

Poetry.

The following beautiful hymn by Mrs. Dana would make an excellent hymn for the monthly concert of prayer for Missions. It can be easily committed to memory, or those who do not file their papers could take and paste it in their books.

THE CHARIOT OF MERCY.

The chariot of Mercy is speeding its way,
Far, far through the shadowy gloom,
Where the lands, that in death's dark obscurity lay,
Are bursting the bars of their tomb.
I see where 'tis shedding its luminous ray,
Dispersing the shadows of night;
And the wondering nations are hailing the day,
And rejoice in its glorious light.

Hallelujahs are sounding melodiously clear,
Borne sweet from the isles of the sea,
And the lands of the East send the echo afar,
And the long-fettered pagan is free.

And the Indian, that roams through the green-prairied West,
Now raising his tear-moistened eye,
As he welcomes with joy the glad tidings of rest,
In a home far away in the sky.

And the dark-visaged son of the African wild
Has tasted Immanuel's love,
And his lion-like nature grows tenderly mild,
As he hears the sweet news from above.
O, chariot of Mercy, roll gloriously on,
And fly over mountain and sea,
Till the last gloomy shadow of darkness is gone,
And the last fettered spirit is free!

The Family.

The following interesting and instructive passage may be found in the great work of Neander on Ecclesiastical History.

PIOUS CHRISTIAN FEMALES.

Pious Christian females, presenting patterns of genuine wives and mothers, often furnished a beautiful contrast to the prevailing depravation of manners, and reckless pursuit of earthly things, to be found in the families of pagans, or of mere nominal Christians.—By them the first seeds of Christianity were planted in the souls of those who afterward produced great effects as teachers of the church. The pious Nonna by her prayers, and the silent influence of the religion which shone through her life, gradually won over to the gospel her husband, Gregory, who had belonged to an unchristian sect; and he became a devoted bishop. Their first-born son was carried, soon after his birth, to the altar of the church, when they placed a volume of the gospels in his hands, and dedicated him to the service of the Lord. The example of a pious education, and this early consecration first received from his mother, of which he was often reminded, made a deep impression on the son; and he compares his mother with Hannah, who consecrated Samuel to God. This impression abode with him, while exposed, during the years of his youth, which he spent at Athens, to the contagion of the paganism which there prevailed. This son, the distinguished church-teacher, Gregory of Nazianzen, says of his mother, that her emotions, when dwelling on the historical fact connected with her faith, overcome all sense of pain from her own sufferings, and death surprised her while praying before the altar. The pious Arethusa of Antioch retired from the bustle of the great world to which she belonged, by her condition, into the still retreat of domestic life. Having lost her husband at the age of twenty, she chose, from regard to his memory, and a desire to devote herself wholly to the education of her son, to remain a widow; and it was owing in part to this early, pious, and careful education, that the boy became afterward so well known as the great church-teacher, John Chrysostom. In like manner, Monica, by her submissive, amiable, and gentle spirit, softened the temper of a violently passionate husband; and, while she had much to suffer from him, scattered the seeds of Christianity in the young soul of her son Augustine, which, after many stormy passages of life, brought forth their fruit in him abundantly.

Peace at Home.

It is just as possible to keep a calm house as a clean house; a cheerful house, an orderly house, as a furnished house, if the heads set themselves to do so. Where is the difficulty

of consulting each other's weakness as well as each other's wants; each other's tempers, as well as each other's health; each other's comfort, as well as each other's character? Oh! it is by leaving the peace at home to chance, instead of pursuing it by system, that so many houses are unhappy. It deserves notice, also, that almost any one can be courteous and forbearing, and patient in a neighbor's house. If anything go wrong, or be out of time, or disagreeable there, it is to be made the best of, not the worst: even efforts are made to excuse it, and to show that it is not felt; or if felt, it is attributed to accident, not design; and this is not only easy, but natural, in the house of a friend. I will not therefore, believe that what is so natural in the house of another, is impossible at home, but maintain, without fear, that all the courtesies of social life may be upheld in domestic circles. A husband, as willing to be pleased at home, and as anxious to please as in his neighbor's house, and a wife, as intent on making things comfortable every day to her family, as on set days to her guests, could not fail to make their own home happy.

Let us not evade the point of these remarks by recurring to the maxim about allowances of temper. It is worse than folly to refer to our temper, unless we can prove that we have ever gained any good by giving way to it.—Fits of ill-humor punish us quite as much, if not more, than those they are vented upon; and it actually requires more effort, and inflicts more pain to give them up, than would be requisite to avoid them.—Philip.

A Wise Man.

I once knew a young man, who, on removing from the country to the city, was introduced to a very respectable circle of persons about his own age who were in the habit of meeting periodically, for the nominal purpose, at least, of conversation and social improvement. But any looker-on at their symposia might not have been uncharitable, had he supposed that the supper, the wine and the cigars constituted the principal attraction. He became one of their number, and for a time enjoyed the hilarity and shared the expense of the entertainments: but being at last rebuked by his conscience for this mode of spending both time and money, he quietly withdrew from the club, though without abandoning his intimacy with its members. Through one of their number, he learned the average cost of their suppers, and taking an equal amount from his own scantily filled purse, he laid it aside, as a fund for charity.

At the end of a single season, he found himself in possession of a hundred dollars, wholly made up of these sums saved from genteel dissipation. This amount he took to a poor but most exemplary family, consisting of a widow and several small children, all of whom were struggling as for life, and against a series of adverse circumstances, to maintain a show of respectability, and to provide the means of attending the public school. The bestowment of this sum upon the disheartened mother and the fatherless children, together with the sympathy and counsel that accompanied it, seemed to put a new heart into the bosoms of them all. It proved the turning point in their fortunes. Some small debts were paid, the necessary school-books and a few articles of domestic clothing were obtained, the children sprang forward in their studies, equalling or outstripping all competitors; and at the present time, they are all among the most respectable, exemplary and useful citizens in the State.—Now, it would be to suppose myself, not among men, but among fiends, were I to ask the question, as if doubtful of the answer, which of these young men extracted the greatest quantity and purest quality of happiness from his hundred dollars? Nor can such a charity ever fail to benefit him that gives as much as him that takes.—H. Mann.

Should the Youth of both Sexes be Educated together.

A doctrine is now maintained in certain quarters that there is a species of impropriety in having both sexes in the same school, and many otherwise sensible people, hold up their hands in a sort of holy horror at the mere idea of such a thing, apparently quite forgetting that nature designed those children to associate still more intimately in subsequent life.

Charlotte Elizabeth, who often writes eloquently, and always sensibly, has the following:

"Parents do wrong to check as they do the outgoings of fraternal affection, by separating those whom God had especially joined as the

offspring of one father and mother. God has beautifully mingled them by sending now a babe of one sex, now the other, and suiting, as any careful observer may discern, their various characters to form a domestic whole.—Their parents interfere, packing the boys off to school where no softer influence exists to round off, as it were, the rugged points of the masculine disposition, and where they soon lose all delicacy of feeling peculiar to a brother's regard, and learn to look upon the female character in a light wholly subversive of the frankness, the purity, the generous care for which earth can yield no substitute, and the loss of which only transforms him who ought to be the tender preserver of woman, into her heartless destroyer.

"The girls are either grouped at home, with the blessed privilege of a father's eye still upon them, or sent away in a different direction from their brothers, exposed through unnatural restraints, to evils perhaps not so great, but every whit as wantonly incurred, as the others.

"The shyness, mis-called retiring modesty, with which one young lady shrinks from the notice of a gentleman, as though there were danger in his approach, and the conscious coquettish air, mis-called ease, with which another invites his notice, are alike removed from either modesty or ease.

"Both result from the fictitious mode of education; both are the consequence of nipping in the bud those sisterly feelings that form a fair foundation for the right use of those privileges to which she looks forward as a member of society; and if the subject be viewed through the clear medium of a Christian principle, its lights will become more brilliant, its shadows more dark, the longer and the closer we contemplate it."

Influence of Circumstances.

Different employments, and different conditions of life, beget in us a tendency to our different passions. Those who are exalted above others in their daily stations, and especially if they have to do with many persons under them, and in many affairs, are too often tempted to the haughty, the morose, the surly, and the more unfriendly ruffles and disturbances of nature, unless they watch against them with daily care. The commanders in armies and navies, the governors of workhouses, the masters of public schools, or those who have a great number of servants under them, and a multitude of cares and concerns in human life, should continually set a guard upon themselves, lest they get a habit of affected superiority, pride, and vanity of mind, of fretfulness, impatience, and criminal anger.

TRUTH.

Truth is the foundation of virtue. An habitual regard for it is absolutely necessary. He who walks by the light of it has the advantage of the mid-day sun; he who would spurn it, goes forth amidst clouds and darkness. There is no way in which a man strengthens his own judgment, and acquires respect in society so surely as by a scrupulous regard to truth.—The course of such an individual is right and straight on. He is no changeling, saying one thing to-day and another to-morrow. Truth to him is like a mountain landmark to the pilot; he fixes his eye upon a point that does not move, and he enters the harbor in safety. On the contrary, one who despises truth and loves falsehood is like a pilot who takes a piece of driftwood for his landmark, which changes with every wave. On this he fixes his attention, and being insensibly led from his course, strikes upon some hidden reef, and sinks to rise no more. Thus truth brings on success; falsehood results in ruin and contempt.—Dr. Channing.

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