

POETRY.

A HYMN.

BY JAMES T. FIELDS.

Brothers! while in grief we linger,
On the threshold scene of life,
Ere old Time, with chilling finger,
Reckons onward to the strife;

While our parting words, yet gushing,
Warm the lip,—the bosom swell,—
And tumultuous thoughts are rushing,—
Join the hymn,—our last farewell;

By the love we've fondly cherished,
By the heights we long to wing,
By the seeds which have not perished,
Strawn in sunny days of Spring,—

By the ties no arm can sever,
Let us now with heart and hand,
Pledge us to unite forever,
Firm and true, this youthful band.

Once again the strain repeating,—
Heaven's best gifts we ask for all,
Till in purer mansions meeting,
Each awaits his Master's call;

There around thy throne, oh, Father!
Farewell sighings heard no more,
Reunited we will gather,
And thy glorious name adore.

Obituary.

A TRIBUTE TO THE MEMORY OF A SABBATH SCHOOL TEACHER.

BY THE REV. HENRY GREY, A. M.

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The friend we have lost, the sister whom it has pleased God, as we think prematurely, to remove from us, was a character of no common excellence. She was entirely without pretension, little in her own eyes, with nothing in the sphere in which she was placed, or in the talents with which she was intrusted, to distinguish her above others. Advantages of that kind, in the case of many, turn out of no account, from not being improved and put into exercise. But our friend, wise in her generation, faithful in that which was committed to her, and diligent as the bee or the ant in the prosecution of her christian calling, bore much fruit. She was the last person that would have supposed there was any thing in her for others to imitate: she would be startled, nay, distressed, if she were alive among us, to think that her name was thus brought forward, or any reference made to her humble graces and virtues as a pattern for others. Like those who are enlightened and whose consciences are tender, she was too anxious to "cleanse her feet from all unrighteousness," and correcting and perfecting her conduct, to find in herself any thing to admire or to commend her to the peculiar esteem of others. But we are not, because humility shone in her, to overlook her excellencies, or lose the benefit of her example.

She had been early conducted to the fold of the good Shepherd, along with others, the friends of her childhood and youth, attached to the ministry of the late Drs. Robertson and Colquhoun, of Leith, where she, with her family resided. These ministers were not alone instrumental in leading her to the Saviour. She was indebted also to Sabbath school tuition; and being prompted by affection and the entreaties of her friends to lend assistance in teaching where teachers are scarce, she got early engaged in that walk of usefulness in which she long persevered and eminently excelled. In watering others and preparing to instruct them, her own soul was refreshed. She became a diligent student of the Scriptures, joining with another young friend in purchasing a commentary for the sake of the marginal references and notes which they sedulously studied before meeting with their classes. My friend became in this way, as well as by reading good books, and a close and intelligent attendance on the means of grace, a well-instructed theological student, as she was an edifying and exemplary member of religious society.

Social and cheerful in disposition, attached and engaging to young persons, she was eminently blessed in that line of occupation to which, in consequence of some painful losses and visitations, she was led to devote herself. Her business lay in training the young, in forming the character and habits, in cultivating the mind and dispositions, and in imparting useful knowledge and arts. Many passed under her care with conspicuous advantage to themselves. Many there are to whom her name and memory will

ever be dear; who will associate the thought of her with whatever is good and praise-worthy, and will recount lessons as learnt from her lips when conveyed again to the ears of their own children. Some also there are who have gone before her, her witnesses at the throne of grace, who died in the faith, taught by her admonitions and cherished by her prayers. She left us a lovely and attractive example in this department of life. She did not move among the more conspicuous and stricter class of professors. Her duties lying among young people, she engaged with great cordiality, and cheerfulness in their innocent recreations, and knew how to give vivacity and a benevolent charm to their winning sports, as well as to conduct their thoughts and affections in the lessons of the Sabbath School. This will be remembered by those who shared in them. I speak it to her honour, as one of the forms in which her varied and pleasing character was amiably illustrated.

I feel a pastor's gratitude to my departed friend. She was an attached hearer. The ministry she herself loved, she kindly and zealously commended to others. Her pupils became naturally, under her influence, approving, affectionate, and improving hearers. They were brought with herself to our Sunday schools; where all her week-day and sabbath-day labours did not lead her to excuse herself from toiling, with much assiduity for many years. They were there generally distinguished pupils, profiting themselves and exemplary to others. No unpropitious weather, dark or rainy nights, interfered with her regularity. Her services were never made a favour of, or earned at all by compliment or importunity. It was no task to the managers of the school to keep her from tiring of her office, or thinking her labours too little appreciated. Her service was that of love done as to the Lord. She looked not for reward to any lower quarter.

I have mentioned that trials, in the way of family bereavement and pecuniary losses attended her youthful years. Her latter years, for old age was not allotted her, were chequered with severe personal sufferings. Hardly three years ago she had a singular deliverance from death, being run over by an omnibus, and trampled upon by the horses, whose feet mangled her limbs with distressing wounds. She was fully conscious of her situation during the perilous moments when she lay between the wheels of the carriage; and her presence of mind and Christian collectedness helped her in some degree to avert the danger, as they certainly promoted her recovery, though effected with difficulty. She had, after that another crisis of severe and alarming fever, through which the Lord brought her to nearly her wonted state of health, though not to all her former vigour. She did not, after this, resume her post in the Sunday school, but gave herself, with more scrupulous and affectionate attention, on the Sabbath evenings, to the improvement of the young ladies who dwelt under her roof. I have heard that it was quite edifying to be present in sharing these instructions.—These afflictions were attended with blessed fruits to her soul, exercising her in fervent reliance, deep and thankful submission, prayerful hope and confidence in the right arm of her Saviour which bore her up through her night of conflict. She had in these seasons near and realizing views of her final change, close and holy communion with her God and Saviour, and an established faith and comfort as to her eternal state. We may acknowledge the goodness of God in giving her those consolations at an earlier period, which were denied her in the near approach of death. Her last illness was short, attacking her strongly in the head, and soon shutting up the avenues of thought and reflection. I saw her three days before her departure, when her disorder had assumed an alarming form. She had repeatedly expressed a strong desire to see me, and joined fervently in the prayer I offered up, subjoining warm expressions of gratitude and affection. The next time I saw her she was nearly unconscious of what passed; when I returned the following day, her eyes were sealed up, her mouth speechless, her breathing painful and oppressed, and the functions of life toiling in their last conflict. The spirit soon escaped from its ruined and afflicted tenement; she slept in Jesus, where she found her wished-for resting-place. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, for they rest from their labours and their works follow them."



ALL THINGS REMIND US OF DEATH.

All the succession of time, all the changes in nature, all the varieties of light and darkness, the thousand thousand accidents in the world, and every contingency to every man and every creature, doth preach our funeral sermon, and call us to look how the old sexton Time, throws up the earth and digs a grave, where we must lay our sins or our sorrows, and sow our bodies, till they rise again in a fair or intolerable eternity.—Bp. Jeremy Taylor.

INTERESTING EXTRACTS.

A TEST FOR WORLDLY PROFESSORS.

A prevalent and absorbing topic of conversation, particularly in our large cities, for many months, has been the unsettled state of business. In every little company collected together we hear speculations, predictions, and complaints of the unpropitious rate of exchanges, solvency of banking institutions, depreciation of stocks, and depressed prices of produce.—On all these points business men are fluent, and an intensity of feeling is betrayed in every feature of their countenances. The arrival of foreign steam packets is expected with eagerness, and the nature of the advices may soon be learned from the despondent or animated looks of those whose hopes have thereby been crushed or sustained. It cannot be questioned that men in business, whose property is involved in these fluctuations, suffer at a time like this, a mental agony, to which bodily pain is not at all comparable. The apprehension of a sudden reverse of fortune, involving, perhaps, bankruptcy and ruin, is to him, who is the victim of it, an anguish which bears heavily upon the mental and bodily faculties. Sympathy should be extended to persons thus situated; they may anticipate a fall from affluence into poverty; they may see the bright prospects of their families on the eve of a total eclipse, and as the suspense is prolonged, their fortitude to endure the harrowing thoughts, is diminished. Their sufferings therefore should be commiserated, although the state of feeling is by no means justifiable, or even excusable. The scriptural philosophy is the true one on this subject. Take no thought for to-morrow, for the morrow will take thought for the things of itself; a man's life consisteth not in the abundance of the things which he possesseth; godliness with contentment is great gain; and again, what shall it profit a man if he gain the whole world, and lose his own soul? Were these principles deeply and ineffaceably impressed on the soul, it is not conceivable that any change in the outward condition, could produce such corroding anxiety as that which we have described. It is only where wealth is cherished with an idolatrous affection—where a man's treasures are earthly, instead of heavenly—where the heart has identified their possession with the attainment of happiness, that the thought of separation from them is so agonizing. Did every one realize the truth so explicitly taught in the inspired volume, that man's true happiness consists in the favour of God and the light of his countenance; and that it may be, and often is, found associated even with worldly poverty, how could they feel, if not say, while contemplating the wreck of fortune, You have taken away my gods and what have I left? The sorrows to which we are referring are a part of the punishment which God inflicts on those who suffer their affections to be estranged from him.

Among those, however, who are thus intensely affected by unpropitious changes in business, may be found some who have professedly dedicated themselves to the Lord, and who by that act of dedication have declared that they were crucified to the world and the world to them. If their treasure be indeed in heaven and not upon earth, is their anxiety, are their apprehensions about worldly losses seemly and consistent? Does not the existence of these feelings demonstrate their worldly mindedness and their distrust of the Divine promise and providence? Could they feel as they do, if their affections were in heaven and if they realized that they were but sojourners on earth? We think it would be impossible. Rather with Job would they say, The Lord gave, and the Lord hath taken away, blessed be the name of the Lord. It would be well for professing Christians, who as men of business are suffering disappointment and loss, to test the sincerity of their profession by their present state of feeling. To assist the investigation we will propose a few interrogatories. Have you ever felt as much serious apprehension about the loss of your own soul, as about the loss of your property? Have you felt the same amount of anxiety for the spiritual well-being of your children, as for their temporal prosperity? Would the intelligence that they were unrenewed, and therefore constantly in danger of hell, alarm you as much, as intelligence that you were on the verge of bankruptcy? Did you ever feel as much real concern for the glory of God, as you have about your private affairs? Did you ever spend as many anxious days and sleepless nights in working out your own salvation or in beseeching the blessing of God to rest on your family, as you have in a time of pecuniary embarrassment? If one of the foreign packets should bring the intelligence that all the missionary stations in heathen lands had been broken up, would it distress you as much, as advices that your shipments, which had promised great profits, had turned out utterly ruinous? By these and similar questions put directly to your conscience and heart, the sincerity and force of the Christian principle may be ascertained. If professing Christians in worldly business find they cannot bear this self-c scrutiny, their