the laying of the foundation of an institution of learning. Shall we let such an opportunity pass by, or pass into other hands? No. We repeat it, we must stand in our lot, and do, as a church, our work for God, and for all time.

There is still another reason why Kansas should have the gospel; and why she should have it now, that grows out of the place she is destined to occupy, and the part she is destined to act, as one of the great States of the North-West.

To all our friends at the East, the lovers of 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, and will continue to starve for the bread of life.

A NATIVE MINISTRY IN THE SANDWICH ISLANDS.

To the Editor of the American Presbyterian and Genevee Evangelist:
DEAR SIR:—When in your office last February, I promised to report matters of interest from this part of the world, from time to time, I intended to have begun to do so long since.

So also we may expect that when He calls 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.

contact with the destination in our whole field, 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 Kauai, unite respectively in such ecclesiastical organization as shall be deemed best adapted to accomplish our object.

FOR THE AMERICAN PRESBYTERIAN.

ALONE.
In what a little world of his or her own 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 confidence and sympathy in that relation—how many thoughts and emotions must enter into each heart which the other cannot know; or if it knew, could not fully understand.

Not even the dearest friends we have on earth, know all the reasons why we smile or sigh, and the experience of every one will confirm the truth of the sentiment.

As I could see this wilderness life as it really is, it might appear to us somewhat in this light. Amidst the confusion of innumerable separate paths, each wide enough for but one person, there would be but two goals, to one of which every path leads. The windings of some of these ways are many, and the terminations scarcely seen—yet it can be traced.

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 the forest ground, or rocks of varied size and shape.

THE LIFE OF TRUST.

We have already taken occasion to speak of the remarkable Narrative of GEORGE MUELLER, lately published under the above title. Its tendency is to cultivate the daily exercise and habit of trust in the Christian heart and life.

REASON FOR ESTABLISHING THE ORPHAN HOUSE.—Through my pastoral labors, through my correspondence, and through brethren who visited Bristol, I had constantly eyes brought before me which proved that one of the special things which the children of God needed in our day was, to have their faith strengthened.

On the 9th of December, 1855, 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 statement—being the substance of what had been said at the meeting—so that he was very far from discarding any of his meagre ideas; but these were only meagre to the eyes of those who are not conversant with the Lord's servants, in which he explicitly stated the Lord's will, and asked for their relief.

member of last year, repeatedly asked the Lord to 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, 1855.

Never were we so reduced in funds as to-day. There was not a single half-penny in hand between the members 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.

As to myself, I was only going up my heart to the Lord to make a way for my lips and for my tongue to know if there were any other thing which I could do with a good conscience, besides waiting on him, so that we might have food for the children; at last we rose from our knees. I said—"God will surely send help." The words had just passed over my lips, when I perceived that another lady who was lying on the table, which had been brought whilst we were in prayer.

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 the milk, which is brought about eight o'clock.

PRAYER IN FORT SUMNER.

The Baltimore American of yesterday has the following story:—"One of the Baltimoreans who recently returned from Fort Sumter, details an impressive incident that took place there on Major Anderson taking possession. It is known that the American flag brought 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 reminiscence in the lives of those who witnessed it.

* Entailed according to Act of Congress, in the year 1809, by Wm. M. Chase, in the Clerk's Office of the District Court of the United States, for the Eastern District of Pennsylvania.

Fuh Chau, China, Oct. 16, 1850.

The United States Mint.—The ordinary coinage capacity of the Philadelphia Mint is \$7,600,000 per month, which can be increased, by working over-hours, to \$10,000,000.