GENESEE EVANGELIST.—Whole No. 778.

THURSDAY, APRIL 11, 1861. PHILADELPHIA.

VOL. V.-NO. 33.-Whole No. 250.

Woetry.

AN ODE TO SPRING.

BY WALTER C. CLARENCE, ESQ. The dormouse hath waked from his winter eleep, The squirrel is springing from bough to bough And the mole is at work in his cavern deep,
Unhurt by the share of the shelving plough. The song of a bird

Is now and then heard As the sunshine falls on the leafless woods, And the boughs, though bare, Give here and there, A glorious promise of crimson buds.

One by one, in the meadow green, The silver snowdrops their eyes unclose From its loy bonds set free, between The sprouting alders, the streamlet flows.
Singing a song
The whole day long,

To spread the glad tidings on every hand, That Winter is gone, And Spring cometh on, And the song of the turtle is heard in the land.

Every day and every hour New shapes of beauty the eye heholds; As the sun shines forth with greater power, As the green blade springs, and the bud unfolds, own,-far down, 'Neath the soil so brown.

What a busy stir of life is there; Seed and root Expand and shoot,
Making their way to the light and the air.

No more slumber and no more rest, There's a work to do, and a race to run; Sluggards may sleep, if they like it best, But we must away to meet the sun.

To shade the rills,

And to cover the vales with waving grain;

With leaves to shield, Ripe fruits to yield, To please the palate, and life sustain.

No more slumber, and no more rest,-Such is the song all nature sings, Till the last autumn sun sinks down in the West, And the birds sit mute with folded wings. For ever forth, To the icy North,
A voice hath speken, which saith "Arise!
Deck earth anew,

With every hue, That she wore in her eastern paradise!" Such is the song all nature sings; Shall man be idle, shall man be mute, When all flying, and swimming, and creeping

things,— The coldest clod and the dullest brute Now straight begin To delve and spin, To work the work that they have to do, And obey the call Which commandeth all.

The pre-appointed path to pursue?

Thayer's Home Monthly.

Correspondence.

SYRIAN TRUMPETS.

Beirut, October 25, 1860. Countrymen, we have certainly multiplied the mention of Home in our letters; and what is that, only because it is a most levely thing to the Arabic. Now Syria, celebrated as "the land of Shem," and "Arabistan," is our home, in the variety of its plains, and precipices, and. valleys, and mountains; and the inhabitants of Syria, in the variety of their religious sects, and looks, and nationalities, and denominations, are

And home resembles a continuous chain of many links, of which the first end is our residence or birth-place, with those who are in it; and the other end is our country, with its population. And the centre of both its ends, and their attraction, is our heart; or rather, they are the centres of attraction for our hearts. It is the nature of the powerful attraction which every country has for its citizens, to hold them with a firm grasp within its circle, however bad it may be, and to seize upon the chords of their hearts, and draw them towards it with a powerful attraction to return them to it when they are absent from it, although the land of their pilgrimage may be better than it. It is a prevailing proverb, If home was not a mighty attraction, bad countries were a desolation.

dwellers, not in the dwellings." And whoever that they still have nine-tenths of all the plunder goes abroad in the world, and examines the taken from the Christians in 1860. countries and their inhabitants, it will appear and whatever deformities or evils are in it, the virtues of its inhabitants will make it up.

Countrymen, the inhabitants of a country have claims upon their country, as the country has brews, and called the multitude of the disciples duties for its inhabitants. In proportion as these rights are duly rendered, attachment to the Word of God, and serve tables." My opicountry, as well as zeal and pleasure in the per- nion is, that our Christian and Druse neighbors, formance of these duties, will increase; and this who have neither been plundered, nor burned out is plainer than demonstration can make it. Now, of their homes, ought not to ask or apply for this of the duties which a country owes to its citi- relief. The A. A. Relief Committee have more zens, is security in their most valuable and im- than 20,000 names upon their rolls, who are in portant rights, namely, life, virtue, and property; need of all things; and Dr. Thomson informed and also liberty in their civil, moral, and reli- me, that in Beirut alone, he is distributing some glous interests, especially liberty of conscience good garments every week during the present in the pursuit of religion. And how many counmouth, to suffering Syrians. tries have given martyrs for this last liberty? Commending the Syrian trumpets to the care Now, of the things which increase in its citizens ful consideration of my beloved countrymen, and the love of their country, is . . . that they have the "perpetual union" of the United States, to some hand in its administration, and concern in the providence and guardianship of Heaven, I its interests. And in proportion as the respon- remain, sibility imposed upon them is greater, will, these feelings be more intense and powerful.

And of the duties which the citizens of a country owe to their country, is love. This is adduced in the Mohammedan tradition, "The love was pursuing his studies at Williams College, asof country is of the faith." How many have sisted by the "Brick Church" in this city. While devoted their lives, and all their possessions, in thus engaged, he suddenly received a letter from love for their country. But those who barter the officers of the church, stating that, in view of the love of country for religious prejudice, and certain reports prejudicial to his character, the assacrifice the good of their country for personal considerations, are not worthy to be regarded Rochester,) to say that he was compelled to leave as countrymen, but as enemies to it; and so are college, but protesting that he was ignorant of any those who will not give their diligence to pre- wrong he had done. The Professor, who had convent the occurrence of reasons which, in their nature, tend to injure the country, or to alleviate them when they have occurred. And how a second letter from the church, stating that the few of the inhabitants of this country manifested | charges were found to be falso, and renewing their in these painful days their love towards their country! Now, he who discharged the first gun, or removed the first stone from the mouth of the an irreparable error. They were saved from the or removed the first stone from the mouth of the terrible volcano which was opened, and destroyed the people, and desolated the land, and darkened the pages of history with the ferocious atrocities which will remain as a melancholy record in the history of Syria, as long as a long as a many many with no one to stop it.

heaven continues heaven, and earth continues earth; and, in like manner, those who did not endeavor to shut up the mouth of that gun, and the crater of that volcano, are all guilty towards their country, and surely failed in performing their duty towards it. And now we seize upon this occasion, to declare the feelings of thankfulness and gratitude towards our brethren who are upon the other side of our sea, and beyond the Atlantic, and towards their citizens who are guests of our country, for what they have manifested, and do not cease to manifest, of aid extended to our countrymen, in rebuke to us.

Countrymen, our country, distinguished as one of the most beautiful lands in climate, and water, and fertility, and situation, and one of the most delightful to mention, and the greatest to honor, has indeed seen many generations pass over it. It has been subject to ruin from its uncivilized inhabitants, and therefore you see it behind other countries; and indeed it has become more desolate by the late insurrection. But in the providence of the Most High Creator-may He be praised !- and the care of our Supreme Government and the great Governments in alliance with it, we hope that the present calamity, of which the sound has reached to the ends of the world, will be the beginning of great good, and the introduction of a new era for Syria. And therein is sufficient for the wise to contemplate. As a poet said,— "Say to those who sustain care, that care will not stay;

As pleasure will cease, so cares will pass away." Countrymen, we caution you against four things, namely, discontentment, exorbitance, fanaticism, and falsehood, because they have nothing good in them. And we exhort you to the golden rule: "As ye would that men shall do to you, do ye also to them likewise." And we remind you of one thing, namely, that man has and patiently teaches them, day and evening, no true country in this world. But his true, native country is in the world of spirits beyond the grave, where he will remain until the last Trumpet shall sound, and he will be summoned to the Judgment. How many of our countrymen, in this year, have gone to that changeless country! The causes are various, but death is the same. Wherefore, our duty is to make preparations for that death, day, and country. A PATRIOT.

For the American Presbyterian. LETTER FROM MOUNT LEBANON.

Mount Lebanon, Bhamdun, Feb. 28th, 1861. DEAR EDITOR: After the return of H. E. Fuad Pasha from the mountain to Beirut the Druse Sheikhs were more closely confined. No reasons for this course of policy or punishment are published. But from Constantinople it is announced that the Turkish tribunal have found all these Sheikhs guilty of death; and the Turkish Pashas of perpetual banishment from Syria. And the European commissioners all agree, that the ear of him who loves his country, and the no greater punishment ought to be inflicted upon most ornamental native word upon the neck of the Druse Sheikhs than upon the Turkish Pashas, in whose hands, and by whose official responsibility, the recent insurrection was allowed to prevall. And to this view of the commissioners all the Christians and foreign residents in Syria say

It is said here that a convention of the Great Powers was to assemble in Paris from the 15th of February, for the determination of the Syrian question. The commissioners at Beirut have recommended a Governor-general in the name and at the appointment of the Sultan, assisted by a council of one political representative of each of the five Great Powers, with a native army raised from the different communities under a proper Turkish commander-in-chief, for the future government of Syria. It is possible that I may have a more distinct result to communicate in the coming month. It is remarkable that no Druse has yet been executed for that fearful massacre at Deir el Komr, or at Hasbeiya, so far as we have heard; and the Druses are recovering from the pavic of the past winter, and resuming their ordinary employment as well as the Christians. Of the former I have received almost 10,000 names of those asking for relief. But very little relief has been, as yet, al-How true is the saying, "The secret is in the lowed for them, as the Christians all feel and say

This application of the Druses for relief has a to him, as the sun at the fourth hour of the day, parallel in that of good Christians of our village. that whatever beauties a country possesses, The distribution of these generous charities of the wickedness of its inhabitants will destroy; England and America, and the difficulty of giving satisfaction to all parties reminds us of that sacred record in the Acts, when the Apostles discovered "a murmuring of the Grecians against the Heand said: It is not reason that we should leave

Yours in Christian love. WILLIAM A. BENTON.

NICHOLAS MURRAY. Between thirty and forty years ago, an Irish lad sistance of the church was thenceforth withdrawn. The poor fellow went to Professor Dewey, (now of

"With the heart man believeth unto righteous-No truth is so fitted in deed, to fill the soul with of illumination amidst the darkness of this world the enthusiasm both of admiration and of hope. But it has not made us Christians until it has plan of salvation, and we have only been inquiring formed in our minds a right governing principle of about those who are to be saved by these; whether action. It must sink from the head into the the fellowship with God, and the faith in Christ heart; from the intellect into the ruling affections; that works by love, which have germinated and changing mere assent into a vitalizing faith.

TWO ERRORS.

For the American Presbyterian.

A very good creed and a very bad life somein unrighteousness. And another thing is unand a very good life are sometimes found united. that only what the heart adopts, and adopts heartily, makes the character, and so the life?

and is given with no touch or coloring of invention. A young lady of refinement, highly educated, with welcome among the most cultivated, leaves a home the remonstrances of her friends, gives herself up into this self-denying, Christ-like life? to a life with the degraded poor of New York. Day after day, through months not only but years, she visits them in their crowded, miserable rooms, and filthy cellars; meeting in these places, and in the habits and language of those who live in them, by them, but do virtually ever hold them, as stagall that can disgust, and wound her sensitive na- nant surface-water on their minds? ture. She gathers their squalid and ignorant children into schools, washes them, clothes them, (not the day for labor and the evening for recreation;) slowly wins their heart, and lifts them up towards her own refinement, and gentleness, and purity; not more by the instruction she gives purposely than by the shining of her own character and life. The change from the primitive method was distinct. creation;) slowly wins their heart, and lifts them this Christ-like work is done under no romantic not expected to monopolize the singing, but only impulse, nor from mere compassion and philan- to lead it. This, however, gave them the opporthropy. But, as we know beyond all right to tunity of introducing a style of music, not only doubt, she was moved to it originally, and has unfit for the church on account of its theatrical asdenying, uncongenial and almost unobserved life. All who know her well say this, -not as the mere

When a school has been fairly put under way, begin to be counterbalanced by some pleasures, sand years God was no longer praised as at the then she gives it up, leaving it to those who can now conduct it; and she goes out into new quarters of the city and gathers in again the neglected of the city and gathers in again the neglected. of making up their stupid minds, reforming their | while "The Morning Star of the Reformation

Take now another case. One of many whom rest into harmony. all know, a man of correct theology; belonging to of the great mission of his life, was to publish a groom, our sweet, sweet Jesus, the Rose of Sharon, a church whose creed is as nearly perfect as we psalm-book. Both hymns and tunes were com- and the sweetest-smelled rose in all his Father's can find; fluent in prayer; ready and strong in arguposed mainly by himself. About sixty hymns garden. I would not exchange one smile of his
ment; and regular in the performance of the ordiwere written by him, at a time when the history lovely face for kingdoms. Let others take their is given to his own affairs. He is living mainly tian congregations. In this great undertaking he fetch you to his Father's house." In writing of for his own personal interests; a character not of had a two-fold object: first, to restore to the peo- the indestructibility of the church, he says: "That tering; doing for others what is pleasant and convenient to do; giving where the gift does not invenient to do giving where the gift does not invenient to do; giving where the gift does not invenient to do; giving where the gift does not invenient to do; giving where the gift does not invenient to do; giving where the gift does not invenient to do; giving where the gift does not invenient to do giving where the gift does not invenient to do giving where the gift does not invenient to do giving where the gift does not invenient to do giving where the gift does not invenient to do giving where the gift does not invenient to do giving where the gift does not invenient to do giving where the gift does not invenient to do giving where the gift d mily, and his personal friends, in most things,— care to embody in his verse the great foundation that place." He used to date his letters "from

are the more serious, the more essential? We do there of the church, to make psalms or spiritual Jerusalem." They had a night like that which mind. But judging them by their fruits, as Christ for poets. I entreat you to help us. I would march to the Celestial City. As soon as the contells us to judge, we ask which of these two indi-that new and courtly words might be avoided, and finement at Aberdeen ended, Rutherford hastened vidual characters is probably most pleasing to God? that the language be all suited to the capacity of back to his hungry flock of shepherds and fisher-We desire to have of course, both the right creed and insher the people, as simple as possible." So successful the people, as simple as possible." So successful the people, as simple as possible. To successful the people, as simple as possible. To successful the people as imple as possible to the parish of Anworth. From thence he was called to a Professor's fluence might in vain have attempted to check the characteristic transformation by destroying the Covernment and insher the people as imple as possible. The people as imple as possible to the capacity of the people as imple as possible. The people as imple as possible to the parish of Anworth. From the parish of Anworth. or stronger, for that unselfish, patient, unwearying and the songs were embalmed in the people's meworker among the poor, and the sinful?

rify our Father who is in Heaven? if we can. We will condemn it, and with-stand it; and, if it be possible, will drive it out of every stronghold it has seized. The world belongs, of right, to the truth. There is no place of refuge for error. There is no sanctuary where it may be for error. There is no sanctuary where it may be hymn-books of their own, in which, with slight he exclaimed—"Glory, glory dwelleth in Immasacred from attack; not in the most venerable sys- alterations, they incorporated almost all of the Retems and customs; not in the heart of our best former's pieces." The hymns found their way lips, he passed through the gate into the city. When the news reached Parliament that he was Divine authority, we do especially feel ourselves middle of the sixteenth century all Papists were said, "You cannot vote him out of heaven." Nor formed to contend against the error that would prohibited from singing them. From that time, could they vote him out of the hearts of tens of supplant any truth which he has made known, the name "psalmodist," or "psalm-singer," was or sanctioned. His mission to the earth was of applied to the Protestants in derision. It became the name "psalmodist," or "psalm-singer," was applied to the Protestants in derision. It became the name of the content of the protestants in derision. It became the name of the content of the protestants in derision. It became the name of the content of the protestants in derision. It became the name of the content of the protestants in derision. It became the name of the content of the protestants in derision. It became the name of the content of the protestants in derision. It became the name of the protestants in derision to the earth was of the protestants in derision. It became the name of the protestants in derision to the earth was of the protestants in derision. It became the name of the protestants in derision to the earth was of the protestants in derision. It became the name of the protestants in derision to the earth was of the protestants in derision. It became the name of the protestants in derision to the earth was of the protestants in derision. It became the name of the protestants in derision to the earth was of the protestants in derision. It became the name of the protestants in derision to the protestants i such eternal and infinite moment, that the truths synonymous with Reformer, Huguenot, Calvinist, them, some of the sweetest satisfactions their souls a faithful guide to your children. essential to secure the objects of that mission are all things connected with that great plan of re- honor." He had reason to say this, for it was sanctum, on which we lay our Pilgrim's Progress, demption, we do earnestly desire to ascertain the music next to theology, and sometimes more than the Saint's Rest, and Thomas a' Kempis, we should

tial defect here? The indubitable Christian character is not formed in that man. His belief is ness." It does not make us Christians to hold the right; but his believing is wrong; it is not the right truth of Christ in our memories, nor to have a clear kind of believing. Whatever may have been wrought understanding, and a good arrangement of it. To in that soul by instruction, and conviction, clearly gain the assent of our minds to it, is not enough; that work of the Spirit has not been done which nor that it awaken in us great intellectual interest. sets the heart a flame, and makes it a source

We know there is but one Saviour and but one

been nourished under the influence of a few truths sung in Protestant churches in the Popish mancordially received, -the heart sincerely won by ner. times go together. There is a holding of the truth them, and the life governed by them, -do not form a better ground of hope, than a perfect creed, so questionable, namely, that a very defective creed held, as to permit one to lead a selfish life. How How can we account for this except by saying creed we could not subsorbe, but whose lives we are cept without hesitation of clear evidences that they are followers of Christ, and may there not be some, Look at these two lines. The first is drawn as in whose avowed belief there are grave defects, an accurate description of one whom we know, upon whose minds the vital truths of Christianity falling, in childhood, in myriad drops, and quietly distilling upon them in hours of greater silence personal grace and attractions which make her and thoughtfulness from unnoticed influences, have percolated down into the heart, and made a founwhich offers her every social enjoyment; and against tain of living waters, that well up, and flow out

> Are not they, who thus subscribe to the essential articles of our faith, in a more hopeful state than those, who, having been educated to assent to them, profess to believe them, and to be governed

> CHURCH MUSIC IN THE HANDS

THE REFORMERS. and has grown "interesting" and the scholars sixth or seventh century the voices of the people clusters from laden trellises, and inhaled the her have become attached to her, and the pains taken were effectually silenced, and for nearly a thou- venly perfumes that linger on the air.

brutalized, and utterly ignorant children, to go before this, in Bohemia, in the time of John Huss through with them also the distasteful drudgery and Jerome; and even in the fourteenth century,

nary devotional duties. But the energy of his life of fifteen centuries could not furnish more than silly feekless heaven in this life. Put up your two hundred hymns that had been used in Chris- heart. Shout for joy. Your King is coming to unusual selfishness, but of the ordinary self-cen- ple their ancient and long-lost New Testament bush has been burning these four thousand years, tering; doing for others what is pleasant and con- right to the use of psalms in public worship in but no man has yet seen the ashes of that fire." in short, leading the life of at least a large minority of professing Christians.

The date in least a large minority truths of the Bible, that, being sung over and over by the people, they might never be forgoting the life of at least a large minority truths of the Bible, that, being sung over and christ's palace in Aberdeen;" and the very stones over by the people, they might never be forgoting the life of at least a large minority truths of the Bible, that, being sung over and christ's palace in Aberdeen;" and the very stones over by the people, they might never be forgoting the life of at least a large minority truths of the Bible, that, being sung over and christ's palace in Aberdeen;" and the very stones over by the people, they might never be forgoting the life of at least a large minority over by the people, they might never be forgoting the life of at least a large minority over by the people, they might never be forgoting the life of at least a large minority over by the people, they might never be forgoting the life of at least a large minority over by the people, they might never be forgoting the life of at least a large minority over by the people, they might never be forgoting the large minority over by the people, they might never be forgoting the large minority over by the people over by Now which of these two is most pleasing to latin, written in 1524, in which he says: "It is thither, he spent a night with Dickson, the author Christ? Both are defective we say, whose defects my purpose, after the example of the ancient Far of the incomparable hymn, "Oh! mother dear,

They were sung everywhere. The singing hawhich form the inward life, the character, the work-shops, in the streets and in the market- come." ruling disposition, the "heart?" The truths which places, in the barns and in the fields." Wherever feed that flame which we are to let shine before whether in Germany, France, or Britain, psalm some other departing saints, he seemed to have a men, that they may see our good works, and glo- singing was an almost universal practice. This premonition of the very time when he should pass The error in belief doubtless we are to expose, trines invariably produced. So contagious was noon of his life he said, "This night will close the can. We will condemn it and with stand this practice, and so wonderful the power of Luevil, and believing the teachings of Christ to be of seeds of truth which it was not for the interest of dying, it was voted that he should not die in the

exact truth; all error here we can tut oppose as soon as we meet it; not rudely indeed, but decisively and earnestly.

But shall we not connectly connectly

something is vitally wrong there is some essen- language of that one little song has won their hearts, so that they could not resist the truth; and in my opinion, the spiritual songs have contributed not a little to the spread of the gospel.

But all the reformers, German, Swiss, English, and Scotch, were equally zealous that the people should consider praise as appropriately and peculiarly their part in the services of the sanctuary. With great effort did they achieve for the peopl this "freedom to worship God." And now, the advocates of exclusive choir-singing in America are surrendering again, to Popery, the very territory which was acquired in the battles of the Reformation: They willingly relinquish to the Man of Sin a stronghold captured by the sturdy valor of such men as Luther and Calvin, and John Knox, and are content that the praise of God should be

Hymns and Choirs.

A GARDEN OF SPICES.

BY REV. THEODORE L. CUYLER. On the southern coast of Scotland-almost in sight from the decks of the Cunard steamers as they pass into Liverpool-lies the parish of Anworth. In this ancient parish there was standing not many years since—and perhaps is standing to this hour—an ancient and rustic church. The swallows, during many a summer, built their nests in the crannies of its roof. The crumbling walls were garnitured with moss, and festooned with creeping vines. In the new College of Edinburgh, its rusty-key still hangs as a precious relic of the era of the "Solemn League and Covenant." The old oaken pulpit is still preserved. And well it may be. For in that pulpit once stood a man of whom it used to be said that he was always pray-

ing, always preaching, always visiting the sick, always catechising, and always studying the Word of God. He it was who uttered that memorable saying to his beloved people, "My witness is above, that your heaven would be two heavens to me, and the salvation of you all as two salvations unto me." That was the pulpit of Samuel Rutherford glory of all devout Scotchmen.
The savory Bible-saturated discourses once

preached in that hallowed place to weeping and melted auditors have, for the most part, perished long ago. But still that pastor is remembered. and will be while there are loving Christian hearts on earth. His world-known "Letters" will be ter, and life, into their long darkened souls. And the fourth century, at which time the choir was conturies ago they were written—in the dark troublous days of obstinate King Charles the 1st -yet the smell of the myrrh and the cassia has never departed from this GARDEN OF SPICES. The delicious aroma of devotion breathes from been kept to it mainly, by her belief in God. sociations, but unfit for the use of the congregation every line. Without any special interest as de-Drawn into a reverent sympathy with Him, and tunes too difficult for any but trained singers to ambitions and all theological dissertations, they desiring to do the work which he would have her to execute, was the first step towards debarring the live, and will ever live, from the perennial Christ-'vades them: they are the artiess They might still unite in some simple chorus or love-letters of a holy heart on fire with the love of response, but this was rather by privilege than by Jesus. The sainted McChevne was wont to make right. Even this privilege was at length denied his Rutherford a companion for the closet. Cecil "judgment of charity," but as their irresistible them, and they were taught that the singing of styled it "one of my classics." Richard Baxter conviction; the judgment we all form of a sincere, simple, consistent life, observed by us for years. the clergy, to make their monopoly of the singing those who have never gone into this garden of still more exclusive, sang only in Latin. By the spices for themselves, and plucked the purple

of the city, and gathers in again the neglected, approach had been heralded by song, a century from making note of such a passage as this: "Wel come, welcome, Jesus, in what way soever thou comest, if we can but get a sight of thee. And sure I am that it is better to be sick, providing liabits, reaching their hearts, revealing the God was still visible, praise broke the silence of the that Christ come to the bedside, and draw aside waning watches in England. As in the mornings the curtains and say, Courage, I am thy salvation, whom she loves, to them, and teaching them how of the long days in summer, a few woodland notes to pray to him, and praise him. Who can deny may be heard here and there in the groves in adthat this is a Christ-like life? Yet the creed of this vance of the general chorus which hails the day, as the following: "His loved ones are most tried; patient, self-forgetting worker is very defective.

She has many doubts and questionings in regard

The time free of this value of the general outlines which in Eng. the lintel-stones and pillars of his new Jerusalem land and on the continent, which anticipated the melodies of his time. But when the empire of the common side-wall stones." Sometimes his soul to truths which we readily admit, and count es- night was fairly broken, and this great chorister is rapt into a sort of delirium of heavenly love, as of the Reformation arose, he awoke the whole fo- when in writing to Lady Kenmure, he says "Honorable Lady, keep your first love. Hold One of the first efforts of Luther in fulfilment the first match with that soul-delighting Bride

him whose creed is correct, living as we have de-scribed him to live. Should our hope be weaker, Bible. Its doctrines were the soul of his songs, burgh by the hands of the common hangman. He burgh by the hands of the common hangman. He was also summoned before Parliament on a false harge of treason. But the summons came too late. Now we are justly anxious about our creed: it bits of the early days of Christianity were fairly that he had got another summons before a superior He was on his dying bed, and calmly remarked is right we should be jealous of error here, and bits of the early days on marismunity were latriy that he had governous this message, "I behoove to an revived. "The hymns spread among all classes Judge; and sent this message, "I behoove to an I..." seek to have our opinions pare truth. But should of people, and were sung not only in the churches swer my first summons; and ere your day, I will we not guard with especial solicitude the truths and schools, but also in the houses and in the be where too few kings and great folks ever

On his dying bed he cried out-Oh! for arms the principles of the Reformation were received, to embrace him! oh for a well-tuned harp! Like was the blossom which the root of the new doc- over the unbridged river; and on the last aftershall feed on this side of the New Jerusalem. The itial to secure the objects of that mission are we come to our home, the nearer some books sie that I give the highest place and the greatest grow to us. And upon that shelf of our inner your pastor. Perhaps in your family, and among

GOD'S WORK AMONG CHILDREN. An exceedingly interesting feature of the work of God's grace as it is in progress at the present

time, in this and other lands, is its influence upon the hearts of children. We are well aware that in the case of persons of tender years, it is much more difficult to distinguish between true religious emotion and mere natural smypathy than in other persons, and that children are far more likely to little children to come unto me, and forbid them prayer. not, for such is the kingdom of heaven," is now gathering many of these lambs into his fold.

We have published but a small part of the intelligence that has reached us in regard to the spirit of inquiry and the hopeful conversions that have occured in churches and Sabbath schools and other institutions. We have refrained from their publication, because we preferred to understate rather than to overrate the extent and importance of the work. But we cannot forbear to express our conviction that this religious movement among children is one of the striking features of God's work at the present day, and one which should arrest and engage the attention of the Church, and | York city: especially of parents and pastors. It is a feature of God's work which calls for careful study, wise counsel and judicious action, as well as warm sym- Chinese, and so few Prussians?" If Dr. Tholuck

The genuineness of this movement as the result has made a good many Germans. As such I saof the influence of the divine Spirit, is proved from lute you. Some of you are Saxons. We are its characteristics and from its great extent, with- Anglo-Saxons. We are of the same stock, only out any concert in regard to means for its com- we came here a little before you. You came mencement and promotion. We have intelligence | straight over, and we came by the way of England; from various parts of the country, that a spirit of and we think we gained something by it. The deep religious anxiety prevails in Sabbath schools, Saxon loves freedom as the eagle loves the cliff and in other places where children are under re- But it is poor matter for a man to have learned ligious instruction. We also publish a letter his rights, unless he has learned also his duties. from Germany, giving a most remarkable account With liberty there must be restraining law. There of what has transpired in the Orphan Asylum is the centrifugal force of law; and when these at Elberfeld. While there may be much in bear upon us, then we move in a bright and bethe state of things described that is not genuine neficent circle. These men who clamor for liberty, religious influence, there is still much that shows without having learned respect for law, have not that the Spirit of God is there working with learned Anglo-Saxon freedom, which is freedom mighty power upon the hearts of the young, lead- regulated by law. [Great applause.] We undering them by sincere conviction to repentance and take to impose no such ideas on the men who come to Christ.

whether God is not in this thing turning the it is slavery. This is our American idea of freehearts of the parents to the children, calling them | dom: freedom to do right, not freedom to do wrong. to feel a deeper interest in and a stronger expec- But we do not impose these ideas upon any man; tation of the conversion of their children, while | we only recommend it. We are here as republithey are children and while they are alive. We cans; we have entrusted to us this land and these were deeply impressed by a remark made by a free institutions, and we are determined that our speaker at a late Sabbath school meeting in this freedom shall be maintained. History tells us, city, to the effect that parents who expect their that of all governments, republics have been shortchildren to be Christians if they die, as all appear est lived; tyrannies are long-lived; despotisms are to, ought to expect them to be Christians if they ancient and hoary, but free institutions are hard live, and to labor to this end. Many mothers who to get and easy to lose, and we are determined, will think their children little saints if they die, God helping us, that our rights shall not be during their tender years. There is too much un- God's Sabbath—decently kept, will preserve to belief in regard to the willingness of Christ to re- us our freedom; but we do say, that this Sabbath, ceive little children; to much unbelief in regard trampled on, will strip us of our freedom. A good to the possibility of their becoming Christians un- God gives us a holy day; the devil would be glad til they grow up. God is rebuking our unbelief to give us holidays in abundance, if we would only by showing mercy to children.

calls for great wisdom on the part of Christian lager-bier, and ringing with theatrical music, will parents and children. There is nothing in which bring down our liberties into their grave. We more prudence is necessary. We would write with remember right well who they are that give peocaution, and we would urge caution upon all who ple their holidays, who gave them the amusement have the charge of children, but not that caution of the ring; they are the Neros, and would surfeit which practically treats them as if they could not their slaves with pleasures, that they may keep be saved while young. The Saviour seems now them slaves. Such tyrants as Nero and Caligula to be saying, "Suffer little children to come unto cannot bear right, true, pure men; they want beme." Let us not forbid them lest we incur his displeasure, as did the disciples of old.

PRAY FOR YOUR PASTOR.

Ministers are but men; subject to infirmities; liable to error; in danger of faltering in their Christian course by reason of temptations. Therefore, pray for your pastor.

Pray to-day. Pray that the Spirit of the Lord and run up the stars and stripes, he kneeled with may descend upon him as he sits in his study preparing that portion of truth which he is to deliver to his people on the coming Sabbath. Perhaps as he ponders on the sacred words, some weakness of body, or despondency of spirit, causes him to grow weary, and faint in his work. Could you look in upon him, you might see how heavily the wheels drag. Pray for him. The Holy Spirit can bestow on him such a baptism that his soul shall be all aglow with zeal, and courage, and love, and that glow shall reach even the tired frame, and lend vigor to the nerveless arm; and the result shall be an earnest and living appeal that shall reach to save some immortal spirit. Perhaps as he studies the theme before him, some unholy and selfish ambition is taking possession of him. He is fired with a desire to be eloquent; to have his name taken up and sounded abroad on the breath of fame, and he is writing that sermon, not to advance the cause of Christnot with a single eye to his Master's glory, but to

exalt himself. Pray for him. Pray fervently. The Holy Spirit, in answer to your petition, can strike instant conviction to his heart, and bring him to his knees before God, and cast out the not ask in regard to the tendency to good or evil songs for the common people, that the word of Great Heart and Old Honest spent with the hose of their several creeds. Here we might all be of one God may dwell among them in psalms, if not pitable Gaius in Bunyan's allegory; for they were the holy day, humble and penitent; an instrument it, and greatly does it esteem the quiet rest which account of pride or self-seeking. Perhaps, ere he his aware, some subtle error is creeping into your pastor's mind. Perhaps some man, and with his sharp axe he fells the oak. prejudice or partiality is likely to destroy the en. The plant weeps, and cries-" My shelter is de-

Pray for him. The Holy Spirit can dissipate the mists; can cause the scales to fall from his eyes; can give him large, and liberal, and noble views. Pray for your pastor on your own account, as

well as his. Perhaps you have fallen into indifference and inattention to the truth as it comes ing in your soul, the full benefit of his instructions. Pray daily that the word which he shall deliver on the coming Sabbath may be made effectual to your comforts and your privileges, to make you you; as the dew to the herb; as water to the better Christians? Why, the Lord always parched ground; as the fire and the hammer, if trains his soldiers, not by letting them lie on feaneed be, to flint, your heart being stony; or as ther beds, but by turning them out, and using the mirror wherein you can see your deficiencies and mark your growth.

Pray for your pastor on account of your children. theirs. You are constantly watching, and hoping, and waiting, for some evidences of thoughtfulness and seeking the Lord in them. You instruct fine uniforms, to swagger at the barrack-gates, and them; you strive to set them a holy example; and to be fine gentlemen in the eyes of the loungers pray for them often with an aching heart. You in the park. God knows that soldiers are only to cannot rest until they are numbered among the be made in battle; they are not to be grown in redeemed. Feeling this, every Sabbath is to you peaceful times. We may grow the stuff of which a precious day—a day of hope. The preaching soldiers are made, but warriors are really educated of that day may be God's appointed means of answer to your prayers. Some message from Him bullets and roaring cannonades—not in soft and may reach and awaken your child sent by his peaceful times. Well, Christian, may not this ac-Perhaps—such things have been—you may, | geon.

your neighbors, disaffection toward him may have The first tract ever printed in the language of the crept in. Perhaps a spirit of fault-finding, and Red Karens has been issued by the American unkind criticism, may have gradually, and almost missionaries. The Red Karens are the most sainsensibly taken the place of praise, and satisfac- vage of the tribes, and have not yet allowed the tion, and cordial love. If this be so, by all means betake yourself to prayer for him whom you do not wholly approve. Earnest persevering prayer will square the evil spirit. Described the evil spirit. But shall we not earnestly oppose the wrong the for condemnation, the source of the selfish and unchanged in the first like life. But should we not say decisively, the first one in the faith. The first one in the faith. The first one is a faith of the faith. The first one is a faith of the faith of the faith of the faith of the faith. The first one is a faith of the faith of the

short-comings more leniently than before. Taught by the Holy Spirit in your hours of communion with heaven, you will learn that He can make the feeblest instrumentality effectual for your spiritual good, if you are only yourself in a proper state to receive that good, and you will shortly blame only yourself if you are not fed and nourished in the sanctuary; and love and kindness towards him who is spending his life in ministering to your be influenced by imitation; but with all the evil soul's wants, will soon make all his efforts sacred dence that we have before us, we cannot doubt in your eyes and beyond and above all severity of that God is carrying on a great work among this remark or criticism. God give you grace to pray class of persons, and that He who said "Suffer for your pastor, and the due reward for such

Pray for your pastor. Not fitfully and at long intervals; not as a matter of duty; not with half a heart. Pray daily. Esteem it a great privi-lege that you can thus aid one who has arduous abors to perform and crushing responsibilities to bear, and so be a co-worker with him. Pray with all your heart. It shall not be in vain.

Congregationalist

OUR SUNDAY LAWS.

The following is the report of the eloquent speech of Rev. Dr. Hitchcock, at the recent German demonstration in behalf of the Sabbath, in New He said that Dr. Tholuck, of Halle, once in-

quired: "Can you tell me why God made so many were here to-night, he would see that that God to this land. We use with them only moral sua-We are constrained to ask in this connection, sion. We say, the liberty to do evil, is no liberty; not think of looking for their conversion stripped from us. We do not say that this holy day we know that this whole matter is one which welry. We say that this holy day, drenched with sotted men, that they may make them slaves, and so they drug them with holidays. People sneer at our pious republicans, sneer at Puritans. So sneered the Cavaliers at the Puritans in England, two hundred years ago; but when these Cavaliers met those praying Puritans on Marston Moor, they bit the dust before them. [Applause.] Only a few days ago, when our modern hero moved his little handful of troops from Moultrie to Sumter, his whole command and prayed to God. It thrilled the continent, it thrilled the world. Men said. here is a man to be afraid of. These terrible Puritans that pray first, will fight tigers. [Applause.] We have run up our flag above our heads-we have done it in prayer to God; we have taken possession of this continent as God-fearing men; we will not lay our hands heavily upon any other men, to push them down upon their knees. They pray or not, as they please; but for ourselves, we demand the right to pray; and for ourselves, we demand. moreover, that our right shall not be interfered with by rioters on God's holy day. Our Sabbath shall be a decent, orderly Sabbath. We will have our sanctuaries undisturbed, our streets shall be peaceful. You may pray or not, as you will, though we advise you to pray; but the question is simply this: Shall we who wish to pray, be permitted to pray undisturbed, as we will ever pray, God save the commonwealth!—[Applause.]

USES OF TROUBLE.

There is a little plant, small and stunted, growing under the shade of a broad-spreading oak; which the Lord can use, and will not reject, on its noble friend affords. But a blessing is designed for this little plant.

Once upon a time there comes along the woodtireness and completeness of truth in his hands. parted; every rough wind will blow upon me, and every storm will seek to uproot me!'

"No, no," saith the angel of that flower; "now will the sun get at thee; now will the shower fall and he shall be growing in knowledge of the wide on thee in more copious abundance than before; scope and far-reaching relations of the Gospel now thy stunted form shall spring up into loveli-which is committed to him. ness, and thy flower, which could never have expanded itself to perfection, shall now laugh in the sunshine, and men shall say, ' How greatly hath that plant increased! how glorious hath become weekly from his lips, and therefore are not reap- its beauty, through the removal of that which was its shade and its delight!"

See you not, then, that God may take away them to forced marches and hard service. He makes them ford through streams, and swim through rivers, and climb mountains, and walk Only second to your own salvation, do you hold many a long march with heavy knapsacks of sorrow on their backs. This is the way in which he makes them soldiers; not by dressing them up in by the smell of powder, in the midst of whizzing reason why he is contending with you. - Spur-

LITERATURE AMONG THE TRIBES OF INDIA.