Poetry.

Children.

FROM LONGFELLOW'S FORTHCOMING BOOK OF POEMS.

Come to me, O ye children!
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

Ye open the Eastern windows,
That look toward the sun,
Where thoughts are singing swallows,
And the brooks of morning run.

In your hearts are the birds and the sunshine,
In your thoughts the brooklets flow,
But in mine is the wind of Autumn,
And the first fall of the snow.

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood—

That to the world are children;
Through these it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

Come to me, O ye children!
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks?

Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead.

Literary Notices.

BOOKS sent to us for Notices, will be duly attended to. Those from publishers in Philadelphia, New York, &c., may be left at our Philadelphia Office, 111 South 10th St., below Chestnut; in care of Joseph M. Wilson, Esq.

ADDRESSES at the Inauguration of G. Wilson McPhail, D.D., as President of Lafayette College, Easton, Pa.

The Inaugural of President M'Phail is eloquent in diction, and rich in thought. The Address professes to discuss, first, "the general subject of ecclesiastical control over institutions of learning." The writer, however, as is common with most who attempt to discuss this subject, glides very lightly over its strictly *ecclesiastical* features, and dwells largely upon its *Christian* obligations, rights, and benefits. In this he does wisely. Here he has with him the entire sentiment of the Presbyterian Church. The call upon the Synod of Philadelphia to complete the endowment of Lafayette, should be responded to with all promptitude and liberality, by the ministers and people of that wealthy portion of the Church. It will be a shame for them, if the only child of their adoption shall be permitted to languish.

The second part of the Address is an "exposition," clear and attractive, of "the course of instruction" in the College.

The address of Dr. Tuston, on behalf of the Trustees, to the new President, is brief, and adapted to the occasion.

Biographical.

For the Presbyterian Banner and Advocate.

Some Notices of the late Rev. Dr. William Wylie.

[CONTINUED.]

The subject of this memoir entered upon an extensive field of ministerial and pastoral labor, in this united charge of Rehoboth and Roundhill. Near ten years before, an extensive revival of religion had been enjoyed throughout this portion of the Redstone Presbytery. Its fruits had been generally gathered into the communion of the churches, before Mr. Wylie came among them. Though there were many given to him, as seals of his ministry, the greater part of the period of his labors among them was what has been appropriately called the *sifting* time. His diligence and pious industry were constant, interrupted only by the feeble health of his family. There were some, however, who made unreasonable exactions, and murmured, because he did not do more. It is surprising how much disaffection one or two persons in a congregation, who set themselves upon such a work, can in a short time accomplish. Such was understood to be the result in Mr. Wylie's charge, especially that of Rehoboth. Accordingly he was, at his own request, in the Spring of 1810, dismissed from this united charge, and removed to Uniontown, Fayette County. There was no organized charge there,* and the few members residing there, or in the vicinity, were connected with the church of Laurel Hill, or the Tent church. The latter, about four miles from Uniontown, Mr Wylie took, as one of his places of stated supply, preaching part of his time in the Court House, in town. His ministry there was eminently successful; not so much, indeed, in the numbers who were brought into the communion of the church, as in the entire change of sentiment wrought in that place, in respect to Christianity and its institutions. A godless, practical infidelity, seemed to have reigned triumphant, with almost every class in the place; especially among professional men. That class, though many of them were intemperate, and fond of cards, rallied round Mr. Wylie, almost to a man. They contributed liberally and generously to his support. Some of them became entirely reformed. Their families partook largely of the benefits of the stated preaching of the Gospel. At one time, Mr. Wylie's Bible Class included several members of the bar. Soon several valuable additions were made to the church. At a memorable Sacrament held in the meadow or orchard of the late John Lyon, Esq., several elders were ordained. A house of worship was also soon erected. The general tone of sentiment, in respect to religion, was thoroughly improved. In fine, the pioneer work, which Mr. Wylie performed in Uniontown and the surrounding country, was of lasting service to the interests of religion and Presbyterianism.†

From this place he removed, in 1823, to Wheeling, and became a member of the Presbytery of Washington. By that Presbytery he was received, October 9th, 1825, and is reported by them, for several years, as stated supply, at Wheeling, and Short Creek, or West Liberty.

Though his ministerial labors in Wheeling were not without much evidence of a Divine Blessing, his removal to that place involved a practical error; of which, however, he was not much to blame. Though it was then little more than a village, it was evident that it was, one day, to become a great city. The great National Road here crossed the Ohio. The stream of emigration to the West was annually swelling. Steamboat navigation was beginning to crowd the river, and to pour upon the place a tide of trade and commerce. Its facilities for extensive manufactures soon became apparent. Railroads were then unknown. No place in the West exceeded Wheeling, in its prospects for a rapid growth and a long career of prosperity. It was important that the Gospel should be there constantly and faithfully preached. But the small Presbyterian church had already a pastor, the Rev. Dr. James Hervey. He was, however, only engaged for part of his time, having the larger portion of his charge in the country. Some of the wealthy citizens, not members of the church, but very partial to Mr. Wylie, proposed to contribute liberally to his support, if his services could be secured for that part of the time not occupied by Dr. H. The arrangement seemed, on many accounts, desirable. It did not encounter the direct opposition of Dr. H. or his friends, or the Presbytery Mr. W. was led to believe that here, a great and important field of usefulness lay before him. But though he was not altogether disappointed, the plan of two ministers working in the same field, each with their warm friends and admirers, and yet altogether independent of each other, was productive of much disadvantage to both these excellent men. Eventually, Paul and Barnabas had to separate. After some years, though the church grew and increased under this undesirable state of affairs, Mr. Wylie deemed it his duty to retire.

In October 2d, 1832, he was dismissed to join what was then called the Presbytery of Lancaster, in Ohio. About this time, he accepted a call to Newark, Licking County, where he lived and labored, during the remaining period of his pastoral life, with great acceptance and success. He was eminently useful, also, in sustaining the cause of Old School Presbyterianism, in the Synod of Ohio, during the eventful struggle twenty years ago. The entire territory embraced by that Synod, was more or less overrun with New School theology, measures, and men. Mr. Wylie's position, from the first, was decided and firm. At a time when it was difficult to tell on which side were some leading men of that Synod, no one was at a loss to know where Mr. Wylie stood. So clearly had he defined his position, and so great was the respect cherished toward him, that he had the honor of acting as Chairman at the organization of the first Old School Convention, held in Philadelphia in 18—. About five years ago, on account of age and infirmity, he resigned his pastoral charge, though he did not remove from the place. Not many years after he removed to Newark, he lost his first wife, of whom we have already given some account. After several years, his children having all married and left him, he married again, a widow lady, Mrs. Moody, whose position, in regard to her large and respectable family, was somewhat like his own. She was originally from Portland, Maine, and had been a member of Dr. Payson's church, and one of his spiritual children. It is believed that this marriage greatly contributed to Dr. Wylie's happiness and usefulness. In the Fall of 1854, her health having become feeble, he was persuaded by his step-son, George V. Moody, Esq., of Port Gibson, Miss., to try the experiment of a Southern Winter, for her sake. Accordingly they repaired thither, and at first much to the advantage of Mrs. W.'s health. But she soon afterwards became a victim of disease, in another form, and died a peaceful, happy death, leaving her husband greatly crushed down and disconsolate. Early in the following Spring, he returned, not to Newark, but to Wheeling, to the house of his son-in-law, J. Irwin, Esq. For he had unfortunately fallen and fractured his thigh bone, as he was hurrying down the wharf at Grand Gulph, to get aboard of the steamer. During the remainder of his life, he was a helpless cripple. But he was frequently conveyed to different churches, where he could still preach, in a sitting posture, and with much of his former power. In his full vigor of mind and body, he was one of our mightiest men in the pulpit; and when in a happy frame, and well prepared, he was altogether unrivalled for pathos, sublimity, and grandeur. One of our most eminent ministers in New York, remarked to us, many years ago, that he once heard Dr. Wylie, at the close of a communion in Chartiers, where he was assisting Dr. McMillan. His text was, "Now have they both seen and hated both me and my father." "Now," said he, "I have heard, within the last ten years, almost all our great preachers of all denominations; but never, to this hour, have I heard a sermon comparable to that of Dr. Wylie, for overpowering grandeur and awful sublimity."

His tall stature, his peculiarly solemn and expressive features, and tones of voice, his perfectly inimitable tenderness and pathos, mingled with great personal dignity, gave him unwonted power. The fertility of his mind, and the rich exuberance of his thoughts, seemed, at times, to indicate an exhaustless fountain of truth and pious affections within. If any other public speaker ever rose higher, in his wonderful flights, than we have sometimes witnessed in the case of Dr Wylie, we can form no conception of it. He was also an excellent *talker*, though, like the celebrated Dr. Dwight, he was apt to monopolize the conversation. Of the latter distinguished man, it is told that when on one occasion he spoke of the remarkably pleasant evening he had spent in a social circle, his wife remarked, that she knew well enough, then, how that was—that "he had been allowed to do all the talking" Mr. W.'s conversation, like that of Coleridge, too often became monologues. Yet, when his mind was in a vigorous and animated state, his thoughts in conversation were often original and suggestive. His great fault, both in conversation, in prayer, and in preaching, was a too great effort at strong and hyperbolic forms of expression. This seemed to grow upon him with growing years. His prayers were often any thing but an imitation of the simplicity of the Lord's prayer. Yet his fervent piety was deep and constant, and threw a radiance and grandeur, and attractive loveliness about all he said and did. Never was a man more revered and respected by every class of society. The most wicked and profane stood in awe of him. And yet there was nothing stern or repulsive about him. Children loved him greatly. In the house of mourning and affliction, he greatly excelled. He was eminently a man of prayer, and lived near to God. What a wicked man once said of old Dr. McConoughy—pointing to him across the street, "There goes a man that is all the time, head and shoulders, in heaven"—might well have have been said of Dr. Wylie.

During the last tedious years of his afflictions, he was an eminent example of patience and childlike submission to the Divine will. As he neared the dark valley of the shadow of death, his peace flowed like a river. He had long felt a "Canaan hunger," for the promised land. At length the hour of his departure arrived, and on Saturday morning, 9th of May, he was dismissed from the Church militant, having nearly completed the eighty second year of his life.

The writer of this humble tribute to his memory, had long been favored with his friendship and correspondence. After Dr Wylie lost his only son, the Rev Joseph S Wylie, it was the privilege of the writer, in some measure, to occupy the place made vacant in the heart of the bereaved father. Other circumstances of earlier date, not necessary to be related, aided him also in securing this privilege. Hence a correspondence, by letters, was kept up for many years, before Dr. Wylie's death. Some extracts from this correspondence will, we think, better serve to illustrate the character of Dr Wylie, and to develop the tone of his deep and fervent piety, than any thing we can further add It will be understood that these extracts are short passages taken from letters generally quite extended, and about a great variety of matters, and especially ecclesiastical topics of the day From what we have already stated in our previous narrative respecting the latter years of Dr Wylie, the dates of these extracts will be a sufficient explanation. J. S.

*There is evidence, from the printed "Minutes of the Synod of Pittsburgh," that the church of Uniontown was Mr. W.'s pastoral charge, during the last five years of his residence there; and on page 218, it is stated, that on the 8th of October (1823,) "the Presbytery dissolved the pastoral relation between the Rev. Wm. Wylie and *the church of Uniontown*." Yet we have a positive statement, from a senior member of that Session, that "the church was organized on the 24th of February, 1825, in the Court House, by the Rev. Dr. Fairchild," a year and a half after Mr. Wylie removed from that place. This was, perhaps, a *re-organization*; the old Session having become extinct by deaths or removals.

Since the above was written, we have ascertained, that during Mr. W.'s residence in Uniontown, there was no separate and distinct organization of a church in that place; but the Tent church, in the vicinity, (called *Union*, in the old Minutes,) was assumed, as embracing Uniontown. Mr. Wylie preached, part of his time, in the country church, and administered the ordinances at both places—the elders living in the country, but meeting in Session in either place, as was most convenient; and the name of the entire charge, by common consent of the people, and of the Presbytery, was called "*Uniontown Congregation*." Hence, the language in the "Printed Records of the Synod of Pittsburgh." A similar case now exists, in regard to Brownsville and Little Redstone. The Rev. R. M. Wallace is reported in the last Minutes of the General Assembly, as pastor of the church of "Brownsville," though no church exists there, separate and distinct from Little Redstone.

Some time after Dr. W.'s removal, a church was organized by Dr. Fairchild, in Uniontown; and the former name of the country congregation again appears on the Record, viz., "*The Tent*."

† The above statement, when submitted to one of the senior members of the Session of the Uniontown church, received the following gratifying confirmation. "I can bear witness to the truth of all you have said of the influence, for good, exerted by Mr. W. He set his face, like a flint, against the prevailing immoralities of the day, and never gave over until he either caused them to be abandoned, or to hide their faces, ashamed. In this work, for a time, he stood almost alone; but he never faltered, although there was much opposition. A few, very few, good old ladies, and one or two men, Presbyterians from Ireland, stood by him. He also had the encouragement of two good elders—one from Laurel Hill, Judge Finley; and the other from the Tent, father Laughhead. Some also of our most influential citizens, although men of the world, after a time, stood by him. But they were very few; and among them, John Lyon, Esq., was most prominent. There is still lingering among us a small number of his first hearers, who remember and acknowledge the powerful influence exerted by him."

For the Presbyterian Banner and Advocate.

Notes of a Jaunt.

At the breakfast table, I asked the landlady—a woman in the meridian of life—if there were not a Campbellite church in that place. She replied, "Once there was, but there is none now." "And what has become of it?" "Its members have all become spiritualists." "I suppose you are not one of them?" "I am." "Did you adopt the Campbellite creed?" "I did, and believed it" "Were you immersed for the remission of your sins?" "I was, and soon afterwards found that I was humbugged, and that all religion is a piece of humbuggery." "Do you believe the Bible to be the word of God?" "Not a word of it." "Do you teach it to your children?" "Not a word of it; it is not a suitable book for children." "Do you believe in the being of a God?" "Yes; I believe in the God of nature." "Do you worship him?" "Yes." "What is your God of nature?" "Well, he is a *great Being*—I can't exactly describe him." "Madam, you appear to be not only a spiritualist, but also an Athenian; (Acts xvii: 23) your profession is two fold."

Breakfast being finished, I was soon seated in an old "bar-room," with my wife and landlady on the one side, and the landlord and an old and young man on the other side of me. "Landlord," said I, "your wife has informed me that a considerable number of your citizens first embraced Campbellism and then Spiritualism; have you stood up in defense of the truth?" "I suppose," said he, "they had a right to believe and do as they pleased."

The old man, with an air of superior dignity, said: "Sir, as Spiritualism has proven itself to be true, why do you not believe it?" "Because, sir, it has proven itself to be a lie. Your spirits have never revealed a new idea to the world that is worth a copper, and their revelations have been made up of nonsense, falsehood, and blasphemy." I gave him a few glaring specimens.

The controversy then turned upon the authenticity and genuineness of the Word of God, which he rejected with scorn. Said he, "You prove the Bible to be true from the Bible itself; you take the Bible to prove the Bible—do you not?" "Yes, sir, I prove it to be authentic and genuine from its internal and external evidences; and you prove the Declaration of Independence to be authentic and genuine from internal and external evidences; and your proof for the Declaration is infallible, and mine for the Bible is as infallible; do you deny it, sir?" He looked confounded. "You say you do not believe in the Bible; do you believe in the existence of a God?" "I believe in the God of nature" "Will you give me a definition of his character?" Finding himself in the predicament of the spiritual landlady, unable to say whether his God was eternal and omnipresent, I said, "The body of your Deity is probably the material universe, and his soul the laws by which it is governed; is not this the Being whom you worship?" "That, sir, is a *tolerably* correct definition." "You worship the whole of your God; do you not?" "O, certainly." "Then you worship the chair you sit on, dogs, cats, &c, &c." "I suppose." "And every worshipper bears *some* resemblance to the Being whom he worships; does he not?" "——," said the landlady. "Madam, don't you know that you are liable to a fine of twenty five cents for every profane oath you swear?"

The young man now came to the rescue, as if victory had already perched upon his infidel standard. "No man," said he, "can prove, from the Bible, that there is a local hell. The Greek and Hebrew words translated hell, are incorrectly translated." "Do you understand Greek and Hebrew?" "Enough to know that this word is incorrectly translated." "Please mention a word either in Greek or Hebrew, and give me the English of it." "I don't know as I can; but I know there is nothing for hell in these languages." "Truly your scholarship in Greek and Hebrew is profound!"

Then "the Bible was incorrectly translated; a number of the translators under the reign of King James, were Roman Catholics." "Are you acquainted with the history of the translation of our standard version?" "I am, sir." "Then, will you be so kind as to tell me in what year James came to the throne? What determined him to order a new version? How many men were appointed to the work? How many of them died before the work was commenced? Into how many classes were they divided? Where did each class meet? What portion of the Bible was given to each class? What instructions did they receive from the King to assist them in the work? What plan did they adopt to bring their translation as near perfection as they could? And in what years did they begin and finish the work?" To all these questions I received the sentimental answer, "*I don't know.*" "Wonderful profundity this, in Church History, as well as in Greek and Hebrew!"

After a few words of advice to my learned infidel combatants, I paid my bill; and as we were leaving, were assured that the young man was a physician of the place, and the old man a judge of the court. Of course I could not help thinking that I had never before treated a physician and a judge with so little ceremony. J. A.

Lexington, O.

Miscellaneous.

An Apt Reply.

A young lady in Western New York, who recently renounced Romanism, being told that as she was born in the Catholic Church, she ought to die in it, promptly replied, "I was born in sin, but I have made up my mind not to die in it."

A Lesson and a Reproof.

As a nervous gentleman was calling on Dr. Dwight, President of Yale College, he was annoyed by a noisy boy of the doctor's, and to quiet him told him he would give him a dollar if he would keep still while he talked with his father. The boy instantly became quiet When the gentleman had finished his call, he was about to leave without paying the boy, when Dr Dwight put a dollar in his hand, saying, "You promised my boy a dollar for good behavior. Give him that as you promised. If, sir, we lie, our children will be liars also."

A Useful Degree.

"Nothing was made in vain," says the old adage, and at length a use has been discovered and tested (according to the *Evangelist*,) for the symbolical character, "D.D" A clergyman in a New England village had been long in the same pastorate, and found his influence at length sensibly diminishing His people desired a change—they wanted a smarter man Some of his friends, however, signed a petition, carried it to a New England College, and finally the doctorate was conferred on the aged pastor The degree worked like a charm. His remaining years were passed in peace among his people, and they followed him lovingly to his burial.—*Examiner.*

Rules for Visitors and Travelers.

1. Never neglect your accustomed private duties of reading, meditation, self examination and prayer.
2. Never fail to attend some place of worship on the Lord's day, unless prevented by such circumstances as you are sure will excuse you in the eye of God.
3. Never entertain invited company on the Lord's day, and pay no visits, unless to the sick and needy, as the acts of benevolence.
4. Never engage in anything either on the Lord's or on any secular day, which will compromise your Christian consistency.
5. Seek to do good to the souls of your family and all others within your reach.
6. Always remember that you are "to stand before the judgment seat of Christ."

Rags.

The importation of rags for the purpose of paper making is a great deal more extensive than most persons would imagine. During the year 1857, we imported 44,582,080 lbs, valued at $1.448,125, and making 69,461 bales; 35,591 bales were from Italy, and more than one third are entirely linen, the rest being a mixture of linen and cotton. About 2000 bales were also imported from the free cities of Hamburg and Bremen. France prohibits the exportation of rags, and so does Rome; the few which we get from Ancona (a Roman province) being by special permission on payment of large fees. Prussia and Germany generally impose so high an export duty on rags as to stop the trade entirely. The exports from Alexandria and Smyrna are chiefly collected in Asia Minor by agents having license from the government, and the domestic demand must be supplied before any can be exported. It is the same with Trieste, where only the surplus is allowed to come away The Trieste rags are collected all over Hungary. We are informed that New York and Boston, receive the largest quantity, and the place that ships the most is Leghorn, in Italy.—*Scientific American.*

Forms of Bequests.

When bequests are made to the Institutions of the Church, let the following forms be carefully observed. Legacies are often lost to the cause which the testator designs to aid, by a defect in the will. When real estate or other property is to be given, let it be particularly described.

Board of Domestic Missions.

To the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of (or, I devise a certain message, and tract of land, &c.,) to be held by the said Trustees, and their successors for ever, to, and for the uses, and under the direction of the said Board of Domestic Missions of the said General Assembly, according to the provisions of their charter.

Board of Education.

I give and devise to the Trustees of the Board of Education of the Presbyterian Church in the United States of America, the sum of to be applied by said board to the Education of pious and indigent young men for the Gospel ministry.

Board of Foreign Missions.

I bequeath to my executors the sum of dollars in trust to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasure shall be a full and legal acquittance of my said executors for the same.

Board of Publication.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum (or, I devise a certain messuage and tract of land. &c.,) to be held by the said Trustees, and their successors for ever, to and for the uses and under the direction of the said Board of Publication, according to the provisions of their charter.

Church Extension Committee.

The Church Extension Committee of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of dollars, in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Church Extension Committee of the General Assembly of the Presbyterian Church in the United States of America, located in the city of St. Louis, Missouri, to be applied to the uses and purposes of said Committee, and under its directions, and the receipt of the said Treasurer shall be a full, and legal acquittance of my said executors for the same.

ADVERTISEMENTS.

MOUNT LEBANON MALE AND FEMALE ACADEMY.—Situate in Mt. Lebanon, Allegheny County, Pa., about four miles from Pittsburgh, on the Coal Hill and Upper St. Clair Turnpike.

The first session of this new Institution will commence on the FIRST DAY OF NOVEMBER next, and continue five months. It has peculiar advantages, being under no sectarian or party influence, and located in a community remarkable for its health, morality, and good order. The Principal and Board of Trustees are devoted to the interests of the Institution, and will spare no exertion to render it equal to any similar Institution in the country.

The Trustees are happy to inform the public that they have employed REV. JOHN A. CAMPBELL, A.M., late Principal of Dayton Academy, as Principal in the Institution. For further information address the Principal, or Rev. J. C. Boyd, member of Board of Trustees.

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The Winter Session will commence NOVEMBER 4TH, 1858. Students admitted at any time.

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See Circulars. DAVID WILSON,
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Some abatement is made in favor of daughters of clergymen, and orphans; *pupils can become boarders, if desired;* also, when two are from one family. For particular information, catalogues will be sent on application.

se11-8t S. R. SHEPLEY, Blairsville, Pa.

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