Woetry.

THE PALIMPSEST. In the Abbot's caken chamber, Long the parchment hidden lay, Given o'er to dust and spider, Buried from the light of day.

Written o'er with monkish story On each old and crumbling page, Written o'er with legends hoary, Of the dim forgotten age;-

Till the traveller's glance alighted Where the parchment long had lain, And, all mildewed, stained and blighted Dragged it to the light again.

And, his loving care bestowing; Day by day its treasures bared, Till he traced, in beauty glowing, Olden lines which time had spared;—

Traced the glory underlying.
Traced the azure and the gold,
Traced, in letters still undying,
Treasures which it bare of old.

Words of prophet and of seer, Words of love and truth and blessing, Stood in all their beauty clear. And the old immortal story

Till the words of truth confessing,

Shone upon its pages plain, Gleaming with their olden glory, Speaking with God's Word again.

Brother, gaze with look as earnest,
If earth's lessons thou would'st trace; Gaze in faith till thou discernest hat is written on its face.

Dark thick dust is on it lying—'Dust of dead and buried times, Every age its dust supplying, Charged with records of its crimes.

And the present, in the writing
First that meets the casual eye,
Is of Stran, still inditing
Records of his victory.

Poor men's groans, and rich men's weeping, Pinching want and grinding cares; Such the records that it bears.

Brother, gaze upon its teaching,
As men gaze through the thick night,
Till thine eye, its secret reaching;
Read its hidden legend right.

Faith shall pierce this dark adorning, Grief and sorrow, sintand shame, Show thee where, in earth's glad morning, God hath written His own Name:-

Show thee, how that name remaining, Turns its darkness into light, All its tangled course explaining, Raling all its wrong to right.

Till, beneath Sin's sad inditing, Tales of woe, and tears, and blood, Thou shalt trace the old bandwriting It is God's, and it is good.

And the old immortal story Shines upon its pages plain. Glenming with the olden glory. Speaking with God's word again.

For the American Presbyterian HOW TO ENJOY LIFE - OR PHYSICAL AND MENTAL HYGIENE.

ADDITIONAL CHAPTERS-CHAPTER IX.-CON-

Specialities -- Physicians dying of Consumption -sumption about Lake Superior.

ment, and common sense, he ought to know tion. something about them; and he claims no more.

the attention of the reader to the subject named into cells like those of a sponge. But the geat the head of this chapter.

gate the progress, and point out remedial measures for this disease, have, ultimately, become its victims. This was the case with M. Laennec, of Lower Brittany, with Dr. Armstrong, of London, with Dr. Benjamin Lincoln, of Vermont, and with many others that might be named.

Consumption means a consuming, or wasting of the body. But, as physicians understand it, there are many diseases which waste the fiesh; and result in death, that they do not call consumption. They generally apply the term consumption to a consuming of the lungs. The lungs are the organs of respiration; and, in consumption, the patient breathes, as long as he has any organs to breathe with. I have known a person live, with this disease, till there was found, upon examination after death, not a fragment of lung larger than two fingers. The patient literally died for want of breath-died

those who have fallen victims to the same dis- "the eternal power and God-head are visible." ease. To this, too, there seem to be exceptions.

city of Philadelphia, the mortality from this disease is but very little less than in Boston, or in London. Yet, we move calmly on, consoling ourselves, as best we may, that such is the inevitable law of an inscrutable and mysterious

Providence. If the cholera were to cause as many deaths each year among us as consumption does, we should be greatly alarmed. Our newspapers and medical journals would be full of reports, recipes, fearful ravages, and dire forebodings. We should have cholera-hospitals, port-physicians, boards of health, quarantine, rewards offered for specifics, and premiums for dissertations on the disease which was making such terrible ravages in our community.

Now, from an experience of nearly twenty

years' practice in Boston, I affirm that as much, and more, can be done to ward off consumption as cholera, and as much to cure the one as the other. Both may be prevented, in most cases, by proper hygienic means. Both may be remedied, if properly managed in season. Neither is curable, when it has arrived at a certain stage. The late Dr. James Johnson, of London, than whom no man did more for the advancement of medical science, or possessed more skill in his profession, said, "Pulmonary consumption alone is computed to carry off fifty-five thousand British subjects annually, or cause one-fifth, or onesixth of the whole mortality." A person in true pulmonary consumption, presents a picture at once deeply interesting, and exceedingly distressing. The symptoms are well-described by a physician who lived several centuries ago, and they still remain the same: "As soon as the hectic fever is established, wasting of the body becomes manifest; the cough, expectoration perspiration, and diarrhea are more abundant. The nose becomes sharp and drawn; the cheeks prominent and red, and appear redder by contrast with the surrounding paleness; the confunctive of the eyes is of a shining white, or with a shade of pearl blue; the cheeks are hollow; the lips are retracted, and seem moulded into a bitter smile; the neck is oblique and impeded in its movements; the shoulder-blades are projected and winged; the ribs become promi nent, and the intercostal spaces sink in; the nails become incurvated, and the large joints of the fingers more prominent." These are the marked symptoms of the disease in its worst form. I have often looked upon patients, thus wasting, with the deepest anxiety, and feelings

bordering upon melancholy. The first ostensible sign of the disease is a short, dry cough, much resembling a common cold. Usually, but little is thought of it. It is frequently attended with little or no pain, and the patient feels in no danger. In this incipient stage, none but an experienced physician, or one well versed in the "physical signs, would be likely to diagnosticate; or give a correct prognosis of this disease. But, fortunately, the physician can now tell, to an almost abplute certainty, if the lungs are diseased, and to what extent. When the disease become fully established, the picture is one of the most distressing which the human frame exhibits in its progress to corruption. The regularly returning hectic flush on the cheeks, the vermi-Consumptives die for want of breathing organs lioned lips, the burning heat in the palms of the -The class most liable to this disease-The hands and soles of the feet these, exchanged symptoms—The proportion of deaths from it for cold colliquative sweats; the hollow, pale Structure and function of the lungs-Divine languid countenance; features daily sharpening Wisdom displayed in them-The air cells- increased perspiration, and progressive expec-Strength proportionate to the size of the lungs toration! What a series of heart-rending symp--The North man more vigorous than the South toms daily presented to the agonized friends! -A cold climate better than a warm one for To add to these, the distress is heightened by the consumptives-Dr. Kneeland's articles on con never-dying hopes which are forever springing up in the hectic breast! The most delicate or-There are three or four diseases, in the inves- ganizations, which seem to predispose to this tigation and treatment of which the writer has disease, also seem to contribute to amiability of spent twenty years of his life. Of these, pul- temper and sweetness of disposition. Thus, monary consumption is one. Hence, if he has this malady falls upon the young, the beautiful the ordinary powers of discrimination, judg- the most active, the best, the loveliest of crea-

Of the structure of the lungs, the seat of tu-They are diseases, too, which, when they do not bercular consumption, anatomists and physiolodestroy, do greatly damage the "enjoyment of gists have been divided in opinion. Some have supposed that the air cells were formed by the It may not, then, be inappropriate to direct inner membrane of the bronchial tubes, divided neral opinion has been that, they are formed by If a single individual can be put upon a plan a simple cellular tissue, derived from the celluby which he can ward off this terrible destroyer, | lar envelopes of the various vessels by which or by which, he may recover from the first stage the lungs are penetrated. Whatever be their of an attack, the object of the writer will be peculiar formation, all know that they are vital worthy of his effort, and life's enjoyment will be organs. The wisdom of our Maker is seen in the function which the lungs perform, and in It is a curious fact, that no small number of the marvellous adaptation which they possess the physicians who have given more than ordi- for doing their work. The mechanical object nary attention to search out the causes, investi- of these organs is to present an extended surface of blood to the air. Unprofessional persons do not know how the blood is aerified It does not come directly to the air; as, if it did. we should bleed to death. But it is presented to the atmosphere through a very thin and delicate membrane, which allows the carbonic acid, or poison from the blood, to pass out, to contaminate the air, and oxygen, the vital property, or life-giving power of the air, to pass in, to purify the whole mass of blood, thus brought to the

เลยทำสวน ทอง ค.ก.จ.ไ. เล่นไฟ ก The sir-cells exceed in number all accurate calculation; and have been thought to be one bundred and fifty millions in a single man, and present a surface of blood to the action of the air, twenty-five hundred times as great as the surface of the human body. The lungs respire from three to five thousand gallons of air in twenty-four hours. Much more air is respired because there remained no apparatus for in emercise than in a state of repose. As the lungs aerify, and thus purify the blood, they sup-This disease, usually, approaches insidiously ply vigor and strength to the animal. How upon young persons of "light hair, fair skin, wonderful this provision of Deity, in the fact blue eyes, florid complexion, contracted chest, that the more we exercise, the more we respire, and high shoulders." I say, usually, because and the more we respire, the more strength we the disease is not confined to this class of per- have! Indeed, there is something in natural sons. Generally, too, they are descendants of theology; in our very formation, divine wisdom,

Our strength and vigor are dependent upon So it is with all hereditary and transmissible the size of the lungs. You will always find the diseases. Take the gout. No one doubts but man of broad chest and expansive lupgs, stronger man of broad crest and expansive tupes, stronger this disease is hereditary. Yet it, often skips that one of narrow chest and contracted lungs, one and appears again in the second generation. So it is, also, with sorofula, the mides of condition which consumption springs.

One-fourth, or one-fifth of all the deaths in Surgician and there is, ordinarily, about the same principle, we can account for the great of England,) are from consumption. In the

hybernate in rocks, and dens, and caves. So it is with fish. They use but little exertion, and breathe but little air. In consequence of the

PHIADELPHA

peculiar formation of their gills, but a small surface of blood can be acted upon at once by the air. Hence, the firing of a cannon, or a blow upon the ice over them, so affects their weak nervous system that they furn upon their backs to a comfortable old age, and then die without and die, thus affording fine winter sport for boys, but, we judge, not so pleasing to fishes. On the other hand, birds are so well supplied with lungs that they can put forth great strength, and endure long without fatigue. Thus it is that the eagle, the condor, the hawk, and the pigeon are capable of carrying a weight equal to their bodies. We account for this immense vital power, by the large quantity of air which

is consumed by their dings which and is W. M. Upon the same principle, we can assign the reason why the North-man is always superior to the man of the South Witness the Goths and Vandals, and the modern Russians Cold air: rarefles the blood much more than warm air. As in a former chapter, it was shown why the inhabitants of cold countries consume more animal food than those of warmer; so, the same reason accounts for their being more vigorous

. It is not my purpose to repeat, in these "Additional Chapters," what was said in those preceding, upon any subject; and I here only add the following testimony of a well known physician of Boston, confirming my own view of a cold, rather than a warm climate for consumptives. Those who wish to see my views expressed upon this subject many years ago; will find them repeated in the book "How to Enjoy Life," chapter on "Travelling for Health," commencing at the 45th page. The article just referred to is the following: (and it is now twenty

gical Journal, had the following pertinent remarks upon the beneficial effects of a cold, rather than of a warm climate upon phthisical patients, and he has again referred to the same subject in a more recent number. In the former; he says? "The uncommon dryness of the of temperature, render the climate of Lake Superior eminently suited to the requirements of must be exceedingly rare throughout the dis-

It seems to me that sufficient evidence is now accumulated from Canada, the northern parts of Maine, and from Lake Superior, to warrant the conclusion, that a radical change is demanded in the climatic treatment of consumption; that the enervating climates of Florida and the West Indies, the dysentery and cholera infested islands of the Atlantic, and the capricious and positively dangerous charms of the and unbelief may be burned away, and the faith Mediterranean, should be discarded, for the dry and friendship Christ claims and preserves, come and uniform cold of the northern regions. The sooner physicians become convinced of this fact, the better for the victims of consumption.

THE FRIENDS OF CHRIST.

SERMON BY BEV. E. E. ADAMS. John xv. 14.—"Ye are my friends, if ye do whatsoev

I spoke a few weeks ago about Christ as the friend of sinners. I have something to say now about sinners becoming the friends of Christ. A more wonderful fact is not found in the history of men-in the history of God + than his

coming in the flesh, to offer his friendship to re-bels, who had filled the world with wickedness and woe, and done all in their power to deprive Him of his glory and dominion. If there is anything second to that act of God,

it is his offer to accept the friendship of those who had thus signalized their deep depravity.

Christ said to his disciples, and he says to us, "Ye are my friends, if ye do whatsoever I command

Why should he make this overture to men! Not because there were no hearts to love and serve him in heaven; not because honors were denied him among the celestials; but because he would render us happy, and fill our souls with the ful-ness of his life.

WHAT IS FRIENDSHIP?

Friendship, in its usual import, is an attachmen founded on intimate acquaintance, and a mutual view of qualities which secure the confidence and win the complacency of the heart; and developing itself in reciprocity of kindly offices and deeds, in mutual defence and sacrifice. It is not benevolence, though that is implied It is not approbation, blind indiscriminate: it does not require absolute unity of views and characteristics. We can, at this moment, think of those whom, although differing from us in sentiment, in taste, and in creed, we number among our best and dearest friends. There is something in their character that is noble; or generous, or self-sacrificing,—something that indicates con-stancy, or that demands admiration, confidence, or sympathy; and without reasoning, without scarcely defining to our own minds these qualities, we find our hearts rushing, in their wholeness, to claim brotherhood and soul-lineage with them. It is not interest, not intelligence, not piety al ways, not stern virtue, not love manifested on the part of others, but it is a strange blending of many attributes, making up a complete being in our view, which, like a glorious planet, attracts and absorbs our thoughts, our confidence, our faith, our love,—as if they were so many atoms, created only to lose themselves in the mystery and beauty of another's life.

WHAT FRIENDSHIP DOES NOT IMPLY. tionship are one. The nature of the bond carries in it the advantage. It does not secure, inevitably, our tenure on life in this world. Others who are strangers to this friendship, who violate pain. God permits them to live, that his patience may be illustrated, that they may have ample time to repent, that they may first try all other good but that of godliness, and that the world may learn to look for retribution in another life.

And such is the influence of piety, so restraining to the passions, such a safe-guard against those habits which gradually consume the fibres of life, and sometimes plunge the man beadlong into death, that we may claim the promise, "With long life will I satisfy thee and show thee my salvation," while "the worked shall not live out half their days." This is doubtless a law in the action of a gracious Providence; "we find in it so many exceptions that we cannot individually, be confident of long life on earth, though we are the friends of God. "If Christ the in your life of the strengt of God." the friends of God. "If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness."

"The good die first, And they, whose hearts are dry as summer dust,

Neither does our friendship with Christ insure to us the special bounty of God He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." The wicked flourish and have their good things. The rich man and Lazarus illustrate the divine procedure. They had not lived all their life.

But such friendship enhances our enjoyment of the divine bounty. We see it procured for us at the price of blood. We are the more grateful. We grandeur, his sympathies, reveal themselves to receive it as an expression of friendship. A gift is often valued only because given by a friend. It may be the handiwork of that friend. Something to be brought into fellowship with beauty and major his own life is wrought into it, and as we went jesty of form; to contemplate perfection in its t on our person, or hang it in our chamber, or put beneath our pillow, we feel that a blessed heart years since I published a similar opinion, and then; not a physician in the land agreed with me—now, most do.)

Dr. Kneeland, a talented physician of Boston, in an article in the Boston Medical and Sur-

makes our condition his own.

CHRISTIAN FRIENDSHIP DOES NOT PREVENT SORuesa enti reed vicewone handle of Neither does this friendship save us from sorwinter sir, and the comparatively trifling changes | The agony of Jesus on the cross was the result of tion against an empire's chains, the glory of love, and it was in that agony that love proclaimed eternity against the fading honors of time! its purpose and its fulness. Our first birth of We come into communion with all purity phthisical complaints. I never saw a case of penitence—sorrow for sin-sacrifice Christ taught of him. Truth is for his friends. "If phthisis [consumption] there, and know that they | was crucified to complete and apply his friendship. any man will do his will he shall know of the We are crucified to sin before our friendship to doctrine." "The secret of the Lord is with trict; this is, also, the opinion of all physicians him becomes genuine and pure, then it leads to them that fear him." there of The climate is equally beneficial to the our friendship will sometimes be the source and follicular inflammation of the mucous membrane occasion of sorrow. It will render more sensitive of the air-passages, known as pharynguis, la- our feeling for his honor and its name. It will ryngitis, tracheitis, chronic ulcerations on the tonsils, uvula, and epiglottis, and indeed, the whole category of complaints called Cleroyman's sore throat, and, improperly, "bronchitis."

solution in the name and wrong. We shall therefore weep and joy with him. Surface the property of complaints called Cleroyman's shall therefore weep and joy with him. We shall

suffer for the sinners whom he calls in vain; we shall rejoice in his conquests and their bliss when other sinners yield to his mercy and his commands. Even our needful discipline will be attended with sorrow. Some things will be enjoined on us by the law of Christ; some truths attered to us that we may not like to do and to hear. Gold is put into the furnace that it may come forth without dross. Into the crucible of divine discipline shall we sometimes be put, that pride, and selfishness, out in divine purity, giving forth the image of him whom we trust and adore. Sorrow is a mighty power for evil or for good ... When it fulls on us like an avalanche, striking us from our centre of rest, and bearing us helpless along by its mad and terrible strength, away from God, away from the cross, away from our souls hopes and home, -it is to be feared; it is destructive! God/is vnot in it. But when it crushes the stony heart, and refines it; when, like a mighty billow lifting the bark over the reef, and bearing it by a single swell, clear and safe into port, this sorrow shall only toss us from the rage of sin into the bosom of God -it is a helping angel la It is the channel through which Christ speaks, and his hand is "mighty to save." Our friendship with Christ will often multiply sorrows. It will add to those naturally incident to our lot others inevitably growing from our new and blessed relation. We are more capable of sorrow as we rise into a diviner life. 1. It is proof of better being. Things inanimate never grieve. There are some animals which seem to share with man, though in a lower form, this capability. And we look on them with the greater interest and affection, as though they were above their kind. Piety refines grief, makes it noble and sublime, nay, mingles with it a mysterious and unutterable joy,—a joy that only tears can tell. Sorrow, calls out for us the resources of divine friendship, putting us in the sphere of their ministries. It will therefore be a part of this mutual friendship to perfect us by sorrow; and it is a proof of its glorious efficacy, that an element, which, left to its natural action would destroy our hopes, and crush us in utter feebleness and despair, is thereby made a factor in the up-working of our nature to the loftiest and holiest life. Obstacles are aids to a true man.

We need to be thrown overhoard, that we may bat-tle with the surges and swim ashore! Victories may be defeats, and defeats are often victories. Washington lost many battles, but his final tri-umph was worth all the disasters! Day by day in our Christian life, are we overcome, but Christ has overcome! And we have the promise. Thus God trains us for heaven. He sends contrary

winds; and urges us up sjagged, mountains. He loves us, and therefore gives us soul-battles,defeats alternating with victories. We have thus far spoken negatively of the nature and influence of divine friendship. We take the two along together, for they are substantially

WHAT CHRISTIAN FRIENDSHIP EMBRACES. We proceed now to name some of the positive elements of this holy attachment, and with them, also, its healthful influence. Friendship implies fellowship, a fellow-

feeling,-mutual interest in certain qualities, hopes, or relations. Those between whom this affection, this principle of love subsists, have, or desire, frequent communion, as if thrown to-Our text offers Christ to us in his two-fold gether among strangers, fluding in each other the common thoughts, associations, and sympa. He commands as to believe in him, not his manhood interested in our friendship: thies, out of which, for the time, a measure of torically only, but affectionately, as a personal thies, out of which, for the time, a measure of II. His deity giving us command, instituting the happiness may spring. Such beings love to sit Saviour, as our Saviour. To repent of sin, test of our friendship.

It would be a great fact if Christ should say to us audibly, "Ye are my friends!" Would we not throwing off restraint; confiding to each other placently. But benevolently but benevolently but benevolently but benevolently but benevolently but benevolently.

activity of those animals that breathe an open that we are safe in the love and redemption of own. There is Peter's boldness and impetuations atmosphere, and the sluggishness of those that Christ. Oh, what would you not give, my brother, by bernate in rocks, and dens, and caves. So it to know that you are in him? the delicate poetry of Montgomery, twining its golden threads, and hanging its silent clusters around the strong, oaken logic of Robert Hall; The action, and the blessing of such relation the timid note of Cowper, blending with the thundertone of John Newton, as the zephyr min

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gles with the ocean wind. Thus do friends who think alike in some things but differently in others, walk together, talk to every law in nature and in morals, are borne along gether; sit together, pray together, sing together, ther, live together, and even die together. They are bound into one life, not alone by likeness, but also by unlikeness; boldness in one admired and trusted by the timidity of the other; the weakness of one, guarded by the strength of the other; this one's faith balanced by that one's love; this one's delicacy by that ne's sternness. David, the shepherd boy, loved y and loving Jonathan, the prince; Luther one and powerless in his strength, unless the loving and clear hearted. Melancthon twine the tendrils of his finer sensibility about him. 1 Often friendships among men are promoted by dissimilarity. We are wearied with ourselves; we like to find in others what is less familiar. But we do not like their different views and habitudes to be thrust upon us, boasted of, Held u inctriumph over us, contracted with ours. a.W. like rather to discover them to find them in their unconscious action; not paraded before us; just as we like to be arrested by a splendid outbursting scene in nature—the leap of a tor ent, the sheen of an embosomed lake, or the opening of a far-winding valley - far better than to be put in a position, or climb a hill-top, or strain our eye across a jutting crag, that we may see them. We want the thing without the anticipation, without the labor.

> OUR COMMUNION WITH CHRIST. Friendship with Christ implies communion with him. We become by faith one with him. His thought, his holiness, his love, his moral jesty of form; to contemplate perfection in its outward type; in nature, in art, in man. It refines us Every view of the truly beautiful, of the truly great; is refreshing. It gives us new life, it draws us up from our baseness.

In Christ we come into fellowship with infiite beauty, infinite sublimity of thought and character. Love, in him, reaches its divine ideal; faith its highest sphere; holiness its complete life. d All the resolves and achievements of beroism are nothing when compared with his. Cæsar's conquests, Napoleon's victories, sink into nothingness in view of the cross. Benevo-lence appears against selfishness, vindication of rows. The very birth of it, both on the part of law against individual will, the restoration of Christ, and on our part, is attended, with pain humanity against its ruin; the world's redemp-We come into communion with all purity, all love, of friendship toward him, is in the tears of honor, all majesty, all love, in Christ. We are

> Our attachments to teachers are often deep, tender, and lasting. It was so with the pupils of Plato and Socrates. It is so with the young generally. The life and thought of our tutors growainto ours We are bound together by or pursuits, by our common thoughts. Phi lisophy, poetry, language, science, blend toge-ther and wasre a hond of amity about our hearts. Christ's truth holds us to him, and that, deepening our friendship, becomes itself more fall and clear. We have the life of Christ: he protects, teaches, dwells in us, saves us. By communion with him we have his thought, his hollness. The models of his life stand before us, and impress their perfection on us. Here,

> then, in the nature of Christian friendship rather of our friendship with Christ, -are seen the worth and advantages of such a relation. To be his friends, is to be pleased with him, to imitate his life, to grow into the completeness of his qualities, to be loved by him, to be exalted by him, to have before us the best standard of character, to be in vested with his honors, and destined to the blessedness of his kingdom. Our friendships with men are not founded on external things. They often exist in spite of outward obstacles, and are stronger for the resistances thereby to pelovercome : Wealth, station, power, are not among the promptings of genuine friendship. We may feel the generous nature of a poor man; we may find the wealth of thought and virtue where gold is not known. We may be refreshed by honesty and truth where gleams of intelligence and triumphs of mind are not seen. We may feel the flow of genial sympathy, and the impression of real manhood, in the presence of outward deformity and distortion. Plate tells us; "The outside of Socrates was that of a satyr and buffoon, but his soul was all virtue. and from within him came such divine and pathetic things as pierced the heart and drew tears from the hearers." But where all is beautiful n manner, in utterance, in meekness, in conrage, in faith, in devotion, in character,—friendship finds immortal food, and grows into that divineness by which it is enumored. To the child of God, his Son possesses all such qualities. He is "the chief among ten thousand, and altogether lovely." Shall we rely on power? In him is omnipotence. Is wisdom

be trusted and admired?' He is the wisdom of God: "Is mercy to be sought and gained? His mercy is above the heavens, and yet flow-ing in its fulness to earth. Does faith seek an object? He is the "same yesterday, and to day, and forever," able to save even to the uttermos all who come unto God by him. THE CONDITION OF CHRISTIAN FRIENDSHIP. It was once a matter of supreme desire among men to be the friends of Casar, the friends of Napoleon, the friends of Nicholas. A friend at court is a proverb. ... Christ is willing to be your friend, and to call you his friends, his sons and daughters, his heirs to the inheritance of life.
And he says to you: "Ye are my friends, if ye
do whatsoever I command you." Here see the

the qualities which can realize, in fact, our loftiest, best ideal of humanity. But his command is that of Deity. The test of our friendship takes hold on the Godhead. Without the condition we may not expect the blessing: 483 We come together here from time to time we pray, and sing, and preach, and listen, and sit at the table of our Lord, as if we were his. But are we? We are to know not by our frames, and emotions, and songs, and prayers, but by doing constantly, cheerfully, with ear-

condition of friendship. Here is Christ's claim

to govern us. He has commands for us. His

friendship is human. We are drawn to him by

human tenderness and love, by sacrifice, by al

nest choice, what he commands us.

mand you;" no matter how hard it is for the | those that were asleep, as others that had no hope, will. He interferes with your plans, and prostrates your hopes, cuts off your supplies, and casts you, stripped, bereft, and helpless, on the stream of a dark providence, which is sweeping you into a mysterious future—and commands you to trust him. Do you trust him? Do you re-joice in him? Are you willing that he should thus prune off your wild branches, subdue your pride, quell your native rebellion, and form you

for his glory? Ye are my friends, if ye do whatsoever I command you. He commands only that which will exalt us; only that which he knows to be essential to our eternal life. It is not to show his power and authority, but his love; to prepare us for its full enjoyment, when our sine shall be washed away forever. CHRISTIAN FRIENDSHIP IN HEAVEN. How glorious is that life in which our every faculty shall field to the service of Christ! where each gracious quality shall be set to its

full tension, and give out its most holy and majestic strain; where love shall spread its wing over the whole of life; where, like ravishing odors, or a concert of triumphant melodies. the forces of our life shall mingle and go abroad to bless the universe. One of the attractions of the world to come is in the assurance that the servants of God shall serve him. Every obstacle shall be removed; every weakness gone; every languid desire stimulated; every thought awakened by God's light and Christ's love; by the communion of spirits, the sense of immortality, and the joy that is unspeakable; by the boundless range of life, the presence of angels, and the consciousness of victory; by the smile of Christ, and the cloudless light, and the glittering crown; by the fulness of every aspiration, and the sweet, eternal friendship of God 1. Oh las there not present glad to see that the Westminster Review, the best some heart that has trusted to falsehood? that has been beguiled by the world's charms,—by the promises of human love? And when all your pride, and hope, and affection, and confidence, and life were won, have you not discovered that the seeming ground of all was but a mockery, -the fascination of sin? And in your solitude, and darkness, and despair, and regrets, and longings in vain for sympathy, and heart-bursting silence; when some deed broke the charm, and let loose on your thoughts the dreadful reality, did not your

Heart, till then serene, and safely kept In trust's strong citadel, quake all night long, As tower and bastion fell before the rush

Did not all the hopes you raised into the dome of heaven, all the bright pictures your fancy painted, fall and fade before the sweep of that soul-tempest and lose themselves in the sepulchre of murdered friendship? Ohl. my hearers, you need a friend who will not thus betray. We offer you the friendship of Jesus; we ask you to put your trust in his promise. You ought to know whether you are his friends or not. You do know. The list will soon be completed—the book of life filled and closed! Shall your name be there written in the blood of atonement,—a witness before angels and men that Christ has redeemed you, and that your inheritance is on birlie

JOYOUS PRAISE OF THE EARLY

What, now, was the spirit of the gospel, as if existed in the experience of believers in the apostolic age? It was pre-eminently a glad and joyous spirit. They had received by faith a gospel which brought them glad tidings of great joy, and their daily walk was in the fear of the Lord and in the comforts of the Holy Ghost. A natural, and with them, the habitual expression of this is not needed. Many churches have great and joy was praise. No sooner was the Lord parted protracted difficulty in obtaining a pastor who is from his disciples and carried up to heaven, than fitted to their very peculiar wants and wishes. they returned to Jerusalem with great joy, and One church has very nice shadings, perhaps overwere continually in the temple praising and bless-ing God." Praise was a part of the daily expres-to practical godliness that it cannot receive any sion of that pentecostal gladuess with which thou- doctrinal preaching, like a pilot so intent on the sands of new converts at Jerusalem received the practical duties of the helm that he cannot give first great outpouring of the Spirit. "And they any attention to charts and reckonings. Yet anodid eat their meat with gladness and singleness of ther church would captivate and convert (to pewprison at Philippi, two prisoners, with their feet sermonizing among the fine arts, and the pulpit as fast in the stocks, were overheard praying, and a baptized lyceum. The circumstances of another singing praises to God. The peace which passeth church are very peculiar. They are surrounded all understanding kept their hearts, and one who by Arminians, Restorationists, Unitarians, &c. never sleeps, and who had promised never to for- They would draw all these into a Broad Church sake them, was near. Both they and their com- Evangelical. A young man of popular talent, panions in the faith were often in tribulation; but prepossessing appearance, (good physique, we as the sufferings of Christ abounded in them, so think the churches watching for pastors call it,) to be full, and how to be hungry; and in whatsoever state they were, therewith to be content. or were led forth to prison and to death, they went | charities of the day, make small and frequent adout with joy, and were led forth with peace. They ditions to its numbers, and live a common Chrisknew not what a day would bring forth; but they tian life. But they could not pay their pastor, him who cared for them.

Blessed be God! the joy which prison-walls, and chains, and midnight darkness could not extinguish, was not confined to the apostolic age: closed, except for the discussion of "great ques-The history of Christianity, down to the time of tions." ""What must I do to be saved?" was not Constantine, presents the great body of believers, one of them. The election is now over, the times as being pervaded, to an extent never since realized, with the spirit of religious joy expressed by praise. The living spring of gladness which had a man of great power, for his sons, Hophni and been opened in their hearts, poured itself forth in Phincas, give him some anxiety. They want a exuberant, never-failing streams of sacred melody. man who has always produced a revival in his six It sent these streams winding and purling along and twelve months, settlements. A new and faall the paths of life, making them, like the garden of the Lord, a perpetual delight. In their social gatherings, in their homes, and in their daily private walks, the early Christians lived and moved in an atmosphere of praise. Generally, no season ter the next levee. If he have all but the mouof household worship was without it. The read-ing of the Scriptures, prayer, and sacred song, be-to close the house while he tarries at Jericho the sides opening and closing the active labors of the time requisite. The Polygon Church wants a day, accompanied their ordinary meals. Through man so smart and so feeble, that he can preach a portion, at least, of the period which we are now but seldom. A pale, thoughtful recluse, who has contemplating, the notes of tuneful worship might strength to see only the principal families, and have been heard ascending from their happy has a German reputation, would be preferred. If dwellings four times in a day. And there were his health requires a trip to Europe while they those who, like the psalmist, rose at midnight to shut up the church for six months, and pay his give thanks; a custom which is said to have origi expenses, it will suit them, for "a good name is nated in those persecuting days in which Chris- better than precious cintment." tian assemblies were compelled to seek the cover of night for safety. "Songs dedicated to the praise of God," says Jamieson, "formed their eighteen months, according to the specialities in pastime in private, and their favorite recreations the order would suffice to get up the article, while at their family and friendly meetings." When many a church has spent three years in hearing the family group dispersed from the loved house- candidates and criticizing, and then got nothing hold altar, each to his daily occupation, their songs, but a minister of the Gospel. still cheered them in their tolls. Jerome, writing It is an open question, whether or not to have from the rural retirement which he had sought as any creed, even one for "substance of a peaceful port, after a stormy life, says: in this new Seminary. For it is found that a de-"Here, rustic though we are, we are all Chris- finite creed, as the Westminster, is a special hintians. Psalms alone break the pervading stillness.
The ploughman is singing hallelujahs while he turns has furrow. The reaper solaces his toil with hymns.

natural man; Christ commands it. He sends these funeral anthems were always joyous, never a panic stops your trade, and cuts off your sad. Pains were taken to have their children wealth, then commands you to trust in him sing; not merely or mainly that they might acpatiently. He comes into your family and quire a pleasing artz but that by means of it the takes from your heart the nearest and the great theme, of Redemption, which was ever the dearest, leaving all, its tendrils bleeding and burden of their songs, might find an early welcome torn, and commands you to be resigned to his in their hearts. Melodious speech, from hour to hour, concerning Jesus and salvation by him, dropped like the rain, and distilled like the dew upon the tender buds of thought and feeling in the household, until they became trees of righteousness, the planting of the Lord.

> DOCTRINAL BASIS OF CHRISTIANITY. It is often said that the doctrines of the Bible may be discarded; while the spirit of the Gospel

> s incorporated into the life. Skeptics like Strauss

and Baur, express surprise that any doubt their claim to Christian character. Men of genius, and scholars, like Maurice and Jowett, who deny the fundamental doctrines of the Christian system, affect great wonder that their capacity as Christian teachers should be impeached. They affirm that the essence of Christianity lies in the life, not in the doctrine, and while their lives are blameless, their position as teachers ought not to be imperilled. Professors in the English Universities, and clergymen in the pulpits of the English church, are openly teaching a refined infidelity, and justify themselves for retaining office, by the plea that differences of doctrinal faith are of small impor-

But a sound philosophy and the experience of history unite in teaching that errors of faith always lead to errors of life, and that unbelief in the doc-trines of the Bible will sooner or later lead to a rejection of Christianity. The Bible professes to be a revelation from God, to be the medium through which Divine truth, unmixed with error, is conveyed to men. If its authority is once shaken. and its history is called mythical, its narratives fabulous, or its doctrines erroneous, its power over the conscience will be lost, and it must forfeit all claim to be called the Word of God. We are organ of modern infidelity, recognises the importance of Bible doctrines to Christian character and

influence. It says: Every religion which ever flourished, did so by the strength of a body of doctrine and a system of definite axioms Nothing else could give unity and permanence to its teaching. No collection of maxims or rule of life can last long when deprived of dogmatic basis, and common intellectual assent. The whole teaching and influence of every religion has rested ultimately and entirely on cardinal propositions universally received as true. Nothing but such a basis can satisfy the mind as an inquirer or give coherence to the social body. Moral principles have been found to lead to strife when made the foundations of communities. Endless attempts have been made towards union in an ideal of life They have ended invariably in chimera and confusion. The moment one cardinal dogma is surrendered as uncertain, or even provisional, the whole intellectual frame-work gives way. All the repose, the unity, all the permanence which rest upon un doubted truths, are gone. The unguided feelings, the variety and fluctuations of moral conceptions, take their place in endless agitation and discord. Such a work indeed undoes the labor of St. Paul, brought to perfection by the church. He taught faith, hope and charity, insisting indeed chiefly on the moral truth, but resting it on a system of immutable doctrine. He preached a life of righteousness in this world to be followed by certain glory. in the next. He preached Christ and Him crucified. Once doubt the certainty of the story or the appeal? He will be left to the truism. Be good, for it is good to be good." * * * * It is not this

of the present, and heal the deep diseases in societies and States.

A NEW THEOLOGICAL SEMINARY. We find the question on our Table, and pass

which can s bring order out of the intellectual

marchy around us, control the whole moral energy

it along, whether another school for the prophets heart, praising God." At midnight, in the inner occupants at least) certain outsiders, who rank their consolation also abounded by Christ. They silent on doctrines, progressive, devout in attiknew how to be abased, and how to abound; how tudes and intonations, would answer their purpose. The First Avenue Church is destitute. Under the former pastor this church did nothing Whether they were in favor with all the people, but sustain its regular meetings and the common were careful for nothing, casting all their care on and so sent him away. They want a smart young man, and are not particular about the salary. The Pilgrim Rock Church is in want of a man. During the presidential campaign their house was

shionable church, in a growing place, feels the need of a man a little above medium size, dark complexion, heavy whiskers, and perhaps moustache. The latter point cannot be settled till af-