THE AMERICAN PRESBYTERIAN THURSDAY, JUNE 4, 1868.

Ghe diamily Cintle

## the clear vision.








0 Eartut with giadness overfraught








More beauitiul thy works appeart :




A flower of a hittle grave.

 meat in the obituary department of the
 enly Father, was pressing to the lips of my-
self and the abarer of my griefs, we are

 Georgie, as his was led with his little mate

through the streito or Brokk lyn, and through | through the streets of Brooklyn, and through |
| :---: |
| the park at turatog hast simmer, will suy | that the doss of si such a y yensu

too deop for words to guugo.
 time wo playfully called thenr "our two
Vios - Vikkburgh and Victory. For five
Vors years these faces have aned this house, with
sunshine. They had both been consecrated to God in early infancy; but Jestis left the
larger and the more beautiful offithe twain larger and the more beautiful of the twain
under our culture as long as seemed good to his holy and unerring widdoni. Georgio
grew sweeter, and gentler; and more winsome every haur during the, hat, winter;
 hymns in so tender a voice, Fiseltis secret tremble at the thonght that so mact treas-
ure was entrusted to so frail an "earthen vessel., ". Sabath morning early (April
On the
19th) the dreaded scarlet'ferer (most mys. terious of all permitted seourges of the
fire-side) smote kis lovely form with a violence past all skill to arrest. He began to
repeat bis cradle-by mn, "Now I lay me down to sleep," and lines other favorite lines
 He pill waik axay nos ein


 litlo hatersitho day hat kissod his handito

 eryj; the kita and the pray inipg fie about ed earth" "has lost half its lustre. Hence-
forth my visits to the louse of the bereaved must be made as though my departed boy
was leading me by the hand. Henceforth I can truly "weep with those who weep;""
for I have been admitted to the sacred cir. cle of the sorrowisg. Hencefortio beaven is nearer and inexpressibly dearer Hence-
forthr the adorable Jrsis is not oriy imy Sa-
viour, but the guardian of my beautifal viour, but the guardian of my beautifal IItervently hope that none of my readers will chide me for pouritg out through a
public journal the sacred eriefs of amitten
beart. But I have received from so many hearders of THE lNDEPENDENT tender mes.
 the divine Jesus, the allar iffoient grace of
God, the "añ"tlor sure and sted fifast, which 1 have so often commended to themare now
to my smitten sout indefitely and inexpressi-
bly precious. Welcome be the baptisk, how-
ever bitter, that shall make any of us min-
isterso of the word more consecrated to our
glorious work of preaching Jesus Christ
and Him crucified!
IRVING AND THE THIEVING BOYS. Mr. Irving was full of the milk of hu-
man kindness bat composedly to the robbery of his orchards.
The following inciden will show how he stopped it
When be first moved into this region he
was much annoyed by thefte which some
bold boys perpetrated upon bis fruit. He bold boys perpetrated upon his truit. He
determined to stop their visitations by a method peculiar to bimself. Lisitations by
the gardener that they were on the prom the gardener that they were on the premi-
ses, after placing him in a eertain spot, with
instructions how to act, he, from the opposite side, came upon the boys unexpectedly,
but having recently eetlled in the neighbor-
hood, they were not familiar with bis uphood, they were not familiar withe bis ap-
pearance, and kept pocketing the apples with the ntmost nonelialance. He singlea
out the lad who apparently assumed the
post of leader, and thns addressed him : "Boy, those are very von apples. I
know. of tire on which thereare tar bet-
ter ones. ter ones."
"Wher
 "He is n
fectly Esfe fe
overbeard.
overheard. moments the party were on the
march for the new foraging ground, Mr. Ir ving leading. They advaneed in single file,
and sought the shelter afforded by the east
sid side of a prickly hedge. Ere long the v
of the gardener was heard near them. of the gardener Was heard near them.
"Be quiet," said the leader," or we sbal
be discovered. Keep near the hedge, every one of you." them hug closely to the eovert,
Fearr made thingined only concealed them
fhich they Inadge
from the dreaded proprietor. The thorns
 which was imminent made 1 Lem indiff
to the pain inflicted by the thorns Soon they approached the desired apple
tree, and as they gathered round it, saw the gardener appraching from
which nide escape impossible

 when you want to eat my fruit, you will
coing to me mod ask forit. Id do not like to
have my property tiken withont my permis
sion."
Thingle rder in this affuir gave the wri
ter, in after years, the details of it himelt ter, in after years, the details of it himself,
and added that the rebuke was ot thorough ha never robbed orchard again.

ATTENDING OHOROH IN IOEBERGS, Bayard Taylor once said, in a lecture
that in some part of Northern Europe he cold that the worde as spokon by the min
ister, fell in crystalized sion :flidedi mpon ther, head in orystalized people. The onty ondy anan
tage I then saw, ir preaching under such

 since concluded thatiwhat he then said con
tainued men caind more trath thannidetry: All through

 Before the Eitheran Reformation mainy o
uneee ofd domes were the property of the CheBe old domes were the, property, of th
Church, of Rome. They, were, itherefore
buitt mo much for the womfort añd ac con indation of hearers, as, by their truc-
ture and appurtenances, to impross the mind
 fore, to the unnecessary space enclosed be
neaid tidir high roofs, it
not not imposible- at least with Dutch porce-
lain stoves-to heat them. You, good peo
ple at home, with furnace-heated churches, cusbioned seats, carpeted floors, and often
robed sleighs to convery your miffled bodies to and from Gods house, can bat faintly
conceive the lixary of being clad in two overcoats and a huge shawl, walking through sloppy; muddy, snowy streets, to someth ige
dome, where the condenised frost of the con-
fined fined atmosphere greets fou with its cold
grast, sitting on a hard, wooden"bench,
with with your feet restiry ońice chariged bricks
listening to good singing, nasal reading and listening to good singing, nasal reading, and
an hour's sermon, while the only. occular
evidence of fire are two wax candles faintly
 the churches, howover, contuin rotys o
boxes, a la theatre provided with glass win dows, through whapheb the élite deign to look
out upon the minister and us poor, common people' while they rest in their easy-chairs,
beside their comfortagle stoves. There are persons who, after cushioning
their beads in the palm of their hands, will their heads in the palm of their hands, will
close their eyes, and profess, to haear $a$ ser-
mon better than when mon better than when they see the minis
ter. It always seemed to mee that, in such cases, the eyes were afficted with aisort. of
chronic Sunday weaknegs, which over keat-
 the opposites, were traceable, in bis cointor
 dificuties; for from; bis mouth flows a fiood
of footed breath, from my noestrils, and the
hund
same frosted element, which so choke up and
ebstruct the course of vision, that the picture
presented is that of a minister in a fog Notwithstanding the disagreeableness cold churches, I have always received good
in attending. Some of the finest church
choirs in Berlin, Dresden, Potadam, choirs in Berlin, Dresden, Potsdam, and
Hallo, consist chiefy of boys. One thing is
a little pecaliar-I have not yot a little peculiar-I have not yet seen a lady
in a church-choir. The mystery is, how the singing master manages to get mo mnch and
sach a variety of music out of such unmu-cal-looking heads; yet he does, and it not al sound simply, bat harmony of the
sweetest kind -thrilling, raptarous masic.
and what is more marvellous, these boys and what is more marvellous, these boys
voices imitate the most cultivated tones the female voice, giving all parts in swee
sst unison. I have seen choirs of from fort to one handred boys, behind of from a fort
organ, and when the singing service is in organ, and when the singing service is in
troduced, one is natriy lifted from his feet
as that hundred companied by organ and congregatio sends forth the anthem of praise. These
boys sing with a will-sing lustily-thro back their haeds, opent their mouthst, trpand
their lungs, and pour forth such volumes o sweet sound that one never would hav
dreamed resided there. But the German
are ready singers, natural singers love are ready singers, natural singers, love
singing, and in some form and somewhere
are always ougajed in it .the children" all
 almost concludes they are born singing. Th
firit street- singing I encountered was at Ru
dolsdorff. It fortibly reminded me of youn Luther singing for bread in the streets o
Maydebnig and Eisenach. But as respect street-singing, Halle $\begin{aligned} & \text { eclipses all other cities } \\ & \text { I bave yet been: }\end{aligned}$ For the past ix months these little sing
ors have' formed their circle beneath my window every. Friday morning, often befor music, But I doubt if one of them knows
am in the city; yet my rooms being am in the city; yet my rooms being opposit
one of the teacher's rooms, for whom they sing, I enopoy it also. Everybody in Germany,
of a public. or professional character, fron the ing to a street-expressman, wears som
distingaiishing regalia; so these little fellow
have iheirs, which consists of it toll blat ailk hat, varying in height, stall be, and
breadth of rime, including all fashions and regarding none, inveluding all rashions and re
appearance, the gifts of some their ancien appearance, the gitts of some friendly-di
Boised patron. Their ears prevent the hat from entirely resting upon their' shoulders,
and though they give their bearers rather conic appearance, the nusic which comes out
from under them issweet, clear, and thrilling Since hearing these boy-choirs in church
and itreet, I bave become convinced that we are losing a valuable element.of power
in our churches. We have thousands :of boys in all our charches, and yet: their sing
ing power is often dormant In schools, the girls'are often the best singers
Boys are often afraid or ashamed to sing.
Here the revers it trie Whe Here the reverse is true. Why could no the twenty or one hundred boys, who are to
be foond in nearly allour societies, be form-
ed into a singiag class for chirct music, as a substitito for adult choris, which are too
freanently generators of otrife and discords Give them a judicious leader, infuse into
them an enthusiasm for singing, and you will not only have.good singing, and in sua works benefit the boys, but have always on
hand aichurch:singing nursery. It is worth
The spring songstersen ang here, and every-
where fill the air with their swoet music. Fiftuen minutes' walk brings one from
part of the city into the open fields. $\frac{\text { A small brown object } \text { rises seemingy ont }}{\text { of the grond, warbles its silvery notes an }}$
 pasted to the sky, withe wing geand as tal
aspread, and transparent as a spider's web it remains perfectly motionless, never for an instant withholding its clear notes
which pour like a flood of glory down; then whieh pour like a flood of, glory down ; the
as it gradually descends, it suddenly throw
its its head forward and drops like a stone
the earth. Not till then is ite song ende This is the lark. No birr has as yet please me as has the lark. Its song would entith
it to be called the bird of Paradise; thoug its beanty is inferior, unless "handsome is that handsome does." Our bobolink sings and brown ark; but he flies not so higb,
Methodist Methodist.

## DOMESTIO HIFE

## I am afraid that our domestic life will no

 will not be fotind to haxe unity, and, to express the beskthonght. The bousehold, the
 consists in when he rests among his kin
dred, and forgets all affectation, ill compl ance, and evere all exertios of will. H and ornaments have for years allured hi pursuit, and his character must be seen in
them. But what idea predominates in houses? Thritt first, then, conyenionce and
pleaurure. Take off all the roof from street to street, and we shall seldom fond the tem
ple of any higher' god than prudence. Th progress off: domestic living has been in
cleanliness; in ventilation, in health, in de corum, in countless means and arts of com-
fort, in the concentration of all the utilitie fort, in the concentration of all the utilities
of every clime in ach house. They are
arranged for low benefits. The houses of the rich are confectioners' shops, where we
get sweettments and wine; the hoves o
the pooir are imitations of these, to the ox tent of their ability. With these end hous
kepeping is not beantiful; ;it chers an
raises neither the husband; the wife nor th

sible to all but a fow women, and their
cess is dearly bought. $-R$. W. Emerson.
PLAYING THE HYP00RITE.

Mark, the dealings of God, in His provi
dence are dence, are commonly the bandmaid or grace.
Let your elder children, eppecially, at least
to a certain extent, be aware of your cares
and and and anxieties, in order that they, as well as
yourself, may watch for and see the interyourself, may watch for and see the inter-
posing hand of your great and gracious,
Deliverer. And in regard to the Ritualiom, and the Rationalism, and the many delueive, captivating, and destructive isms of the
day, let your watchword be, "Willit stand,
my children, the test of a siek-bed, and all the solemn, realities of a dying hour ?"
Abide by tis nothing induce you to quit from this. stronghold no exhorting and remonistrating with your
loved opes. You ean with the vimoft loved ones. You ean with the atmont
truth testify that this is one of the rieh and truth testify that this is one of the rieh and
distingaishing features of a true Seripturat faith, that it enables its yossessor to enjoy
a holy familiarity with God, and a blesged confidence in tim whom it has believed,
where the most devoted Romanist (and the mere Ritualist is only a dishonest copyist of
sueh is tossed about upon the wayes of a sueh) is toosed dabout upon the wayes of a miserable ancertainty as to his eternal fu-
ture. A tenet of Romanism is, that "asanrance of salvation" "is a a fall presumption.
roes yon', beloved, have been taught better. You have not Bo"'leariod Christ; theefore, Scripturally and experimentally to be trae. The advocacy of these oldfashioned verities may cost yot much in a way of sneer and
rebuke and a vainly imagined new and better way; bat never:mind., God will honor
His own trath; afford you a peculiar peace and satisisaction in the vindication of it ; and (If not beofore to experience all the joy deathll the
cause you
comort, all the unspeakable blessedness of him who, as a crowning mercy to his pre-
vious linowledge of and loking for the
Chtist of God' exelaimed "Now Lord, lettest Thou Thy exirant depart In, peace, act
 may not live to see it, a motuer's priayers
and a mother'sexample shall be antwered
in her loved ones boing brought to His feet and a mother s.example shal be answere
in her loved ones boing brought to His. feet
who hath graciously declared, that," His who hath ggracioully declared, that," "his
rigbteousness bhall be noto ebildrens chil dren." What a blessed promise Beloved,
be this your plea of faith and our plea of
faith day by day. -Dr, boidney.

SENDING TO HEAVEN ROR A MTRISTER. The people of one of the out parishes. of
Virginia wrote to Dr. Rice, who was then at the head of the Theological Seminary in
Prince Edward, for a minister. They said they wanted a man of firstitrate talents, for
they had run down considerably, and needed building up., They wanted one who could Write well, for some of the young people
were very nice abont the matter. They Warted one who could visit a great deal, for
their former minister, had neglected that, and they wanted to bring that up. They
wanted a man of jery gentlemanly deportment; for some thought a great deal of that:
And so they went on describing a perfecteminister. The last thing they mentioned was-
they gave their last minister three handred they gave their last minister three handred
and ifty dollars; but if the Doctor would send them would raise another fitty dollars, malking it four hundred dollars.
reply, telling them that they had better reply, telling them that they had better
forthwith make out a call for old Dr. Dwight,
in heaven for in heaven; for he did not know any one in
this world who answered this description. And as Dr. Dwight had been livigg so iong
ou spiritual food; he might not need so much for the body vind possibly he night be able
to live on four hundred dollars a year.

## HOW RAMSAY PAID HIS RENT.

Wit is sometimes worth noney, but then
it is quite essential to bave a good-natured customer to deal with. poet began life, be was ao poor that he could not meet his frit hall- - earirbrent. After it
became due he met bis landord and exhais distress at bis failure to méet this obligations. The joly landlord was qnite kind to
him, and said that, as ho was a lad of some genius, he would give him a cbance to can cel his debt withont paying a shilling. "If," said the creditor, "you'll give me a rhym-
ing answer to four questions in as many, Allen said he would try. The questions
were: "What does God love? What does What does the world love? Ramsay wrote:
 "The rent is paid," said the farmer, giving
is. 'ingenious tenant a hearty slap on the houlders

HEEDEESSESS.
Alas! I haye walked through life,
Too heediess where I trod: Nay, helpingst to trample my fellow-worm,
And fill the burial-sod: And filt the barial-end:
Foreling that iven the
Not unmarked of God.
The wourds I inight have healed
The human sorrow and smart


As ${ }^{\text {a the }}$ rivers cannot rest till they pour
hemselves into the bosom" of the sea, so cither can rene the bosom of the sea, so ome into the bosom of God,

Abratar whit may notheone to pass

