GENESEE EVANGELIST.—Whole No. 775.

PHILADELPHIA, THURSDAY, MARCH 21, 1861.

VOL. V.—NO. 30.—Whole No. 247.

Woetry.

THE RIGHT MUST WIN. O it is hard to work for God,
To rise and take his part
Upon this battle-field of earth,
And not sometimes lose heart.

He hides himself so wondrously. As though there were no God; He least is seen when all the powers Of ill are most abroad.

Or he deserts us at the hour The fight is all but lost; And seems to leave us to ourselves

O there is less to try our faith In our mysterious creed, Then in the godless look of earth

Ill masters good; good seems to change To ill with greatest ease; And, worst of all, the good with good

It is not so-but so it looks; And we lose courage then; And doubts will come if God hath kept

Ahl God is other than we think;
His ways are far above;
Far beyond reason's height, and reached
Only by child-like love. Workman of God! O lose not heart,

And in the darkest buttle-field Thou shalt know where to strike-O blest is he to whom is given

The instinct that can tell
That God is ou the field, when he
Is most invisible.

And blest is he who can divine Where real right doth lie, And dares to take the side that seems Wrong to man's blindfuld eye. God's glory is a wondrous thing,

Most strange in all its ways, And of all things on earth least like What men agree to praise. As he can endless glory make

From time's misjudging shame, In his own world he is content To play a losing game. Muse on his justice, downcast soul!
Muse, and take better heart;
Back with thine angel to the field;
Success shall crown thy part!

For right is right, since God is God: And right the day must win. To doubt would be disloyalty;

Correspondence.

HOW TO ENJOY LIFE-OR PHYSICAL AND MENTAL HYGIENE.

ADDITIONAL CHAPTERS-CHAPTER VII.-THROAT DISEASES PRELIMINARY TO LUNG DISEASES.

Physicians necessary - Disease of the Throat tend-Throat and Laryngitis and Bronchitis-Diphtheria not a New Disease, and easily remedied, if taken in season-It demands Active Treatment-What did General Washington die of?-

It is by no means pretended that consumption, in all its forms and stages, can be arrested; and A French physician first gave this name to an old yet, there is much that may be done in those pre- disease of the throat, and set half the doctors in disposed to it, to ward off this dreadful disease; the world upon the alert, and half the people and, in its incipient state, to stop the progress of wondering at this new disease, when the same disthe destroyer. I shall hereafter speak of consumy- ease had existed for centuries. It chiefly, though tion, and refer to it now, only to show how other not confined to them, affects children. It is a diseases tend to induce it. Non-medical men have contagious disease, or rather prevails as an epigenerally, (as it would be supposed they would,) demic. It often proves fatal, especially, when negvery vague and indefinite notions about con- lected or improperly treated. It first shows itsumption. Nor has it been, till within a few self by soreness in the pharynx, the wind-pipe, years, that physicians themselves, have been able and passage leading to the stomach. These parts to tell, with certainty, that it had really commenced are red, and appear inflamed at first, and then turn ful throb, a lamentation that shall hereafter reits ravages, and to mark out precisely its pro- whitish. A viscid kind of serum, or liquid is gress; but since the attention paid to physical poured out from the mucous membrane; which signs, namely, ouscultation and percussion, has concretes, thickens, and hardens, and forms a false

namely, swallowing drugs, and keeping away from the air, in my opinion, was calculated to hasten lated only to delay such treatment, till the disease on the work of the destroyer. A much better course is, to eschew medicine, (except such as is advice of his physician. No man should delay a calculated to change the tubercular predisposition, or remove the highly arterialized state of the blood, which always exists in consumptive patients;) throw off mufflers and expose the lungs to the free and full admission of the air, which was made for them, and they for it. There is nothing which will effectually ward off the fatal results of this disease like the course here advised. Every one knows that the consumptive, usually, lasts but a short time, after he gives up pure air and exercise. But, when I advise not to take drugs for this disease, I would by no means be understood to undervalue the advice of a judicious physician in such cases. On the contrary, he may of the power of speech was entire. be the instrument of saving life, by the advice which he may give. People now have pretty generally learned that it is not the amount of medicine, which the physician prescribes, but his advice, often irrespective of medicine, which is valuable. It would contravene all our experience, and discredit all our notions of common sense and common philosophy, to believe that a man who devotes his whole attention to study the anatomy, physiology, and diseases of the human body, should know no more about them than he who

There are certain forms of lung-disease which are often called consumption, and which are consumption; which, also, are, and have often been cured, both by nature and art; or rather, by art of temperature. I have often seen the following you treating them? What think you of Christ? with a pipe to come unto the mountain of the gilds his numbers with a devotional tinge, but operating through the powers of nature; for symptoms: a deep redness of the tonsils, and Are his teachings such as you love? Are his Lord." Evidently David had taken a part in those never does one gushing verse leap forth from that musical processions and his delight in the second gushing verse leap forth from that

posed they would be, from the nature of their profession; yet, it was soon prevalent among all classes in the community. The writer, while in general practice in Boston, twelve years ago, had twenty clergymen, at one time, under treatment for this disease. In his own case, failure of voice was the cause of his leaving the pastoral office, and entering the medical profession. It is a disease of debility, and is induced by anything, which, in the common course of life, depresses the vital energies by imposing too severe mental effort, or too constant bodily exertion. The

reason why many clergymen were attacked with it was-not that they were too high dickies, or neck-stocks, or ceased chewing tobacco, or spoke too loud or too long, (though the latter might have helped perpetuate it;)-but because, "if in this life only they have hope, they are of all men most miserable;" because most of them, like the "Levites" of olden time, "having no inheritance among their brethren," being driven "from Dan to Beersheha," compelled to move, at least, once in three years, with large families of children and sick wives, and no property, were overwhelmed. with anxiety, and worn down with care and disappointment. This, with the effort of speaking was sufficient to induce some disease; and as Trumbull facetiously remarks:

> "In all diseases, 'tis expected, The weakest part be most affected :-- "

It was not strange that the throat should be the part to suffer.

The disease itself is an inflammation of the follicles, or glands, in the mucous membrane, or moist skin which lines the throat. The office of these glands is to secrete a fluid to lubricate the parts where they are located. When inflamed, like all other diseased glands, they pour out an unhealthy fluid, which irritates and excoriates the surrounding parts. If allowed to go on. ulceration and puriform expectoration ensue, and tracheal consumption follows. This form of consumption has been considered the most fatal of any, till within a few years. Many of the medical writers have laid it down as utterly incurable.

This disease is not laryngitis, which is an in flammation of the larynx. It is not bronchitis, which is an inflammation of the bronchial tubes. But, though it is neither of these, and distinct from them, yet, it may lead to them, or exist simultaneously with them in the same patient. stated will find it so done in "How to enjoy life," pages 38 and 119, for sale at this office.

There are also acute forms of throat disease, such as croup, and the old putrid sore throat, now dignified with the new name Diphtheria. There are also various inflammations of the different parts of the throat. These were all considered very alarming diseases until recently.

Diphtheria, like many other new names, and new fangled items, in medicine, is not half as fidenite as the old name croup, or, putrid sore throat: ing to Consumption - Advice of the Physician nor is it any new discase, but an old one colled by useful where little Medicine is prescribed -- Doc- this new name. The Greek word diphtheria means tors ought to know more about Diseases than simply a skin, or a prepared skin, or a covered skin. other men-Minister's Sore Throat-Enlarged Nor is this disease, if taken in season, unyielding Tonsils a sign of Scrofula-Tonsils not to be to medical treatment. The cholera is certainly incut out - Difference between the Minister's Sore | curable in the collapsed state of the patient; so is consumption in its last stage. Nor can diphtheria be cured in its last stage. It is curious to see how some love to call old diseases by new names; and then, get up a credit upon discovering remedies for A feeble child ought never to have a Sedentury them. No true medical man will practise such humbuggery.

We may here well ask, "What's in a name?" been made very prominent, they are rarely mista- membrane, as in croup, which has been known for ages. The disease demands prompt and active The usual method of treating consumption, treatment; and all the hundred recipes in the newspapers and moonshine pamphlets are calcuis past cure. A wise parent will seek early the moment in securing the best medical aid in a case where such delay may speedily put the patient be-

This trouble of the throat, (clergyman's sore throat,) is from the slightest, up to the most intense degree. Many persons for years have something of it, manifested at times by a feeling, as though something were sticking in a particular spot; or, as though something must be cleared away, upon attempting to speak. Sometimes, there is a slight huskiness, or hourseness of the voice; and this exists in a great variety of degrees up to the entire loss of voice. I have seen many in whom the loss

The mucous membrane, which lines the throat rose color, or a little reddish. When attacked with the disease now under consideration, in its chronic form, in which it usually shows itself, the inflammation, instead of appearing with a uniform redness, as it does in acute inflammation, shows itself in spots, or irregular circumscribed patches. The centres of these patches are often quite red, but they grow paler as we advance towards the circumference. Frequently, the inflammation is what physicians call sub-acute; that is, the membrane is simply relaxed, pale and swollen. These changes in this membrane are frequently dependent upon

ny them.

and results, or formerly did result under the me- if to the last your reliance is on buy but him. dical treatment, in death. Of this disease, General Washington, the Father of his country, died. The treatment for the cure of this class of diseases is now very different from what it once was. The enlarged tonsils in children are often exceedingly troublesome; sometimes, so completely filling the through the hospital wards of an Almshouse in one throat, as scarcely affording room for the air to of our large cities. While they mate talking with enter the lungs. They are often removed by the two or three of the patients, a woman on the opknife. But this need never be done; as by proper medical treatment, they may always be reduced to their normal size; and, it is better to save them; for the Ureator put them there for some purpose. In addition, it should also be stated, that when they are cut out, they grow again to a larger size. But when reduced by proper medical treatment.

they never afterwards enlarge. This is a very important point with those who have children with enlarged tonsils. It should also be stated, that there is no surer sign of a tinge of scrofula in the system, than these enlarged tonsils. Parents, then, who have such children, instead of selecting a sedentary employment, should choose one which will afford them much exercise in the open air. There can be no greater mistake, if you wish a child of this delicate organization to live and enjoy life, than to make him a student, or to give him an occupation that will confine him within doors. His happiness, yea, his life, may depend upon his occupation.

For the American Presbyterian. THE STORM.

Look! amid Alpine summits dark clouds are gathering. The distant thunder mutters and reverberates among the crags. And now the rain begins to descend, and the loud winds blow, that by no means the worst; and they left the riam, to pour in the sublime antiphonal refrain, as rivulets swell to torrents to rivers; and rivers to floods that dash and leap down the thoughts. steep sides, and through the habitable valleys of those whose foundations stand high on the im- scribed, SIN had been at work. But this knowburied in ruin complete. "Great was the fall tures? If sin must come and must stay on the the song of the Lamb."

Such is the figure by which the Saviour de an Almighty Being, that such scenes as these scribes the wreck of hope, and ruin of souls that need not be found? shall overtake the final neglecters of his sayings. They are fearful words: for they fall from the lips of one characteristically mild—one who know, still trust that HE can do nothing but what among the emigent poets, not one of all that won took no delight in creating needless alarm one is right, wise, and loving. A father has tried to drous galaxy that "flamed in the forehead of the who never deceived, but one who may not be convince his headstrong children that the ways of morning sky" of this century, reflected his glory

But winds blow, and floods dash in vain around the habitation of him who builds upon believe him, and he sees at last that they must nal doctrines of the Gospel. Wordsworth obthe solid rock. He need not fear what storms or swelling floods soever may beat upon his habitation. And to him the Saviour likens the wise man who hears his words, and does them. The results of his obedience thereto, shall be both present and everlasting. Life will be sweeter to him than to others; death less terrific; the grave less gloomy; the judgment less dreadful; and his most joyous hopes and rational anticipations shall reach out into his eternity. For he is the wise man, and only he is the wise man, who makes it his most serious and earnest business to "make his calling and elec-

This life need not prove abortive. Man need not prove an orphan, born only to mourn and knows of his father's plans, and of his father's world are unbelievers; the best of them in doubt die. Human existence may be something more than a distressful dream, a span of time mingled and imbittered with solicitude and wo. To the ultimate despiser of a Saviour's words and love. it must, indeed, be but an anxious hour, a paincommence to be forever drawn out. But it cannot be such to the wise man. There is a rock on which he builds. That rock is Christ. Other foundation can no man lay, and the wise desire no other. But it is left for each to build as he will, on treacherous sand, or on that stone THE DIVINE APPOINTMENT OF SONG: "elect and precious." Life and immortality are brought to light. Everlasting death is a thing the Hebrews' delight. No doubt their songs had possible, but the way to escape it is made known. He who will, may come to Christ. And to all who come he becomes the author of eternal salvation, but to no other. Every name but his is oppression. For no sooner do they stand upon worthless. Every method of gaining life but the shores of the Red Sea, a free nation, and safe his is groundless. Every teacher that points not directly to him, is a false prophet, destined to a doom more awful than those whom he de- in its structure, which Moses indites for them. In

proof, then look at Christ; see his acts; hear his words; weigh his sentiments; look at the history of his religion; mark its influence; note the after worshipped the goldential, was rendered by the aid of song. "The noise of them that sing, its power; ask his followers of all ages; ask saints do I hear," said Moses, as he came down from the in light; ask angels. Nay, bow down and ask of mount. They celebrated their victories with mu-God. And then, and not till then, can it be expected that any will know of the doctrine, whether and air passages, in its healthy state, is of a pale | it be of God, or whether these assertions, which are Christ's sayings, are void, or whether they are forces of Ammon, Moab, and Mount Seir, with at the feet of Christ. A most dismal and infidel full of momentous truth.

Are you, kind reader of these lines, listening to, and endeavoring to do, the sayings of Christ? Those sayings are now scattered wide over all Christian lands. They are contained in the languages of all civilized nations. They have been studied severely by those of all ranks, from thrones down to hovels, and by those of all grades of mind and culture. They have withstood the test everywhere, and forced reluctant homage from the worst as well as from the best of men. Few dare deny the vicissitudes of the season, or sudden changes | their purity-their holy tendency. But how are

dren, and persons who have not yet arrived to away the refuge of lies." Are you digging deep, maturity. Symptoms of catarrh usually accompa- and building on the rock? You are, if Christ is the foundation of your confidence. You'are build-There is frequently acute inflammation of the ing on yielding sands, and your house must fall, epiglottisand trachea, which speedily runs its course your hopes be crushed, and your joys end forever,

> Evander. For the American Presbyterian,

WHEREFORE DOST THOU DOUBT?

Not long since, a party of lidies were passing posite side of the room attracted their attention by her ghastly appearance and labored breathing. On asking about her, they were told that she was dying: No one was doing and thing for her in The chosen captains of Pharach, his horses, his there was nothing to the done thint months that there was nothing to the done thint months and his mighty host, were drowned in fact, there was nothing to be done; but people around her were going on with hear usual duties, and the depths covered them. On the eastern giving out food, &c., while a serious passing from shore stood two and a half millions of liberated was no blame to any one here for this state of doubtless on that very morning, a song is furnished and filth.

A woman on the other side of the room was also dying, although she was conscious, and, for ease of respiration, was sitting upright in bed. Of her, air, now filled with morning light, is flooded with too, no notice was taken by any one. Scenes of their song. "I will sing unto the Lord, for he suffering, misery and degradation met the eye con- hath triumphed gloriously; the horse and his rider tinually, even in the small part of the establishment, through which these visitors passed and place, their hearts weary and sick with dark, sad Sing ye to the Lord, for he hath triumphed glo-ารับ (**ระเมิดใช้**กรี**งแล**ะความกับกา

That SIN was written everywhere on this woearth, could not its powers be so held in check by need not be found?

Ah! doubting heart, be still. "What I do

thou knowest not now." And if thou dost never disobedience are far more wearisome and painful on the "bright and morning star," from whose than those of industry and virtue. They do not which they shope. Not one advocated the carditry the wrong a little way ere they will be per- scurely hints at them in one or two indifferent suaded. They make the experiment, and come sentences. His mighty flights are not to this emback to him tried, sick, and suffering. He chas- pyrean. Campbell, Scott, Keats, Moore, Shelley tens ere he sends another far from his presence into solitude for a time; he gives a third wholeinto solitude for a time; he gives a third whole-some counsel; he deals with all as he sees best, solute, did write a few hymns the Church conde-Shall the infant of two years old, lacking all scends to sing. In maudlin moments of recovery this, rise up in judgment on his father's actions, of God and Christ, in tender, though to them saying, "Is my father a man of kindness and of powerless words. They usually took their vast love, when he lets his children suffer thus? Has treasures of God-given genius and cast them at he power to feed, and clothe, and comfort them all | the feet of Satan. The others, if less wicked want these things? Could he not so restrain

them that these trials would not be necessary?" Less, infinitely less than that child of two years heart, do we know of the orderings and of the love | and misery, the worst in reckless defiance: the of our Heavenly Father. A God who showed his love to a lost world by such a gift as that of hands. Most of our scientific men are of this last CHRIST our Saviour, will never let one unneces- class. Our popular authors either set themselves sary groan or tear be wrung from human beings. All the suffering and misery on earth must be simple truth and benevolence, (Thackeray, Dickneedful, or it would not be. Let us, then, "rest in the Lord, and wait patiently for Him," till the ing, (Scott,) or careless blasphemy, sad or smiling veil is removed, the darkness dispersed, and the (Byron, Beranger.) Our earnest poets and deeppower of sin forever broken and gone.

Poetry, song, and instruments of music, were cheered their hours of toil in Egypt, and mitiga-

ted their wearisome bondage.

He who "giveth songs in the night" had furnished them this solace in the long years of their from the fury of their pursuers, than they are ready, with timbrel in hand, for the performance of the triumphal ode, elaborate, and highly artistic the baste of their flight from the land of their task-If these seem to be mere assertions devoid of masters, they forget not to take with them their nstruments of musical recreation and delight. The idolatrous service with which the people soon sic. David returns from the slaughter of the Philistines, to meet the welcome of singers and players from all the cities of Israel. The army of Jehoshaphat returns from its victory over the allied psalteries, and harps, and trumpets. The social vision of death is in the stately "Thanatopsis. life of the Hebrews hore witness to their love of It has no hint that Christ is its victor, or of the pipe, were in their feasts." The bringing of the last lines might have been written by Sophocles ark from the house of Obed-Edom to Jerusalem, or Seneca, for all they contain of the light and was an occasion of a very imposing musical per- immortality that is brought to life in the Gospel. this, the journeys of the people toward Jerusalem, and whatever other of his pieces that are of a reland, were enlivened by song. The collection of Bolian harp, the singings and sighings of an psalms commencing with the 120th, and ending earth-bound soul. with the 134th, were probably used on these occa-sions. "Ye shall have a song," says the prophet Isaiah, "as in the night when a holy solemnity is insensibility to the glory of God and of man that

nature alone can restore health, wherever it is wanting.

But my object in these remarks is, rather to direct attention to the "Clergyman's SoreThroat." I use this term, not because I think the disease is simply, because it has acquired a kind of technical application, from the fact that many clergymen were attacked with it in the few years after it wanting.

But my object in these remarks is, rather to dipatches all over the surface of the inflamed membrane is of a deep patches all over the surface of the inflamed membrane is of a deep patches all over the surface of the inflamed membrane is of a deep patches all over the surface of the inflamed membrane is of a deep with the heart of the patches, the membrane is of a deep with the multitude; I went with them to the house of God, will I seek."

No man can show that the instructions of Christ appear they are adapted to do anything but bless those who receive them. Yet this is not enough to lead unchecked, it will extend into the laryox, bronchial tubes, and lungs, and finally end in consumption.

The great danger, in this disease is, that if unchecked, it will extend into the laryox, bronchial tubes, and lungs, and finally end in consumption.

Thoughts precious to you? When he commands shown by the pathetic allusion which he makes to them, during his temporary exile from the holy of the makes to the makes to them, during his temporary exile from the holy out my soul in me; for I had gone with the multitude; I went with them to the house of God, will I seek."

No man can show that the instructions of Christ appear they are the makes to them, during his temporary exile from the holy out my soul in me; for I had gone with the multitude; I went with them to the holy out my soul in me; for I had gone with the house of God, with the voice of joy and praise." A greater than any old with the voice of joy and praise. A greater than the holy out my soul in me; for I had gone with the multitude; I went with them is shown by the pathetic allusion which he says is what the to be imbued with the Saviour's teachings? His a Jew, and doubtless partook of the characteristic feelings, and had he been a real Christian poet he made its first appearance. Though many clergy- The enlargement and frequently accompanying words teach you there is a storm arising that shall tastes of the nation to which he belonged. Did could not have kept silence. That great pilgri-

men were early, in the development of this form of disease, first attacked, as it might well be supdisease, first attacked, as it might well be supdeaths in that terrible winter have they found

Voy ask why this mode was adopted? I know "kinsfolk and acquaintance?" We know the pleasure with which, in after-life, he listened to the hosannas of other Jewish children in the temple, and we always expect the children of a musical people to be singers. Perhaps there is no more striking illustration of the love of music in the Jewish people, than their taking their harps with them to Babylon, when they went there as cap-tives. Exiled from their homes, and from their native hills and valleys, cut off from the joy of their great annual festivals in the city and temple of their pride, reduced to a humiliating subjection under an idolatrous power, they seemed to have looked upon their harps and songs as the only delight which remained to them. And when their captors call upon them for one of the songs of Zion, we discover that this national characteristic of the Hebrews is fully understood in Babylon.

The national existence of this long-oppressed people was commenced in one of the most sublime outbursts of song which the earth has ever heard. the Red Sea. They sunk to the bottom as a stone giving out food, &c., while as the passing from shore stood two and a half millions of liberated among them to another world. At the request of bondmen, still agitated by the conflict between one of the ladies, water was brought to moisten the parched lips of the dying woman; but, just as in upon their hearts, like the returning billows it was held to them, she was gone! The spirit wonders be made to teach this emancipated and had fled sh! where? She had been brought exulting people its appropriate lesson? How shall in from the street two days before; under the in- these swelling and rapturous emotions upon this fluence of liquor, it was said, and no one knew birth-day of a nation's freedom, which naturally anything of her, or cared aught for her. There | would minister to pride and self-glorying, be turned things. She died in a clean, comfortable bed for the occasion from the lips of their inspired whereas, had she not been brought here, her leader, picturing in most graphic expression the death would probably have been in wretchedness scene which had just been witnessed, and ascribing its glorious result, in almost every phrase, to Almighty power and goodness.

The heavenly pman is caught from him, and reechoed from more than a million of voices, till the hath he thrown into the sea." The vivid description proceeds, only pausing at the close of each stanza, for another million of voices, led by Miriously; the horse and his rider hath-he thrown into the sea."

Many things conspire to put it beyond question the mountains. Higher and still higher swells ful picture, they well knew; from the first link to that this remarkable song, the most ancient now the maddening flood, until the flocks, and herds, the last in the chain of sorrow, and suffering, which in existence, was dictated by the Spirit of inspiand men, and all habitations of men, except ended in a desolate death like that above de- ration-its intrinsic grandeur and simplicity, the importance of the occasion, the desirableness that this first great national exercise of worship should movable rock, are swept before the impetuous ledge did not, would not, prevent deep question-tide, and left in unsightly ruins on the plains ings from coming up into the heart. Why is all all, the reference which is made to it in the Apohand can restore the once comfortable home of goodness and love itself, is there such a vast bur, victory sung by martyrs in heaven, standing upon the mountaineer. It is crushed, swept away, den of guilt and misery to be borne by His creating the sea of glass mingled with thre,—" And they sing the song of Moses, the servant of God, and

MODERN LITERATURE. Hardly one of the great writers of the past of

present generation can be called in any thorough

sense. Christian. With the exception of Cowper Byron, Burns and Coleridge, in all their burning pages there are no burning seraphim, prostrate and from debauch, Burns and Moore and Byron sang and does he let any of them know what it is to were not more holy. They and their songs were of the earth, earthy. Equally alien are the living magnates of this realm. Truly does Ruskin say

of these and other contemporaries: "Nearly all our powerful men in this age of the plurality in plodding hesitation, doing as well as defiantly against all religious form, pleading for ens,) or give themselves up to bitter and fruitless statement of facts, (De Balzac,) or surface paintest thinkers are doubtful and indignant, (Tennyson, Carlyle,) one or two anchored, indeed, but anxious or weeping, (Wordsworth, Mrs. Browning.) and of these two the first is not so sure of his anchor but that now and then it drags with him. even to make him cry out:-

A pagan suckled on a creed outworn; might I, standing on this pleasant lea, Have glimpses that would make me less forlorn. "In politics religion is now a name, in art an ypocrisy or affectation. Over German religious ctures the inscription 'See how pious I am' can be read at a glauce by any clear-sighted person; over French and English religious pictures, the oscription 'See how impious I am' is equally legible. All sincere and modest art is among us

"Great God! I had rather be

rofane."-Modern Painters, volume iii., p. 259. The like painful truth must be told of American literature. From Washington Irving, its father, to the latest of his sons, no great genius has et shone forth "apparelled in celestial light." None of them drink of

"Siloa's brook that flowed Fast by the oracle of God."

They seek their inspiration in lower fountains Excepting Whittier, our few famous poets, Bryant. Longiellow, Lowell, Poe, never cast their crowns music. "The harp and the viol, the tabret and corresponding victory in and through him. Its formance. And on more ordinary occasions than So the "Hymn to Death," the "Future State," in companies, from the towns and villages of the ligious tone, are but the mournful breathings of an

From Longfellow's "Psalm of Life" to his "Rhyme of Miles Standish," there is the same

deaths in that terrible winter, have they found not even a hint, is found in all these lines. Once God's plan, and that, therefore, I accept it. I Priscilla is represented as singing sweet tunes out further say, that it is the plan which, according of the old Dutch psalm-book, but this remote allu- to the will and counsel of God, from all eternity, sion to the piety of the heroine is only introduced | became the one necessary plan. The language in for the sake of uttering a conceit on the appearance | the original is very forcible-"so it behooves the of the tunes. The conversation of the lovers, of Son of man to be lifted up;" So must, it is a necesthe friends at the sailing of the Mayflower, of the sity for us—there is no other way of salvation; the captain and his clerk, even of the elder and his pari- only method of healing is the uplifted Saviour. shioners, is empty of the intense and almost exclusive life which they really lived. So is it with all his at the Lamb of God saves my poisoned soul from rich verses. There is a show of religious sentiment in some of them, but not one pulsation of sin. I question not-I ask not, "how can these

Byron, not only in their democratic and reformatory proclivities, but in blasphemy and in wit, of the other to redeem their pages. They toy with the religious sentiment. They never feel its humiliating, elevating power. No Cotter's Saturday Night shows that the sorrow is as deep as the lived. He cuts and carves the body of Christ professedly in the cause of science. He never reaches, he never beholds the divinity that dwells within it. Our prose writers are equally secular. Bancroft can describe the sufferings of the pilgrims, Prescott those of the Protestants of Holland, withrespects, however far they may fail in others. We have no great literary writers, save, perhaps, Mrs. Stowe, who are wreathing with their genius the cross of Christ. Tennyson's painful confession leaps unwittingly from all their lips :-"But what am I?

An infant crying in the night; An infant crying for the light; And with no language but a cry!"

We wait for our Dante and our Milton, who shall pour their alabaster box of ointment, very costly, on the feet of the blessed Redeemer, and feel that in so doing they have done the greatest deed permitted to man, and gained their greatest glory when this deed shall be told for a memorial of them through the races and ages. They will arise, for Christ must be crowned king of letters, as he now is king of saints.

To this end Ruskin will be no small contributor. It is refreshing for a Christian mind to open his pages. No darkness, no weakness of faith, no slurs at piety, no ignoring of divine justice and holiness, no emasculation of the word of God, but a full, hearty, living flow of Christian faith, and

It leaps up easily and instantly wherever a fissure vaded his whole nature. It crowns unconsciously remy Taylor, he is the first great prose writer since Milton, that has risen to the height of this the Lamb of God." You say that you already

Rev. G. Haven, in the Methodist Quarterly.

SALVATION FREE FOR ALL WHO BE-

We prefer to stand with Christ, and to reiterate what He here affirms, that God, when He gave His Son, gave him for the WORLD; that God loved the world; that of all the myriads and millions of our race, there is not a soul whom God would not save—not a soul in whose perishing he takes pleasure. Some perish-perish eternally; but they will perish despite the infinitude of His love to their very selves. God loved the world—hope-inspiring truth! He loved the world; not a sinner did He overlook in the unspeakable gift-"the wondrous provision;" He did not pass by the chief of sinners when He stances which exist nowhere else, were peculiarly gave His Son. My fellow sinner, God loved the adapted for the missionary enterprise, and also, world, and He therefore loved you. And now He waiteth to be gracious; He would save you. One only condition does he append—FAITH.

"That whosoever believeth in Him should not perish, but have everlasting life." These words are rection it acts, it is sure to achieve more than repeated from the statement which the Great Teacher had previously made: "As Moses lifted up an irrepressible desire if not a fixed passion, to the serpent in the wilderness, so must the Son of man | carry forward this great enterprise. not perish, but have eternal life." The perishing of in the Indies, the Sandwich Islands, and other dark the Israelites in the wilderness through the plague of fiery serpents, and their deliverance, is employed by the highest authority as typical of the danger and salvation of the sinning race of Adam. This reference of Jesus to a well known fact in Jewish history will assist us to understand the mode in has been consecrated to this work. Nowhere in hiswhich the Divine remedy for saving men becomes tory has more heroism been displayed. Nowhere

tirely supernatural—a look accomplished the cure. The mode by which the Divine remedy for human statesmen, its rulers, its legislators, as those who salvation is applied is equally above nature-removed far from the sphere of human appliance and beauty which surround them, go to foreign altogether opposed to the devices which men invent climes, where there is little but toil, danger, suffor producing even moral effects; looking unto Je- fering, and frequency of death in its most horrid sus-"that whosoever believeth in Him should not form, as the record of violence and disease show. perish, but have everlasting life." That pole on which the brazen serpent was erected, became an | America be true to this destiny which is claimed for ensign to the people; set up on high they looked it." upon it as the Divine token of their victory over the death that assailed them. The Son of man was lifted up upon the cross as an ensign of life and salvation to a sin-envenomed, perishing race; a token of God's will and purpose that they should up from the earth, will draw all men unto me." Such is the attraction of the cross of Josus; the in contiguous parishes. The congregation of the world, dying and perishing, having vainletried one had become very much broken and scattered, every other remedy, shall turn its languishing eye while that of the other remained large and strong. to the Lamb of God as he hangs upon the ac- At a ministerial gathering, (both of these pastors cursed tree, and then, in that great consummation, being D. D's.) Dr. A. said to Dr. B., "Brother, the general sentiment of humanity shall be that how has it happened that, while I have labored as which Paul embodied in his well-known pean of diligently as you have, and preached better sertriumph-I may thus speak of it, for it is true poetry, a victor's shout: "God forbid that I should glory save in the cross of our Lord Jesus Christ!" We wonder not that this plan for human deliverance should be treated with scorn; that the rationalist should despise it as unworthy of the common sense of the world; that following the philosophical Greek, he should regard the preaching of the cross as foolishness. "The means are so in- accoutrements, you dash up to the brook, and consistent with the end; a crucified man save a throw in your hook, with, There bite, you dogs. world of mankind! a malefactor's death bring life Thus, you scare away all the fish. When I go to millions—eternal life! It cannot be; there is a fishing, I get a little switching pole, a small flaw somewhere; it is opposed to all our notions of line, and just such a book and bait as the fish can God and of the relationship of man to His maker!" swallow. Then I creep up to the brook, and gen-But what do you know of God's relations to man? tly slip them in, and I twitch 'em out, twitch 'em What do you know of the springs of the Divine out, till my basket is full." government over the intelligent universe? How much of these things has speculation disclosedbrought out from the depths of the Infinite? How much has it grasped of that which its uplifted hand and outstretched arm has sought to reach? Ah! vain man, you are driven after all to the Bible; Presenting is Dad, the can't join in them. His have derived from this source. Can you take a He thinks the Lord cannot bless such a church part and reject a part? Can you consistently take He is almost afraid to belong to it, lest he should

You ask why this mode was adopted? I know expression in this beautiful chronicle? Not a word | not. You ask, could not another plan have been of real praise or prayer, not a word of the Christ devised? I cannot speculate on what may be posthey loved and had followed into this wilderness, sible to the Infinite; but I do say, that this is

One look at Him, one earnest, simple, trustful look the present pain and the future terrible results of things be?" I accept the provision. I under-Lowell and Holmes are imitators of Burns and stand not all the reasons, though I can see how it tends to self-renunciation and to the manifestation of God's glory, that all ground of human boasting should be done away in the simplicity and supernaturalness of the remedy: I say I understand not all the reasons; but forasmuch as no other remedy appears, forasmuch as every attempt of mine to be cured of sin has been wholly vain, forasmuch seorn, that a godly fear sometimes replaces a god- as this remedy is brought before me—lifted up in less scurrility. Holmes, in prose and poetry, is but a cold-blooded dissectionist of a life he never to look—simply to look—and be saved, I give up reasoning; I give up every human effort; I give up every human appliance; and in my bitten, poisoned, perishing condition, I cast myself at the foot of the cross, and "look to Jesus!" That look heals me!
O, the simplicity of faith! I have no theological
definition of faith to supply from the formularies out any such throbbings of indignant sympathy of the schools; I have nothing to say by way of as Milton felt when he bled and suffered with the explanation as to what faith is in the general, and Albigenses. Emerson is a brilliant but Christless | what that faith is which saves; no, I simply say it heathen. Their followers keep equal pace in these is "looking unto Jesus"-looking to the divinely appointed remedy-looking at it as sufficient to ecomplish all that was proposed by its being "lifted up." I hear a voice; it cometh from the Gospel, "Look unto me and be ye saved, all ye

> Fellow sinner, do you feel that sin is a terrible disease? Do you feel that it has poisoned your soul? Do you groan under those wounds which t has inflicted upon your moral nature? Are you conscious that your soul is now dying, perishing, just ready to sink into eternal death? Have you struggled, vainly struggled to conquer the rankling disease, to heal the burning wounds? Have you given up in despair, as though no hope were left to you but to perish? Think you your wounds are too numerous, too deeply seated to be healed? Despair not; behold from that wilderness in which you languish-

ends of the earth, for I am God, and there is none

Behold the Saviour of mankind, Nailed to the shameful tree;

How vast the love that him inclined, To bleed and die for thee-

For thee! A look is sufficient; a look at the en-It crops out naturally, as if its primitive bed you in the Gospel; a look from thee sick, as thou held all the superincumbent strata in its arms. art; a look from where thou now liest; a look, this moment, to Christ, as the Lamb of God, the world's occurs, as if fountains of the living water per- atonement, will save thee from perishing-will heal thy poisoned spirit, and bring into thy soul the swell of his grandest sentences. Except Je- the deathless germ of an eternal life. You need not perish; you will not perish if you but "behold feel "the sorrows of death and the pains of hell-" that you feel as though you could not make another effort-that you cannot go to Jesus: "Effort!" remain where you are! "Go to Jesus!" you need not go; He is here; He is nigh thee; the word of faith, which we preach, is nigh thee; and is this: "Look!"

> AMERICA A MISSIONARY NATION. The Boston Atlas gives the following synopsis

of Dr. Fisher's address before the Jubilee Missionary meeting, in Boston, some time ago: "President Fisher took the ground, and with equal ability and ingenuity, that America is the estined nation to convert the world. He argued that our people, resting on a solid Anglo-Saxon foundation, improved by influences and circumthat, thus far, they had achieved more than any other or all other nations. This assertion is but the repetition of a historical fact. No other nation has the wonderful activity of ours. In whatever diothers. For more than fifty years it has showed

"Accordingly, it has had thousands of laborers places of the earth. It has printed the Bible in more than one hundred and fifty different languages. It has created and spread abroad a literature that is extraordinary, both in its nature and extent. Some of the best talent our country has produced, shall we see sublimer martyrs. Women, too, have Observe, that the mode in which the remedy showed equal devotion, heroism and sacrifice. If was applied to the relief of the Israelites was en- ever the world appreciates its best spirits and grandest souls, it will honor not so much its warriors, its leaving their homes, and all the comfort, attraction, "All honor to the missionary enterprise. May

The effect of asperity in a clergyman is well illustrated in the following story, the scene of which was laid in the State of "steady habits," and the events of which transpired there, several years since. Two clergymen were settled in their youth, mons, and more of them, my parish has been scattered to the winds, and yours remains strong and

Dr. B. facetiously replied, "O, I'll tell you, brother. When you go fishing, you first get a great rough-pole for a handle, to which you attach large cod-line, and a great hook, and twice as much bait as the fish can swallow. With these

From Cornell's "How to Enjoy Life."

GRUMBLING.

The grumbling disciple is never satisfied. The preaching is bad; it don't warm up his feelings. h you know of these secret things, you brethren are cold; he can't fellowship with them part and reject a part? Can you consistently take what suits you, and throw back the rest as fable, and therefore as unworthy of credence? The Bible must be taken as a whole, or it is nothing. He who spoke those deep, those wonderful words on the Mount, submitting the moral nature of man to His marvellous power of analysis—revealing the depths of the human spirit, He whom you so much admire in His moral teachings, gave utterance to this declaration, which you esteem folly: "As Mosss lifted up the serpent in the wilderness, so must the lifted up the serpent in the wilderness, so must the fretting or scolding.