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Poetry.

Spring.

BY TENNYSON.

Dip down upon the northern shore,
Oh sweet new year, delaying long;
Thou dost expectant nature wrong,
Delaying long; delay no more.

What stays thee from the clouded noons,
Thy sweetness from its proper place?
Can trouble live with April days,
Or sadness in the summer moons?

Bring orchis, bring the foxglove spire,
The little speedwell's darling blue,
Deep tulips, dashed with fiery dew,
Laburnums, dropping wells of fire.

Oh thou new year, delaying long,
Delayest the sorrow of my blood,
That longs to burst a frozen bud,
And flood a fresher throat with song.

Now ring the woodlands loud and long,
The distance takes a lovelier hue,
And drowned in younder living blue
The lark becomes a sightless song.

Now dance the lights on lawn and lea,
The flocks are whiter down the vale,
And milkier every milky sail
On winding stream or distant sea.

Where now the sea-mew pipes or dives
In yonder greening gleam, and fly
The happy birds that change their sky
To build and brood, that live their lives

From land to land, and in my breast
Spring wakens too, and my regret
Becomes an April violet,
And buds and blossoms like the rest.

DR. HAWES ON PREACHING.

THE venerable Dr. Joel Hawes, of the First Congregational Church, Hartford, delivered an ordination sermon last September in New Haven, which has appeared in the *National Preacher* for this month, under the title of the *Decay of Power in the Pulpit*. The views of so eminent a servant of God, of one so experienced and so evangelical in character, are worthy of general regard. The evils he deprecates are indeed, in some instances, almost peculiar to New England preaching. We quote such portions of the sermon as are, in our view, of more general application:

WHY PREACHING FAILS OF EFFECT.

Instead of coming right out in the strength of God, with the naked sword of the Spirit, to do battle with sin and error, it is too common for the preaching of our day to study to be ingenious, original, eloquent; to make literary sermons, great sermons, popular sermons, as one says. To this end, instead of confining itself within its proper commission, that of delivering God's message in God's way, it ranges abroad over creation to find novel and strange subjects; and then it seeks to handle them in a new and original way, decking them out in tropes and figures, and all fine things; just suited to make the whole exhibition elegant and popular, it may be, but utterly ineffective and powerless as to all spiritual impressions. Preaching, it seems to me, often fails of effect because it does not aim at effect. It stops in itself, or is satisfied with doing its task, with making a sermon and delivering it without aiming so to construct, to point and push it home, as to make it felt by the hearer. It is not enough addressed to man as man, to man in his every day walks and wants, as related to God and eternity. It has not enough of the lawyer-like element in it, which having stated its case to the jury, bends all its energies to get it. It is too abstract, too much in the form of an essay or dissertation, stopping with the proof, but not applying what has been proved. This is like preparing a medicine without administering it, or like planting a battery and fixing the guns, and then spiking them lest by letting them off they should do execution in the ranks of the enemy.

SKEPTICISM AMONG THE PEOPLE.

There is a large infusion of skepticism in the minds of men at the present day, which operates of course to diminish sensibility to divine things, and greatly to prevent the proper effect of preaching. The skepticism here referred to is not the open infidelity of a former age, but it consists rather in a half-believing, half-doubting, unsettled state of mind about religious truth. This type of skepticism, I am persuaded, is much more widely diffused, and is far more fatal in its influence on the interests of religion than is generally supposed. It is circulated and cherished by much of the popular literature of the day. It is spread abroad through the medium of the newspaper and the pamphlet, and the popular lecture, and in a thousand different ways works itself into the minds of the young and the unreflecting, making them indifferent to God and his truth, and preventing all just impressions from the ministrations of God's word.

EARNESTNESS NEEDED.

Another thing demanded to render the pulpit more effective is an increased earnestness, a larger share of what the French call *unction*, in its ministrations. By earnestness, I here mean not the mere warmth and energy of the secular orators, or of the advocate at the bar, or of the statesman speaking before the Senate of his country, but the tender fervor and serious engagedness and determination of purpose which spring from a lively sense of divine things, from faith in God and a constraining love to Christ and the souls of men. Earnestness in this sense is always connected with a spirit of deep, living piety; it is not noisy, declamatory, or affectedly eloquent; it is tender, solemn, impressive; it is fed by sensibilities alive unto God and divine things; it is an inward fire, kindled by a coal from God's altar, which glows with a steady flame and warms into activity and zeal for Christ and his cause all the powers and affections of the inner man. There is nothing like the earnestness here indicated to give life and efficiency to the pulpit. It turns into feebleness all the attainments of mere learning and genius. It takes possession of the whole man, time, talents, all, and lays them down at the foot of the cross, to be used for the glory of Christ and the salvation of souls. It dwells with intense interest among the great truths of God's word; and, realizing their supreme importance, it takes them into the pulpit, and there, with look and voice and manner all breathing with the love of Christ and concern for man, it presses them home on the soul, and it is with demonstration of the Spirit and of power. There is no standing against deep, spiritual earnestness. The feeling on the part of hearers is that they must surrender, and whether they do or not, the truth is commended to the conscience, and they cannot well escape its power.

PREACH THE GREAT DOCTRINES.

Another thing necessary to remedy the evil of which I have been speaking, and to increase the power of the pulpit, is to bring into greater prominency and force the peculiar doctrines of the Gospel. There are many who seem to think that these doctrines have become old, are worn out, and can no longer be made to interest and move the minds of men. No mistake is greater. These doctrines old! so is the Bible old, and the plan of salvation, and God's perfections and ways of dealing with men. Are they therefore obsolete and useless, and to be laid aside as old wives' fables? No; the great distinctive truths of the Gospel, the truths which relate to God and his Government, to Christ and his salvation, to the soul and its destiny, to sin and redemption, to life and death, and heaven and hell—these truths are just as new, just as fresh, just as important to men now coming on the stage of life, as they were to the men to whom they were first announced, and so they will be to each successive generation to the end of time. They are not abstractions, not speculations and fictions of men, but everlasting principles and facts, revealed by the God of infinite wisdom and grace, as perfectly suited to the nature and wants of man, and indispensable, under all circumstances, to his enlightenment and salvation. We need have no fear that men will ever become so wise that the truths of God's revelation cannot enlighten them, cannot subdue and save them. They are God's appointed means of impressing and moving the heart, of awakening and saving the soul; the sword of the Spirit, the fire and the hammer that breaketh the rock in pieces, as well as the oil and the wine to heal the broken-hearted; and inspire joy and hope in the bosom of penitence, faith, and love. And preaching, to have power, must base itself on these truths, and be sustained and animated by them. They are, and ever have been, the great elements of power in the pulpit, and the ministry of an angel would be weak that should dispense with them, or substitute anything else in their place. God will not bless a ministry that does this. He has appointed his own instrumentality for the conversion of men; it is summarily comprised in his revealed truth, and it is only as the preacher faithfully and boldly wields that truth in dealing with the souls of men, that he may expect God to bless him with his presence, and make the word dispensed by him his wisdom and power unto salvation.

Let the minister, then, who would have his preaching permanently effective and useful, deal honestly with God's truth; let him hold it in firm and vigorous faith in his own mind, and make the manifestation of it the main design of every sermon he preaches. Let him preach not himself, but Christ Jesus the Lord; not prettiness of style and language, but substantial, weighty truth; not the speculations of men, but the great fundamental verities of God's word, filling his mind with the light and power of them, and going forth to his work in the seriousness and earnestness, in the strength and hope which they are sure to inspire in the soul when clearly apprehended and held in a strong and vigorous faith. Then will he stand before his people in the acknowledged character of a man of God; he will be strong in the Lord and in the power of his might, and, speaking in his name and by his authothority, his preaching will have an earnestness and power which no mere talent, or learning, or genius can impart to it.

THE MINISTRY FOR THE TIMES.

The ministry demanded by the spirit of the times is indeed a learned, able ministry, but not speculative, literary, ingenious, merely or principally; a ministry of truth and piety, intelligent in the Scriptures, earnest, laborious, prayerful; a ministry seeking not so much to be popular as to be useful, self-forgetful, independent, decided in duty, meditating much and deeply on the great truths which are unto salvation, that so it may impart worth and power to its Sabbath ministrations, and withal, able to tell what it knows, to speak off-hand and to the point, without the necessity of running all its ideas out from the point of a pen—added to all, loving to go forth from the retirement of the study to mingle with the people in acts of sympathy and pastoral duty, and thus to enforce, in the intimacy of private and social intercourse, the lessons of instruction and warning which it publishes from the sacred desk. A ministry of this character turns into feebleness all the efforts of mere talent and learning. And this is the ministry which we must strive to raise up for our churches if we would see them built up in strength and fruitfulness, and religion prospering among the people.

A ministry trained in the spirit and after the manner here indicated, thoroughly imbued with the knowledge of divine things, with the fears, the hopes, the remembrances, the anticipations, the inward and outward experiences of a true christian faith and piety, has of itself, as Coleridge well remarks, "a philosophy and sum of knowledge, and power of reaching the hearts of men, which a whole life spent in the grove of Academus, or the painted Porch, could not have attained or collected."

GREEK AND GOTHIC ARCHITECTURE.

WITH the Greeks, architecture was the embodiment and expression of their religion. They lavished their wealth and skill on public buildings, especially on temples. It was the religious sentiment that gave them excellence in this art, as it did in sculpture. They would have shrines worthy of their divine creations. While, therefore, their sculptured divinities were to them symbols of the invisible gods, so were their temples symbols of the unseen Olympus. Majestic columns and corridors, the proportions and grandeur of their sacred edifices, the exact angle forming the perfection of the roof, all constructed of snow-white marble, with finely wrought fluting and cornices, impressed the beholder as by almost supernatural influence. They were creations, not works! They symbolized the settled, changeless past—the eternity of the gods—the calm, solemn beauty and majesty of heaven.

But Greek architecture is not equal to the religious "ideal" of Christianity. It does not compare, even in the grand and uniform impression of the Madeleine in Paris, with the deeper tone of Christian architecture in the middle ages. The noblest specimens of this style are to be seen in England, France, Italy and Germany. In the thirteenth century religious feeling greatly revived in those countries, and one result of it was a revival in sacred architecture as its symbol.

At Caen, in Normandy, the new impulse in this direction first began. That city is known as having been the seat of William the Conqueror, and as now containing, in a vault beneath St. Stephen's Church, a grand sombre Roman structure—the tomb of that king. The city is a compact mass of rich architecture, intermixed with mean hovels. It is, like Rouen, a strange gem. The latter city can boast of the queen of churches, the beautiful St. Ouen; but the former possesses clusters of architectural glories. The revival of the sacred art was borne to Britain by the Norman conquest, and, at the same time, it spread over France and into Italy and Germany. Among its grand outgrowths are the cathedrals of Salisbury, Canterbury, Winchester, Ely, Durham, Exeter and York, in England; the Notre Dame of Paris; the cathedrals of Rouen, Tours, Bourges, Amiens, Rheims and Strasburg, in France; Fryburg cathedral, in Baden; Milan and others, in Italy; Ulm, Ratisbon and others, in Germany. Some of these are reconstructions from earlier styles, nor do they embrace all that are worthy of notice. England and France shared most richly in this gush of artistic feeling, this overflow of the religious spirit into architecture.

Men, in those days, felt that the temple they were to build, would be the dwelling-place of God; and they labored by its magnificence, by its richness, by its suggestions of the spiritual, by its tone of mystery, by its awful height, its vistas, its resounding aisles, its mellowed light, its arches, its curves, its flowing lines and foliations, its lofty vault, its pillars, high and branching into the roof, like strong but graceful elms; its lighted corridors and carved chapels, its recesses and tombs,—by every suggestion which religion and a knowledge of moral influences could make—to render the place solemn, majestic, and fit for the worship of the All-Holy.

Convenience, ease of posture and sociality were not studied. Men did not go to the holy place for bodily comfort, nor mental regalement from learned essays, but to worship, to be forgiven. We are not commending their type of piety as a model; it was not sufficiently informed, did not abound in charity, was not large, tolerant, fearless. We speak only of their devotion, their emotional feeling. They visited the temple for purposes of piety. They thought not of velvet cushions, depended not, as we do, on the preacher. We regard their pictures and architectural forms as idolatrous; and doubtless they did lead to unconscious worship of the material, or of ideal, finite beings; and we cannot too heartily condemn the whole system of image-worship; but we, too, give ourselves up to the words, the gestures and tones of the speaker, as symbols in which we find the stimulus of emotion; and worse far, we yield to the genial comfort and sociality, lulled by music,—all the sweet influences of the place "stealing o'er sensation"—to silent entertainment or repose. In those ages of religious art, souls felt the power of the forms that filled their churches; the statues which stood in the recesses; the softened light, as if it were a beam from the mercy-seat; the organ-tones stealing into the spirit, or rousing its whole power of emotion, as by voices from heaven; the lofty, dim, concave; the features of martyrs and of angels shining on them from oratory and choir—all symbols of the distant, the past, the dead! the eternal! And was it not so, but without human memorials, in the temple at Jerusalem? So rich, varied, vast, mysterious in its divine forms and holy furniture! Did not God intend thus to impress men, by making "the place of his feet glorious;" by surrounding the worshipers with symbols of the purity, the vastness and the life of the universe?—*Rev. E. E. Adams.*

GREEK AND CHRISTIAN ART.

THORWALDSEN'S CHRIST.

THE Greek gained the goal of sculpture in most of its essential elements. His models were the "Divine-human." He sought to embody his ideal of God. This spirit of worship gave him power. Whatever capability there is in marble to express attributes that awaken natural emotion, that kindle a love of the beautiful in form, and that sway the spirit by majestic attitude—whatever art has done, or can do, to reach all but the Christian idea of Deity,—we believe has been achieved by the Athenian chisel. Modern art has only begun to realize it. Thorwaldsen's Christ has much of the awful majesty and gentle manhood which we conceive as belonging to the divine model. Standing eleven feet in height, on a pedestal of red granite, three feet square, with hands extended, as if he would enfold humanity to his heart; with a natural halo formed about his head, by a beam of light streaming through a vista above him; beneath his feet the words carved which he uttered to sinners: "*Come unto me*"—that awful, glorious Christ at Copenhagen, is altogether the sublimest object we have ever gazed on! We felt, as we stood in its presence, that Christianity had demonstrated her artistic supremacy, and that the Greek, so great in the power of transcribing sensible objects, in setting forth form and sensuous beauty, nay, in the ideal of the Divine,—must, after all, bow to the loftier spirituality which our religion gives to art. And now we cannot but hope that, under the inspiration of Christianity, with our freedom from persecution, with the genius of a free government, with our history and memories of the great and good, sculptors among us may so round and soften the "mute marble," as that it shall speak to the soul more than to the eye. Thus may their creations occupy, in future ages, a place at which lovers of art shall long linger and devoutly admire.—*Rev. E. E. Adams.*

GRACES are signs, not causes of justification.

LESSONS OF WAR.

NO. III.

There are few things more weak and pitiable than an army after having suffered repeated defeat by the same enemy. The souls of the men melt within them, and become as water at the thought of meeting the victors upon another field, and no arguments are sufficient to inspire them with hope that they can ever make head against them. The successive blows they have suffered from the same hands, have had the effect of superstition on their minds, and reason and judgment are utterly overthrown. They can no longer reflect with a natural glow of courage and satisfaction upon their own advantages of discipline and numbers, and they are blind to every other image but that of an invincible foe and the terrible certainty of defeat. They are unable to retreat with becoming spirit, and are too weak and irresolute even to begin a timely flight, and are fit only to be slaughtered where they stand, or to be trampled under foot. One of the bravest armies of Greece once refused to be led against a confessedly inferior foe, by whom, from some accidental cause, they had more than once been defeated, protesting to their commanders, with the affecting despair of valiant but broken spirits, "*We cannot fight these men.*"

Such is the condition to which a man reduces himself, by permitting indolence and weakness to foil him again and again in the worthy enterprises of life. Defeated always, successful never in his plans of diligence and exertion, wherever he turns his eye he sees the triumphs of sloth and inactivity, in his lost years, in his declining fortunes, in the obscurity of his name, in his once fair prospects now rapidly growing dim; and as he looks upon the scene he is stricken to the heart, his strength forsakes him; he is no longer capable of action, and he only waits for the friendly blow of accident, or an early death, to relieve him from his responsibility to himself, and cover forever from his eyes the hopes and promises of his youth, to which he had proved himself so unequal.

If, in our struggles with our own weaknesses and the difficulties of life, we would secure the best pledge of long and future conquest, we must strive from the first, to the utmost of our power, to cover slothfulness and indecision with defeat; to prevent these enemies of our hopes from raising a single trophy in our sight, and, at the same time, to surround ourselves with tangible evidences of our power, and growing examples of success.

These principles apply with their greatest force in religion, to the conflicts of the christian with his particular sinful inclinations. Nowhere is it so dangerous to permit the enemy to erect a trophy of victory. We instantly quail before the sin by which we have been once or twice overcome, whilst, on the contrary, one act of successful resistance to what is evil, makes us strong and nearly invincible in the case against the same form of vice, and almost equally so against every other; for, in their spirit, the commandments of God are not inert and insulated things, the office and capacity of each restricted to itself, but they are a vital and potent combination of friendly and inseparable elements, each of which is prompt to meet alike all the exigencies of the moral nature, to dart its influence through the soul, to show itself at every point, and fortify it against the assaults of sin. Every obedient action gives a guaranty of victory, and raises higher the bulwarks of the heart against the incursions of passion and temptation. The rule of the Gospel is, grace for grace—more to him that hath; and in this we have an eminent example of the truth of the encomium pronounced upon the precepts of the Bible,—"In keeping of them there is great reward.

—*Banner of the Covenant.* S. P. H.

FEELING OF THE BRITISH ARISTOCRACY.

REV. DR. MCCLINTOCK writes to the *Methodist* from Paris, March 17th, as follows:

The recent great successes of the national arms in America have brought out the real feeling of the aristocratic party in England in a very strong light. Their organs no longer threaten, insult or abuse us, as flagrantly as they did every day when they thought we were down. But they plead the cause of the rebels even more earnestly than ever, advising, begging, pleading with the American people just to be good enough to break up their Government.

I cite the following passage from Earl Russell's speech. It ought to be remembered by every American, that in the height of the struggle for the preservation of our Government and life as a nation, the chief minister of Great Britain, in his place in Parliament, thus expressed himself in favor of the destruction of our national life:

"I trust that whatever may be their military successes, whatever may be their naval victories, whatever positions they may capture, the North will at last consent to the *peaceable separation of two* States which might both be mighty—of two States inhabited by persons of very different education and of very different nature, perhaps, but respecting each other, and each going on in a course of peace and prosperity, which will not only benefit that great country in the present day, but will secure its position for centuries to come."

I must confess that I find it hard to keep down my wrath and contempt for the man as I read these words. And this Earl Russell, too, is our *friend* in England! This same Earl Russell it was who recognized the belligerent rights of the rebels so promptly last May. Then, as now, he *hoped* for two republics in America instead of one, and eagerly grasped at the chance of doing anything short of actual fighting, to aid the process of dissolution. Last summer, this same Earl Russell declared that the "North was fighting for empire and the South for independence;" and this *not* of his has furnished a text for all the Tory and pro-slavery speakers and writers in England from that time to this. Yet Earl Russell is *our friend* in England! If so, heaven save us from both friends and enemies there. But we know better; our true friends in England—not, indeed, to be found among the so-called nobility—do *not* desire to see the American Government broken up, the American Union divided, and a slave empire established forever.

WASHINGTON'S CHRISTIAN CHARACTER.

FROM Rev. Dr. Wylie's recent discourse in the First Reformed Presbyterian Church of this city, entitled "Washington a Christian," we give some extracts.

HIS PIETY PRACTICAL.

The piety of Washington was not merely of a theoretical or speculative character. It manifested itself in his attention to the duties of *personal religion*. He was a very regular attendant on the ordinances of religion, both when at his home and on the field. He was a vestryman in the Episcopal church in Alexandria, and while he resided at Mount Vernon, although nine miles distant, his seat was seldom empty. When the old church became so much dilapidated as to require the erection of another, he was actively engaged in the selection of a site, and the construction of the building. In this church he was a regular attendant. The Rev. Lee Massey, who was then rector of it, says:—"I never knew so constant an attendant on church as Washington, and his behavior in the house of God was ever so deeply reverential that it produced the happiest effects on my congregation, and greatly assisted me in my pulpit labors. No company ever withheld him from church. I have often been at Mount Vernon on the Sabbath morning when his breakfast-table was filled with guests; but to him they furnished no pretext for neglecting his God, and losing the satisfaction of setting a good example; for, instead of staying at home, out of false complaisance to them, he used constantly to invite them to accompany him."

It is a well substantiated fact that Washington was in the habit of participating in the sacrament of the Lord's Supper when he had opportunity. He was a regular communicant in the Episcopal church which he attended at Alexandria. On one occasion, when the American army was in the neighborhood of Morristown, New Jersey, the Eucharist was to be dispensed in the Presbyterian church in that place. Washington having become informed of this, addressed the pastor of the church, the Rev. Dr. Johnes, inquiring whether he might be allowed to participate, being a member of the Episcopal church. The reply was, that the sacred ordinance he desired to enjoy, was neither the Presbyterian supper—nor the Baptist supper, nor the Episcopalian supper, but the Lord's Supper, and that he was welcome. Accordingly he accepted the privilege which he prized so much.

A MAN OF PRAYER.

Washington, however, did not neglect the private duties of a religious life. He was a *man of prayer;* and herein especially, we doubt not, was the secret of his power. By that wonderful instrumentality, through which Heaven communicates so many blessings to the sincere and earnest, his heart was strengthened, his intellectual powers were refreshed and invigorated; and with a calm, firm, self-controlling spirit, he was enabled to use rightly all his resources. One of the officers of his body-guard mentions that once despatches were received about daybreak, which he was to communicate at once to the commander-in-chief. On passing through a narrow entry to his apartment, he heard a suppressed and earnest voice; and, on pausing, he found that General Washington was engaged in prayer. Another officer says, that on a sudden entrance into his tent, he had repeatedly found him on his knees.

At the Valley Forge encampment there was a grove to which he frequently retired for prayer. On one occasion, while he was thus engaged, a person who was unfriendly to our cause was riding along, and hearing the whispering sound in the bushes, he paused, and approaching nearer as quietly as possible, he heard the words of prayer, and saw that the speaker was Washington. Withdrawing unobserved, he returned to his own home, and assembling his family, mentioned what had occurred, and declared his determination to assist the American cause; as he was satisfied now, that a cause, led by such a man, and sustained in such a way, must succeed. We have heard the incident just related from the lips of the late venerable Dr. N. R. Snowden, who was informed of it by the person himself.*

* We have received the following note on this subject from the Hon. J. R. Snowden, son of Rev. Dr. Snowden:

Philadelphia, February 28, 1862.

My Dear Sir—Referring to your request, I have to say that I cannot lay my hands at present upon my father's papers. I recollect that among his manuscript "Reminiscences," was a statement of his interview with Mr. Potts, a Friend, near Valley Forge, who pointed out to him the spot where he saw General Washington at prayer, in the winter of 1777. This event induced Friend Potts to become a Whig; and he told his wife Betty that the cause of America was a good cause, and would prevail, and that they must now support it. Mr. Weems, in his "Life of Washington," mentions this incident a little differently: but my father had it from Mr. Potts personally, and the statement herein made may therefore be relied on as accurate.

I am, with great regard, yours truly,

JAMES ROSS SNOWDEN.

Rev. T. W. J. WYLIE, D.D.

SOCIAL RELIGION.

At the recent quarter-century celebration of Dr. Brainerd's pastorate of the Old Pine Street church, Philadelphia, the pastor gave a pleasing history of his experience among his people. In his address he remarked that he and his people believed religion to be "eminently social. Hence there is great shaking of hands in our gatherings—a great deal of tarrying to inquire after one another's welfare—much kindly feeling and friendly greeting that has grown up in thirty years." We commend this spirit and practice to the attention of Christians.

Some of our exchanges are discussing the question as to whether the pulpit is not shorn of its strength by a slavish observance of its "proprieties." Might not the question also be raised, whether the Christain fellowship of congregations is not seriously obstructed by a punctillious observance of social proprieties? It has been said by earnest men that they never felt more alone and lonely than when in the noisy, crowded streets of London or New York. Something akin to this sensation many an earnest Christian experiences in unsociable congregations, where with few exceptions each family is an isolated congregational fragment, drifting drearily over its circumscribed little lake of existence. Although they meet around the same communion altar, and are "all partakers of one bread," they have socially no more to do with each other than the Jews and Samaritans. Watch them pressed into a solid column as they pass out of the church through the aisles. An occasional salutation you may notice, but a cordial, general recognition is a rare occurrence. You will say, perhaps, that this would be irreverent in the House of God. A boisterous indulgence in vain questionings and weather-prophecies might be, but a discreet exchange of courtesies would be perfectly in place. We have known different persons attending the same place of worship for years, without ever forming a personal acquaintance, or even knowing each other's names. Many attempt studiously to evade a friendly recognition of strangers, because they have never been introduced. Perhaps if they saw a man drowning within reach of their hands, they would not extend help, for the want of an introduction!

At the social gatherings in Arabia the guests, seated in a circle and furnished with pipes, mutely entertain each other by laboured whiffs, while looking intently at their pipe-bowls, and occasionally raising the hand to the breast and forehead, which compliment is courteously reciprocated. Have we borrowed from the Arabs? For there are not a few congregations whose Christian fellowship is conducted pretty much in this style. Every one looks on his own bowl, and presses *himself* to his heart instead of his neighbor; and this is called Christian fellowship!

Some congregations remind one of petrified forests, or a field of stalagmites where every one is formed separately by droppings from above, but where each is solitary and distinct from all the rest. This unsociable spitzbergen separatism indicates a disease which militates against spiritual advancement. Every congregation truly Christian is "a household of faith," whose members live in vital sympathy with one another. If one suffers all suffer. They weep, with them that weep, and rejoice with them that rejoice. If their fellow members are sick they will visit them, if they are poor they will supply their wants, if they die they will mourn with the bereaved and help them to bury their dead. We plead not for a visionary communistic theory, nor do we desire to obliterate social distinctions, but simply urge the cultivation and practice of the common amenities and mercies which the Gospel enjoins upon us; a return to the simple, gentle habits of apostolic times, when the family of Christ was vitalized by a genuine, fraternal spirit, which showed itself in corresponding works.

The inhabitants of Laish "had no business with any man," and therefore were given to anarchy and barbarism. The giants of Homer held no friendly intercourse with one another, living apart in caves and on mountain tops, and, therefore, became lawless cannibals and one-eyed dullards. Thus isolation blinds men to the excellence of their fellows, and makes them devourers of character, who delight in retailing the faults of others. This is always the effect produced by a morbid, mental and spiritual seclusion. One design in organizing believers into bodies or congregations, is to cultivate a social Christianity—to build up a veritable communion of saints, and not an aggregation of sandgrains, a disconnected frigid multitude of unsympathizing individuals. The reason why there is so little of a common spirit—an esprit de corps—in many churches, is because there is no affable intercourse between the members and families. In some there is a mutual reserve, a stiff, starched shrinking from each other, scarcely equalled by the Fifth Avenue repulsions of New York. Not brotherhoods such churches are, but strangerhoods—the pink of anti-christian aversion. In this way they never learn to appreciate each other's virtues, or exercise charity for each other's failings. They sacrifice one of the most precious boons of the Christian Church—the blessings of a sanctified Christian intercourse.

Visit the members and families of your church, especially the poor and the sick. Attend all the funerals you possibly can, for your presence will indicate a degree of sympathy, which will be as a soothing balm to the bleeding hearts of the bereaved. Seek the acquaintance of all strangers, and make them acquainted with other members. Above all, "visit the fatherless and widows in their affliction, and keep yourselves unspotted from the world." This is "pure religion and undefiled, before God and the Father."—*Ger. Ref. Messenger.*

THE DEHRA NATIVE BOARDING-SCHOOL.

THE following interesting narrative of the examination exercises in the native girl's Boarding School at Dehra, under the charge of Messrs. Herron and Calderwood, taken from a paper called *The Hills*, published at Mussoorie, India. We commend it to our readers, with the hope that it may deepen their interest in the cause of female education, in that benighted land. The editor of the aforesaid paper introduces the account of the examination as follows:

"In Calcutta, Christians have set up schools for native females, but Dehra, in these remote N. W. Provinces, may justly boast of possessing the first *Boarding School* in India, for native girls. It will be seen from the account of our esteemed correspondent given below, that we owe the origin and the success of the school to two Christian ladies, who have come from their distant homes in the West, to labor in love for the good of their ignorant heathen sisters; and we cannot doubt that whatever pecuniary help they may need in the prosecution and enlargement of their work, will be liberally accorded by the Christian community.

"Many have considered that we shall labor in vain for the civilization of India, till we can make a commencement of virtuous habits at the *homes* of Natives—till a good example is set to the young in their families. No surer way of instilling good principles and honest practice into boys and girls can be devised than this educating *mothers*, by whom all, both black and white, are influenced from the earliest to the latest moment of their lives. This boarding school of Mr. Herron's and Miss Miller's at Dehra, appears thus to have peculiar claims on the favor of the practical philanthropist; and, wishing the Institution every success, we conclude by commending our correspondent's report to the earnest attention of our readers."

"DEHRA, Saturday, 7th Dec., 1861.

"We were invited to-day to witness a most interesting sight, viz., the examination of, and distribution of prizes to the children attending the '*Dehra Native Christian Girl's Boarding School.*'

"The name of the school gives a correct idea of its purpose, and a little reflection will suffice to enable its value to be readily conceived.

"The large room where the exercises were conducted was in a bungalow in the American Presbyterian Mission compound. It was pleasant to see several carriages standing at the door, and on entering to find the seats filled with between 30 and 40 English women and men, as well as a number of native Christians. The English women seemed particularly in their place there; in encouraging by their presence, the education of these Indian girls, who are being trained up as the Christian mothers of Indian families.

"The little girls to the number of about 30, were seated on forms at the upper end of the room, fronted by the usual green cloth table on which the books lay, out of which they were to be examined. Over the fireplace was the black board on which we were pleased to see music written as part of the exercise for the day. In front, the World hung on the wall with all the necessary bright coloring of divisions and countries, the dark shading of mountain and tortuous lines of river. The little girls were so cleanly and nicely dressed, almost wholly in the strictest native fashion, with the graceful snow-white *chudder* thrown over the head and shoulder. It was very pleasing to see the good taste displayed in this, for we have seen elsewhere native girls dressed up in English clothes with bare (dark brown) necks and arms which made them look particularly unattractive and ungainly. All being up-country girls had regular features, and one or two were decidedly pretty. One was especially noticed for the particularly soft and amiable expression of her face.

"The examination was conducted principally by the Revd. David Herron, whose cheerful and affectionate mode of questioning the children took off from the chilly horror of similar occasions. Considering the very short times these girls have been in training, it was really surprising to hear the way they got through the very varied difficulties put in their way. They had to read in English, to them a foreign language, and that one of the most difficult to learn. In this they shewed great proficiency, which was further tested by their having to translate English into Oordoo and Oordoo into English. They had to read the new Testament in the Oordoo language but written in the Roman character and also the Hindee new Testament in the Hindee character, much of which is written in different words from the Oordoo version. They had to do arithmetic, and answer a host of terrible questions in English grammar. They had also to answer questions in a Vernacular easy Catechism, and to repeat the first half of the Shorter Catechism, both in Oordoo and English. This last seemed to them the most difficult task they had to go through, and no doubt they had not been able readily to understand in a foreign language what Scotch children have so much difficulty with in their own Vernacular. The highest class then went through *their facings* with the geography, and were most at home in the map of India, which it seemed in every way proper they should be, considering it is their "own native land. The work of drawing out the stores of these little minds had lasted two full hours when it was resolved to finish. One interesting little girl, the youngest of the number, and who had taken no part in the answering before, was now brought up in front of the table, all alone, to tell what they had been able to get her little mind to do. A short hymn was the sensible and pleasant contribution she had to make to the general exhibition. Fixing her full dark eyes on Mr. Herron as if thereby to keep them from being bewildered by the terrible array of great ones in front of her, she, after an anxious silence, began and repeated in a soft pleasing voice her allotted task, returning at its end, evidently with great pleasure, to her former seat on the floor.

"A few hard questions in music and a well sung hymn concluded the exercises; after which the more gifted ones who had prizes to receive came up and received them from the hands of one of the ladies present, who read out the names and the particular excellencies which had merited the reward or distinction.

"On the girls leaving, Mr. Herron gave us a short sketch of the use and progress of the school, and some account of the difficulties and encouragements they had met with.

"It was first established in 1859, before which time there was no similar school, in which the parents and guardians had to pay for the education of their children, in the North of India, and where native Christian girls could be trained in the way that the well educated native Christian man would desire his wife to be.

"Besides learning to read and write they are taught to cook, and the elder girls having each charge of a younger one, are thus early taught to be kind and useful. They also spend the afternoon of each day in learning to sew, etc.

"The number of girls has increased within three years from eleven to thirty. Some of them are wholly supported by their parents, while others are partially so, and some very poor ones are kept at the expense of friends of the Mission.

"In thus educating them there is also the hope that some of these girls may devote themselves to the establishment, perhaps along with their husbands, of schools for the heathen girls in the city; for through this agency alone can an effectual work be accomplished among the heathen females around us; the great necessity for which, and the probable effects of which, under God's blessing cannot be overrated.

"Mrs Herron, through whose zeal and love for the work to which her husband has devoted himself, the Boarding School was established and for some time conducted, continues actively to interest herself in its welfare and progress; but the burden of the day and the credit for its present state of great efficiency is Miss Miller's, who with untiring industry labors at the good work.

"Before leaving, we went though the class room, the sleeping apartments, and playground. In the class room, the delighted prize recipients were looking at their neighbors' gifts. One little girl, broken hearted at her want of success, had buried her little face in her chudder, and continued weeping unconsolably, shewing how valuable these least of gifts are as a mark of approbation.