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The Warning Angel.

"And an angel of the Lord came up from Gilgal t Bochim."—Jungs ii. 1. An angel of the Lord came up from Gilgal Up to the place of tears, From where, in the deep forest-calms, The ancient wind was singing psalms, And, all in tune, the tall green palms Bow'd down their feathery spears.

The angel spake at Bochim to the people, And like a whirlwind swept His words of anger as he told Of heathen shrines within the fold Of heathen altars on the wold, Till all the people wept.

Cometh the angel of the Lord full often, And standeth by our homes,
Not in his visible presence bright
Passing from Gilgal's balmy height With word of power, and arm of might,-Yet evermore he comes.

Perchance he takes death by the hand, and standeth Low knocking at our door We miss one little lambkin's bleat, The gabbling voice so wild and sweet, The tottering of uneven feet Along the nursery floor.

Perchance he comes with sickness in his quiver And stirreth all the deeps
Of our whole inward life, and tells Where, in our bosom's secrét cells, In its green grove some idol dwells, Some sin, unheeded, sleeps.

But whether with sharp pain he come, or sorrow Happy who own him near: Who o'er the bier, and by the bed Feel his white wings, and know his tread, . And softly say, with bended head, "An angel hath been here!"

Yes, he hath come up surely to our Bochim Out of the green palm-wood; So hearken we God's awful word, Lay bare our bosom's bleeding chord, And make an offering to the Lord, Even where the angel stood. -Cecil Frances Alexander.

1 AM NOT PREPARED.

A noble ship, while on a voyage recently from Boston to San Francisco, was overta ken by a severe storm. For several days there was reason to fear that none of her crew would ever see land again. Among them was a boy who had left a home in which God was honored and where he had been taught that a life of sin, and of neglect of the Saviour of sinners, was not one which could prepare the soul to meet that Saviour

in in a sheltered place, where they were awaiting commands from the captain, re- on the other your little ones, with hearts marked to him impatiently and thoughtless- gently drawn and ready to rush to the open

done with it." "I am not prepared to die."

The next moment the order came for the echoes, never, no, never! by to go aloft. He went bravely up the

p cts of long-life as are their own, whose hearts would shrink and tremble before the drowned in the midst of the sea." question, "Are you prepared?"

and if your daily trust is in him, you are child feel the importance of piety with the prepared either to live a long life of useful-influence of an irreligious father and a pray-

affect many young hearts, that by God's bles- Divine Spirit, was ready to go to Jesus; but sing, the sorrowful confession may not be that first tendency was checked; that first theirs in view of death, whenever it shall throbbing of the heart chilled, and the come,—I am not prepared!

THE DEATH OF DR. JOHNSON.

tice, truth, virtue, were the pillars of his Observer. character; at all times and in all places he was loyal to his convictions of duty, and reverent towards God. In the wide grasp of his clear, calm, comprehensive mind, he everywhere discerned a moral government, and recognized a righteous Governor; his of the people, did not allow his sons and conscience, unseared by passion or self-inthe fear of God was upon him; but now, as moral and pure.
the curtains of death close around his brave "Father," said the gentle Eulalia one day, judgment into the eternal world. "The approach of death is dreadful," he exclaims. that it would be dangerous to us to visit Lu-"I am afraid to think on that which I know cinda." I cannot avoid. It is vain to look round and Without saying a word, the father took a round for that help which cannot be had; coal from the hearth, and handed it to his yet we hope and hope, and fancy that he daughter. "It will not burn you, my child," who has lived to-day, may live to-morrow. said he, "only take it." for however unhappy any man's existence displeased as she looked at her hands and may be, yet he would rather have it than not exist at all. No; there is no rational prinhandling coal."

of gloomy despondency, "You forget the merits of your Redeemer," he replied with deep solemnity, "I do not forget the merits of my Redeemer, but my Redeemer has said, He will set some on his right hand and some on his left."

"What man," he asks with mournful distrust, "can say that his obedience has been require being repented of?"

urged his friends.

"Admitting all you say to be true," answered the dying hero, "how can I tell when ! have done enough?"

An awful question, who can answer it? At last he described the kind of clergyman whom he wished to see. Mr. Winstanley was named, and a note was despatched requesting his attendance in the sick man's chamber. Through ill-health and nervous apprehension, the clergyman could reply only in writing. "Permit me, therefore, ran the note. "to write what I would wish to say, were I present. I can easily conceive what would be the subjects of your inquiry. I can conceive that the views of yourself have changed with your condition, and that on the near approach of death, what you considered mere pecadilloes, have risen into mountains of guilt, while your best actions have dwindled into nothing. On whichever side you look, you see only positive trans-gression, or defective obedience; and hence, in self-despair, are eagerly asking, 'What shall I do to be saved?' I say to you in the language of the Baptist, Behold the Lamb "Does he say so?" exclaimed the anxious

listener. "Read it again, Sir John." Upon the second reading, Dr. Johnson declared, "I must see that man, write again to him." A second letter was the reply, enlarging upon and enforcing the subject of the first. These, together with the conversation of a pious friend, Mr. Latrobe, appear to have been blessed of God," continues one in a let-ter to Hannah More, "in bringing this great man to a renunciatian of self, and a simple reliance on Jesus as his Saviour; thus also communicating to him that peace which he had found the world could not give, and which, when the world was fading from his view, was to fill the void, and dissipate the gloom even of the valley of the shadow of death. The man whose intellectual powers had awed all around him, was in turn made to tremble when the period arrived when all knowledge is useless and vanishes away, except the knowledge of the true God and of Jesus Christ whom he has sent. To attain this knowledge, this giant in knowledge must become a little child. The man looked up to as a prodigy of wisdom, must become a

fool, that he might be wise.' "For some time before his death all his fears were calmed and absorbed by the prevalence of his faith and his trust in the merit and propitiation of Jesus Christ," testifies Dr. Brocklesby.

"My dear doctor, believe a dying man," exclaimed Johnson, "there is no salvation but in the Lamb of God."-Life in Hall and

TO PARENTS.

SEE on the one hand the blessed Saviour. with open arms, and the affectionate wel-One of the sailors, who was sitting near come, saying, "Suffer the little children to arms of the Redeemer; and can you forbid them? Can you hinder them? No; every instinct of natural affection every sense of "I don't," was the reply of this boy; and in a half serious, half careless way he added, response, never! And every parental heart, with an instinctive repulsion of the thought,

Then, do not practically what in thought fi zen rigging and out on one of the icy you repudiate with such unmingled abhoryards; here his numb and stiffening fingers rence. Do not by an irreligious example refused their office, he lost his hold and fell into the sea, while the ship drifted swiftly away before the storm. Nothing could be done to save him; he was not seen again; and thus, but a few moments after the sad all your love for the Saviour, by all that is announcement, "I am not prepared," that stirring in the spiritual destiny of your sailor-boy was hurried into the presence of children, and by all that is fearful in the How many bright and promising boys will retributions of eternity, suffer them to go, and forbid them not. For "whosoever shall read this true story of the unexpected sum- offend one of these little ones which believe mons into eternity of one with as good pros- in me, it were better that a mill-stone were

Remember, dear young friends, that the to irreligious parents! If you live in the Remember, dear young triends, that the icy yard-arm of a ship, in a howling winter's storm, is not the only place from which one may go in a moment to another world. Is it well with your soul? Have you "a home beyond the tide?" There is but a step, at any time, between you and death. But if you have committed your all to Jesus Christ, and if your daily trust is in him, you are ness to his honor and glory, which I trust is erless mother before it? Are you not practo be the lot of many of you, or to answer an carly summons to the better home.

May the last words of the sailor-boy, for that young heart felt the gentle drawing of a whom so many bitter tears have fallen, so Saviour's love, and under the touches of the youthful spirit repulsed; and that by a father or mother who would not suffer it to go to Jesus. Oh! gather bare your bosom to the lightnings of heaven, than stand in the way How solemn are the closing scenes of this dying man. He is styled the Moralist. Jus- inviting arms: of the Saviour!—Lutheran

EVIL COMPANY.

It is said that Sophronius, a wise teacher dulgence, spoke solemnly, and was heard; associate with persons whose lives were not

heart and unclouded intellect, he lies help- when he refused to permit her to go, in comless, wrestling for hope, panting for peace, pany with her brother, to visit the frivolous raising his eyes with a fearful looking for of Lucinda, "you must think that we are very

No wise man will be contented to die, if he | Eulalia took the coal, and behold, her tenthinks he is going into a state of punishment. der white hand was black, and, without think-Nay, no wise man will be contented to die, ing, she touched her white dress, and it was if he thinks he is to fall into annihilation; blackened. "See," said Eulalia, somewhat

ciple by which a man can die contented, but "Yes, truly," said her father; "you see, a trust in the mercy of God through the my child, that the coal, even though it did not burn you, has nevertheless blackened you! And yet when one said to him in an hour So is the company of immoral persons."

Miscellaneous.

SCHOOLS FOR THE DEAF AND DUMB.

THE number of schools for the deaf and such as he could approve of in another, or dumb has been rapidly increasing during the that his repentance has not been such as to current century. At the beginning of the many a man in New York who would forget century there were hardly a dozen such in fifteen minutes after he heard it, the fact "Remember what you have done by your schools. Thirty years ago, the number of that \$20,000 in gold coin or Treasury notes writings in defence of virtue and truth," European institutions for the deaf and dumb had been sent from the unknown land of Newas about 118, containing, at most, 3,300 vada.

| pupils. Ten years ago the number of institutions was estimated at 180, and the number of pupils at 6000. Of the European institutions there are about 80, mostly small ones, in Germany, 45 in France, and 22 in the British isles. There are also two or three schools in British America. The three largest European schools are those of London, with about 300 pupils, Paris with about 170, and Groningen in Holland, with about 150. The number of American institutions has also steadily increased. The American Asylum at Hartford is the oldest, having been pened in 1817. The New York institution next in age, dating from 1817; and the ennsylvania institution was opened in 1820. The Kentucky institution was opened in

teachers 34, of pupils 466. In 1851 the number of institutions was 13, of teachers 5, of pupils 1,162. In 1857 the number of institutions was 20, of teachers 118, of pupils 1,760. In 1860 the number of institutions was 22, of teachers 130, of pupils 2000. The New York institution is the largest in the country, and probably in the world, having 310 pupils. The asylum at Hartford

has about 225, the institution at Philadelphia 206, and the schools of Ohio, Indiana, and Illinois from 140 to 170. The Southern institutions are comparatively small, but their present condition cannot be ascertained. Of he 130 teachers, including the principals, bout half are men of liberal education bout 15 are females, and about 50 are educated deaf-mutes.

The support of these twenty-two institu ions costs not far from \$350,000 annually of which as much as \$300,000 is appropriated by the legislatures of twenty-nine States. Provision for the education of the deaf and dumb, in some cases restricted to the indigent, in others made free to all, is made by law in all the States, except the sparsely settled ones of Florida, Arkansas, Minnesota, Kansas, and Oregon. All the New England States send their beneficiaries to Hartford, New Jersey sends hers to New York and Philadelphia, and Maryland and Delaware send theirs to Philadelphia, or to the nstitution at Washington, under the patronage of the President and Congress.

In the buildings and grounds of these several institutions, up to the date of our last nformation, over a million and a half of dollars had been invested. Except the neces sary buildings and appurtenances, the institutions generally possess no permanent funds, being dependent on annual appropriations from the States; but there are three or four exceptions. The only considerable permanent fund is that of the American Asylum, derived from a grant of a township of land made by Congress, through the generous aid of Henry Clay, as early as 1819. This fund now amounts to \$200,000. The Texas institution has been munificently endowed by the legislature of that State with a grant of 100,000 acres of land.—Report of Eighth

THE WISE FOOLS OF GOTHAM:

On an eminence about a mile south of Gotham, a village in Nottinghamshire, stands a bush known as the "Cuckoo Bush," and with which the following strange legend is connected. The present bush is planted on the site of the original one, and serves as a memorial of the disloyal event which has given the village its notoriety.

King John, as the story goes, was marching towards Nottingham, and intended to pass through Gotham meadow. The villagers believed that the ground over which a king passed became forever afterwards a public road; and not being minded to part with their meadow so cheaply, by some means or other they prevented the king from passing that way. Incensed at their proceedings, he sent soon after to inquire the reason of their rudeness and incivility, doubtless intending to punish them by fine or otherwise. When they heard of the approach of the messengers, they were as anxious to escape the onsequences of the monarch's displeasure as they had been to save their meadow. What time they had for deliberation, or what counsels they took, we are not told; but when the king's servants arrived, they found some of the inhabitants endeavoring to drown an eel in a pond; some dragging their carts and wagons to the top of a barn, to shade a wood from the sun's rays; some tumbling cheeses down a hill, in the expectation that they would find their way to Nottingham Market; and some employed in hedging in a cuckoo, which had perched upon an old bush. In short, they were all employed in such a manner as convinced the king's officers that they were a village of fools, and consequently unworthy of his majesty's notice. They, of course, having outwitted the king, imagined that they were wise. Hence arose the saying, "the wise fools of Gotham." Fuller says, alluding to this story, and some others to which this gave rise, such as "The Merry Tales of the Mad Men of Gotham," published in the time of Henry VIII., Gotham doth breed as wise people as any which causelessly laugh at their simplicity. But they have other defenders, besides Fuller. Some sceptical poet, whose production has not immortalized his name, writes:

"Tell me no more of Gotham fools, Or of their cels, in little pools, Which they, we're told, were drowning; Nor of their carts drawn up on high, When King John's men were standing by, To keep a wood from browning.

"Nor of their cheese shoved down the hill, Nor of the cuckoo sitting still; While it they hedged around; Such tales of them have long been told, By prating boobies young and old, In drunken circles crowned.

"The fools are those who thither go, To see the cuckoo-bush, I trow, The wood, the barn, and pools For such are seen, both here and there, And passed by without a sneer, By all but arrant fools."

> -Book of Days. ALL IN SILVER BRICKS.

It is proposed in Virginia City, Nevada, to ship immediately to the East, for the benefit of the Sanitary Fund, the sum of \$20,000, and in the novel currency of silver bricks. The Territorial Enterprise says :-

This shipment will be made in solid silver bricks, stamped with an appropriate inscription, and will prove the biggest advertisement for Nevada Territory that ingenious brains have yet conceived. These silver bricks will be curiously examined and commented on by

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God and man. Pour blessings round you. This

will soothe your wo. DR. MURRAY.

Start Barrell