

with the Dutch Admiral a rubber of whist, on board the main British slaughter-house, or flag-ship! What hardness of heart—what utter ungodliness, all this!—how wildly discordant with the self-denying conformity to the world, professed by the Haldanes, and with the lowly, merciful, praying and preaching spirit, character, and present mission of these devoted Christian men! Yet all this violence, wickedness, and extreme worldliness, is met with congratulations from them! They had relinquished their profession in the Navy, and openly confessed that they esteemed the reproach of Christ greater gain than all the promotions, bloody achievements and honours attendant on "the glory of the ocean." And certainly, with such faith as this—with such professed crucifixion and conformity to the world as theirs—with such avowed mercifulness to the souls of men, and concern for their soul's salvation as theirs—with such decided submission and obedience to the laws of the meek, lowly, and blameless Saviour as theirs—with such principles requiring suffering for righteousness sake as theirs—with such agonizing for the coming of Christ's Kingdom of "righteousness, peace, and joy in the Holy Ghost" as theirs—certainly with all these indications of their having sincerely renounced the fascinations and vain delusive glory of the world—such congratulations here were entirely incompatible, and as irreconcilable as Christ and Belial. Exalted duty to God their Saviour—a firm fidelity to their singularly devoted profession of allegiance to the "Prince of Peace," imperatively required of them, on this very occasion, just an "expostulatory sermon" as the biographer derides—a sermon on the unrighteousness of all the violence of war. For this biographer to pretend to deprecate such holy and consistent, and natural expostulation, is to betray an overweening estimate of merely worldly distinctions. For him to refer to such as "religion" "run mad," is, indeed, a token that he participates in some measure the spirit of the Admiral at his "rubber of whist." But this very congratulation, so approvingly mentioned here, was, in such morally and truly right honorable and noble minded men as the Haldanes, nothing short of temporary irreligious madness."

How deplorable it is that those thoughtless, senseless wild popular commotions; those moral dissonances which through the aisles of time, should, for a day, have drowned the lofty harmonies and solemn anthems which those religiously noble men professed to have heard and to be daily listening to as pealing from the temple of eternity!—[Mill. Harbinger.

PRESERVATION OF THE MENTAL POWERS.

Fatuity from old age cannot be cured; but it may be prevented by employing the mind constantly in reading and conversation in the evening of life. Doctor Johnson ascribes the fatuity of Dean Swift to two causes; first to a resolution made in his youth that he would never wear spectacles, from the want of which he was unable to read in the decline of life; and second, to his avarice, which led him to abscond from visitors, or deny himself to company, by which means he deprived himself of the only two methods by which new ideas are acquired, or old ones renovated. His mind languished from the want of exercise, and gradually collapsed into idiotism, in which state he spent the close of his life, in a hospital founded by himself, for persons afflicted with the same disorder of which he finally died. Country people, when they have no relish for books, when they lose the ability to work, to go abroad, from age or weakness, are very apt to become fatigued; especially as they are so often deserted in their old age by the younger branches of the families; in consequence of which their minds become torpid from the want of society and conversation. Fatuity is more rare in cities than in country places, only because society and conversation can be had in

them on more easy terms, and it is less common among women than men, only because their employments are of such a nature as to admit of their being carried on by their fireside, and in a sedentary posture.

The illustrious Dr. Franklin exhibited a striking instance of the influence of reading, writing, and conversation, in prolonging a sound and active state of all the faculties of the mind. In his eighty-fourth year he discovered not one mark in any of them of the weakness or decay usually observed in the minds of persons at that advanced period of life.—*Dr. Rush.*

A SERVANT OF THE CHURCH.

Humility and labor are implied in the appellation "We are servants hired, nay, bought. "Ye are bought with a price." Humbly, then, should we fulfil the duties of our position. Nothing is more unbecoming in a servant than pride. Nothing more essentially unfits him for the proper duties of his calling. But labor, too, is expected from a servant. Member of the church of Christ! are you living to serve the interests of that church? Is its prosperity and efficiency the object of your earnest solicitude, of your ardent prayers, of your persevering endeavors? Are you found among its servants when plans are to be devised, and labor performed for its enlargement and spirituality? Is your voice heard in its counsels and petitions? Is your purse always open to its pecuniary claims? Are you striving to fit the opening minds of the young to receive and obey the truth by your service in the Sabbath school? Is the knowledge of the beauty and the blessedness of the church increased by your circulation of tracts and publications, and by your own personal instructions and appeals to your kindred and friends? What department of labor is entrusted to you as a servant of the church? There is service for every one. To what position are you appointed. Have you not yet found it? Oh! on your knees, before the Master, implore him, "Lord, what wilt thou have me to do?" and obey the indications of his will furnished by his word, his providence, and his Spirit, that there may be truly inscribed upon your tombstone this epitaph: "A servant of the Church"—[Watchman & Observer.

THE ST. LOUIS CHURCH DIFFICULTY.—The trouble between the Bishop of Buffalo and the German Catholic Church of St. Louis, in that city, has been a subject of very general interest and comment. We learn from the Buffalo Advertiser of Monday, that the difficulty is now as far from being settled as at any previous part of the controversy. Bishop Timon made a proposition for an adjustment of the matter, in which he offered to remove the bull of ex-communication, and place a priest over the Church, in case the trustees would consent to the will of a majority of the congregation, adhere to Church discipline, and become "good Catholics." As an earnest of their submission, to resign at once, and the Bishop to elect nine, out of which number the congregation should elect three, the priest of the Church to be one of the trio. When vacancies were to be filled, the congregation were to elect from a certain number proposed by the Bishop as before. This proposition did not suit the trustees; but they called a meeting of the congregation, to whom it was submitted; and the congregation voted with entire unanimity in the negative—not a single ballot being cast in favor of the proposed basis of settlement.—Questions concerning possession of the property on the corner of State and Platt streets, where are preparations for building a handsome church for St. Patrick's congregation, have had the effect to suspend building operations there. The lot, we believe, now belongs to Father O'Reilly, who offers to sell it to the Trustees, on condition of its being re-deeded to the Bishop. The sum asked for the property is considered too large, as we are informed.—*Roch. Dem.*