THE AMERICAN PRESBYTERIAN, THURSDAY, JANUARY 26, 1865:
©lye diamily ©iutle. "WHO SHALL ROLL AWAY THE


 Thutwith care oipr sinititu crabing



 Birled nothy soil with gadnes?



MARY ELLEN



 | Weaikress, Sho now seemed to be very |
| :--- |
| reserved and thoughtul, |



 | more from distress of mind than bodily |
| :--- |
| suffering. No means were neolected |




 tion" but the right way widit strenth at last became more apparent. Fo
months she was unable to speak a whisper; and a constant and dis-
tressing cough gave her little respite At length, after having been for some
time under medical treatment, she retime under medical treatment, she re-
turned home in such a state of weakness, that those who saw her felt pe
suaded that she was not likely long to In a very short time after that she
was no longer able to rise from her away herself. And then it seems a
if the reserve that had hitherto so closely enfolded her began to relax it
rigidity. The heart, melted with lov o her Saviour, no longer strove to conceal that love. The spirit, yearn-
ing for a brighter, fairer clime, visibly
betrayed that yearning; while the pre: cious Bible, no longer secretly perused became the daily companion of many
a lonely hour. For she was spared fo
 sweet eyes upraised to heaven, and as she exclaimed: "Ohl what should
I do without Jesus.now? Ah! Jesus, Jesus, is my only hope."
On one of her sisters inquiring, wheu she first began to think of these things,
she replied, "Oh; for some time now;" she rephied, "Oh; for some time now;
intimating that she had in secret been

 eetsts, and earnestly asked her if she She phepreatered. "Oh yesl, I trost
alone in Jusus,
and
 Duning the last week of her illuess mas one day reading some smeet hymn

 Pliesure, and then texalaime, quibe

## Mion of Agee idef for ne,

$\xrightarrow{\text { That }}$
comforted the dying Christian l 1 hym

 these





| prayer. With hand meekly crossed upon her bosom, and lips that moved with inward aspirations, how fair she | plied, "God is a spirit." The sceptic fiercely followed up: "What is a spirit?" The preacher quickly turned | SKATLNG. <br> A pair of skates is a pair of wings! How the gliding iron rings! |
| :---: | :---: | :---: |

 white-robed, and glory-crowned, and
sorrowless; waving her palm-branch
with those who tharough müch tribuilation"" have entered the kingdom of
heaven above. On Christmas day, the day previous to her departure, her father, looking
fondly at her, exclaimed, "This is the
last Christmas day for you, my dear Mary Ellen."
"Yes, father," she returned, a joyful
smile stealing mto her face; "but next smile stealing nto her face; "but next
Christmas I shall be the happiest of
you all." A short time after she called for a
small looking glass, and on its being
presented, she gazed for a few moments presented, she gazed
"Yese" she presently said, "I am
changed! There is death therel I shall soon be gone.".
So calmly does the love of God in
the heart, His "Peace, be still," on the spirit, cause the soul to look even, pon
the depths and billows of the dark the depths an
river of death


To her brother Howard she tenderl soi, Mou may live a long time, and Death came at last; softly, quietly
stealing over the fair features. Weepstealing over the fair features. Weep-
ing. friends gathered round her, for
they knew that she was going. They watched her fleeting breath, as in
scarcely moved the bosom, gently and
more gently still passing the pale lips
The sott eyes more gently still passing the pale lips
The soft eyes were closed, their deep hies of the fair cheeks they rested avorite position, were meekly crossed
upon hér bosom. Life was ebbing away; and yet so gently, it might have
been, as it was, only a sleap. Would
she spealk again to the dear ones round sher? Would there be yet a word to
assure them she was happy, before she
had done forever with eathly words? Yad done torever with earthy words?
Yes sithe soft eyes at last unclose, tinctly whisper, "It is all right!" And "appy departur
 He doés is right. And glad thou hast ten expressed 九hyself to be, that even Hingdom.. Aht who shall tell wha hole parting noments? Who shal tell what revelations were being made
to the parting spirit that occasioned
the utterance of those last words "It is all right?" it is, o Jesus! however thorny ou
path. Be Bit ourt o exclaim with ou
dying lips, like this dear girl, "It is
all right!"

## SHREW RETORTS.

A gentleman, travelling in a stage
attempted to divert the company by
ridiculing the Soriptures. \#A to the ridiculing the Soriptures," "As to the
prophecies," said he, "in particula,
they were, all written after the events
took place." A minister in the coach
 ticular prophecy as an exception,
Peter ii. 2, Now, sir, whether the event be no
long after the prediction, I leare th
company to judge.. The mouth he scoffer was stopped.
A preacher of the goapel, on being
atroduced to a sceptic, with the ex planation that the man was a sceptic, friends, said to him, "I suppose, then
you do not believe anything," so many things:" "Will you, then," said
the preacher, "be so good as to tell us
hat you beliere?" The sceptic re what you beliere?" The sceptic -re-
plied, "I do not believe that old story of
he Bible, about Cain obtaining a wife in the land of Nod, where there wa obody living." "Never mind what
you dont believe," said the preacher,
no doubt there is much of that; but sept us what rou do believe.", Th
sell youli, I dond said, "Well, I will given by Moses, that God commanded
he Midianites to be destroyed." am not inquiring for what you don'
believe, but nhat you do believe
Tell us what you do believe.. Re
corering himself a little and clearing coll us what you do believe. Re
covering himself a little and clearing
up. his voice, he made a desperate
effort, saing, II don't believe tha effort, saying, M, don't believe tha
old fable of the Bible, that Good com manded the Cananites to be destroyed.
His belief was all disbelief yt com- It co
mences all the time with II Ion't $t e$ A Romanist once said to a Christian
You Protestants could not prove your Bible, if it were not for the Holy Ha tholic Church and her great men.
"True," said the Christian, "for the ust such an apostate church and priest After hearing a discourse in which God, a sceptic said to him, "What is
this God, about whom you "


ECONOMY IS WEALTH
$\begin{aligned} & \text { the reach of poverty, as proper eoo- } \\ & \text { nomy in the management of house }\end{aligned}$
$\begin{aligned} & \text { affairs. It matters not whether a man } \\ & \text { ainnishes little or much for his family, }\end{aligned}$
$\begin{aligned} & \text { if there is a continued leakage in his } \\ & \text { kitchen or parlor; it runs a a a }\end{aligned}$
$\begin{aligned} & \text { kitchen or parlor, it runs away, he } \\ & \text { khows not how, and the demon Waste } \\ & \text { cries "More l" like the horseleech's }\end{aligned}$
daughter, until he that provided has
$\begin{aligned} & \text { duty to bring into the house; and it } \\ & \text { is the duty of the wife to see that } \\ & \text { none goes wröngfilly out of it A }\end{aligned}$
man gets a wife to loak after his
$\begin{aligned} & \text { through life, to educate and prepare } \\ & \text { their children for a proper station }\end{aligned}$
$\begin{aligned} & \text { in life; and not to dissipate } \text { his pro- } \\ & \text { perty. The husband's interest should }\end{aligned}$
$\begin{aligned} & \text { be the wife's care, and her greatest am- } \\ & \text { bition to carry her no further than his }\end{aligned}$
$\begin{aligned} & \text { welfare or happiness, together with } \\ & \text { that of her children. This should be }\end{aligned}$
$\begin{aligned} & \text { her sole aim, and the theatre of her } \\ & \text { exploits is the bosoin of her family, }\end{aligned}$
$\begin{aligned} & \text { where she may do as much towards } \\ & \text { making a fortune as he can in the }\end{aligned}$
counting-room or the work-shop.
$\begin{aligned} & \text { is not the noney earnet that makes a } \\ & \text { man wealthy, it is what he save from }\end{aligned}$
or indulgence in appetite, or more
company than his purse or wore well
$\begin{aligned} & \text { entertain, are equa } \\ & \text { Scientific American. }\end{aligned}$

PRAYER A CHARACTERISTIC OF MLAN Alone of all beings here below man there is none more natural, more uni versal, more unconquérable than
prayer. The ohild inclines to it with ready docility. The old man recur's lation. Prayer ascends from young lips which can hardly murmut the Aave scarcely strength to pronounce it Anong every people, famous or ob
scure, civilized or barbarous, we miee at every step with acts and forms of
invocation. Wherever men live, in certain circumstances, at certain hours, and under the influence of certain imbend, in order to implopere or render thanks-to adore or to appease. With
transportyor with trembling publicity, prayer that man opplies as the lasi re help Jim to bear the burden of his destiny. It is in prayer that he seeks, port for his wealnenss, consolation in
his sorrows, hope for his virtueFriuzot.

What a Dumb Girl satd about PraYer.-A - ay asked by a lady, who
was one day
wrote the question on a slate, "What is prayer?" The little girl took her pencil and Whoteart",
And so it is. All fine words and beautiful verses said to God do not
make real prayer without the sincere
wish of the heart.

ARCTURUS.




## Acturnis. 



## THi Honest moravian.

## In the last war in Germany, a app.

 party. On perceiving a cottiage inn the and knocked at the door. Out cameone of the Moravians, or United Brethren, with a beard silvered by age.
"Father," says the officer, "show me Father," says the officer, "show me
field where I can set my troopers a foraging." "Presently," replied the
Moravian. The good old man walked valley. After a quarter of an hour's march,
they found a fine field of barley. "There is the very thing we want,"
says the captain. "Have patience for a few minutes," replied his guide;
"you shall be satisfie." They went on, and at the distance of about a quarter of a league farther, they arroops inmediately dismounted, cut ays to his conductor, "Father, you
have given yourself and us unneecs-
sary trouble; the first field was much sary trouble; the first field was much
better than this. "WFery true, sir," replied the ge
was not mine.

## GODS PLAN OF YOUR LIPE.

Never complain of your birth, your employment, your hardships; never
fancy that you could be something if you only had a different lot and sphere
assigned you. God understands his own plan, and he knows what you
want a great deal better than you do,
The very thing that you most The very things that you most depre-
cate as fatal limitations or obstructions, are probably what you most want.
What you call hindrances, obstacles, discouragements, are probably God's
opportunities; and it is nothing new
that the patient should didike his dicines, or any certain proof that they
are poisons. No! A truce to all such impatience. Choke the envy which
gnaws at your heart, because you are not in the same lot withothers; bring down your soul, or rather bring it up,
to receive God's will, and do his work, in your lot and sphere, under your
cloud of obscurity, against your temp. cloud of obscurity, against your temp-
tations, and then you shall find that
your condition is never opposed to your good, b
Dr. Bushnell.

## LADIES NAMES.

Mary, Maria, Marie, (French, signiy
exalted. Acording to some, Mary means lady of the seas; Martha, inter-
preted, is bitterness; Isabel signifies
Iovely; Julia and Juliet, soft-haired; ovely; Juia and Julet, sot-haired;
Gertrude, all truth, Eleanor, all fruit-
ful. Ellen, originally the Greel Hellen, ful. Ellen; originally the Greek Hellen,
hanged by the Latins into Hellene, signifes alluring, though, aco ording to
Greek authors, it means one who pities. The intrpretation of Caroline is regal; that of Charlotte is a queen; Clara, Edith, joyous; Olivia, peae, Phoebe,
light of life; Grace, favor, Sarah or Sally, a princess; Sophia, wisdom;
Amelià and Amy, beloved; Matilda, a
noble maid- Margaret a a Aeca, plump; Pauline, a little one; Which are the same original name, in-
terpreted, means gracious or kind; Jane signifies dignity; ; Ia, the morning
tar; Lucy, brightness of aspect; Louisa or Louise, one who protects; Emma,
tender; Catharine, pure; Frances or Fanny, frank or free; Lydia, severe;
Minerva, chaste.

[^0]
[^0]:    PUNCTUAL WORSHIPPERS
    In the published journal of the late
    M. George Richardson, of Newcastle-n-Tyne, England, we find a pregnant
    hit that ought to be attended to by
    hose who allow theniselves in a habit which is, in most cases, so inexcusable and so easy of correction:-
    "Those who come late to the house covering of divive themenelves of thath which the
    col meeting may have been favored. They come punctually. There is reason to
    fear that the practice proceeds from the want of true love to God, and of
    zeal for the promotion of His glory. persons do come, no warren frame of mind, without deriving
    muich coinfort, refreshment, or strength. Let us ex
    it is thus."

