Poetry.

Fatherly Care.

The ice king has laid his cold hand on the rills, They cannot now playfully leap down the hills; Snowy mountain and valley slike are made hoary, Jack Frost reigns triumphant, alone in his glory.

One sees, now and then, a lonely snow bird, But dear robin redbreast no longer is heard Warbling out a glad song to the praise of her Maker. She has gone where the ice king cannot overtake

Who guides the dear birds, that they never get When seeking a home to escape from the frost Our Father in heaven, he leads them aright, Till away in the bright sunny South they alight.

So long as the lofty old hills shall remain, And Spring shall renew their bright verdure

Our kind, loving Father shall still fondly care For the beasts of the field and the fowls of the

Not a robbin or sparrow can fall to the ground, Not a raven may cry but he heareth the sound ; Then will not "our Father in heaven" be nigh, And bless us, dear children, when we too shall ory ?

Oh, yes; are ye not of more value than they? In accents most tender, we hear Jesus say; And surely, if God takes such care of a bird, Our prayers, if sincere, cannot fail to be heard

Pherary Rotices.

SUNDAY LAWS; or, Shall the Sabbath be Proteoted. From the Princeton Review. THE LORD'S DAY, and the Laborer's Right to it Rest. By Rev. W. M. Blackburn. CALVINISM VINDIGATED. By Thomas M. Harris. These are Tracts published by our Board. Each is an excellent discussion of the subject it proposes. Our Board always gives us good

and excellent manner. GOD AND THE PROPLE-s Thanksgiving Sermon preached at Media, by Rev. James W. Date-is an excellent discourse, in which the rights of the people are ably vindicated. We might take exception to a few sentences; but we approve highly of ministers discussing social questions, from a Christian standpoint, and especially on Thanksgiving days and Fast days. An occasional extravagant expression, such as may some times occur, is a small matter, in comparison with the wholesome Christian truth which is brought to bear upon public sentiment.

For the Presbyterian Banner and Advocate. Sketches of New England Life. NUMBER VI.

Origin of Park Street church-Names of Some of its Founders—Noble Site for the Church— Preserved by Providence—Pastors: First, Rev. Dr. Griffin; Second, Rev. S. E. Dwight; Third, Rev. B. Beecher; Fourth, Rev. Dr. Lind-any; Fifth, Rev. Dr. Aikin; Present, Rev. A. "Light Bread" of the Gospel-Rev. Dr. Schauffer's Sermon-More Such Needed-

As already said, about fifty years ago, of the vineyard. Unitarianism developed itself in Boston and its vicinity, and all the old Congregational guilty," in the steps taken for his removal; churches of the city, except the "Old for he was the same devoted "man of South," embraced the new heresy. Hence, God" when they forced him away, that he churches in this city, now numbering eix beloved flock in Amherst; and it was a teen, the "Old South" is the mother of concatenation of circumstances, put in acthem all. Within a year after this general tion chiefly by the same men who called defection, some members of this church be him from his country parish, and no lack of gan to think of colonizing, or forming a new church, and erecting another house of worth, and erecting another house of worthis pastoral relation to them. Had the ship. The "Old South," being rich collectively, could have done this without incommence as a body. But, this was not Dr. Kirk, remained where they were, and the plan pursued. She had, also, rich men discharged their duty as faithfully as did living in her connexion, and a few of these united together to accomplish the desired work. Among these worthes, these pioneers in the new enterprise, were the firm become fastidious. The writer is not alone of Holmes & Homer, hardware dealers, in that opinion. It was during one of the They contributed largely to the new enter-pastoral interregnums already alluded to, They contributed largely to the new enterprise, and both joined the new church, and when they had been having candidates for continued members of it till advanced age; when, "as a shock of corn cometh ripe in liseason," they "entered into their rest." lis season," they "entered into their rest." education at Andover, (now the missionary, Deacon Willis, the founder, starter, and Rev. Dr. Schauffler, at Constantinople.) was really the father of the Boston Recorder, was another of the members. Deacon Bumstead, who died last Autumn, at the advanced age of over ninety years, was another; Dr. Shattuck was another; and there were still others whom it is not necessary to

These, united together, purchased what was called the "Old Granary" lot, (which Providence seemed to have reserved, for bread of the murmuring Israelites wasthis purpose, for a hundred years, by so that it was angel's food; their ingratitude, ordering that no building should be placed and that God gave them what they wanted, upon the most eligible spot for a church in but sent "leanness into their soul." the whole city, but one of little value till he had prepared a people there to raise the leaving the church, one saying to the other, standard of Truth, and send up that tall spire, which has now, for half a century, pointed to the skies, and caused millions of visitors to ask, "What church is that?" And the resident of the "Old Pilgrim rounded; he is not the man for us." City" to respond, "Park Street church.")

Had the whole city been at the option of these men, they could have selected no enough somewhere; send him out to the other lot, where to raise their Ebenezer, by West, or off to the Indians. He will do any means comparable to this one. Verily, well enough for them. But we want a very "the finger of God" was in the whole different man." movement. He "ordained it of old" that There was much more of this same kind; Athens," under the shadow, almost, of the oldest University in the country, founded "the bow, though drawn at a venture," for "Christ and the Church," but now speeded "the arrow" to the open joints of turned against both, were in the midst of (of its size,) filled with Pharisaical pride, under it like the older very religious worand more and worse than Grecian Philoshippers of ancient Athens. No other man days, or who has heard the "fathers" tell did this youthful stranger. of them, can doubt for a moment that Ve hovah Jirah was the mover of the whole other metropolitan churches, of the present design. The house completed, the church day, were to hear a good sermon from the organized, they proceeded to call the Rev. same text! Edward Griffin, D. D, a Presbyterian, a The sixth and present pastor of this man of Herculian body, of gigantic mind, church, is the Rev. A. L. Stone. Of him and eminent for piety, to become their pas. there remains, at present, only space and tor. He saw the Divine hand in the work, time to say, thus far he has accomplished and accepted the invitation.

specimen of pulpit oratory that New Eog. connexion between pastor and people, of land had seen for half a century. He every one of his predecessors. Mr. S. fills preached out, fully and plainly, the great the house. He has, therefore, the sine qua doctrines of the Bible; preached them, as non for permanency to a minister in this they had rarely been preached since the "Modern Athens." days of "Paul and Apollos;" or of Calvin and Whitefield. Liberalists, Semi Infidels, Arminians, Arians, Socinians, Nothingarians, "et id omne genus," all seemed confounded. Many were converted. The rest raged. "The floods lifted up;" the masses ran; "the sea was tempestuous." Some said he was a good man; others said nay; and no epithet was too vile for the latter to Baron. Almost as soon as he came, he beadd to their denial of his goodness. As gan to talk of God in terms which chilled "the ground was" (originally) "cursed" for the old man's blood. "Are you not afraid the sin of man, so the beautiful site on which of offending God who reins above, by speak. Park Street church stands, for the Doctor's ing in such a manner" asked he. The fidelity, was called "Brimstone Corner." gentleman said he knew nothing about God, for he never saw him. The Baron made no fly around the heads of those "of the baser reply, but the next morning showed him sort," that, while the preacher was, doubt around the castle, and took occasion to point less, "a sweet savor unto God" in their to a very beautiful picture that hung on the perdition, he was "fire and brimstone" un- wall. The gentleman admired the picture to them.

work in Boston, was appointed a Professor at Andover, whither he removed.

health was feeble, and he soon resigned the charge and removed from the city.

The third pastor of Park Street church was the Rev. Edward Beecher, D. D., the second son of the Rev. Lyman Beecher. D.D. who was then popular in Boston. It was an unwise step to select so young a man to fill so onspicuous a place. But the youth was aspiring, and the father's popularity readily opened to him this wide door. Edward soon, as the proverb is, run his race, became unpopular, and was appointed President of Jackson College, which, in a few years, he left in a lower state than he did Park Street

The fourth pastor of this church was the Rev. Dr. Lindsay, of Hartford; Coun. He was a modest, worthy man, of respectable talents, but by no means brilliant. Being in feeble health when he accepted the call, and not recovering under the discharge of such onerous duties, Dr. L., resigned, and was dismissed for the assigned reason, ill health. The fifth pastor of this church was the Rev. Dr. Aikin, of Amherst, New Hampshire. There, he had a pleasant home, a people loving and beloved : but Park Street church, after trying many candidates, far too many; for, like "Jeshurun" of old, "they had waxed fat and kicked," pounced upon him, (I use the word pounced designedly, as the most expressive of any, of the idea I purpose to convey, because I have no opinion of a wealthy church buying the pastor of a poor one; or, of a Metropolitan Bishop saying to the Shepherd of a little flock, which love him and he them, "You must leave these sheep in the wilderness,

and go to yonder high place of Zion. We want you there." I believe, under the circumstances, he ought to stay where "the Holy Ghost has already made him overseer,") to be their next pastor. Dr. A. was one of the best of men; an humble, devoted Christian, a man of sound mind. of sterling common sense, a faithful pastor, "a good minister of Jesus Christ," and & a workman that need not be ashamed." But he was not the man to be the pastor of Park Street church. He was all that has been said; still he had none of those qualifications demanded by a wealthy, fastidious, metropolitan congregation. He was no beau, lady's man, or flatterer. About this period, too, the Rev. Dr. matter, and its publications are got up in a neat Kirk came to Boston, as an Evangelist, and

preached in Park Street church. He was popular, and took (as the saying is,) well.

After a few visits, on and off, the plan wes
devised to get up a church for him. To carry out this plan, a large part of the new church must be drawn from "Park Street." Thus, Dr. A's church became more weakened; that great house looked naked; and. as it is one of the immutable laws in the religious concerns of Boston, that no clergyman can long remain there who cannot fill the house, notice was soon given him, through a Committee, that "something must be done, as the pews are becoming vacant." This, in our Boston vocabulary, means that the pastor is not accomplishing what he is expected to do; and that he must either accept a colleague, or take him-self out of the way. A man of sensibility, piety, and peace, usually prefers the latter. This was the wise decision of Dr. Aikin. The good man departed to Vermont, where he is still laboring as one of the most effi-cient pastors of the "Green Mountain State." Long may he live to bless and to be

But Park Street church were "verily of the present Orthodox Congregational was when they compelled him to leave his concatenation of circumstances, put in ac-

blessed, and do good.

a long time, that the Rev. Mr. Schauffler, a foreigner, who received his theological invited, just previous to his departure, to preach a Sabbath for them. The young man, though a stranger in the country, was no stranger to the itching earhearers of Park Street. He accepted the

invitation, and preached from the text, Our soul loatbeth this light bread." It was a word in season-an argumentum ad homines. He showed what the light

He supposed two Christian professors "How did you like the sermon?" "Oh, not at all, not at all." "Why not?" "It was too lame; the sentences were not elegant; the periods were not properly

here, in the midst of the "Modern and when he came to slay Goliah, in his the most wealthy city in the New World, finders in old Park Street. They writhed sophy, here, to erect the "Standard of the could, with so much propriety, have done this Cross." No man who remembers those so very much needed work, as could and Perhaps it would not be amiss, if some

the work, the non-accomplishing of which He came. He was the most finished was the opening wedge to sundering the

For the Poung.

The Baron and his Visitor. A French gentleman went to visit a pious very much, and said, "Whoever drew this Dr. Griffin, having accomplished his picture knows how to use his pencil."

"My son drew it," said the Baron.
"Then your son is a very elever man," he replied. The Baron then went with his The Rev. Sereno E. Dwight, a son of President Dwight of Yale College, was the second pastor of "Park Street church."

"He was a good man," a fair preacher, and generally esteemed by the people; but his asked the gentleman.

THE PRESBYTERIAN BANNER AND ADVOCATE.

non to the hyssop on the wall." "Indeed,"

The Baron then took him into the village. and showed him a small, neat cottage, where his son had established a school, and where he had caused all young children who had lost their parents, to be received and nourished at his own expense. The children in the house looked so happy that the gentleman was very much pleased; and when he returned to the castle he said to the Baron, What a happy man you are to have so good a son "

"How do you know I have so good : son ?" "Because I have seen his works; he must be good and clever, if he has done all you have shown me." "But you have never seen him." "No; but I know him very well, because I judge him by his works." "True," replied the Baron; "and in this way I judge of the character of God our heavenly Father. I know from his works that he is a being of infinite wisdom, and power, and goodness."

The poor infidel felt himself worsted. His own arguments turned against him.

Learn Your Lesson. You'll not learn your lesson by crying, my You'll never wome at it by orving? my man Not a word can you apy

For the tear in your eye, Then set your heart to it, for surely you can off you like your lesson, its sure to like you The words then so glibly would jump into

All the others would chase, Till the laddie would wonder how clever h

Each one to its place

You'll cry till you make yourself stupid and And then not a word can you keep in your mind; But cheer up your heart,

And you'll soon have your part. For all things grow easy when brains are inclined.

Rum "What for," asked a poor little boy of his Sabbath School teacher-" what for did God make rum? Didn't be know it makes Texas oxen.—True Witness. little boys' fathers drunk, and a swearors, and a cursers, and idle, and their families ragged, and nothing hardly to eat? It's

"God never made rum," answered hi

teacher. "God makes the beautiful fields of wheat and grain for bread to feed us with, but never turns them into rum." "He that does it is wicked, is awfully wicked," answered the little boy, his eyes filling with tears. "What will he say when God shows him all the hurt he's done?" A solemn question; and a terrible sight

A Good Example.

A boy was once tempted by some of his companions, to pluck some ripe oberries from a tree which his father had forbidden him to touch. "You" need not be afraid," said they, "for if your father should find out that you had them, he is so kind that he will not hurt you." "That is the very reason," replied the boy, "why I would not touch them. It is true my father would not hurt me, yet my-disobedience, I know would hurt my father, and that would be worse to me than apything else." Was not this an excellent reason?

Power of Kindness. Kindness is known to be a specific for many forms of disease, and kind nursing for many more. Christ's whole ministry was one of personal kindness. Charity is the great lever of Christianity; by it the messengers of the Gospel can open the eyes of pagan blindness; by it the ears of the most obstinate and hardened man can be unstopped; by it. reason can be restored. and life saved; by it, every ill can be alle-viated; by it, all obstacles to the progress of Christianity can be removed or dimin-

Itliscellaneous.

Letter From Napoleon to the Pope. The Emperor has written to the Pope the following very significent letter, which he

following very significent letter, which he signs, taking to himself the appellation of "son:"

"son:"

"Tris Saint Pere.

"The letter which your Holiness was pleased to write to me on the 2d of December, touched me deeply, and I will reply with entire frankness to the appeal made to my loyalty.

"The letter frankness to the appeal made to my loyalty."

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"The letter which your Holiness was pleased to write to me on the 2d of December, touched me deeply, and I will reply with entire frankness to the appeal made to my loyalty.

"The letter which your Holiness was pleased upon facts.

"This book conducts a sister out of her difficulties, who is beset with Babtists. * I will be found full of micdents, and very pleasant, and profitable to read. It is not a fection, but has all the interest of one."—[Banner of the Cross.

"Here we have a counterpart to "Theodosia Rarnest."

my loyalty.
"One of my liveliest preoccupations, both during and after the war, was the situation of the States of the Church; and certes among the powerful reasons which urged me to make peace so promptly, must be counted the fear of seeing the revolution assume every day larger proportions. Facts possess an inexorable logic, and despite my devotion to the Holy See, despite the presence of my troops in Rome, I could not escape from being in a certain degree responsible for the effect of the national movement provoked in Italy by the conflict

against Austria. " Peace once concluded, I hastened to write to your Holiness to submit to you the ideas which; in my opinion, were best suited to bring about the pacification of the Romagna; and I believe still that if at that time your Holiness had consented to an administrative separation of those provinces and the nomination of a lay governor, they would have been restored to your authority. Unhappily that was not done, and I found myself powerless to arrest the establishment of the new order of things. My efforts only succeeded in preventing the insurrection from spreading, and the resignation of Garibaldi preserved the marshes of Ancona

from certain invasion.

"At present the Congress is about to meet. The Powers cannot fail to recognize the incontestable rights of the Holy See over the legations; nevertheless it is probable that they will be of opinion not to have recourse to violence to effect their subjec tion. For if this subjection was brought about by the aid of a toreign force; a military occupation of the legations would still be necessary for a long time to come. Such occupation would keep alive the hatred and animosity of a large portion of the Italian people, as well as the jealousy of the great Powers; it would therefore perpetuate a state of irritation, fear, and discoming "What then remains to be done? for this uncertainty counct last forever. After a serious examination of the difficulties and dangers presented by different combinations, I say with sincere regret, and however painful such a solution may be, that which ap pears to me most conformable to the interests of the Holy See is to make the sacrifice of the revolted provinces. If the Holy Father, for the repose of Europe, gives up these provinces, which for fifty years have caused such embarrassment to his government, and, in exchange, demands of the Powers to guarantee him in the possession of the remainder, I have no doubt of the immediate re-establishment of order. Thus, the Holy Haber will assure to grateful Italy peace for many years to come, and to the Holy See the peaceful possession of the States of the Church.

"My son," replied the Baron; "he lieve, mistake the sentiments which animate knows every plant from the cedar of Leba- me; you will understand the difficulties of my position, and will interpret with insaid the gentleman; "I shall think highly dulgence the frankness of my language, remembering all that I have done for the Catholic religion and its august head. I have expressed all my thoughts without reserve, and I thought it indispensable to do so before the Congress. But I beg your Holiness to believe that whatever may be your decision, it will in no respect change

> observed toward you." Denominational Oxen in Texas.

the line of conduct which I have always

Texas is a great State. It has not only a large, growing, mixed population—every variety of climate and soil, game and stock but its very oxen have become denomina tional, if not sectarian in name, character, and spirit. In proof of this we give the following incident; a minister traveling along the road, met a stranger driving his waggon, which was pulled by four oxen; as the minister approached, he heard the driver say, "Get up, Presbyterian!" "Gee Campbellite!" "Haw Baptist!" "What are you doing, Methodist!" The minister struck with the singularity of such names being given to oxen, remarked: Stranger, you have strange names for your oxen, and I wished to know why they had each names given to them." The driver replied, "I call that lead ox in front, Presbyterian, because he is true blue, and never falls he believes in pulling through every difficult place, peresevering to the end; and then he knows more than all the rest. The one by his side I call Campbell ite; he does very well when you let him go his own way, until he sees water, and then all the world could not get him out of it, and there he stands as if his journey was ended." This off ox, behind, is a real Baptist, for he is all the time after water, and will not eat with the others, but is constantly looking, first, on one side, and then on the other, and everything that comes near him. The other, which I call Methodist, makes a great noise and a great to do, and you would think that he was pulling all creation, but

fluenced by dyspeptic feelings, in telling our readers the ecclesiastical relation of Origin of "Brother Jonathan."

Charles L. Chaplain, Bed 18th bearer of the resolutions adopted at the Union meeting of New Haven, Conn. in a patriotic address "which he presented to the Legislature of Virginia, gives the following explanation of a familiar phrase:

"Sogreat was Washington's reliating upon him, Gov. Jonathan Trumbull, of Conn., not only for his unfailing zeal and resources in any new Smergency his familiar remark was "We must consult Brother Jonathan."

A proud title, expressive not only of Washington's remark was "We must consult Brother Jonathan."

A proud title, expressive not only of Washington's common to be read on the longer designated or distinguished him phon whom it was confidence in him, but also of his seffection toward him. A title, which, when it no longer designated or distinguished him phon whom it was confidence in him, but also of his seffection toward him. A title, which, when it no longer designated or distinguished him upon whom it was confidency was perpetuated by being transferred to our common to distance the seffection toward him. A title, which, when it no longer designated or distinguished him upon whom it was confidency was perpetuated by being transferred to our common to distance the seffection toward him. A title, which, when it no longer designated or distinguished him upon whom it was confidency was perpetuated by being transferred to our common to distance the seffection toward him. A title, which, when it no longer designated or distinguished him upon whom it was confidency was perpetuated by being transferred to our common to distance the server was a server whom the server whom the server was a server whom the server

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